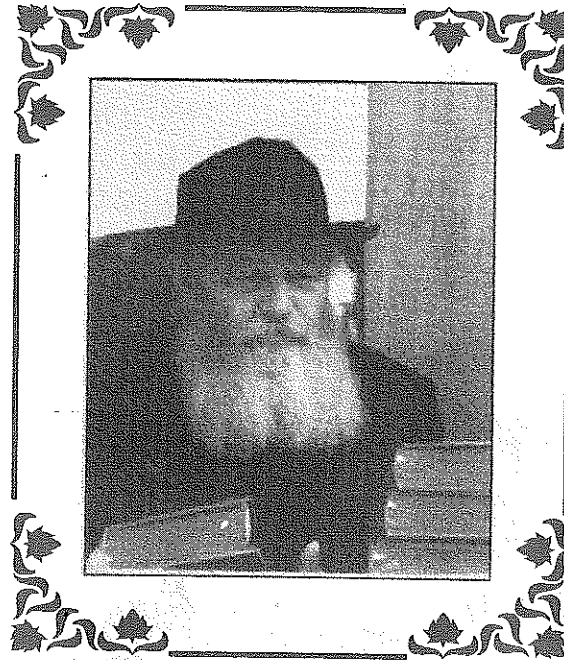


# STORIES OF THE REBBE



By people who experienced  
or heard the stories first hand, and  
agreed to publish them for the first time

Collected by Yoseph Janowski

Printed on the occasion of the Bar Mitzvah of  
**Yehuda Eliyahu Janowski**  
27 Nissan, 5757

### Acknowledgements

Thank you to:

Rabbi Dovid Schochet for originating the project, and for constant advice and encouragement.

Rabbi Moishe Spalter for editing most of the manuscript.

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Debby Janowski for helping with the cover design.

My son Eli Janowski for the book's title and cover design.

My wife Surie Janowski for her patience and encouragement.

## Foreword

How do you describe the Rebbe?

You talk about an intense love between Rebbe and Chassid, going both ways.

On a personal level, the Rebbe - very special: Helping me, and every Jew, and the world.

If you choose all the most wonderful adjectives, the ones that describe the good qualities of a person, you can apply them all.

A book of several recollections and a gathering of stories and letters just don't do it. They paint a dot of a glorious room-sized painting.

But you have to start somewhere. As it says in Ethics of the Fathers: The work is not yours to complete, but you are not exempt from starting.

Let G-d complete what we the Jewish people have accomplished since the time of Abraham.

And let Him do it, as the Rebbe would often say, today before we say the next prayer. Today, before we recite the last blessing (after eating food), we should say the last blessing on this exile.

It's been 2,000 years. It's time.

Among the following are stories that I remember myself, having been there when they happened, and some which I heard from others.

Thank you to those who gave permission to use their names and time to check for accuracy. Thank you to those who wished to remain anonymous, but still shared their experiences.

## WAYS TO APPROACH LIFE

### Zaidy

This first story is very dear to me, because it's about my Zaidy Yehuda Leibish Noble (of blessed memory) and his connection to the Rebbe, a connection that I didn't know about when I first became Lubavitch, and which I didn't discover until I had been studying in Tomche Tmimim (Lubavitch Yeshiva) for quite a while.

It was related to me that my Zaidy visited the Rebbe a number of times. The following was told to me by my uncle Rabbi Moishe Noble ״שׁ.

Sometime before he passed away, my Zaidy was told that he had cancer of the colon and that he would have to have a colostomy in order to prolong his life.

Zaidy was an extremely sanitary person. Every morning in order to prepare himself for davening he would thoroughly wash his hair, face, long beard, and the upper part of his body with soap and ice cold

water (the only water available that early in the morning).

Also during the day, before even taking a drink of water, he would first go to the restroom to cleanse himself in preparation for reciting a brocho. Consequently the thought of carrying around a bag of waste while davening was completely inconceivable to him and he refused to have the procedure performed.

Someone (my uncle doesn't remember who) suggested to my Zaidy to consult with the Rebbe. Although Zaidy was basically a member of another Chassidic group, he travelled to New York to meet with the Rebbe and asked him whether he should have the operation.

The Rebbe answered (not exact wording--and in Yiddish), "Since the surgery promises to give you extra days of your life, and every additional day that you live enables you to perform additional Mitzvos, then you should have the surgery done."

My Zaidy returned to Toronto. His mind was now at ease and he followed the advice of the Rebbe.

### First Yechidus

I remember going to the Rebbe for my first yechidus (private audience) when I was about fifteen or sixteen years old. (It was probably about 1968-ה'תשכ"ח). I wanted to ask for a blessing for my parents, but I wasn't sure about my grandparents' Jewish names. Someone advised me to just write in my parents' names. I did so, and went into yechidus.

The Rebbe read the note, and then asked (in English) "What is your father's mother's name?" I said, "I don't know." He said, "What

is your father's father's name?" I said, "I don't know." He then said, "What are your mother's parents' names?" I said, "I don't know." Then he said, "How is it that you don't know such a commonplace thing?" I shrugged my shoulders. Then he gave me a blessing.

### Happy

Another yechidus,- it was for my birthday. The Rebbe started off by saying: צוזאמן מיט די שמחה פון דיין יום הולדת איז דער אויבערשטער פרייליך מיט דיר  
(Together with the happiness of your birthday, G-d is happy with you.)

I remember walking out of that yechidus very happy, feeling that G-d is a very personal G-d (and is rejoicing with my happiness).

### Rabbi Silverman

Rabbi Moshe Silverman (who now lives in Phoenix, Arizona) was in yechidus, and he complained about not being able to conquer his yetzer hora (evil inclination).

The Rebbe answered, "The yetzer hora isn't conquered in a day. It's an ongoing struggle."

## Rabbi Kagan

Rabbi Yitschak Meir Kagan (of Detroit) first saw the Rebbe on Chai Elul 5722 (1962).

In those days, yeshiva bachurim who saw the Rebbe for the first time would be able to go into *yechidus* right away. But because there were many guests who had arrived for the Tishrei holiday, (and Rabbi Kagan was going to be studying in 770 in yeshiva,) he wasn't able to go into *yechidus* until the 23rd of Cheshvan two months later. Many of his *chaveirim*, likewise from overseas, were also going into their first *yechidus* that night. Among other senior chassidim, they asked Reb Yoel Kahn how to prepare; what was the *yesoid*, the bottom line. After all, the first *yechidus* of a *chassid* is of paramount importance and sets a foundation for his life. Reb Yoel answered that the *yesoid* is *emes* (truth). Tell the Rebbe exactly like it is.

One of the main requests that the 20-year-old-*bachur* wrote to the Rebbe was how to handle *midos roois* (bad character traits).

After *yechidus*, Kagan and his friends discussed their powerful, intense experiences. It turned out that most of them had included similar requests and had received roughly the same guidance.

The Rebbe's answer (not exact words) was as follows:

בנוגע דאס וואס דו פרעגסט וועגען די אנדערע מדות  
רעות, דארף מען זיי זען אויסרייסען.  
בנוגע דאס וואס דו שרייבסט וועגען גאווה,  
דארף מען דאס זען אויסנוצען אין קדושה,  
אז עס זאל זיין קנאות סופרים תרבה חכמה.

Rough translation:

Concerning that which you ask about the other bad character traits, you have to see to uproot them. Concerning that which you write about self-importance, egotism, you should see to use this within holiness; it should be "*the envy of Torah-scholars for each other increases their wisdom*".

## The Aibishter is in the Room With You

A woman once related that she was afraid to be in her apartment by herself, and she told this to the Rebbe in *yechidus*. The Rebbe replied, "You're not alone; the Aibishter (the One Above) is in the room with you."

## Potok

Chaim Potok, the author, came to a farbrengan. The Rebbe spoke in one *sicha* (talk) that when G-d gives someone talent to write, or money, that the talent and the money must be used to serve G-d. (I think that there was a wealthy man in the audience, but I don't know who.)

The Rebbe said that a writer needs to write in a way, that even when someone looks at the jacket (cover of the book,) one can tell that there is a baal habayis (owner) of the world, and that the world is not a jungle.

I remember that Potok was taking notes as the Rebbe talked.

Soon after this, Chaim Potok published a book called "In the Beginning." (He was clearly following the Rebbe's directive; because the first thing someone thinks of is "In the beginning G-d created etc...")

(I heard that, before this episode, the Rebbe asked Potok if he wrote like someone who is inside looking out, or someone who is outside looking in. (Potok had written books that painted Chassidim in a bad light.) I often reflect (in this case and others) how the Rebbe

wouldn't let unpleasant experiences be an obstacle, but would bypass them and go on to motivate the person to do good things.)

### Yitzchok Brown

In 1975, before his wedding, Yitzchok went into Yechidus with his fiance. He wrote, among other things, that he was studying accounting. The Rebbe asked about the program, and Yitzchok answered that he worked by day, and went to university at night.

The Rebbe asked if he felt it was too much. "I can handle it," was Yitzchok's response.

The Rebbe then said, "Make sure everything balances out."

Rabbi Dovid Schochet later explained to him, that the Rebbe meant that it should balance between physical and spiritual.

### Doctor

Dovid Lawrence had a friend in London, Ontario, who was the director of Hillel House. He was very successful at his job, but he was thinking of going to medical school.

He went into Yechidus and asked what he should do. The Rebbe replied, "Better you should be a doctor of souls."

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By the Grace of G-d  
9th of Adar, 5739  
Brooklyn, N. Y.

Dr. Eliezer Herman  
333 Wilson Avenue  
Downsview, Ont. M3H 1T2  
Canada

Greeting and Blessing:

This is to acknowledge receipt of your letter of the 7th of Adar, in which you write about the proposed treatment, surgery, for Mrs. W.F.C. I will remember her in prayer that whatever the decision, it should be with Hatzlocho.

Inasmuch as you also ask my "advice" in this matter, I can only say in a general way that I am not in favor of radical treatment if there is any possibility of treating a patient in some other way.

I must also add that it is customary among Jews that when there is a difference of opinion among doctors as to the urgency of an operation, or whether to operate or not, it should be treated as any other Shaala, to consult with a competent practicing Rov, with whom the various aspects and details of the case could be personally discussed, and he can then state his opinion in accordance with the Shulchan Aruch.

I trust there is no need to emphasize at length that one always needs the blessing of "The Healer of all flesh Who works wondrously," and the channel to receive it is through the everyday life and conduct in accordance with His Will, namely, in accordance with the Torah and Mitzvoth. When a special Divine blessing is needed, an additional effort in this direction is indicated.

While on the subject of the Torah and Mitzvoth, as well as medical science, it is fitting to mention here the analogy between the two. As you know, medical science is basically an empirical science, relying primarily on actual experience and the effectiveness of drugs, which has been proven by application and use. The understanding of how the drugs actually do their work is not of primary importance, and can be studied later. The same is true of the Torah and Mitzvoth insofar as the Jewish people is concerned. For our long history has proven beyond a doubt that the existence of the Jewish people is intimately bound up with the Torah and Mitzvoth as a way of life, and this has been the only constant factor that has preserved our people at all times and in all places under all kinds of circumstances, where as other factors that are important for other peoples, such as language, territory, etc., have been changing from time to time and from place to

Dr. Eliezer Herman

place, so that these cannot be considered determining factors in Jewish life.

I trust that you are using your privileged position of bringing cure and healing to your patients to encourage them to live up more fully to the Will of G-d in the everyday life, since there is always room for improvement in all matters of goodness and holiness, Torah and Mitzvoth.

At this time, before Purim, I extend to you and yours prayerful wishes for a joyous and inspiring Purim.

With esteem and  
blessing,

*M. Schwartz*

Dr. Herman

Thanks to Dr. Herman for allowing us to print the following letter.

## REBBE AND CHOSID

### Purim

I remember going to the Rebbe for Purim. (I was about sixteen or seventeen.) My brother wanted me to have a good spot, where I could see the Rebbe during the reading of the Megillah, so he placed me about two or three rows from the front.

When the Rebbe turned around to look at everyone, (probably at the end of davening,) I stared at the Rebbe. (In those days I was into staring contests, to see who can outstare the other.) The Rebbe stared right at me. It could be that I finally turned away, I don't remember. But I do remember that the next day (while delivering "Mishloach Monos") I ate some spoiled cream pastry, and the following night I was in such pain, that I thought I may not make it.

From then on I was careful about eating cream pastries, and I was very careful not to try to outstare the Rebbe.

### "English Please"

There was one Yechidus when the Rebbe answered me in Yiddish, and when I told him that I wasn't sure about what he had said, he repeated it to me in English. Therefore, at the next Yechidus I decided to save the Rebbe time and effort. So when the Rebbe started to answer (in what seemed to be Yiddish), I interrupted and said, "In English please."

The Rebbe seemed surprised by the interruption, and said, "Hah?". I repeated, "In English please." The Rebbe gave me a very stern look, (the kind where you wish you weren't there,) and said, (in English,) "I'm trying!". Then he continued talking.

(I think he continued in English, I don't remember. I do remember that I decided that it was not a good idea to interrupt the Rebbe, even if I think that I'm doing him a favour.)

### Cloth

I learned in Yeshiva Tomchei Timimim in Montreal from about 1971 to about 1975.

I remember Rabbi Greenglass (who taught us Chassidus and farbrenged with us etc...) once telling the older boys to come to a nearby shul where he could farbreng with us privately. At one point he pulled out a piece of cloth, and told us that after the previous Rebbe had passed away, the Rebbe asked Rabbi Greenglass if he wanted the first page of the previous Rebbe's siddur, or a piece of his handkerchief. Rabbi Greenglass chose the cloth. He asked us if we had gone to the mikvah that day, and he allowed it to be passed around so that each of us could touch it.

### Chanukah Gelt

I remember that one Chanukah we got dollars from the Rebbe. The Rebbe gave the dollars to a lady who was going back to Montreal the night before, and he thumbed through them so that his thumb touched each dollar. We had a special farbrengan, and the Mashpia (Chassidus teacher) gave us each a dollar. We were very happy, and we went to the large dining room and danced slowly in one big circle (about 60 boys) singing very loudly.

### Rabbi Kramer

Rabbi Leibel Kramer from Montreal was once told by the previous Rebbe to not go back to Montreal without first going in to see him. However, it happened to be after a long farbrengan and kos shel bracha (pouring wine into everyone's cup and wishing blessings). The previous Rebbe was exhausted, and Rabbi Kramer didn't want to bother him. He asked the Rebbe's advice; and the Rebbe told him, that if the Rebbe (previous Rebbe) told him to go in, then he should, "און "מדארף נישט האבן רחמנות אויף א רבי" (you don't have to have pity on a Rebbe.)

Years later, (when the Rebbe had become Rebbe,) Rabbi Kramer once arrived at 11:00 at night; and when the Rebbe came out of his office, the Rebbe asked Rabbi Kramer: וואס טוט איר איצט דא? (What are you doing here now?). Rabbi Kramer told him, and asked the Rebbe for a blessing for someone. (At this point, I think that the Rebbe said something to the effect of "did it have to be now?"; and Rabbi Kramer reminded the Rebbe that he (the Rebbe) had once said that you don't have to have rachmonus (pity) on a Rebbe.)



The Rebbe answered: אבער מדארף נישט מחדר זיין אין דעם (But you don't have to excell in this.)

### Tank

I remember going to J.F.K. Airport to do mitvzayim. (This was in the summer break. We often went to the El Al terminal where we talked to waiting passengers and helped them put on tefillin etc...)

While driving back from J.F.K., the boys suddenly saw the Rebbe in his car, (coming from the ohel). The Rebbe's car pulled up along side our "Mitzvah Tank"; and, as both vehicles continued to travel side by side, we started to sing ("Bsismas Uforatzto" and then "Uforatzto") into the loudspeaker. (I was later told - I couldn't see it because the front of the tank was jammed with bochurim - that the Rebbe kept swinging his arm in a continuous circle to keep the singing going.)

This went on for maybe three or four minutes, and then ended abruptly when the Rebbe's driver exited to the left, and we (who were going too fast to change direction) kept on going straight. I later heard that the Rebbe asked the driver why he had gone that way, and not kept going with the tank. (Also, I heard that at the beginning of the adventure, the Rebbe had seen us, and then we had pulled ahead (not knowing the Rebbe was there), and that the Rebbe had asked the driver to try to find us again, which he did.

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Here follows copies of letters which Dr. Rosenbloom graciously allowed us to print. It is much appreciated.

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By the Grace of G-d  
19th of Sivan, 5735  
Brooklyn, N. Y.

Prof. Pesach Bezalel Rosenbloom  
501 W. 120th St.  
New York, N. Y. 10027

Greeting and Blessing:

Rabbi L. Groner has handed to me your second manuscript, with the few lines which you added reporting on the opinion of Prof. Lattinger. I appreciate the trouble and time that you have given to it.

With regard to the manuscript itself, I am enclosing a reprint of an article. <sup>live</sup> Apart from the meager data in the footnotes, I have not been able to obtain additional information, in the absence of which I do not wish to state more. However, under the circumstances, I trust that those few lines will serve the purpose.

I take this opportunity to express again my appreciation of your efforts in the past, which will hopefully be consistent also in the future.

With blessing, *M. Schneerson*

P.S. I would be remiss not to mention again my gratification at receiving the reports about Mrs. Rosenbloom's efforts, and especially the successful affair in behalf of FREE. Although I have become "used" to receiving such reports, it is always particularly satisfactory to hear of an additional accomplishment.

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By the Grace of G-d  
7th of Teves, 5736  
Brooklyn, N. Y.

Prof. & Mrs. Pesach Bezalel &  
Sara Rifka Rosenbloom  
501 W. 120th St.  
Apt. 6E  
New York, N. Y. 10027

Greeting and Blessing:

First of all, I want to thank you, dear Dr. Rosenbloom, once again for your effort and attention and love which you put into the work of preparing the manuscript of my late brother of blessed memory, for publication. Although the subject matter is not directly in my field, it is quite obvious to me how much effort and devotion you have given this matter. I want to thank you also in anticipation of your continued efforts in this matter, so as to have it published in the proper manner and medium, since it is in your sphere.

I take this opportunity to acknowledge receipt of Mrs. Rosenbloom's letter of the 3rd of Teves and previous correspondence. I will remember you all in prayer for the fulfillment of your hearts' desires for good in accordance to the contents of the letter, above all for good health, physically and spiritually, and to have true Yiddish Nachas from all your children, and to receive it in happy circumstances.

The Zechus of your activities in general, and especially in behalf of those coming from behind the Iron Curtain in particular, will surely stand you and all yours in good stead.

With blessing,

*M. Schneerson*

P.S. As I do not know if you have retained a copy of the manuscript, I have requested to send it to you.

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By the Grace of G-d  
28th of Adar, 5737  
Brooklyn, N. Y.

Mrs. Sarah Rifka Rosenbloom  
501 West 120th St.  
New York, N. Y. 10027

Blessing and Greeting:

I duly received your correspondence, in which you mention various problems. I trust that since writing, the problems have been resolved satisfactorily.

The reason I am so confident is the reports I have been receiving about your activities in strengthening Yiddishkeit in general, and particularly in behalf of our brethren who came from behind the Iron Curtain, after so many trials and tribulations. Hence, every possible aid that can be given them is a special Zechus for those who dedicate their time and effort in their behalf. Moreover, as you are surely also aware of it, many of them are confused and discouraged by the state of Yiddishkeit that they find here in some quarters. For, knowing how many difficulties they had to face in order to preserve their Yiddishkeit, and yet they did their best, each one according to his position and ability, they thought that when they came to a place where there are no restrictions on Yiddishkeit, they would find it flourishing everywhere, and Jews openly and proudly following the way of the Torah and Mitzvoth in the daily life. They were thus looking forward to being personally further encouraged to deepen their own Jewish identity, yet, unfortunately, in many circles this is not so, and it is very disappointing and discouraging to them. All this adds further value, content and importance to every aid given to them, both materially and spiritually. And G-d may be fully relied upon that He recompenses, and in a most generous measure, all those who give of their time and energy to help these people, not merely personally, but also involving others in this great cause.

May G-d grant that you should have good news to report in all above, especially as we are about to conclude the auspicious month of Adar, when joy should be on the increase, and are about to enter into the month of Nissan, which is called the month of Geulo.

With prayerful wishes to you and to all your family, and hoping to hear good news from you,

With blessing,

*M. Schneerson*

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By the Grace of G-d  
4th of Iyar, 5738  
Brooklyn, N. Y.

Prof. & Mrs. Pesach Bezalel  
& Sara Rifka Rosenbloom  
501 W. 120th St. Apt. 6E  
New York, N. Y. 10027

Greeting and Blessing:

To begin with a Brocho, I want to convey to you my sincere appreciation of your good wishes for my health and in connection with my birthday.

I prayerfully reciprocate your good wishes by reiterating the Divine Promise to our Father Abraham, "I (G-d, the Source of all blessings) will bless them that bless you."

Accordingly, may G-d bestow His generous blessings on you and your children and all yours, in all needs, especially to have true Yiddish Chassidish Torah Nachas from each other and from each and all of your children, and to enjoy it in good health and Hatzlocho in all affairs.

I was particularly pleased that your good wishes were accompanied by your recently concluded work which, I trust, is the forerunner of further accomplishments in this area as well as in related fields, for which I wish you a special Hatzlocho.

I am particularly appreciative of your devoted and untiring effort to prepare for publication the paper of my late brother, Clov HaSholom. Although it is not in my field, I can see clearly that this was not simply a case of editing, but represents almost a total revision and reworking of the paper. In addition to being instrumental in the publication of it as perfectly as possible, it is also a case of Gemilus Chesed for one who is in the World of Truth, which is designated as "Chesed Shel Emes," and is one of the highest forms of Chesed. I appreciate what you have done more than I can express here in words.

Again wishing you and all yours good health and prosperity, materially and spiritually,

With blessing

*M. Schneerson*

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By the Grace of G-d  
2nd of Adar, 5739  
Brooklyn, N. Y.

Prof. & Mrs. Pesach Bezalel &  
Sara Rifka Rosenbloom  
501 W. 120th St. Apt. 6E  
New York, N. Y. 10027

Greeting and Blessing:

First of all, many thanks for the reprint of your article "Inequalities for Moments and Means." It was thoughtful of you to bring it along to the Farbrengen of Yud Shevat. It pleased me very much, especially to note that you are continuing your creative work in your field and are productively utilizing the capacities which G-d has endowed you with. In the present day and age it is necessary to make every effort to give such work all the publicity it deserves, both through publication and lectures, to reach capacity audiences and readers. Moreover, in your case, as I have pointed it out more than once, this is particularly important, for the recognition that goes with it has a strong impact on the attitude towards religious conviction, and towards Yiddishkeit and Chasidus in particular. People in the world of science, and young students especially, are impressed by the fact that one can be a scientist of the highest calibre and at the same time a strictly observant Jew and a Chosid, and it makes them more responsive towards the actual fulfillment of Mitzvoth when the subject comes up. There is no need to elaborate on this any further to either of you.

However, on the basis of the saying of our Sages, "Encourage the energetic," I reiterate my profound hope - and if necessary, my request - that you make every effort to utilize fully your capacities through all possible avenues: teaching position, lectures, courses, visiting professorships, etc. If this requires to deal with administrative people in addition to those who are directly involved in science, it should also be exploited. For, as I see, it is not only a matter of personal satisfaction, but one of the most effective means of spreading Yiddishkeit, as is surely self evident.

And since G-d's reward is in kind, but in a most generous measure, it will also widen the channels for G-d's blessings to have much true Nachas from your children, and enjoy it in good health and a happy frame of mind.

Now that we have entered the month of Adar, the month of increased joy, highlighted by Purim, when there was "Light, Joy, Gladness and Honor" for all Jews, may this be so for you and all yours in every respect, materially and spiritually.

With best wishes for a joyous and inspiring Purim, and

With blessing

*M. Schneerson*

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By the Grace of G-d  
10th of Tammuz, 5739  
Brooklyn, N. Y.

Mrs. Sara Rifka Rosenbloom  
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New York, N. Y. 10027

Blessing and Greeting:

I am in receipt of your letter of the 2nd of Tammuz, and many thanks for the good news it contained, especially about your good work in behalf of the immigrants from behind the Iron Curtain. And although you write that the work sometimes leaves you exhausted, it surely comes under the category of those about whom it is written, "Those who trust in G-d shall renew their strength." Moreover, the Zechus of this vital work will surely widen the channels to receive G-d's blessings for the fulfillment of your heart's desires for good in all the matters about which you wrote in this letter, and in your previous correspondence.

The present days leading to the Chag HaGeulo on the 12-13th of Tammuz, of my father-in-law of saintly memory, are particularly auspicious for the above. No doubt you are familiar with the historic significance of this anniversary and its implications for all of us everywhere, including the assurance that all who continue his work will be blessed with Hatzlocho.

Wishing you Hatzlocho in all above, and an inspiring Chag HaGeulo,

With blessing,

RABBI MENACHEM M. SCHNEERSON  
Lubavitch  
770 Eastern Parkway  
Brooklyn, N. Y. 11213  
493-9250

מנחם מענדל שניאורסאהן  
ליובאוויטש  
אייסמען פארקוויי 770  
ברוקלין, נ. י.

By the Grace of G-d  
2nd of Adar, 5742  
Brooklyn, N. Y.

Prof. & Mrs. Pesach Bezalel &  
Sara Rivka Rosenbloom  
501 W. 120th St.  
New York, N. Y. 10027

Greeting and Blessing:

This is to acknowledge receipt of your correspondence, including the latest of the 28th of Shevat. May G-d grant the fulfillment of your heart's desires for good in all the matters about which you wrote.

Special good wishes to Mrs. Rosenbloom on the occasion of your birthday. No doubt you follow the usual customs connected with the birthday (an extra donation for Tzedoko on the day and some special effort in Yiddishkeit, as well as reading the particular Psalm in Tehillim corresponding to one's age plus one. E.g., a girl reaching the age of Bas Mitzva reads Psalm 13; on the next birthday - Psalm 14, and so forth).

Many thanks for the good news your letter contained, especially about your successful activities in general, and your recent visit in Toronto in particular. May G-d grant that you should always have good news to report.

Especially as we have now entered the auspicious month of Adar, which is particularly Mazeldik for all Jews in every respect.

Wishing you and yours a joyous and inspiring Purim,  
and

With esteem and  
blessing

*M. Schneerson*

RABBI MENACHEM M. SCHNEERSON

Lubavitch  
770 Eastern Parkway  
Brooklyn, N. Y. 11213

Hyacinth 3-9250

מנחם מענדל שניאורסאהן

ליובאוויטש

770 איסטערן פארקוויי

ברוקלין, נ. י.

By the Grace of G-d  
10th of Kislev, 5743  
Brooklyn, N. Y.

Mrs. Sarah Rivka Rosenbloom  
501 W. 120th Street  
Apt. 6E  
New York, N. Y. 10027

Blessing and Greeting:

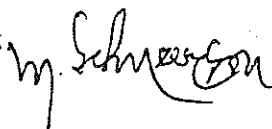
Thank you very much for your recent correspondence about all the family. May G-d grant that you and your esteemed husband should have true Yiddish Nachas from each and all of them in every respect.

I was particularly glad to receive the good news about your youngest married daughter, Chaya Yehudis. May G-d grant that she should have a normal and complete pregnancy, and normal and easy delivery of a healthy offspring, in a happy and auspicious hour.

The Zechus of your and your husband's activities in spreading Yiddishkeit, and particularly helping our brethren from behind the Iron Curtain, will additionally stand you all in good stead for Hatzlocho in a growing measure.

At this time, with the approach of Yud-Tes Kislev, followed by Chanukah, I send you and yours prayerful wishes for an inspiring Chag HaGeulo and a bright and happy Chanukah, and may all things get brighter and brighter for you and yours.

With blessing



### Chassidische Nachas

Someone (who wants to be anonymous) once heard from the Chassidic mentor Rabbi Shlomo Chayim Kesselman that:  
חסידישע נחת איז אז מען איז ריין פון חטאת נעורים  
(Chassidische Nachas is when one is cleansed of the sins which he did in his youth.)

So, when he went (with his wife to be) into Yechidus, he asked for a blessing for Chassidische Nachas.

The Rebbe said (not exact words):  
איר זאלט האבן א דור ישרים מבורך, און איר זאלט האבן נחת פון קינדער,  
נחת פון זיך,  
און דער אויבעשטער זאל האבן נחת פון אייך  
(You should give birth to children who go in the right way and are blessed; and you should have nachas from the children, nachas from yourself, and G-d should have nachas from you...)

At this point he started to think that he really wanted the Rebbe to say that the Chassidim should have nachas from him. Just as he was thinking this, the Rebbe looked at him and said:  
און חסידים זאלן אויכט האבן נחת פון אייך  
(And Chassidim should also have nachas from you.)

## EMUNAH (BELIEF)

### 770 Chabad Gate

Before the Lubavitch Community Centre was built, Rabbi Zalman Grossbaum put in a lot of effort to obtain government funding.

At that time there were grants available for Cultural and Recreational projects. An elaborate application was prepared, asking for \$205,000.00 for such items as a pool, library etc.. which would meet the criteria.

He wasted no effort in enlisting support from politicians and businessmen, and they told him, "Don't worry Rabbi."

When it came time for the ground breaking, a man by the name of Tony Wallace called Rabbi Grossbaum and told him that he had seen the announcement of the ground breaking, and he wanted to be of help. After discovering that he did price analysis, Rabbi Grossbaum asked, "What's that for?" Mr. Wallace explained that this helps you to know your ultimate cost; and also in order to obtain government funding, you need to have a very accurate description of the costs.

He did the analysis, and included it into the application.

Time passed, and Rabbi Grossbaum remembered that he had not yet talked to Jeffery Lyons, an important lawyer with good connections. He asked him to try to push it, and Mr. Lyons came back and told him that he has good news and bad news.

"The good news is that they know all about you. The bad news is

that you are not high on their priority list."

Rabbi Grossbaum decided to go to the Rebbe for Shabbos. In the Rebbe's first sicha (talk), he mentioned the famous story that someone once undertook to give a lot of money (for building the shul at 770, or for printing the *Tzemach Tzedek's* book), and even though the sum was way above his head, he managed to fulfill his pledge. The Rebbe quoted his father-in-law (the previous Rebbe) that "when a Jew decides to do good things, G-d helps to open new channels that he never expected."

When Rabbi Grossbaum returned to Toronto, he received a call from the Ministry. "We have a problem, we just don't have money," he was told. "However, if you go back and divide your application between culture and recreation (and show how much money is needed for culture, and how much is needed for recreation,) then we'll divide it between the two ministries, and commit ourselves to give you the money in two years." (In other words, they were agreeing to do something that is never done: to commit funds (which they did not yet have) to be given in two years.)

Rabbi Grossbaum soon received a letter of commitment from the government undertaking the above, and two years later he was given the entire sum.

### Caplan

I recently called Mordechai Caplan, his father Berel, and Rabbi Aharon Wolf (who now lives in Chicago ) to ask them for the details of a story that I remember happening when I was in Montreal.

Mordechai's appendix had burst. He had one operation on a Friday, and another operation two weeks later, also on Friday, and was in very serious condition. Mr. Caplan (Mordechai's father) went to New York and waited outside the Rebbe's door, and when the Rebbe passed by he asked for a blessing. The Rebbe told him to check the Mezuzos.

He came back to Montreal and told Aharon Wolf what the Rebbe had said. Aharon and another boy went to the house, removed the Mezuzos, gave them to a scribe to check, and put them back the same night.

But things got worse. On Shabbos there was a phone call from the hospital that they need to change the blood, and by Saturday night there was a line of about two hundred people waiting to give blood. A doctor told Aharon that, "We have really tried everything we can. If you're a good friend of his, you better start praying."

That Saturday night Mr. Caplan flew to New York, but when the Rebbe went by, Mr. Caplan couldn't talk, and just cried. The Rebbe smiled and said:

ער וועט האבן א רפואה שלימה בקרוב (He will soon have a complete recovery). On Sunday Mr. Caplan flew back to Montreal.

Meanwhile, one boy came up with the idea to check the house again and discovered that there was no Mezuzah on the garage. Aharon asked Rabbi Hendel if a garage needed a Mezuzah, and Rabbi Hendel said that there were different opinions. So Aharon and the boys decided to just put it on.

The very next day, the doctor noticed a change for the better. He said that if it keeps getting better, that he may be able to go home in a

few weeks. But Mordechai went home just one week later, in time for the last days of Pesach (Passover).

Mr. Caplan told Mordechai that Binyomin Klein (one of the Rebbe's secretaries) told Mr. Caplan that the Rebbe once said that "people come to me to ask for brochos when they are sick, but don't tell me when they get better." So Mordechai called the Rebbe's secretary right away to tell the Rebbe that he had come home.

(Perhaps it should be mentioned here, that the Rebbe once likened a Mezuzah to a helmet. A missing helmet does not cause bullets to come, but it does mean that there is now less protection. Similarly, a missing or non-kosher Mezuzah doesn't cause bad things to happen; but there is now less protection.)

#### Y. S. Goldstein

Yaakov Shlomo Goldstein once told me that he was desperately looking for larger accommodations. His family was, thank G-d, growing, and their two bedroom apartment was too small. However, it was difficult enough to pay the rent (for the two bedroom), and the rent for a three bedroom was more than double.

Someone told him to write to the Rebbe. So he wrote in, asking if he should rent a three bedroom even though the rent would be so difficult to pay.

The Rebbe answered, "If there is no house to buy."

He came to me in a bit of shock. "If I was able to afford to buy a

house, I wouldn't ask the Rebbe about renting an apartment. How can I buy a house?"

I remember how the story quickly unfolded. First he found a house. Then he signed the offer, hardly having an extra dollar to his name. Then he went around asking for loans. As he told me later, "New channels opened up. People who I thought would give, didn't, and people who I thought would certainly not give, did." He told me that when he came back to one rich man and told him that he had managed to borrow \$70,000 from private people in one week, (which was the seven days between Rosh Hashonoh and Yom Kippur), the man didn't believe him. He said that it was impossible to borrow \$70,000 in one week. Anyway he bought the house, and he is constantly amazed with his own story.

#### 183 Lisa

I personally had a similar story. It was about 1987 התשמ"ו. We were living in an apartment, and it was important for us to get into the Lubavitch community near Chabad Gate. However, we had no money at our disposal.

I tried different avenues, went to people who I thought could give us a loan, and nothing. We found a nice house, but how could we buy it? Finally, in desperation, I wrote to the Rebbe (I think I faxed it from my office) that we needed to buy a house (I wrote the reason why), and we found a house, but I don't know from where to get the money.

About one or two hours later, Rabbi Groner called my office and said that the Rebbe had answered אוכיר על הציון (I will mention it by

the grave (of the previous Rebbe)).

I called Rabbi Dovid Shochet and asked what this means, and what should I do? He asked me, "How long did it take for the Rebbe's answer to come?" I said, "about one (or two) hours." He told me to go for it. So we signed the offer, convinced that everything will be fine.

Time passed, and I realized we better do something. So we drove to a few places, and after about a week or so, I had borrowed about \$1,000 (which I had to pay back soon).

(I think that, during this experience, I used to wonder how Yaakov Shlomo Goldstein got his money in a week; and I appreciated even more how amazing his story was.)

I went to one man who wrote my name down but never got back to me; and to another who said "I'm going to look into it." But somehow I wasn't worried. I was sure that the Rebbe's blessing was there.

It turns out that the last man I went to did look into it. And thank G-d he opened up a channel which was a total surprise to me. We managed to secure the necessary funds.

#### Barry Katz

Barry Katz had to go to the hospital to remove his appendix. Somehow, the operation was delayed for 15 hours, and his appendix burst. He was told that he would have to have a second operation to clean out the infection.



I visited him and asked if he wanted me to fax to the Rebbe for a blessing, and he said yes. (I think the Rebbe was in a coma then.)

The next morning, after he got out of bed, he noticed that his feet were wet. He called the nurse, who told him that the poison had gone out of the wound, and he wouldn't need the second surgery (which was scheduled for that day.)

He later told me that the doctors were amazed with the occurrence.

#### Good News

A couple had been married for quite a while and didn't have children yet. Someone suggested that she should go to New York on Sunday (when the Rebbe gives out dollars) and ask the Rebbe for a blessing.

She went and asked for a blessing for children. (This was the last time that the Rebbe gave out dollars before his stroke.)

The Rebbe told her, "You'll be hearing good news."

About ten months later she gave birth to triplets.

#### Happy Birthday

When Rabbi Och's daughter, Rivkie went to the Rebbe for a dollar, the Rebbe wished her mazal tov for her birthday. She walked away amazed, because she hadn't told the Rebbe that it was her birthday.

#### Cheder

A couple (I know the people involved) were having difficulty with their son's education. Things just weren't working out, and the parents looked desperately to experts in different fields for a solution. However, nothing clicked. The experts seemed to be making things worse. The parents faxed to New York and asked for a blessing. (This was when the Rebbe was in a coma; about two weeks before he passed away.)

About one or two days later, Rabbi Groner's secretary called the father to tell him that Rabbi Groner had read the note to the Rebbe.

Suddenly the whole picture changed. Things started to fit in. Other experts were called in, and, amazingly, proper connections (such as one person saying, "Why not call this person..." etc.) all seemed to come together. Whereas before everything was going nowhere, now the whole process was working very smoothly. (One expert teacher later said: "I don't know why I agreed to tufour in the summer. I never do that. I always take a break then.")

Thank G-d the child prospered, was given wonderful help by skilled teachers, and is learning well today. May the parents and Klal Yisroel and the Rebbe continue to have much Nachas from this child and all Yiddishe Kinderlach. May we all hear good news, and may the final redemption come now.

## הרהרתי ר' חיים אבא עי"ה וייל

Horav Hachosid Hatomim Reb Chaim Abba עי"ה Vail lived the last thirty one years of his life in Toronto. I remember him as an elderly chassid who was vey freilich (happy) and would liven up farbrengans. I remember him sitting in a corner of the shul (at 44 Edinburgh) and singing a chassidische melody with a great deal of emotion; when he would come to the words ואתה תשמע מן השמים (and You, G-d, please listen to us from heaven), he would look up, as if looking heavenwards.

I remember how he described yechidus with the Rebbe Rashab נ"ע (fifth Lubavitcher Rebbe), and that there were lit candles on the Rebbe's desk.

I recently called his son, Rabbi Dovid Vail ש"י, who told me many stories about him. I myself remember hearing some of these stories many years ago.

Reb Dovid told me that his father didn't usually talk about this; but on the seder night, when there is a mitzvah of והגדת לבנך (you should tell your son), Reb Abba would tell it over.

At thirteen years old he had his first yechidus with the Rebbe Rashab נ"ע. The Rebbe blessed him: דו זאלסט קיינמאל נישט וויסן פון גוישקע הענט (you should never know from (or - fall into) non-Jewish hands). Reb Abba later said that this blessing saved him many times. (He later received the same blessing from the Rayatz (the previous Rebbe).)

(Here follows a number of "Great Escape" episodes:)

During the first World War, Reb Abba was with his family in Dvinsk. A river ran by the city. The Russians were in Dvinsk, and the Germans were on the other side of the river, bombarding the city. It seemed obvious that the Germans would capture the city, and many Jews (including the Ragatchover זצ"ל and Reb Meir Simcha זצ"ל (author of the "Or Someach")) had fled. Reb Aba's mother (his father had passed away recently) gathered the family on a wagon and went to the end of town. She then told her son (Reb Abba) to go to the Rebbe Rashab נ"ע, (who was then either still in Lubavitch, or already had arrived in Rostov,) and ask the Rebbe what to do.

When Reb Abba arrived, he asked the Rebbe's attendant if he can go in to the Rebbe. (It was the month of Elul, and Reb Abba noticed that the Rebbe was eating breakfast. The Rebbe motioned to his attendant to bring the shofer, whereupon the Rebbe stood up and practiced blowing the shofer. Afterwards the attendant received a scolding from the Rebbetzin for causing the Rebbe to interrupt his meal ; necessitating his washing again.)

In yechidus, Reb Abba related the situation in Dvinsk, and that everyone in town, including the Rabbis, had already fled, and asked what to do. The Rebbe Rashab נ"ע said מוזאל נישט פארן (Don't travel [away from Dvinsk]). Reb Abba said that the family had already left, and were on the outskirts of the town, by the train station. The Rebbe said: אלע שוין אוועק געפארן? פארט צוריק. (Did everyone leave already? Go back.)

He went back and told his mother the answer. The mother said : אז דער רבי הייסט דארף מען פאלגעהן (if the Rebbe says so, we must listen)

and they immediately returned to Dvinsk.

Meanwhile, the Germans were shelling the town. But Reb Abba's family was not concerned, because of the Rebbe's answer. At night, while they were sleeping, they heard a loud bang, and the house shook for a moment, but they went back to sleep. The next morning, they noticed a big crowd around their house. They went outside, and saw that a big shell had hit the foundation of the house, but hadn't exploded.

Soon the Germans entered Dvinsk. On one occasion a soldier knocked on the door. Reb Abba looked to see who it was, but didn't open the door; and he said to his sister in a loud voice, "Bring me the revolver." (He didn't have a revolver, but he did have a quick head.) The soldier heard this, and went away.

Later, in world war two, he was in Latvia. (Around 1940 the Russians took over Latvia, and in 1941 the Germans invaded Russia and marched into Latvia.) Reb Abba managed to stowaway on a riverboat, trying to get to a certain destination. It was very dangerous; if he would have been found on the boat, they would have killed him. However, he didn't have his tefillin with him. When the boat stopped at a town that had a shul, Reb Abba sneaked off the boat (at night - under cover of darkness), went to the shul to get tefillin, and sneaked back to the boat.

Another time he had to get on a ship, and there were soldiers on both sides of the ramp (leading to the ship). The soldiers were checking everyone's papers. He became very frightened, because he didn't have proper papers. Suddenly, he remembered the Rebbe's words (You should never know from non-Jewish hands); so he threw his shoulders back and walked up the plank very confidently. The

soldiers didn't bother him.

After World War Two, he had to deal with the Communists. Once the police surrounded an area where he was, and checked everyone's papers. He didn't have the right papers, but he relied on the Rebbe's blessing. He noticed that people were showing blue documents to the police. He looked down, and saw a blue piece of paper (ordinary stationery) on the ground. He picked it up and walked over to the police, showing the paper. The guard didn't look at the paper, and just let him pass.

The N.K.V.D. (Russian secret police) finally caught up with Reb Abba. They had been looking for him for awhile, and he was arrested and brought to N.K.V.D. headquarters. (In those days, people who were brought there were generally either killed, or sent to Siberia). He was taken to a room, the door was closed, and he waited for an interrogation. Soon a handsome man dressed in a fancy officer's uniform came in and asked him what he was doing there. Reb Abba knew why he was there, but he answered that he didn't know, that he didn't do anything, that they brought him and told him to stay put.

The officer took him by the hand, and either they went quickly past the guard, or somehow went a different way (it happened so fast that Reb Abba wasn't sure how it happened); a door opened from somewhere and the officer pushed him outside, saying in Russian, "Go out, run quickly!" and Reb Abba escaped. (He later said that this officer was the Rebbe.)

After this incident, Reb Abba came to the conclusion that he was untouchable. Eventually he and his family escaped and came to post-war Germany. He was now home free with his wife and son (Dovid). There he found out that the Rebbe Rayatz רמ" (the previous Rebbe)

had sent a letter that was to be delivered to the yeshiva in Tashkent. (In the letter, he instructed that the yeshiva go underground.)

The previous Rebbe was living in Brooklyn then, and since ordinary mail (especially with the name Schneerson on it) would have been too dangerous, it was sent with a series of messengers, and was now in Germany. The letter now had to go through Poland (where, even after the war, it was reportedly dangerous for Jews,) and into Russia.

Reb Abba, who had already decided that, because of the Rebbe's blessing, no harm could befall him, volunteered. He took the letter and entered Poland (not knowing how to speak Polish), made his way into Russia, delivered the letter, and returned to Germany.

When Reb Abba was seventy years old, he came to a farbrengen in 770 and gave the Rebbe a bottle of vodka. (The custom was that the Rebbe would pour vodka into the person's cup and bless him; then hand back the bottle with instructions to give others to say l'chaim.)

He told the Rebbe that it was his seventieth birthday, and asked for blessing for long life. The Rebbe answered:  
נו, שמונים לגבורה, און נאכדעם וועלן מיר ווייטער זעהן.  
(Nu, eighty years with strength, and after that we'll see [what will be] further.)

So Reb Abba knew that till eighty he had nothing to worry about.

When he reached eighty one he started to feel unwell; and he asked Dovid to arrange yechidus צו געזעגענען זיך (to bid farewell), which he did.

Reb Abba lived to Pesach Sheini 1980, at the age of 82.



### Shia Rubinoff

When he was a teenager, he was once about to go into yechidus (it was right after Yud Shvat); when Rabbi Yankel Gluckowsky ע"ה asked if he and his son Moishe Meir (who was nine years old at the time) could go in with Shia. Shia agreed.

(In those days people chose lots to see who would go in first. Shia had received an evening appointment; while Rabbi Gluckowsky's appointment was for much later.)

They all went in together, and after Shia finished his yechidus he asked Rabbi Gluckowsky if he should leave. He said, "No," so Shia stood by the side and watched.

Rabbi Gluckowsky's request was for a blessing for a family member who was not well. The Rebbe said, "Make sure your son wears Tzitzis."

Yankel asked Moishe Meir if he was wearing Tzitzis, and he said yes. Yankel then said to the Rebbe, "He's wearing Tzitzis." Again the Rebbe said, "Make sure your son is wearing Tzitzis," and he gave his blessings.

As soon as they had left the Rebbe's room, they inspected Moishe Meir's Tzitzis and saw that some of the Tzitzis had been torn off; rendering it *posul* (unfit).

### Go With Everyone

Someone, who wishes to remain anonymous, recently told me about one of his experiences in yechidus.

He wrote in his note that he was asking for the Rebbe's blessing, and that he was about to leave for Israel.

The Rebbe asked: ווען פארסט דו? (When are you going?). He told him which day, and the Rebbe said:  
פאר געזונטערהייט, דו זאלסט פארען מיט אלעמען  
(Go in good health; you should go together with everyone.)

He didn't pay much attention to the Rebbe's words.

The departure date arrived; and being an early-bird type of person he quickly gathered his belongings (including alot of newly-purchased books) and promptly headed for the airport.

He arrived two hours before the departure time; but was told that his baggage was overweight, and that he would have to pay a lot of money (which he didn't have) if he wanted to take everything. He sweated for about an hour and a half, trying to figure out a solution.

About twenty minutes before take off, a group of students suddenly came to the airport to catch the same flight. He quickly distributed the books among the boys, and everything went fine. Later, while sitting in the plane, he thought about the Rebbe's words; and he realized that if he would have gone "together with everyone," that he would have saved himself a lot of aggravation.

### Knitting

Dovid Lawrence told me that his father, Chanoch ע"ה, was at one time considering moving to the U.S.

He went into yechidus with a note telling the Rebbe that he was a tailor, and asking if he should move to New York.

The Rebbe asked him if he had considered the knitting profession, and Reb Chanoch replied "No."

The next day, he met someone who, in the middle of the conversation, suddenly asked him if he was interested in doing something in the knitting business.

(He never pursued it, and returned to England.)

### Nine Months

Rabbi Dovid Lawrence and his mother went into Yechidus before his wedding.

His mother asked the Rebbe for a blessing that her other son should get married; and that she doesn't mind waiting in order for him to get a nice girl.

The Rebbe replied, "You don't have to wait that long, just nine months."

Exactly nine months later, Dovid's brother got engaged.

### Start Looking

Dovid Lawrence's learning partner (who now resides in South Africa) asked the Rebbe when he should start looking for a shidduch,

and he was told to start at a certain date.

On that exact date, he was approached by his future brother-in-law regarding a match with his (the future brother-in-law's) sister.

### When She Comes Home

Moishe Lipszyc's daughter was born on Shabbos the 25th day of Shvat, a few days after the Rebbetzin Chaya Mushke passed away; and she was named Chaya Mushke.

The baby was ר"ל not well, and had to stay in the hospital.

On the Sunday after Shiva (for the Rebbetzin), the Rebbe gave out dollars; and Moishe's mother went to get a blessing. The Rebbe gave a dollar and said "Refuah Shleimo" (she should have a complete recovery); then called her back and gave her another dollar and said, "This dollar is for the baby. You should give it to Tzedakah (charity) when she comes home."

Thank G-d the baby came home shortly afterwards.

### Bar Yochai

Rabbi Hershel Finman's wife was in her first trimester, when the doctor told her that it looks very serious and she can't go to full term.

They wrote in to the Rebbe (on Lag B'omer 5749 (1989)) asking for a blessing. They received an answer either that day or the next.

כדאי לסמוך על רשב"י בשעת הדחק (Rabbi Shimon Bar Yochai (who passed away on Lag B'omer) is worthy enough, that you can rely on him when things are tough.)

She went back to the doctor a week later, and was told that there was no longer a problem. The baby was born on the 16th day of Teves.

### AHAVAS YISROEL (TO LOVE EVERY JEW)

#### Saving the Yeshiva

I remember Rabbi Eizak Schwei ע"ה (a Rosh Yeshiva in Montreal) once told us that the administrator of a big yeshiva (I think it was Torah Vodaas ) spoke at a yeshiva dinner and related that the previous Rebbe (Yoseph Yitzchok) saved the yeshiva from closing down. The yeshiva owed a lot of money to the bank, and the bank was ready to close the yeshiva the next day. The administrator didn't know what to do. Suddenly he got a phone call. "This is the Lubavitcher Rebbe's secretary. The Rebbe heard a rumour that the bank is about to foreclose the yeshiva, and he wants to know if the rumour is true." The administrator said it was, and the secretary hung up. A short time later the phone rang again. "The Rebbe wants to know how much is needed to call off the foreclosure." The administrator told him the amount, (I forget the amount now, but it was a formidable sum,) and the secretary hung up again. In a few minutes the phone rang again. "The Rebbe says you should not close the yeshiva, and that the money will be there shortly." Very soon a taxi pulled up, and someone came in and delivered the money.

### Rabbi Avrohom Shem Tov - President Shazar

When Rabbi Avrohom Shem Tov was in Montreal once for a Pegisha (encounter with Chabad for college students), he said that he was in the Rebbe's office when Zalman Shazar, the President of Israel, visited. He heard the Rebbe tell Shazar: איך בין געווען היינט ביים שווער אויפן אהל  
(Today I was by my father-in-law at the ohel), and he went on to tell Shazar that...

(Please note: When I called Rabbi Shem Tov recently to verify the story, he said that he could only verify the above; and he remembers that the Rebbe gave Shazar a message, but he doesn't remember what the message was. Rabbi Shem Tov told me that it's possible that the rest of the story happened, but he doesn't remember. So what follows is based on my memory of Rabbi Shem Tov's farbrengan.)

The Rebbe said that he (Shazar) would have hard work to do in the U.S., but would end up being successful.

Also, during the conversation, President Shazar referred to the Russian Jews (who had been coming to Israel) as עם הארצים (ignorant). The term bothered the Rebbe, and he corrected and said פשוטע (simple Jews). When Shazar said it again, the Rebbe again corrected, and added: דער פשיטות פון א איד דערגרייכט דער פשיטות פון עצמות  
(The simplicity of a Jew reaches the simplicity of G-d.)

### Hippy Candle

This happened at the end of a farbrengan on a weekday. The

Rebbe was walking out; and was just about to go down the stairs - (next to the bleachers there were stairs that went from the stage down to the floor below - ) when I saw a hippyish youth put something that looked like a wierd huge candle into the Rebbe's hand.

The Rebbe stopped short, and seemed surprised. A bochur standing nearby took the candle out of the Rebbe's hand and threw it on the floor.

The Rebbe then turned to look at the bochur, and gave him a vey stern look. The bochur quickly picked up the candle and put it back into the Rebbe's hand. The Rebbe turned to the hippy, said thank you, and proceeded down the stairs.

### Wolfson

Rabbi Moishe Wolfson is the spiritual mentor in Yeshiva Torah Vodaas and is also a spiritual leader of a very large congegation in Boro Park.

He asked the Rebbe if he should publish a collection of his *sholosh seudos* talks.

The Rebbe answered that, for the sake of *ahavas yisroel*, it is important to print it as soon as possible. Here follows the answer of the Rebbe in Hebrew, as well as a copy of the first page of Rabbi Wolfson's book.

(Thanks to Rabbi Isser Zalman Weisberg for giving this.)



1) להר' משה וואלפסאן שי', אם כדאי להו"ל ספרו "אמונת עתיך" ח"ב.  
"להו"ל, ומה טוב ובהקדים כי רואים במוחש איך שהלעומ"ז מחנבל באופנים  
ובדרכים משונים להפיץ שנאת ישראל ר"ל. ושמו שמים על שכו"כ נפלו ברשתו  
ועושים מלאכתו וכנ' אף שיודעים שהגלות הזה הוא מפני שנאת חנם וכו'.  
(ואיך לדבר ובפרט להאריך בהיפוך טובתם של ישראל, כ"א המוכרח ביותר)  
וכל דיבור ובפרט הנדפס - שחוכנו מביא לאהבת השם התורה וישראל (כולל  
בפס"ד רז"ל אע"פ שחטא ישראל הוא) שחד הוא ה"ז ענין שהזמ"ג ודורש  
ומכריח (ובכהנ"ל אפילו על הספק צריך להו"ל ובפרט שלדעתי זהו ודאי)  
אזכיר עה"צ לכהנ"ל..."

כס"ד

ספר  
**אמונת עתיך**

חלק ראשון

דבר כעתו מה טוב ומה נעים  
דברי תורה והתחזקות היוצאים מן הלב  
שרובם נאמרו בעתות רצון  
ד"רעוא דרעוין" לפני התלמידים.

מאת  
מו"ה משה וואלפסאן שליט"א

יזא לאור בברוקלין נ"י. ע"י חברה אמונת ישראל

שנת תשמ"ז לפ"ק

## BRINGING JEWS CLOSER TO JUDAISM

### Tashlich

When Rabbi Zalman Posner was in Toronto recently, he farbrenged and told us stories. One story was about going to tashlich (a custom to go to a river or lake on Rosh Hashana and say certain prayers). The chassidim were getting ready to go to tashlich, when the Rebbe (who was not yet Rebbe) came out and said: "That's not how one goes to tashlich. The way to go is in two rows, singing."

In those days (1940's) you did not sing in the streets of Crown Heights. It just wasn't done.

But everyone listened to the Rebbe (even though he wasn't Rebbe yet) and marched two by two, singing.

Rabbi Posner felt very self conscious about this, and was relieved when, the next year an older chosid asked him to walk with him to tashlich. This way, Rabbi Posner did not have to be part of the parade. They were about a half block behind the crowd all the way. On the way back from Tashlich a man dressed for Rosh Hashana, but with no yarmulke, grabbed him by the arm. "Why are they singing? Why are they singing?" Rabbi Posner explained that the chassidim had gone to Tashlich. The man pointed to his heart and said, "You know, deep down in my heart I have a spark. When I heard them singing, 'Hurray, I'm a Jew' that spark burst into a flame", and he walked off.. The Rebbe knew how to reach Jews, way back then.

### Ann Arbor

In 1974, a very interesting Yechidus took place with a group of businessmen from Detroit. Rabbi Yitzchok Meir Kagan was not able to be at the Yechidus, but he received an accurate report shortly afterwards.

Efforts had been made to build a Chabad House in Ann Arbor. Finally, on Yud Shvat (the tenth day of Shvat) the businessmen reached a decision, to build the Chabad House; and it was agreed that a committee would be formed to study land proposals etc... (which would be a long process).

They went to the Rebbe for Yechidus, and told him about their good intentions.

The Rebbe was very happy, and he said that he doesn't know if they will build a new building, in which case there would be a *Hanochas even hapina* (a ceremony in which a foundation stone is laid); or if they will purchase an existing building, and there would be a *chanukas habayis* (dedication ceremony); but whatever the case it should take place by *yud aleph nissan* (the 11th day of Nissan, the Rebbe's birthday.)

The men didn't understand what the Rebbe meant, so it was explained to them that the Rebbe wanted the Chabad House acquired in three months.

They were stunned, and there was dead silence in the room..

The Rebbe smiled, and said, "Nu?"

No answer.

So the Rebbe repeated his request, and again there was silence. Again the Rebbe said, "Nu?"

One man by the name of Yerachmiel (Robert) Ruch said, "Omein!" (Amen) to the Rebbe's request for a swift acquisition of a Chabad House..

The Rebbe smiled from ear to ear and said, "Omein is not a pledge!"

What ended up happening?

*Yud Aleph Nissan* was on a Sunday. On the Friday before, they tried to reach a deal with one house owner, and the negotiating went right up to one hour before sunset. At that point a deal was finally struck, and there was just enough time to make it back before shabbos.

The *Chanukas Habayis* (dedication) took place Saturday night (Yud Aleph Nissan). Another supporter, Dr. Reuvain Starr, flew in to New York on Sunday, and gave the key to the Rebbe at the *Yud-Aleph Nissan farbrengan*. The Rebbe was obviously very pleased, and expressed the wish that, "The house should soon become too small."

### Rabbeinu Tam's Tefillin

When I had just started learning in Lubavitch in Montreal, (about 1971-ה'תשל"א,) the subject of Rabbeinu Tam Tefillin came up. I asked Rabbi Greenglass (one of the Mashpiim - Chassidic mentors) if I should put them on; and he said I should go to yechidus and ask the Rebbe.

I wrote on the note that I wasn't sure about whether or not to put on Rabbeinu Tam Tefillin, and I'm asking the Rebbe's advice. The Rebbe answered in Yiddish, and I felt that I wasn't one hundred percent sure about what the Rebbe was saying. (I was just learning yiddish then.) I said, in Yiddish: איך פארשטיי נישט די לעצטע זאך וועגען רבינו תם

(I don't understand the last thing about Rabbeinu Tam.) He then looked at me, and with the kindest look, and with what seemed like tremendous patience (because he seemed to speak slowly and repeat

words over in order to make sure that I understood) he said, in English, as follows: (I don't remember the exact words; and, as I mentioned, he seemed to repeat (and rephrase) words:) You should not put them (the Rabbeinu Tam tefillin) on one day, and not the next, but you should wait "until you are ready to put them on *tomid*" (always). (From "until...tomid" is pretty much word for word.)

I remember walking out and thinking that the Rebbe had said "until you are ready..." (not if you will be ready...). So that meant that eventually I will be ready. So if that's the case, why put it off? So the next day I put on Rabbeinu Tam Tefillin.

### Lichtik

My brother Yisroel Janowski שי went into yechidus with his bride-to-be, before their wedding. Among other things, the Rebbe said:

אז איר וועט מאכן ליכטיק פאר אנדערע, וועט דער אויבערשטער מאכן ליכטיק פאר אייך

(If you bring light to others, then G-d will bring light to you.)

I have heard it said, that on other occasions the Rebbe would say to a couple about to marry:

אז איר וועט אנווארמן פאר אנדערע, וועט דער אויבערשטער אנווארמן פאר אייך

(If you make it warm for others, then G-d will make it warm for you.)

### Tuvia Lerner

In Montreal, there was a student by the name of Tuvia Lerner עייה. I don't know why, but he had a very special relationship with the

Rebbe. At Yechidus the Rebbe would tell him different things. One thing that I remember, is that the Rebbe gave him special instructions to give to a scribe to make tefillin. The rebbe showed Tuvia how to tie the end of the strap, of the hand tefillin, in the shape of a "yud". (Tuvia showed me how to do it.)

Tuvia couldn't learn that well. He once told me how bad he felt that the Rebbe had just tested him in yechidus (I think it was on a few paragraphs in "Kitzur Shulchan Oruch" (the abbreviated Code of Jewish law)) and he didn't know it as well as he should have.

I heard that the Rebbe let it be known that he would appreciate it if boys in the yeshiva would learn with Tuvia.

When Tuvia got engaged, the Rebbe gave the matchmaker (Mrs. Allenick עייה) a siddur as shadchan gelt.

Right after he got married, Tuvia became sick. I visited him sometimes. He passed away (I think about one year after his wedding). He had wanted to be buried in New York (near the Ohel), and we followed the coffin to the airport. I remember that, in the car, Rabbi Greenglass mentioned that Tuvia had told him that about a week earlier he had dreamt that he would pass away. I later heard that the Rebbe was at the Ohel (visiting the grave of the previous Rebbe) at the same time that Tuvia was being buried.

#### Rabbi Goldstein

I remember Yaakov Shlomo (Yankel) Goldstein telling me, that he had asked his father, who was very sick, if they should ask the Rebbe for advice about which hiddur mitzvah (beautifying of a mitzvah) to

undertake. His father said that he agrees, if Yaakov Shlomo asks for himself too.

(I recently reminded Yaakov Shlomo about this, and he said that it may have happened that way, he doesn't remember for sure; but the way he seems to remember is as follows: The family was wondering what to undertake (an extra hiddur) for their father's merit, and Rabbi Goldstein עייה suggested that Yaakov Shlomo ask the Rebbe.)

Yankel immediately rushed from the Manhattan hospital to 770 Eastern Parkway. It was late at night, and he asked how he could get a quick answer. It was suggested that he ask Rabbi Chadokov. So he wrote the note, and asked Rabbi Chadokov if he could give it to the Rebbe. Rabbi Chadokov agreed, and took the note in. The answer (which came back either that night or the next morning, Yankel doesn't remember,) was as follows: (May not be exact words.)  
הרי ענינם הוא חינוך. שיוסיפו בזה מתוך שמחה וט"ל (וטוב לבב).  
(Their "thing" is education. So they should add in this with joy and a happy heart.)

(I remember Yankel telling me that his father (who, as I heard from different sources, was an educator par excellence,) had a big influence on doctors and others at the hospital. For example, one doctor asked Yankel's father if he (the doctor) could do something for him; and Yankel's father told him that when he goes home that night and eats with his family, he should put on a yarmulke and say the Birchah Hamozon (Grace after Meals). This was chinuch (educational) not only for the doctor, but also for his whole family.)

## JEWISH LAW AND CUSTOMS

### Parshan

I remember once on Simchas Torah (1974- Tishrei 5735) when Dov Parshan had a heart attack during Hakofos, and was carried into a neighbouring house.

It seemed that the Rebbe rushed the last Hakofos, and as he left 770 and was walking to his home, he stopped outside the house (where Mr. Parshan was) and talked to Mr. Parshan's wife.

Many Chassidim quickly gathered. I couldn't get close enough to hear, but I remember that the Rebbe stood there for about forty five minutes talking to some people, and that a city ambulance waited in the street.

It was related to me later that the conversation between the Rebbe (who spoke in English) the doctor (I think his name was Dr. Wunch) and Mrs. Parshan went something like this:

The doctor said that the patient should go to the hospital, even though he doesn't want to. The Rebbe replied that it will be a bumpy ride to the hospital, and who knows how long he will be in emergency till someone sees him, and they tear off the clothes and move him from one place to another, which could all cause another attack G-d forbid.

The Rebbe pointed to 770 and said, "There's a good doctor here."

Mrs. Parshan said that her husband doesn't like hospitals. The

Rebbe said, "Nu..." (meaning: if that's the case, he shouldn't go).

Mrs. Parshan and the doctor kept going back and forth, into the house and back outside to the Rebbe. At one point, the doctor came out of the house and said that he can see that the patient is getting another heart attack, and he cannot assume responsibility. The Rebbe said, "Shulchan Oruch (Code of Jewish Law) says that you have to listen to what the doctor insists; and if you insist, then he should go.

The Rebbe then asked "To which hospital is the ambulance going?" They told him the name of the hospital, and the Rebbe said that they shouldn't go there, and they should call another ambulance. So they sent it away, and another came.

When Mrs. Parshan's father-in-law (Reb Avrohom Parshan עייה) went into the ambulance to accompany his son, the Rebbe told Mrs. Parshan :

איר זיינט אמאל געווען א קראנק שוועסטער (You were once a nurse) and said that she should go with.

I remember hearing that he also told the doctor (who went along) to take his identity card with him, so that the hospital will believe that he is a doctor. I think that someone went quickly to get the card for the doctor, who was in his Yom Tov clothes and wasn't carrying his card.

Thank G-d Mr. Parshan recovered, and we should continue to hear good news.

### Right Hand

Around the time of his wedding, Yitzchok Brown took a bottle of vodka to a farbrengen; and, while holding it in his left hand, he attempted to give it to the Rebbe.

"Always use your right hand," the Rebbe told him.

### When to Make the Bar Mitzvah Celebration

For his Bar Mitzvah, Rabbi Moishe Spalter and his father went into yechidus.

The Rebbe asked if the celebration was going to be בו ביום (Exactly on his birthday).

### Davening

In Yechidus, Dovid Lawrence asked the Rebbe what to do if you are davening with a minyan (praying with a quorum of ten) and they daven quickly.

The Rebbe replied, "Start *Hoidu* with a minyan, and go your own speed."

## LEARNING TORAH

### Telshe

I was graduating grade twelve in Ner Israel in Toronto, and I wanted to go to Lubavitch in Montreal. I told this to the Rebbe in Yechidus; and he told me to inspect other Yeshivos (or, he may have said, another Yeshiva) also not Lubavitch, and see.

(I flew out to Telshe Yeshiva in Cleveland. I spent two or three days there, and I remember being unimpressed. I sometimes think, that perhaps this was the Rebbe's way of insuring that if there were ever "down" times in Lubavitch, I wouldn't think that the grass is greener...)

### College

My parents had wanted me to go to college. I didn't feel pressured by this, but my brother Yisroel encouraged me to write to the Rebbe about it at Yechidus.

The Rebbe said to me: לערנן בשקידה, און סוף סוף וועלן די עלטערן מסכים זיין (Study diligently, and eventually your parents will agree.)

When I told my parents that I had asked the Rebbe about going to college, they were eager to hear the answer. I told them, and they seemed to take it in stride. When I think back, it's such a beautiful answer. It's not going along with what they wanted (at the time), but it's also not confrontation; because it's saying that eventually they themselves will agree. Indeed they were later very proud when I

received my two smichas (Rabbinical Ordinations); and college ceased to be an issue.

### Rebellion

There was an occasion when things weren't so pleasant. A number of boys wanted very much to learn in New York, in order to be close to the Rebbe. But the "Hanholo" (board of principals) wouldn't allow it. (Without a note signed by the Montreal Hanholo, the boys would not be accepted in the New York yeshiva.)

I don't remember exactly what they did; I think they complained about the Hanholo, asking that new principals be appointed. But I do remember what happened next.

Rabbi Greenglass had just returned from New York, and he asked that the boys be assembled (I think it was a farbrengan). He said that he had just been in yechidus, that he wasn't going to repeat everything that the Rebbe told him, - perhaps at another occasion, - but that it was spice and pepper. (I think he meant that the Rebbe spoke very sharply). As soon as he had entered the Rebbe's room he became very startled because the Rebbe began speaking sternly and loudly to him. The Rebbe reminded him of an incident when boys complained to the Rebbe Rashab about the previous Rebbe (who was then the principal); and how the Rebbe Rashab dealt very strictly with the boys. He asked Rabbi Greenglass where this spirit of revolt, not listening to the hanholo, and in general giving opinions about the way the yeshiva should be run, came from. I think Rabbi Greenglass suggested an answer, but the Rebbe said "No, it comes from the atmosphere in the colleges," (in those days, the college students were

rebelling and demonstrating against the deans,) "and automatically it also affects the yeshivos; but is it possible that this is happening in Tomchei Temimim?!"

The Rebbe told Rabbi Greenglass :

איר קענט זיי זאגן בשמי, און עס ארט מיר נישט אז איר וועט זאגן בשמי, אז כל זמן זיי וועלן ניט טאן תשובה, האבן זיי קיין שייכות ניט צו די ד' אמות

(You can tell them in my name, and it doesn't bother me if you tell them in my name, that as long as they don't repent, they have no connection to this place.)

As he said these last words, (that they don't have a connection to this place,) he pointed to his desk.

We were all in shock. Those boys quickly wrote in to the Rebbe asking for forgiveness.

(I don't remember who all the boys were, but I remember two of them, and that they went on to do excellent work as shluchim of the Rebbe.)

### Toras Emes

I was waiting to get Kos Shel Brocho (The Rebbe poured from his havdoloh cup into everyone's cup to say lechaim), and the person before me said to the Rebbe that someone is going to learn in Yeshivas Toas Emes. The Rebbe replied:

זאל זיין תורת אמת; אמת, על פי תורה (It should be Torah of truth; truth, according to the Torah.)

ת"ח

The one time that I received the answer ת"ח על הבשורה טובה (warm thanks for the good news) was when I wrote to the Rebbe to tell him that I received *smichas yodin yodin* (a rabbinical ordination).

## MONEY

### Yitzchok Charytan

Yitzchok Charytan (who is now in Winnipeg) told me that he went into yechidus with his bride-to-be and their parents. The Rebbe said that the Choson (Yitzchok) should learn in Kollel. The following conversation (I think in Yiddish) ensued.

Yitzchok's father said that he was worried where Yitzchok will get parnosso (livelihood) and how he will provide.

The Rebbe answered, "How did you get it? There was a time when you did earn money, and a time before that when you didn't; the same thing with him."

Yitzchok's father said, "But when I didn't earn, my father was able to support me."

The Rebbe said: ער האט אויך א טאטע (He also has a father.)

Yitzchok's father said: אבער דער טאטע זיינער איז שוין אן אלטער; ווי לאנג קאן ער...? (But his father (meaning himself) is already older; how long can he

support him?)

The Rebbe answered: ער האט דאך אבינו שבשמים! (He has our Father in heaven!)  
(The Rebbe said these words (אבינו שבשמים!) in a raised voice.)

That was the end of that discussion.

### Hughes

At one farbrengan the Rebbe spoke about Howard Hughes (without mentioning his name). He said that someone very rich just died, and that the lesson one can learn is: if someone uses his money wisely (to give charity etc..) he can accomplish great things. But if someone doesn't use his money wisely, then he can become worse off than a prisoner in jail; who at least is not constantly worried about getting killed. (Howard Hughes was a recluse who was in constant fear that people or germs may kill him.)

## MARRIAGE

### Three Miles

Someone told me that when his father was about to get married, the Rebbe told him that he should live at least three miles away from each set of parents.



## Mr. Rappaport

Reb Avrohom Rappaport once related at a farbrengen that, while in yechidus, he told the Rebbe that he is contemplating a trip to Israel, and that his wife would not be travelling with him this time because they were expecting a baby soon.

The Rebbe suggested that Reb Avrohom buy an airline ticket with an open date and give it to his wife; so that after she'll give birth, with G-d's help, and decide to go to Israel, she'll have the ticket and be able to travel whenever she wants.

Reb Avrohom said (jokingly) that his wife would trust him to buy her a ticket whenever she decided to go.

The Rebbe then replied very seriously:  
מען דארף קענען פארשטיין די מענטאליטעט פון א פרוי  
(One has to understand the mentality of a woman)

Reb Avrohom explained how he understood this: His wife was feeling stuck at home in a difficult condition, and he was going away. Promising her a ticket would not have the same effect as presenting her with an open ticket, which would enable her to travel anytime she desires.

## FAMILY

### Relatives

One of my learning partners in yeshiva told me some interesting episodes.

He went into yechidus and told the Rebbe that he felt bad that he can't influence his relatives to come closer to Judaism. The Rebbe gave him one answer (which I don't remember), but he told the Rebbe that he still feels badly about it. The Rebbe then told him that with relatives there is a psychological block.

I remember also that at one point he told the Rebbe that his relatives are Hungarian, and the Rebbe said, "So what's wrong with Hungarians?".

### More Relatives

Someone (who wishes to remain anonymous) told me recently that he once complained to the Rebbe, in Yechidus, that he is not able to bring his relatives closer to Judaism. The Rebbe said (in English), "You impact on your relatives by example."

## PREMONITIONS

### Begin

I remember when Menachem Begin became Prime Minister, Gershon Jacobson wrote in the Algememeiner Journal that he talked to the Rebbe (I think it was by Kos Shel Brocho) and the Rebbe told him that he was happy that Begin became Prime Minister, but why did he choose chapter 28 in Psalms to say in his acceptance speech? (The psalmist asks G-d to save him from the wicked ones etc... and ends off with

חושיעה את עמך (Help Your people).)

Mr. Jacobson answered that perhaps Mr. Begin chose chapter 28 because of the last sentence. (...חושיעה את עמך).

The Rebbe said, "If so, he should have just said the last sentence. Why the rest?"

(Later, after Begin gave back land, I often reflected on this exchange; how the Rebbe seemed to sense right at the beginning that there may be bad news ahead.)

## BLESSINGS

### He is Included

I remember once asking for a blessing for someone, and the Rebbe didn't answer. The next time I was to go into yechidus, I asked Rabbi Greenglass what to do. He said that if the Rebbe again ignores my request, I should point it out.

Sure enough, the Rebbe gave me a blessing, (I think something about learning diligently etc...,) but didn't mention the person for whom I had requested a blessing. So I said: .... און (and...). The Rebbe said, "Hah?". I said:...אין דיך האב געבעטן א ברכה פאר... (I asked for a blessing for ...). The Rebbe answered:

דאס וואס איך האב געזאגט פריער...ער איז געווען נכלל אין דערין (that which I said previously...(I don't remember what came next, perhaps something about learning diligently etc.) he was included in that).

### Rabbi Zaltzman

When Rabbi Yoseph Zaltzman went into yechidus, the Rebbe said:

אין דער זכות פון דיינע עלטערעניס מסירות נפש, זאלסטו האבן הצלחה בלימוד הנגלה וחסידות וקיום המצוות בהידור

(In the merit of your parents' self sacrifice (for Judaism in Russia), you should have success in learning the revealed and chassidic parts of Torah, and in doing the Mitzvohs in a beautiful manner.)

## Nussen

Nussen Fellig עייה lived in Montreal, and used to do many wonderful Mitzvochs. Someone (who wants to remain anonymous) relates that Nussen once told him the following story. (I remember hearing this story in Montreal, and I saw the child involved; but I'm writing this person's version because he heard it directly and clearly from Nussen).

On Hoshanah Rabbah (the seventh day of the Succot holiday) Nussen arrived after the Rebbe had finished giving out lekach (honey cake). The Rebbe had already left the sukkah and gone to his office. Nussen went to knock on the office door. Another Jew stood in front of Nussen, and Nussen knocked and the Rebbe opened the door. The other Jew said נישט באקומן לקח (I didn't get lekach), and the Rebbe gave him. Then the other Jew said, that he has been waiting for such a long time זאל מקויים ווערן (that it should become fulfilled). The Rebbe didn't answer. The Jew repeated his statement one or two more times, and the Rebbe still didn't answer. Then Nussen said, "If it's a brocho (blessing), I'll take the brocho. The Rebbe should give it to me." The Rebbe said: אמן (Amen or - so be it).

Nine months later Nussen had a child who was רייל not well. (I think he couldn't walk and was slow etc...) Nussen said: מי שפילט זיך נישט מיט דער רבי'ס ברכות (You don't play around with the Rebbe's blessings).

I myself remember how Nussen would take the child with him; and I heard that Nussen would give extraordinary care to the child, and was constantly with him.

I remember when Nussen put on Tefillin with the owner of Steinberg Supermarket (which later became Miracle Mart). Nussen later gave out a letter that the Rebbe had sent to Mr. Steinberg, and I am reprinting it here. (I think that Nussen also gave out a letter that the Rebbe had sent him for the occasion, but I must have lost it.)

By the Grace of G-d  
26th of Elul, 5732  
Brooklyn, N. Y.

Mr. S. Steinberg  
Montreal  
Canada

### Greeting an Blessing:

I was pleased to receive regards from you and about you through Mr. Nussen Kalman Fellig. I was particularly gratified to hear the good news about the matter of Tefillin. Such good news is always welcome, but especially so in the present month of Elul, which is a period of preparation for the New Year, bringing spiritual uplift and inspiration to all Jews.

I am confident that you will not limit yourself to this Mitzvo alone, but, as our Sage declare, "One Mitzvo leads to another." And inasmuch as the fulfillment of the Mitzvoth in the daily life is the channel to receive G-d's blessings, every additional effort and advancement in this direction will bring you and yours additional Divine blessings in all needs, both material and spiritual.

Wishing you and all your family a Kesivo v'Chasimo Tovo, for a good and pleasant year in every respect,

With blessing,

## TORAH PUBLICATIONS

### Rabbi Weisberg

In the year 5743 (1983) Rabbi Issar Zalman Weisberg decided that it would be beneficial to rewrite the Rebbe's *sichos* (talks) in a *lomdishe* way (yeshiva style); and he prepared a sample on *parshas shlach* (one of the weekly Torah readings). His plan was to publish the *sichos* for a while without saying where it came from; and after people would be learning them, he would then publicize that they were from the Rebbe.

He sent a sample into the Rebbe and asked if what he did was OK, and if he should continue. (The manuscript did not have the Rebbe's name.) The Rebbe's answer follows: (My appologies for not having the time to translate the answers.)

(2) בדבר הקונ' "ביאורים בפרשת השבוע" (פ' שלח חשמ"ג), והאם כדאי להשקיע.  
"בכלל נכון הדבר וטוב. אבל לפה יהי' על אחריות יחיד וטוב ומחאים  
שיהי' עכ"פ ג' מחאימים - להעקקה מאידית כדבעי הגה זכו' - כן אין מוזכר  
כלל של מי זה! הרושם שנאמר (נכתב) בשנה זו! כן מובן שאין להכניס בפנים  
מה שלא אמרתי (וגם בהערה בשוה"ג - צ"ל והירות מה לצייין ומה שאינו  
מחאים)."

When the Rebbe first announce the *Mivtza* (campaign) to study Maimonides (in 1984), Rabbi Weisberg wrote to the Rebbe a proposal to write a new commentary on Maimonides. (It would include brief explanations and lengthier explanations, and would also show what the actual law is.) (At that time there was opposition to learning Maimonides, because people claimed that those who learned it may follow the instructions of Maimonides - even when the *halacha* (Jewish law) was different.)

Rabbi Weisberg didn't get an answer for a while, so Rabbi Groner, the Rebbe's secretary, suggested that he write in again. The Rebbe's answer follows:

(3) בדבר ההצעה לעריכת פי' חדש על הרמב"ם זכו'.  
"אבל תנאי בראש-שיעמוד בראש כל הנ"ל מומחה בהנ"ל ובעל מרץ ועקשן,  
ושלא יתחשם מהמנגדים לדבר טוב ובפרט טוב רב ביותר, ושיהי' זמנו פנוי אך  
לזה במשך תקופה הראשונה עכ"פ ולע"ע לא מצאקו (ולכן לא עניתיו ע"ע)."  
ההצעה ש... יתעסק בזה בהחיעצות עם המומחים.

Rabbi Weisberg then wrote in that he wanted to get involved with it and see how it goes. The Rebbe answered:

"כפשוט - ענין הכי אחראי כהנ"ל צ"ל ע"י מומחה (ע"פ שו"ע לכה"פ ג'  
ענינים) ואינו ענין להתלמד ולהבחן עי"ז! המוכשר ככל הדרוש זכו' וכן"  
(ס' טבח חשמ"ה)



In Honour of  
Yehudah Eliyahu שיחיי  
On the occasion of his Bar Mitzvah Celebration  
27 Nissan, 5757



Dedicated by his parents  
Rabbi & Mrs. Yoseph and Surie שיחיי Janowski  
and grandparents  
Mr. & Mrs. Isomor and Bluma שיחיי Janowski