



ב"ה

Family Treasures

Memento
from the wedding of
Efraim and Shaina
Duchman

15th of Elul, 5774 • September 10, 2014



The Rebbe at the wedding of *chosson's* grandparents,
Mendel and Sara Shemtov, 10 Tamuz, 5716 (June 19th, 1956).
In the center (wearing glasses), is his great-grandfather, Reb Zalman Duchman.

WELCOME

To our dear family and friends,

At all joyous events we begin by thanking G-d for granting us life, sustaining us and enabling us to be here together. We are thrilled that you are here to share in our *simcha* - joyous occasion. Indeed, Jewish law enjoins the entire community to bring joy and elation to the *chosson* and *kallah* - the bride and groom.

The wedding of the Rebbe, Rabbi Menachem Mendel Schneerson, of righteous memory, took place in Warsaw in 1928. In honor of the occasion, the bride's father, the sixth Chabad Rebbe, distributed a special *teshurah*, memento, to all the celebrants: a facsimile of a manuscript letter written by the first Chabad Rebbe, Rabbi Schneur Zalman of Liadi.

Following this tradition, we are honored to present our memento: a compilation of letters Rabbi Schneur Zalman Duchman, Efraim's paternal great-grandfather, received from the Rebbe. This is an excerpt from the forthcoming book of stories, translated into English for the first time.

This memento is crowned with Mazel Tov wishes from the Rebbe to Shaina's parents and from Rebbetzin Chaya Mushka and Rebbetzin Chana, the Rebbe's mother, to her grandparents, Rabbi Asher and Nechama Heber, may they be blessed with many more happy and healthy years.

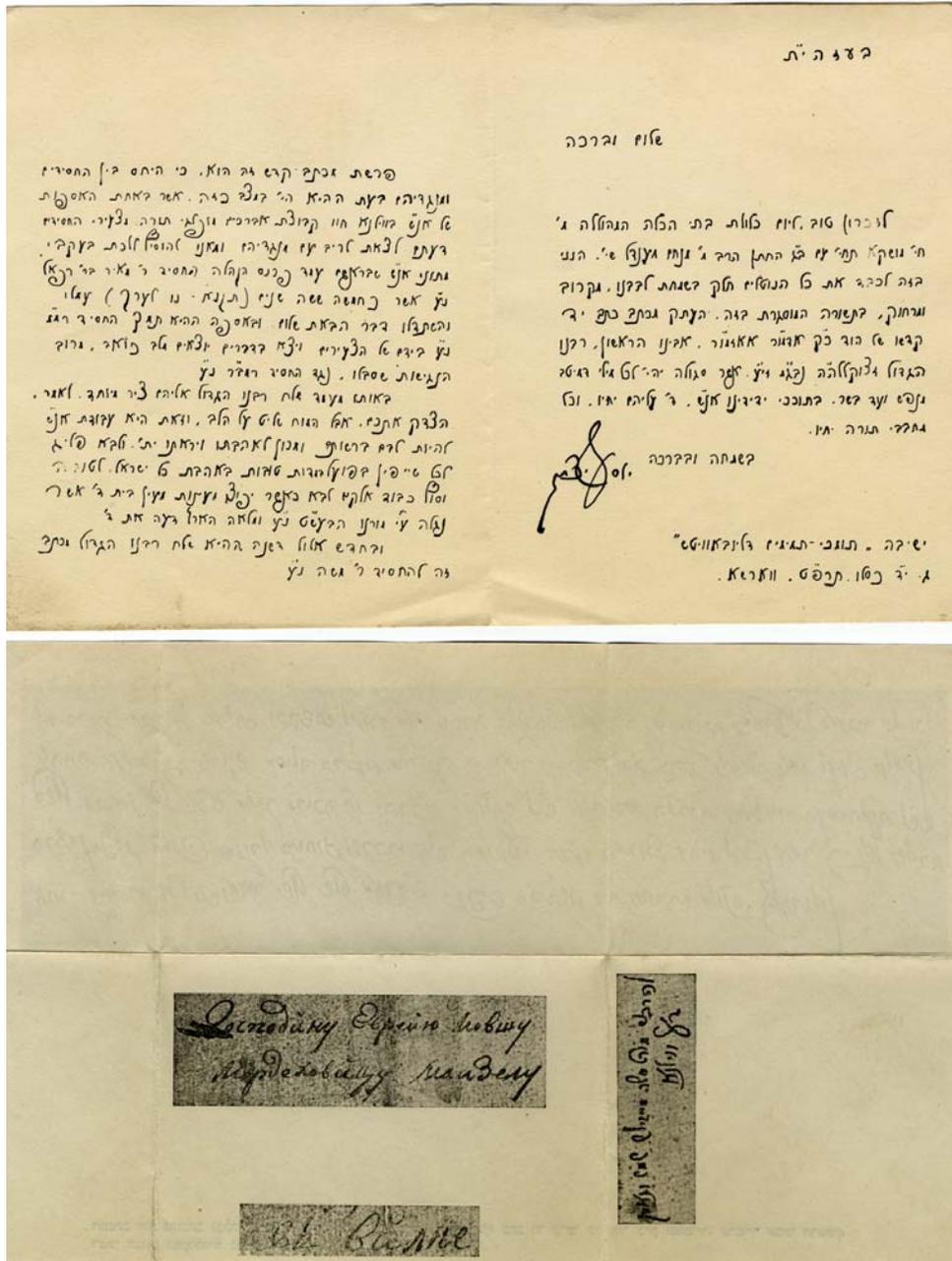
The correspondence is freely translated and adapted from the original Hebrew by Dovid Zaklikowski.

With gratitude, appreciation, and best wishes to all participants, it is our fondest wish that you enjoy the festivities, become involved in every facet of the celebration, and share the happiness and pride we feel on this day. May we share many more *simchas* in the near future.

It is our heartfelt prayer that the merit of bringing joy and happiness to the *chosson* and *kallah* bring us to the greatest joy of all, when we will celebrate the rebuilding of the *Beis Hamikdosh* - the Holy Temple speedily, in our days.

The Duchman and Barber Families

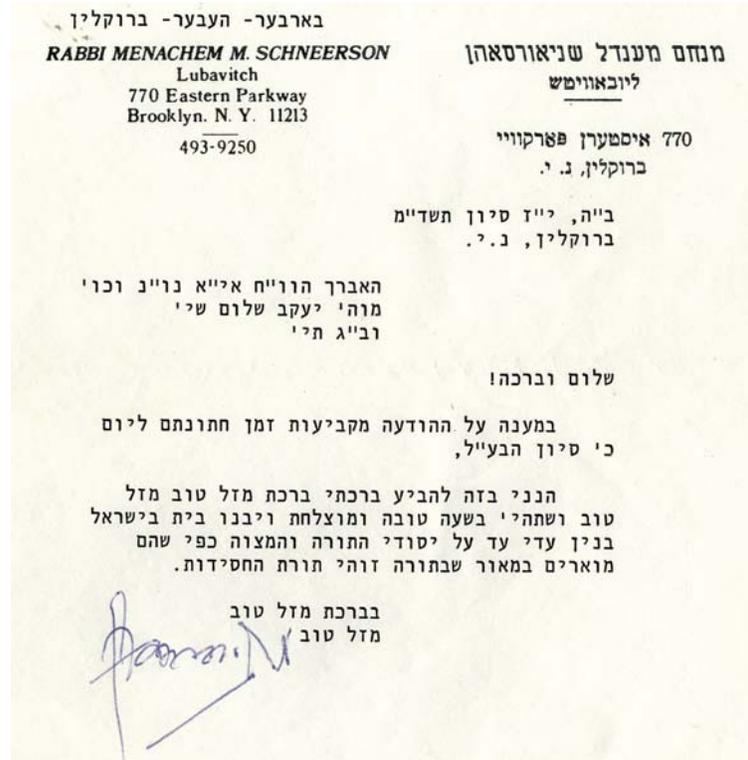
THE REBBE'S WEDDING MEMENTO



At the wedding of the Rebbe and Rebbetzin Chaya Mushka in Warsaw in 1928, the bride's father, the Rebbe Rayatz, distributed a special memento, a copy presented here, to all the celebrants: a facsimile of a manuscript letter written by the first Chabad Rebbe, Rabbi Schneur Zalman of Liadi. On top is the Rebbe Rayatz's explanation of the manuscript.

MAZEL TOV WISHES

Letter that the Rebbe, of righteous memory, sent
to the parents of Shaina, Rabbi Yacov שי' and Mrs. Rivkie ע"ה Barber:



By the grace of G-d
17 Sivan, 5744 [June 17th, 1984]
Brooklyn, New York

To the young man, who is accomplished and a Chassid,
a man who fears G-d, pleasant and gracious, etc.
Rabbi Yacov Shalom and his bride may you be well,

Greetings and Blessings!

In reply to the notification of the date of your wedding on the 20th of Sivan [June 20th] that is forthcoming for the good,

I would like to convey my blessings, Mazel Tov, Mazel Tov. May your wedding be held in a good and auspicious hour and may you build a true Jewish home, an eternal structure, on the foundations of the Torah and its commandments, as they are illuminated by the inner-light of Torah, namely, the teachings of Chassidism.

With blessings of Mazel Tov, Mazel Tov

M. Schneerson

Mazel Tov Wishes from Rebbetzin Chaya Mushka
and Rebbetzin Chana, the Rebbe's mother, to the grandparents of Shaina,
Rabbi Asher and Nechama Heber

CLASS OF SERVICE This is a full-rate Telegram or Cablegram unless its deferred character is indicated by a suitable symbol above or preceding the address.	5:17	WESTERN UNION	1201	SYMBOLS DL = Day Letter NT = Overnight Telegram LC = Deferred Cable NLT = Cable Night Letter Ship Radiogram
A. N. WILLIAMS PRESIDENT	NEWCOMB CARLTON CHAIRMAN OF THE BOARD	J. C. WILLEVER FIRST VICE-PRESIDENT	The filing time shown in the date line on telegrams and day letters is STANDARD TIME at point of origin. Time of receipt is STANDARD TIME at point of destination.	
LL672 533P EST JAN 21 64 SYA713 SY NC527 CGN PD TDN BROOKLYN NY 21 452P EST RABBI AND MRS ASHER HEBER, GRAND PARADISE 320 GRAND ST BROOKLYN NY. MAZEL TOV MOUSSIA SCHNEERSON (21).				

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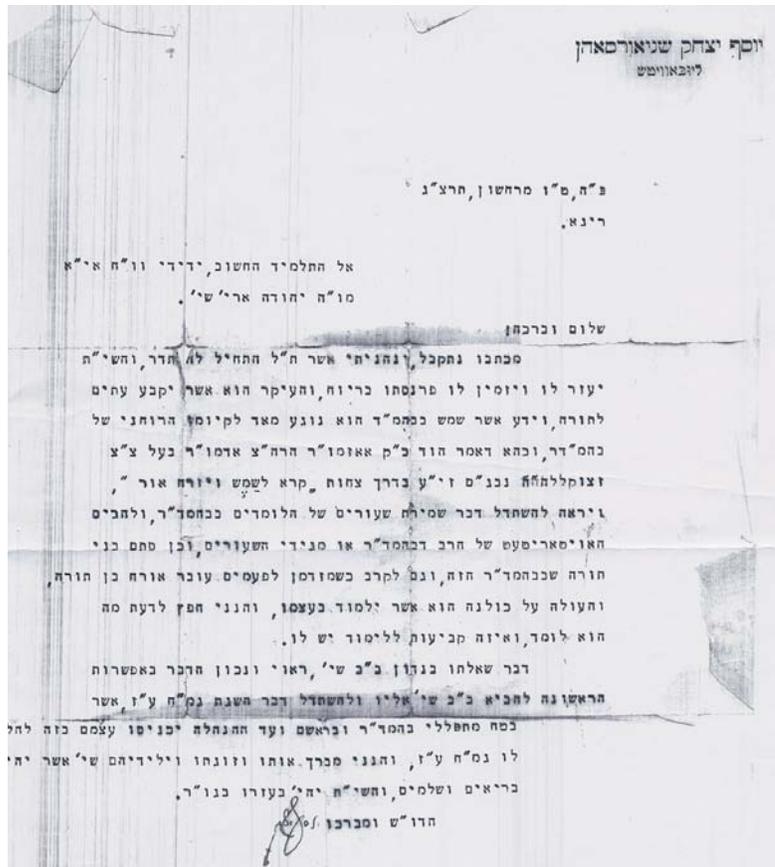
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LL790 742P EST JAN 21 64 SYA621 VX SY VXD210 GTG PD K BROOKLYN NY 21 711P EST - RABBI & MRS ASHER HEBER GRAND PARADISE 320 GRAND ST BKLYN NY MAZEL TOV HORA BONIS CHANA SCHNEERSON.				

A NEW HOME

The Heber Family in Paris

During the upheaval of World War I, R. Yaakov Tuvia and Shaina Sara (the namesake of the *kallah*) Heber, moved to Rostov-on-the-Don, Russia. A disciple of the Alexander Chassidic dynasty, with his Rebbe in the town of Aleksandrów, Poland, R. Yaakov Tuvia was without a Rebbe to go to for the High Holidays. He learned of the chassidic court of the Rebbe Rashab, the fifth Chabad Rebbe, in the town of Lubavitch. He travelled there for the High Holidays and later became a Lubavitch chassid.

Following the passing of the Rebbe Rashab in 1920, the family moved back to Poland. There their son Yehudah Aryeh married Perel. In 1932 Yehudah moved to Paris, where he went into business. Presented here is a letter from the Rebbe Rayatz, the sixth Chabad Rebbe, about his move to Paris.



The Beadle

(15 Cheshvan, 5693 • November 14th, 1932)

Your letter was received. I was delighted that, thank G-d, you have begun to acclimate [in your move to Paris]. G-d should assist you and give you livelihood in abundance. You should have a steady schedule in the study of Torah.

As the beadle in your synagogue, you should know that you are central to the synagogue's spiritual sustenance. This is what the Tzemach Tzedek, [Rabbi Me-nachem Mendel of Lubavitch,] of righteous memory, once lightheartedly said: What we say in the Shabbat and holiday liturgy "*kara lashemesh vayizrah ohr*," could be translated, you call the beadle and he brings spirituality.

You should see that members in the synagogue, those synagogue members that are students of Torah should keep their Torah study schedules and to arouse the interest of the rabbi and lecturers [to deliver organized

classes regularly]. When you meet a Torah student who passes by the synagogue, encourage him too in his studies. Above all, you should learn on your own. I would like to know what you are learning and what your study schedule is.

In regards to your question about your family, it is befitting and good, at the first opportunity to bring your family to Paris. You should make an effort to receive a loan [for their travel expenses]. Surely the congregants, and specifically the synagogue board members, will make every effort to give you a loan.

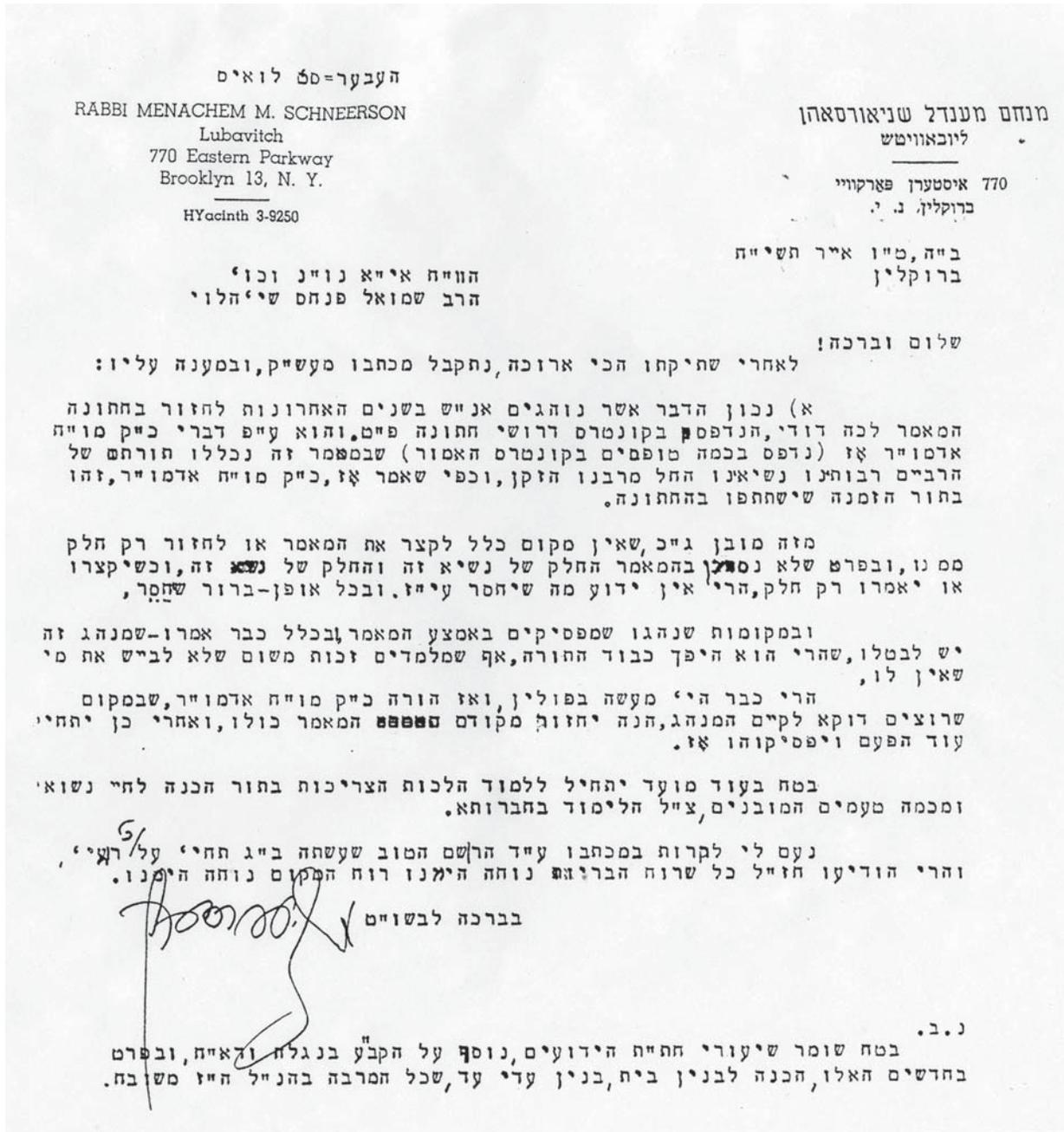
I bless you, your wife and children, they should be completely healthy and G-d should be with you in your material and spiritual needs.

The one who seeks your wellbeing and blesses you,
Yosef Yitzchak

The Chabad Wedding

A New Beginning

A letter from the Rebbe to Rabbi Shmuel Pinchus Heber, the uncle of the *kallah*.



(15 Iyar, 5718 • May 5th, 1958)

After your prolonged silence, your letter from the eve of Shabbat was received. In response to your queries:

1) The recent custom in our community to deliver the Chassidic wedding discourse *Lecha Dodi*, published in the booklet of *Wedding Discourses 1929*, is a good idea. This is based on what my father-in-law, the Rebbe [Rayatz], stated, that it includes the teachings of all of the Chabad Rebbes, starting from the Old Rebbe, [Rabbi Schneur Zalman of Liadi, the founder of the Chabad movement]. As the Rebbe [Rayatz] said, “this [discourse] is an invitation that [these holy Rebbes] should [spiritually] participate in the wedding.

From this it is also understood that one should not shorten or deliver only portions of the discourse. Especially, since it does not state which part of the discourse is from which Rebbe and if one skips portions of it, you will not know if you are missing any of the Rebbes and surely, [if you skip] you will [mistakenly] miss one of them.

In the places where there is a custom to stop the recitation discourse in the midst of the discourse – although this custom should be nullified, for it is the opposite of respect for the teachings of the Torah, even though the reason it is done, is not to embarrass those that cannot deliver the discourse – when this happened in Poland, the Rebbe [Rayatz] instructed, in the place where they would like to fulfill this custom, one should recite the entire discourse and begin a second time and then they should stop him in the middle.

[2)] Surely, in advance you will begin to study the laws one needs to know in preparation for married life. For obvious reasons, one needs to study these laws with a study partner.

It pleased me to read the letter in regards to the impression your fiancé made on all those who met her. As our sages state, “One who is pleasing to his fellow men, is pleasing to G-d.”

With blessing for good tidings,

M. Schneerson

P.S. Surely you follow the well-known study cycle of *Chitas* [the study of Torah, saying of the daily Psalms and the learning of Tanya, the fundamental text of Chabad philosophy], in addition to your study schedule in Talmud and Chassidism. This is especially important, during the months before your wedding, in preparation for an everlasting edifice. For all those that increase in the above, it is praised.



Reb Zalman and Chaya Grunya Duchman, with their son Yisroel.

REB ZALMAN DUCHMAN

A Brief Biography*

Stories have always held significance in Chassidic life, being carefully passed down from generation to generation. The recorders, who wrote down the stories in great detail, are extolled. Guided by the Rebbe Rayatz, Rabbi Yosef Yitzchak Schneerson, and the Rebbe, Rabbi Menachem Mendel Schneerson, Rabbi Schneur Zalman "Reb Zalman" Duchman painstakingly recorded hundreds of stories, joining the respected ranks of recorders who kept the chain of history, lore and Chassidic warmth alive and vibrant for the future generations.

Schneur Zalman Duchman was born in the summer of 1891 to Dovber Menachem Mendel and Chaya Feiga Risha. He received much of his Chassidic education from his grandfather Mordechai Yoel Duchman, the famed Chassidic personage who studied in the court of the Tzemach Tzedek, the third Chabad Rebbe. Years later, Reb Zalman recalled that it was from his grandfather that he first heard many Chabad stories.

"I merited to serve my grandfather and heard from him many stories of the Chabad Rebbes, which he heard from those present when the events transpired. My grandfather excelled in Torah study; he spent many hours in prayer and had a phenomenal memory," he wrote in the introduction to his volume of stories.

At the age of fourteen he travelled to the town of Lubavitch to attend the Tomchei Tmimim Lubavitch School. It was there that he basked in the spiritual tutelage of the Rebbe Rashab, the fifth Chabad Rebbe, Rabbi Shalom Dovber.

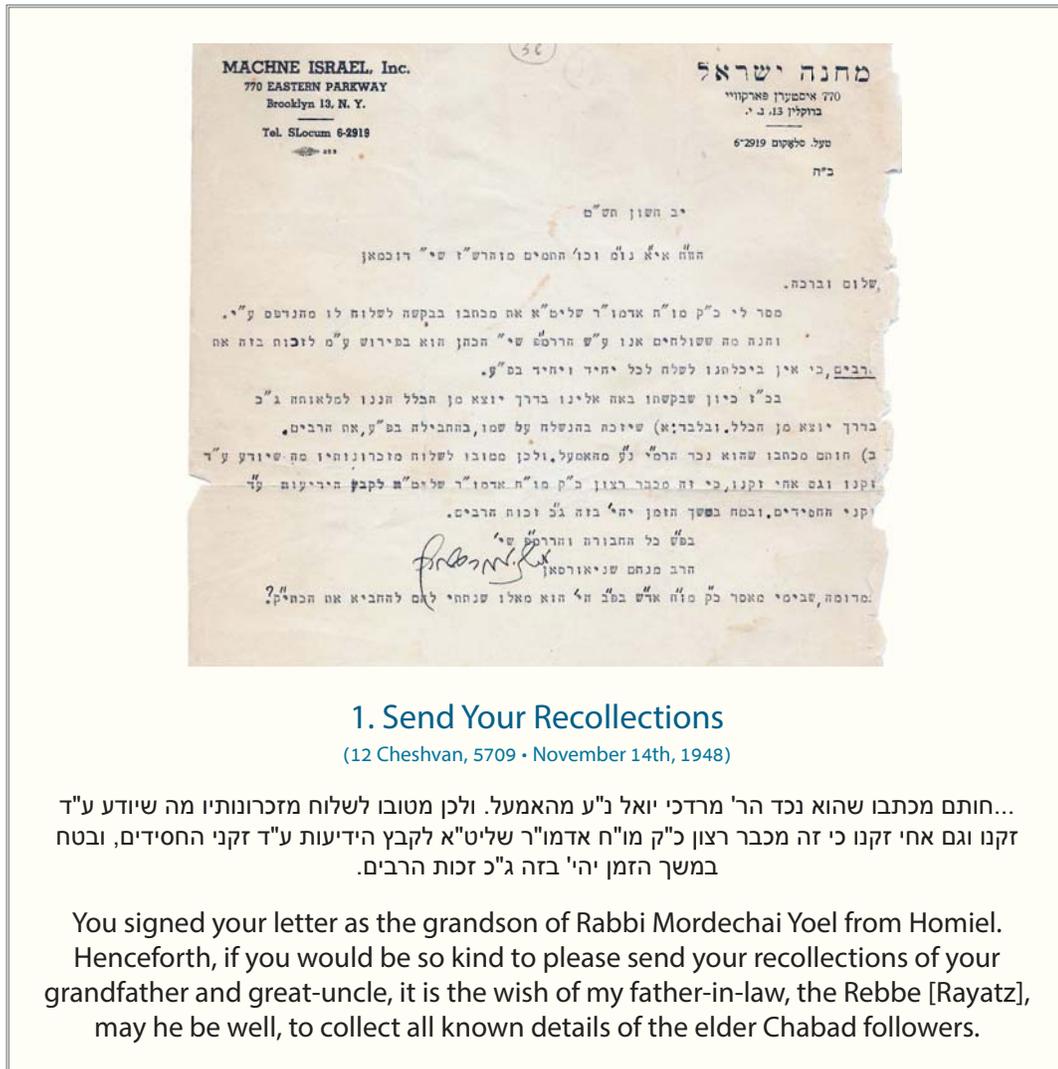
He later married Chaya Grunya Minkowitz, the daughter of the famed Chassidic luminary Reb Leima, and moved to the city of Homiel. Each year he would travel to Lubavitch to spend the High Holidays and numerous additional occasions with the Rebbe.

After the passing of the Rebbe Rashab in 1920, Reb Zalman began travelling regularly to Rostov-on-the-Don where the Rebbe Rashab's successor, the Rebbe Rayatz, lived. The Soviets continued to close in on the Rebbe Rayatz, who they accused of counterrevolutionary activities (i.e. Jewish activism), and the Rebbe was compelled to move to Leningrad (now called St. Petersburg). Reb Zalman followed, settling close to the Rebbe's new court and spending much of his time there.

In 1927 the Soviets arrested the Rebbe Rayatz, and Reb Zalman was present throughout the proceedings. The Rebbe's son-in-law and future successor, Rabbi Menachem Mendel, at the time known as the Ramash (the acronym of his name), gave Reb Zalman several precious documents for safekeeping.

Years later, in 1908, the Rebbe Rayatz asked the Ramash to send Reb Zalman the recently published Chassidic discourses. In return, he asked Reb Zalman to share his memories of his grandfather and great uncle [Exhibit 1]. "You signed your letter as the grandson of Rabbi Mordechai Yoel from Homiel," wrote the Ramash. "Henceforth, if you would be so kind to please send your recollections of your grandfather and great-uncle, it is the wish of my father-in-law, the Rebbe [Rayatz], may he be well, to collect all

* An excerpt from the forthcoming book *Lishmoa Ozen* of Reb Zalman's stories in English.



1. Send Your Recollections

(12 Cheshvan, 5709 • November 14th, 1948)

...חותם מכתבו שהוא נכד הר' מרדכי יואל נ"ע מהאמעל. ולכן מטובו לשלוח מזכרונותיו מה שידוע ע"ד זקנו וגם אחי זקנו כי זה מכבר רצון כ"ק מו"ח אדמו"ר שליט"א לקבץ הידיעות ע"ד זקני החסידים, ובטח במשך הזמן יהי' בזה ג"כ זכות הרבים.

You signed your letter as the grandson of Rabbi Mordechai Yoel from Homiel. Henceforth, if you would be so kind to please send your recollections of your grandfather and great-uncle, it is the wish of my father-in-law, the Rebbe [Rayatz], may he be well, to collect all known details of the elder Chabad followers.

known details of the elder Chabad followers. Surely, in time, this will benefit the general public.”

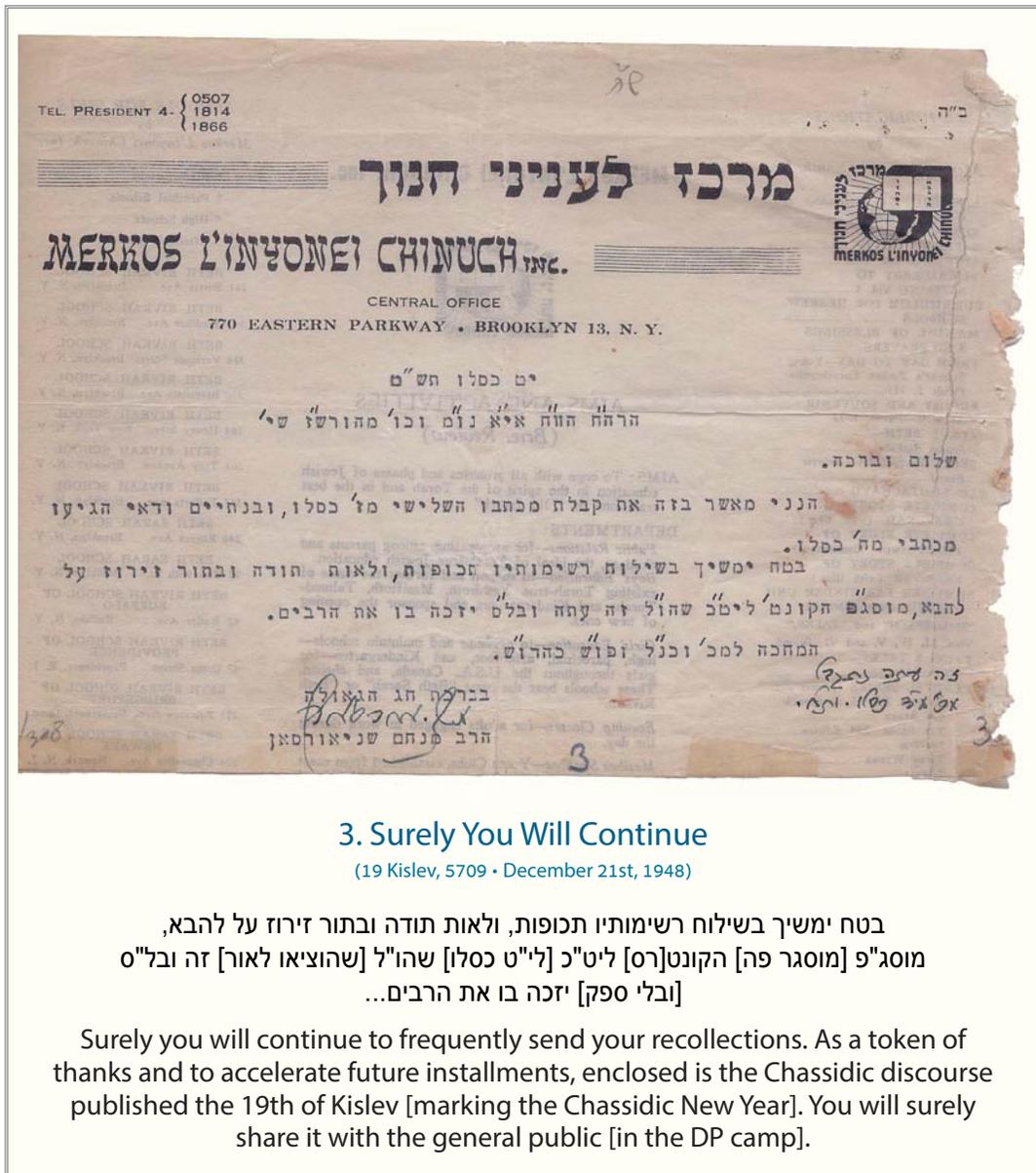
In the postscript, the Ramash added, “If I am not mistaken, during the time when the Rebbe [Rayatz] was arrested you were among those I entrusted with the sacred documents?”

Reb Zalman responded [exhibit 2], “Indeed, you gave me a large box of manuscripts. With Divine providence on the 12th of Tammuz, while you were sitting on the west side of the study hall, I returned the manuscripts. It was then that you told me that for my efforts you would give me good news – that the Rebbe will return [from exile] in time for Shabbat.”

In 1906 Russia allowed Polish citizens to leave the Soviet Union, and Reb Zalman fled the country with a forged Polish passport, eventually arriving in Germany.

Encouragement to Record Stories

While he was still in a displaced persons (DP) camp in Germany, Reb Zalman began to record his memories on paper, slowly sending them to the Ramash. On Friday, the 8th of Kislev (December, 1948), the Rebbe confirmed his receipt of two installments, received less than two weeks after his request, “I



3. Surely You Will Continue

(19 Kislev, 5709 • December 21st, 1948)

בטח ימשיך בשילוח רשימותיו תכופות, ולאות תודה ובתור זירוז על להבא,
 מוסג"פ [מוסגר פה] הקונטרס [רס] ליט"כ [לי"ט כסליו] שהו"ל [שהוציאו לאור] זה ובל"ס
 [ובלי ספק] יזכה בו את הרבים...

Surely you will continue to frequently send your recollections. As a token of thanks and to accelerate future installments, enclosed is the Chassidic discourse published the 19th of Kislev [marking the Chassidic New Year]. You will surely share it with the general public [in the DP camp].

received your two letters dated the 23rd and the 24th of *Cheshvan* which brought me joy. I particularly swiftly acknowledge the receipt of your accounts and [Chassidic] sayings, so that you will rapidly continue to record your memories and send them here. Undoubtedly, this will benefit the general public.”

Even before that letter was sent, Reb Zalman had already sent another installment, which the Ramash acknowledged just over a week later [Exhibit 3], “Surely you will continue to frequently send your recollections. As a token of thanks and to accelerate future installments, enclosed is the Chassidic discourse published the 19th of Kislev [marking the Chassidic New Year]. You will surely share it with the general public [in the DP camp].”

As Reb Zalman continued to share his memories, the Ramash continued encouraging him, sending comments and suggestions. In a letter dated January 1949, the Ramash writes [Exhibit 4], “I am acknowledging receipt of your seventh and eighth installments... It is understood that my father-in-law,

4. A Very Good Endeavor
(19 Teves, 5709 • January 20th, 1949)

מובן אשר כ"ק מו"ח אד"ש יודע ששולח לכאן רשימת זכרונותיו וז"ל בזה: זייער אַ גלייכע זאך. כן מזמן לזמן, הנני מוסר תוכן מכמה הסיפורים ובכל פעם גורם נח"ר. בפ"ש ובחיכוי לקבלת המשך רשימותיו.

It is understood that my father-in-law, the Rebbe, knows that you are sending your recollections, to which he said, 'It is a very good endeavor.' Similarly, from time to time I relate to him the gist of several of the stories.
Every time it gives him satisfaction.

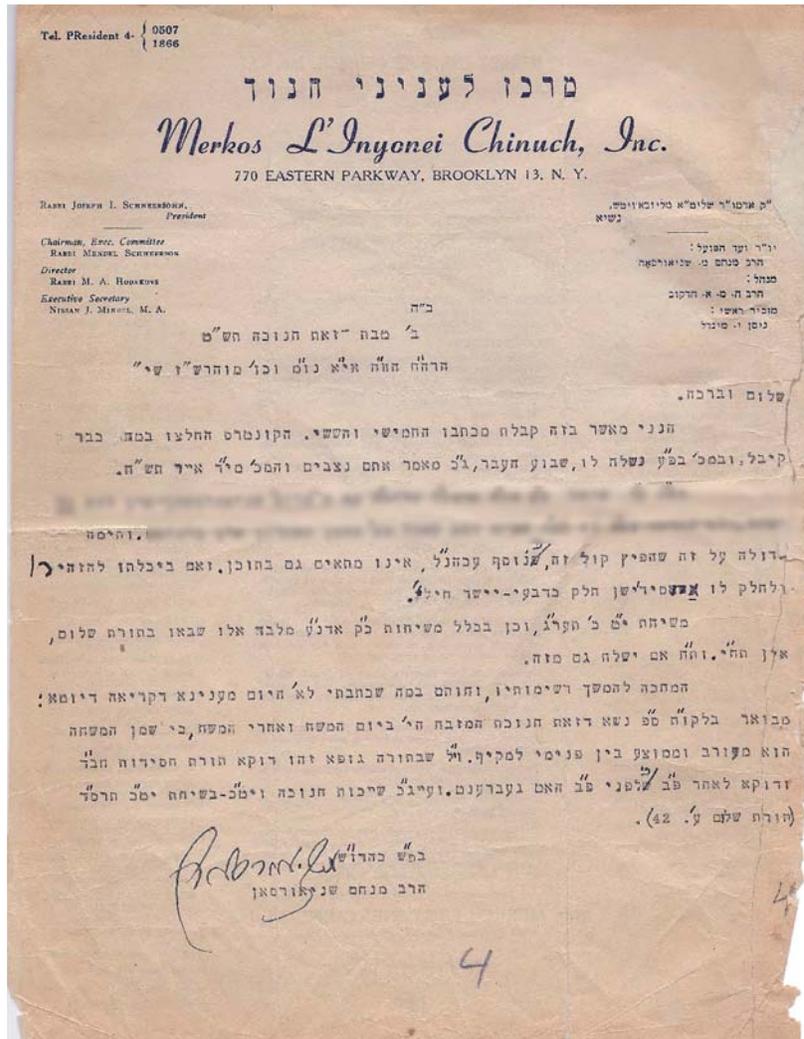
the Rebbe, knows that you are sending your recollections, to which he said, 'It is a very good endeavor.' Similarly, from time to time I relate to him the gist of several of the stories. Every time it gives him satisfaction."

Several months after he received the first installment, the Rebbe Rayatz wrote to Reb Zalman, "I have great satisfaction from this. It is important to diligently record all that you remember and know. In addition you should correspond regularly with the elderly Chabad followers, the gifted story tellers, to encourage them to record the many Chassidic stories that they heard and received from previous generations. For those who find it difficult to write in the Holy Tongue [Hebrew], they should record the stories in Yiddish and my son-in-law, the rabbinic scholar, the Ramash, will, G-d willing, correctly organize all the stories with precision."

At that time Reb Zalman began recording stories from additional sources, not just his grandfather.

FACSIMILES OF ENCOURAGEMENT

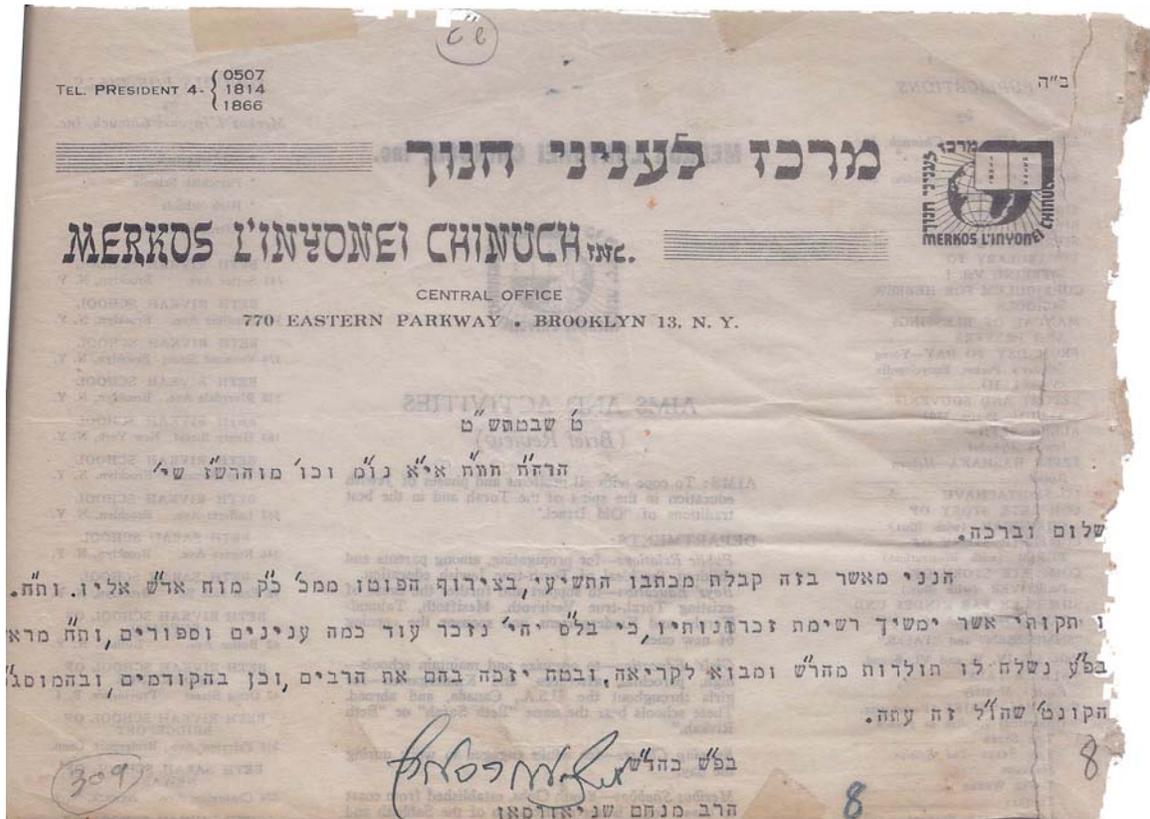
Chapter 1



5. I Look Forward

(2 Teves, 5709 • January 3rd, 1949)

הנני מאשר בזה קבלת מכתבו החמישי והששי... המחכה להמשך רשימותיו...
 I acknowledge receipt of your fifth and sixth installments... I look forward
 to future installments.



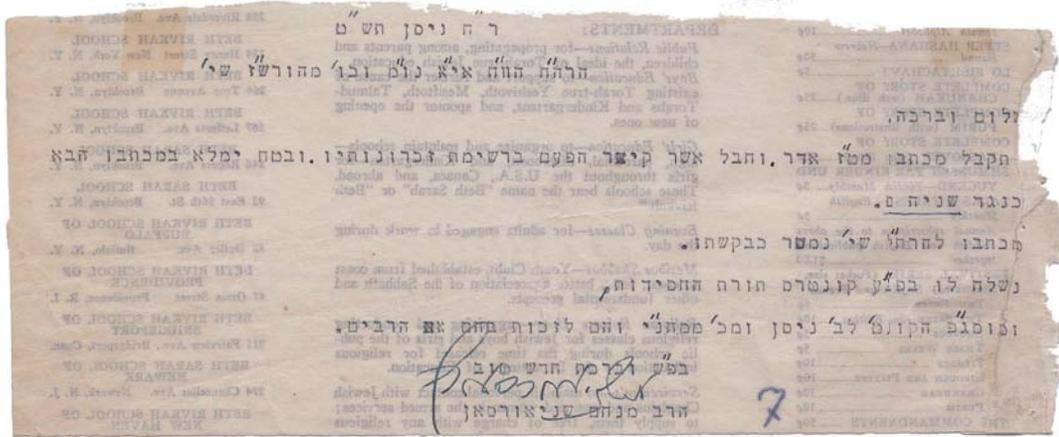
6. Continue to Record

(9 Shevat, 5709 • February 8th, 1949)

הנני מאשר בזה קבלת מכתבו התשיעי, בצירוף הפוטו ממל' כ"ק מו"ח אד"ש אליו. ות"ח. תקוהי אשר ימשיך רשימת זכרונותיו, כי בלי ספק יהי נזכר עוד כמה ענינים וספורים...

I acknowledge receipt of your ninth installment with a copy of the letter from my father-in-law, the Rebbe, to you [in regards to recording his memoirs]. Much appreciated.

It is my hope that you will continue to record your recollection, for with time you surely will recall additional interesting memories and stories.



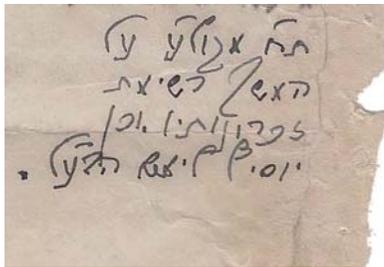
7. Story Compensation

(Rosh Chodesh Nissan, 5709 - March 31st, 1949)

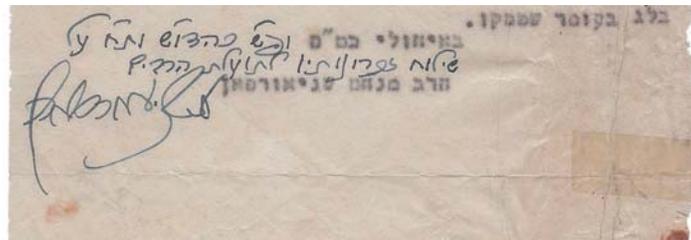
וחבל אשר קיצר הפעם ברשימת זכרונותי ובטח ימלא במכתבו הבא כנגד שניהם...
 I am sorry that this time the recordings of your memoirs were shorter than usual. You will no doubt, in your next letter, compensate for the previous letter with additional stories.

8. Heartfelt Thanks

(13 Nissan, 5709 - April 12th, 1949)



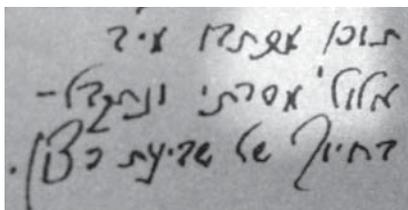
ת"ח מקול"ע [=מקרב ולב עמוק] על המשך רשימת זכרונותי.
 וכן יוסיף לימים הבע"ל.
 With much appreciation, from the depth of my heart, on the continuation of your recorded recollections. You should continue to send more in the future.



9. Public Benefit

(13 Iyar, 5709 - May 12th, 1949)

ופ"ש כהדו"ש ות"ח על שילוח זכרונותי לתועלת הרבים
 With much appreciation for sending your memoirs for the benefit of the public.



10. The Satisfactory Smile

(21 Elul, 5709 • September 15th, 1949)

תוכן מכתבו מי"ב אלול מסרתי ונתקבל -
דחיוך של שביעת רצון.

The gist of your letter from the 12th of Elul [September 6th] was delivered [to the Rebbe Rayatz] and was received with a satisfactory smile.



11. A New Chapter

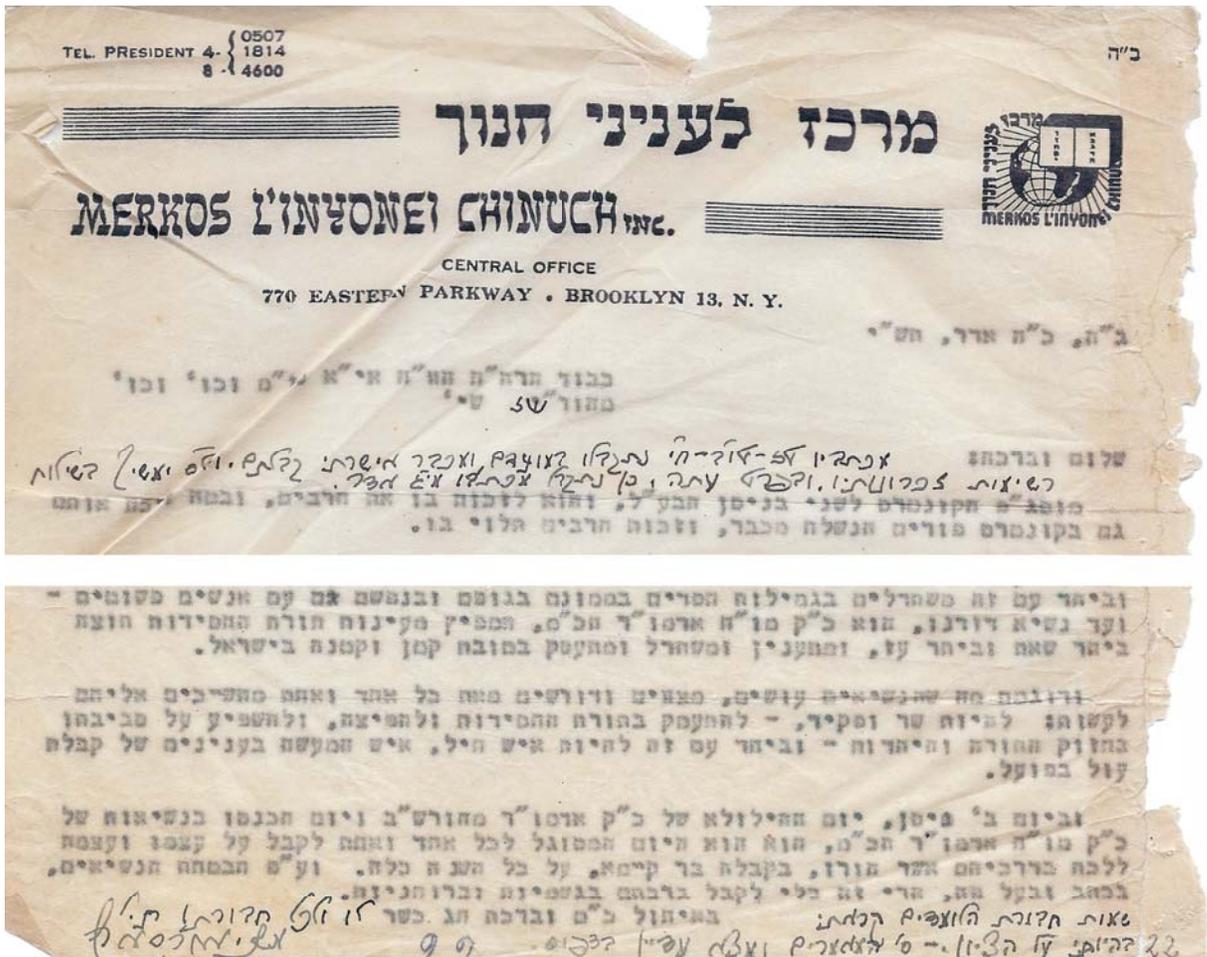
(11 Adar, 5710 • February 28th, 1950)

ברכה ופ"ש כל אלו המוטלים עליו לעורר את פנימיותם ולהארים באור תורת הדא"ח
(חב"ד, מדות חסידות חג"ת), בפועל טוב (נהי"ם)... ודאי ימשיך שילוח רשימותיו

On January 28th, 1950, the Rebbe Rayatz passed away. Reb Zalman wrote a long letter accepting the Ramash as his successor. The Ramash, however, refused to accept the mantle of leadership until a year later.

In one of the first letters Reb Zalman received after the Rebbe Rayatz's passing, the Rebbe wrote on the side in the form of a postscript, "Surely you will continue to send your memoirs."

Before the signature the Rebbe added, "With blessing and greetings to all who are spiritually reliant on you to inspire them to internalize and be illuminated with the light of Chassidic teachings ([in all of their ten faculties:] *chabad* – their intellect, understanding and knowledge; *chagat* – their Chassidic character traits; *nehim* – in their actual deeds)."



12. Continue, Especially Now

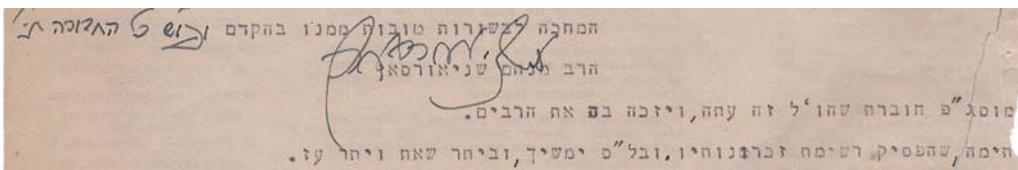
(25 Adar, 5710 • March 14th, 1950)

מכתביו טז-טו"ב-ח"י נתקבלו במועד ומכבר אישרתי קבלתם. ובלי ספק ימשיך בשילוח רשימת זכרונותיו, ובפרט עתה. כן נתקבל מכתבו מ"ג אדר... שמות חבורת הלומדים קראתי בהיותי על הציון. - ס' המאמרים נמצא עדיין בדפוס. באיחול כ"ט וברכת חג כשר לו ולכל חבורתו תי'

In another letter, the Rebbe emphasized the importance of recording the stories now that the Rebbe Rayatz had passed away, “Your 16th, 17th and 18th installments were received... Surely you will continue sending your recollections, particularly in light of the current situation.”

The Rebbe added in the form of a handwritten postscript, “I mentioned the names of those studying with you at the resting place [of the Rebbe Rayatz]. The volume of Chassidic discourses is still in print.”

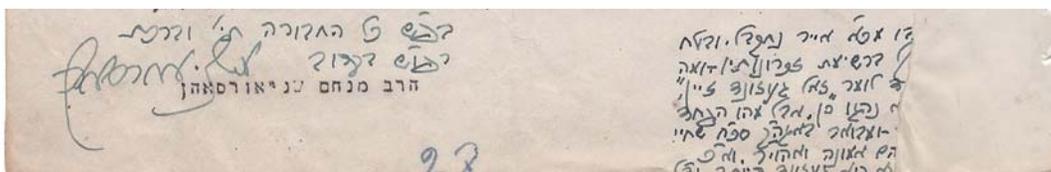
Above the signature he added, “With wishes for good, and blessings for a kosher holiday [of Passover] to you and your entire group, may they be well.”



13. With Greater Enthusiasm

(7 Iyar, 5710 • April 24th, 1950)

"תימה, שהפסיק רשימת זכרונותיו. ובלי ספק ימשיך, וביתר שאת ויתר עז."
"It is surprising that you ceased recording your recollections. Surely you will continue with greater enthusiasm and vigor."



14. The Rebbe's Continued Health

(29 Iyar, 5710 • May 16th, 1950)

מכתבו מכ"א אייר נתקבל. ובטח ימשיך ברשימת זכרונותיו. - ומה שמפחד לומר "זאל געזונט זיין", אין נהגו כן, אבל מהו הפחד - ומבואר באגהק סכ"ח שחיי הצדיק הם אמונה ואהויו"ר. וא"כ הוא געזונד ביותר, וד"ל.

Several months after the passing of the Rebbe Rayatz, Reb Zalman in a letter to the Rebbe, wrote, "Nu... we need to update the honorific titles..." In other words instead of writing may he live good and long days, it would need to be of righteous memory. In prentices Reb Zalman added, "Although my grandfather R. Yoel Mordechai from Homiel, when he would talk about the Tzemach Tzedek – even years after his passing – used to say 'the Rebbe, may he be healthy,' and then he would correct himself."

Surely you will continue recording your memories. You write that you are fearful to say 'may he be well' [in regards to the Rebbe Rayatz, who passed away], it is not customary to do so. However, what is the fear? It is explained [by the founder of Chabad Chassidism, in the Tanya] in epistle 28, that the life of the righteous is faith, love, and fear [and thus he is currently not confined to the limits of a physical body]. In that case [in a spiritual sense] he is very healthy.

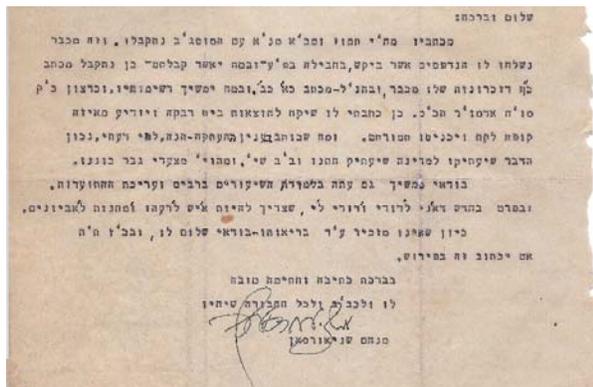
This is sufficient for a person of understanding.

15. The Rebbe's Desire

(4 Elul, 5710 • August 17th, 1950)

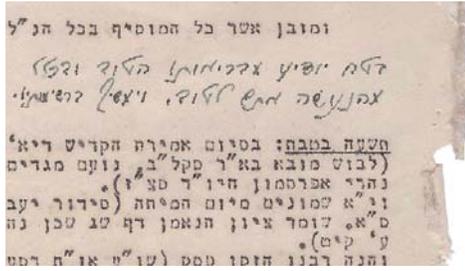
ובטח ימשיך רשימותיו וכרצון כ"ק מו"ח אדמו"ר הכ"מ.

Surely you will continue to record your recollections, as my father-in-law, the Rebbe, desired.



16. Your Health

(9 Teves, 5711 • December 18th, 1950)



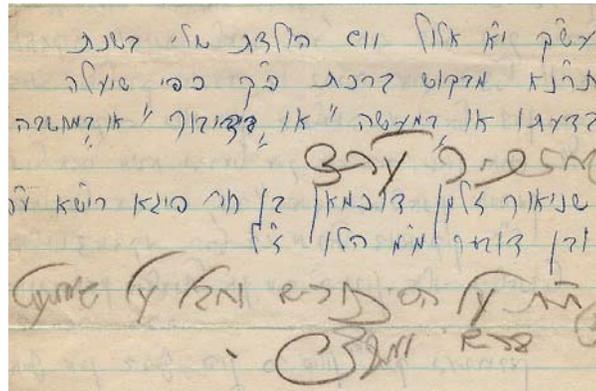
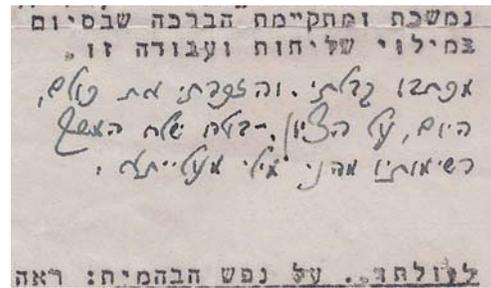
בטח יודיע מבריאותו הטוב ובכלל מהנעשה אתם
לטוב. וימשיך ברשימותיו.

“Surely you will inform me of your health
and your general wellbeing. You will
definitely continue with recording your
recollections.”

17. Excellent Recollections

(11 Nisan, 5711 • April 17th, 1951)

מכתבו קבלתי. והזכרתי את כולם, היום, על הציין.
- בטח ישלח המשך רשימותיו מהני מילי מעלייתא.
Your letter was received. I remembered all
those you mention at the resting place [of
the Rebbe Rayatz]. Surely you will continue
to send your excellent recollections.



18. Few and Short

(11 Elul, 5720 • September 3rd, 1960)

(1) אזכיר עה"צ"2 ת"ח על הסיפורים וחבל על שממעט בהם ומקצר

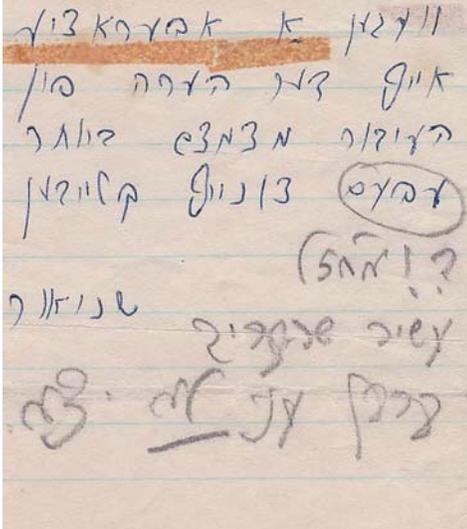
Before the High Holidays in 1951, Reb Zalman and his wife immigrated to the United States where he became involved in communal activism in the Crown Heights community and general Chabad-Lubavitch activities. From that time onwards, most of the encouragement came directly from the Rebbe, face to face.

On his 68th birthday, Reb Zalman submitted another installment of stories together with a letter asking the Rebbe to think of him “in either thought, speech or action.” The Rebbe responded, “I will mention you at the resting place [of the Rebbe Rayatz in honor of your birthday]. With satisfaction for the memoirs, it is a pity that there were few and they were short.”

19. The Rich Man's Sacrifice

(Shevat 5725 • January 1965)

!?! אחז"ל עשיר שהקריב קרבן עני לא יצא

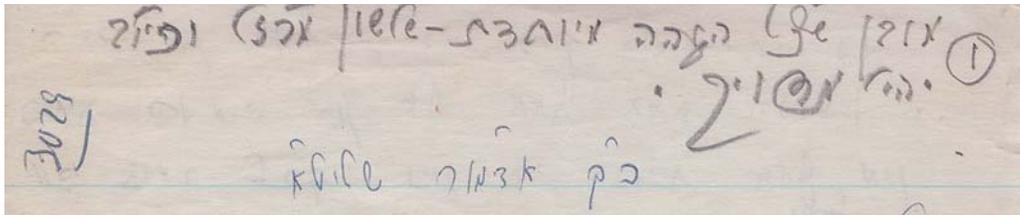


In an installment from the winter of 1965 the Rebbe received a single story from Reb Zalman, and responded, "With appreciation for the story, (however, specifically in a leap year [when one should add] you are more subdued [in the recording of stories]?)"

Reb Zalman replied, "I will make an effort to collect some additional stories." But the Rebbe was not satisfied with his use of the word "some:"

?! Our sages state that a rich person who gives a poor man's sacrifice does not fulfill his obligation.

In other words, someone who can record many stories but only records "some" does not fulfill his obligation.



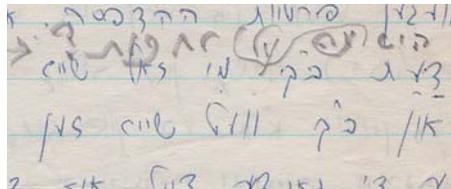
20. Accuracy in Quoted Statements

(23 Av, 5723 • July 23rd, 1963)

מובן שצ"ל הגהה מיוחדת - שלשון מרז"ל וכיו"ב יהי' מדויק. היש על מה לחכות?

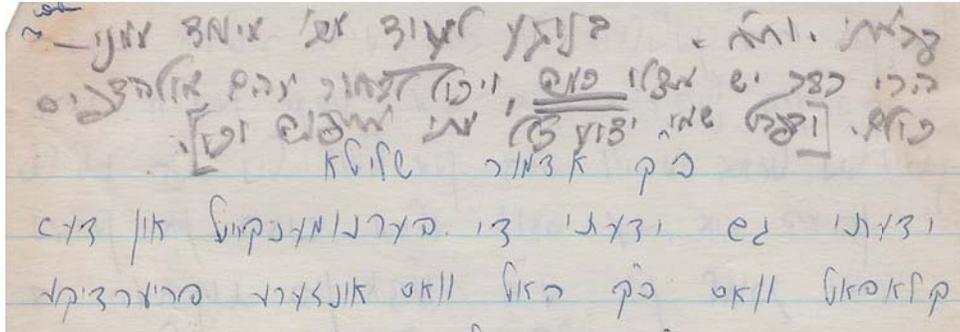
The Rebbe advised that before the stories are published:

It is important for the stories to be reviewed, specifically regarding the accuracy of the quotes from our sages, etc.



In response to a question about the printing, the Rebbe directed Reb Zalman to move ahead:

Is there any reason to wait?



קלאר. ורה - קניאן זעלבס זאל אינעם זאנען -
היבן כפר יש אצלו פון, ויכע זענען ינהא אנהענגים
פאר. [אפרישט] מאן יזוע צו, און אונטער וס'ן
כק אצאר שלום
ווצונו יש ווצונו צו בערנאמענקייט און צדע
קאמאט וואס כק האט וואס אונזער בערנציקל

21. Book Approbation

(5723 - 1963)

קראתי, ות"ח. בנוגע לעוד מל' מיוחד ממני הרי כבר יש אצלו כמה
ויכול לבחור מהם או להדפיס כולם.

In 1963 Reb Zalman wrote to the Rebbe about publishing all of the stories in one volume, requesting that the Rebbe write an approbation for the book. The Rebbe responded, "I acknowledge what you wrote with much appreciation. In regards to an additional letter from me, there are *several* such letters in your possession and you could choose from them or print them all."



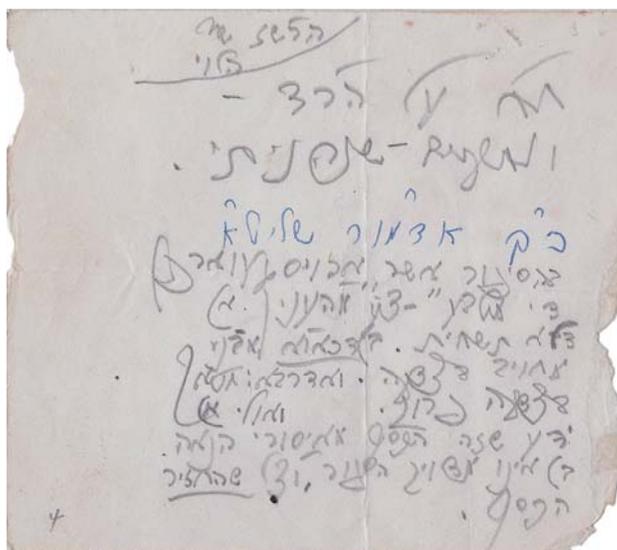
ב"ח
מודעה רבה!
סאיו נארוואס ארויס פון דרוק א ספר יחיד במינו אויף אידיש
"לשמע אזון"
סיפורים און הייליגע ווערטער, פארעפענטליכט צום ערשטען מאל
וועגען און פון די נשיאי חב"ד פון אלע דורות און נאך צדיקים
וחסידים - פון החסיד
ר' שניאור זלמן הלוי דוכמאן שי'
240 זייטן, שעהן געבונדען • פרייז בלויז \$3.00, איינגעשלאסן דאס שיקן.
שיקט אייער באשטעלונג צו:
Rabbi Z. Duchman, 858 Eastern Parkway, B'klyn 13, N. Y.

Newspaper ad for Reb Zalman's volume of stories.

COMMENTS ON STORIES

Chapter 2

Often, the Rebbe corrected and commented on the stories he received.



22. With Greater Enthusiasm

(23 Av, 5722 • August 23rd, 1962)

ת"ח על הר"ד - ונתקיים - שנהנית.

בהסיפור אשר "ארויסגעווארפן דעם מטבע" - צ"ע מהענין א' דלא תשחית. ב' דכאו"א מבנ"י מחויב בצדקה. ואדרבא: חטאך בצדקה פרוק. ואולי א' ידע שזה הכסף מאיסורי הנאה. ב' אינו מדויק הסיפור, וצ"ל שהחזיר הכסף.

One of the stories Reb Zalman wrote to the Rebbe, involved Rabbi Hillel Malisov of Paritch, known as Reb Hillel Paritcher. Reb Hillel Paritcher was given a donation by the owner of an inn who was known to host people of questionable repute. When Reb Hillel received the money, he threw out the inn keeper's coins.

The Rebbe commented:

There are several issues with this story:

- 1) We are commanded not to destroy.
- 2) *Every single Jew* is obligated to give charity [including this person]. On the contrary, giving charity atones for one's past wrongdoing.

Perhaps:

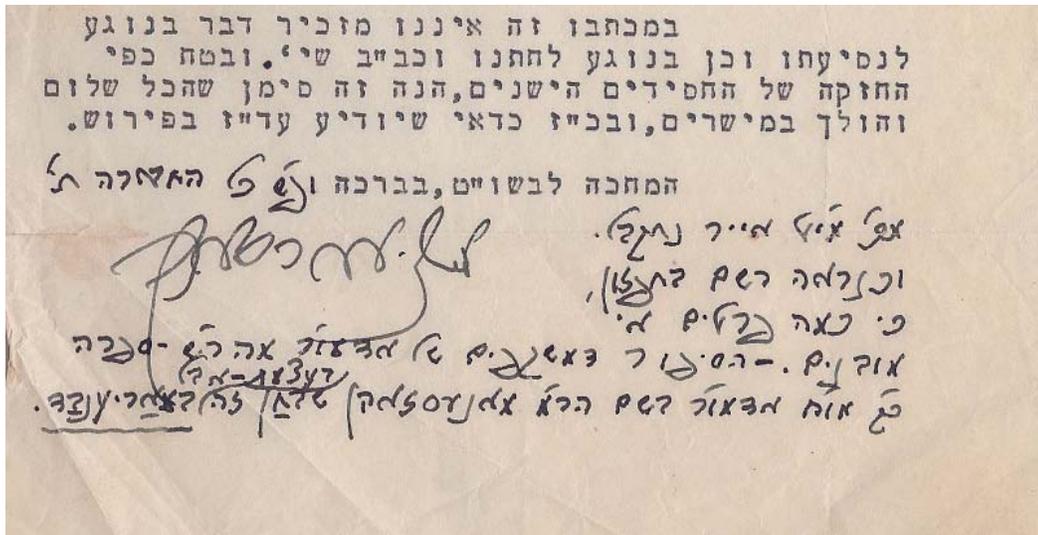
- A) Reb Hillel knew that the money was a result of actions from which we are prohibited to benefit.
- B) The story is not accurate, and it must be that he *returned* the money.

In a previous installment the Rebbe wrote:

Surely you have sources (from whom you heard the stories) and hopefully you will include them in your future installments and I will be pleased.

In this installment Reb Zalman included his sources and the Rebbe wrote:

Thank you for the recorded recollections.
And it was fulfilled – that I was pleased



23. The Black Lenses

(28 Sivan, 5711 • July 2nd, 1951)

הסיפור דמשקפים של אדמו"ר מהר"ש – סיפרה כ"ק מו"ח אדמו"ר בשם הר"מ מאנעסזאן
שבחן זה בעצמו – אבל במאריענבאד

In one of the installments he wrote about the Rebbe Maharash, the fourth Chabad Rebbe, Rabbi Shmuel. Once, at a train station, it appeared that the Rebbe Marharsh was looking around, but later someone examined the lenses on his glasses and discovered that they were opaque. The Rebbe wrote:

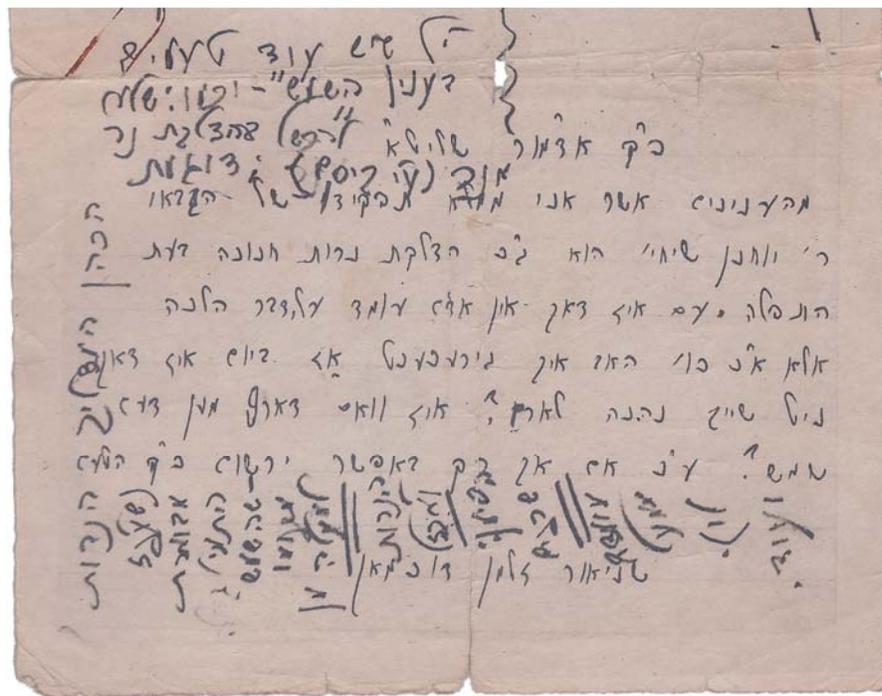
In regards to the story of the Rebbe Maharash's glasses, my father-in-law, the Rebbe [Rayatz], told the story in the name of Rabbi Manenzahn, who himself saw the glasses. However, he said that the story happened in Marienbad [a spa town in the Czech Republic].

COMMUNAL ACTIVITIES

Chapter 3

Synagogue Customs

Over the years Reb Zalman asked the Rebbe many questions regarding synagogue customs.



24. The *Shamash* Candle

י"ל שיש עוד טעמים בענין ה"שמש" – וכמו: שלא להכשל בהדלקת נר מנר (ע"י קיסם);
 דוגמת הכהן המדליק הנרות (שעפ"ז מבוארת התמי" שהשמש מקומו **למעלה** מן
 הנרות, וארז"ל הסימן **שרפים** עומדים ממעל לו). ועוד.

In the synagogue, it's customary to keep the Chanukah *menorah* lit even during the daytime. The *shamash* – service candle is used so that we don't accidentally use the light from the actual *menorah* candles. Based on that reasoning, Reb Zalman asked, why would the *shamash* need to be lit during the day?

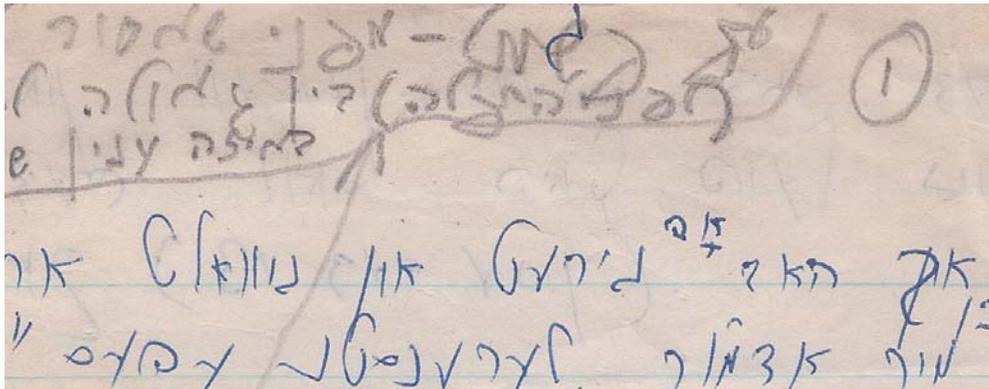
The Rebbe explained:

There are additional reasons for having the shamash, for example, so one should not come to light one candle to the next (via [for example] a splinter of wood). [Another reason] is that it should be similar to the way the kohen would light the menorah candelabra in the Holy Temple in Jerusalem.

In brackets the Rebbe added, “This also explains why the shamash should be higher than the other candles. For our sages say, [in regards to the menorah in the Holy Temple, it is hinted in the verse in Isaiah 6:2] *seraphim omdim memaal lo* [the seraphim angels stood above them].”

Yaakov ben Moshe Levi Moelin (d. 1427), known as the Maharil, explains that the Hebrew word *lo* (לו) has the numerical value of 36, the total amount of candles lit in the menorah over the eight days of Chanukah. The *shamash*, explains the Maharil, stands “above them,” symbolizing the angels.

There are also additional reasons, the Rebbe added.



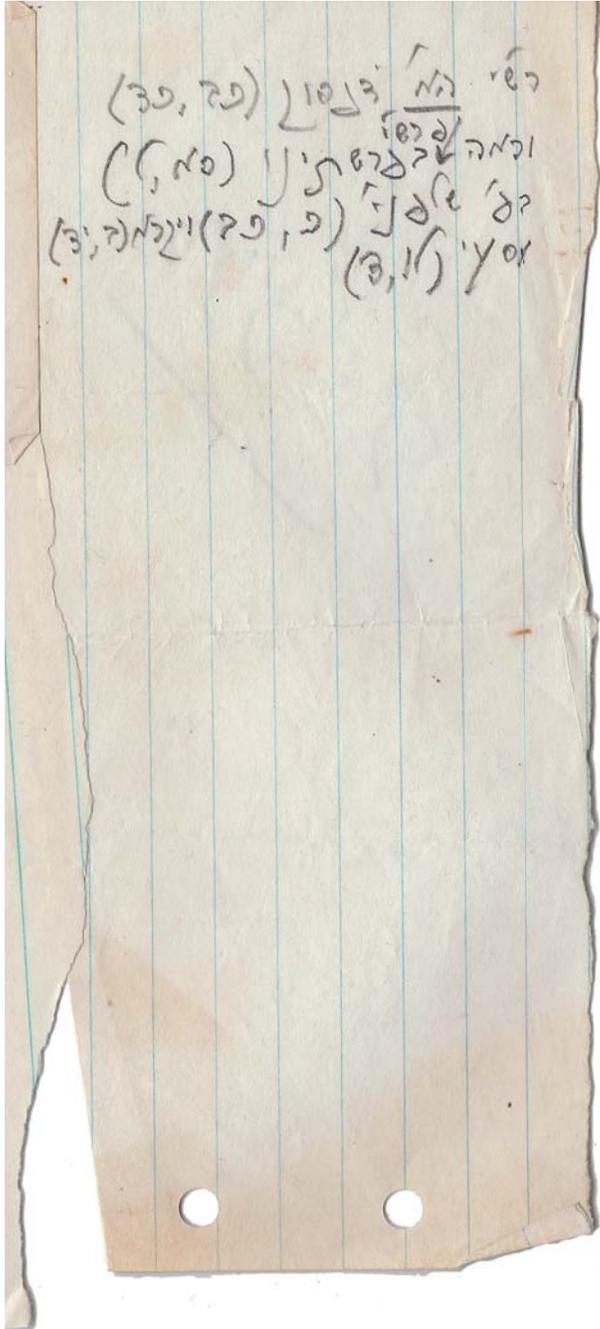
25. The High Holidays Liturgy

ע"פ פשט – מפני שאסור להפסיק (לפני התפילה) בין גאולה לתפלה באיזה ענין שיהי'.

During the High Holiday prayers, immediately preceding the silent *Musaf amidah*, the *chazzan* – cantor says a prayer about how unsuitable he is to stand before G-d on behalf of the community. “Here I am, deficient in meritorious deeds, trembling and awe-stricken from fear of the One Who is enthroned upon the praises of Israel...”

Reb Zalman asked the Rebbe why this prayer is not said before the earlier *amidah* but only in the additional one. The Rebbe explained:

According to the simple examination, it is because we refrain from making any division (before the prayer) – no matter what it may be – between the blessing for the redemption (*goal yisroel*) and the *amidah* prayer.



26. Talks on Rashi

רש"י הא' דפסוק (כב, כד)

וראה פרש"י בפרשתינו (סא, ל)

בפ' שלפני' (כ, כב) ויקרא (ב, יד) מסעי
(לו, ד)

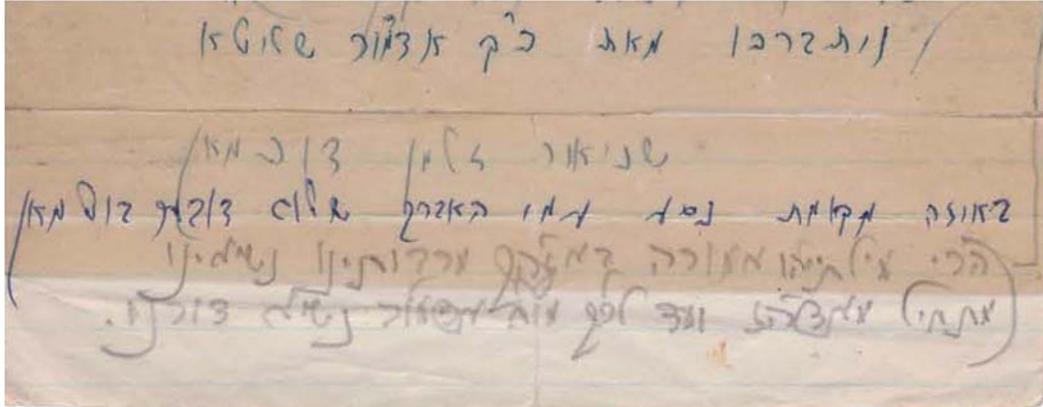
When the Rebbe's mother, passed away, the Rebbe memorialized her by delivering scholarly talks on the classic biblical commentary written Rabbi Shlomo Yitzchaki, known as Rashi. According to Rashi, his commentary is intended to be understood by a child, yet it contains multiple dimensions that scholars have been exploring since its original publication. The Rebbe's talks fill over 200 volumes; a large percentage of them are in-depth analyses of the commentary which the Rebbe elucidated based on specific rules and guidelines.

Before the *Farbrengen*, the Chassidic gathering, where the Rebbe delivered the scholarly talks, the Rebbe would send Reb Zalman either a note or message regarding which specific commentary of Rashi he would be addressing that week. Reb Zalman shared this information so that those who wished to, could gather to study the commentary prior to the scholarly talk.

The talk is published in *Lekutei Sichos*, vol. 11, p. 99.

Colel Chabad

Reb Zalman collected funds for the needy in Israel on behalf of Colel Chabad, the oldest existent Israeli charity



27. They Should be Blessed

הרי מילתייהו אמורה באגה"ק מרבתינו נשיאינו מתחיל מכ"ק אדה"ז ועד לכ"ק מו"ח אדמו"ר נשיא דורנו.

Once when giving the Rebbe the names of those who donated during one particular period, he requested, "They should be blessed by the Rebbe."

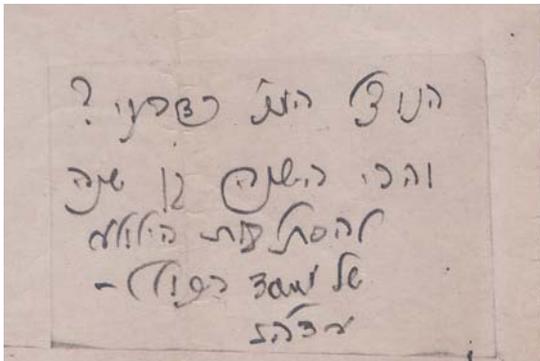
The Rebbe responded:

Behold [the deliverance of blessings] is as it states in the holy correspondence of our Rebbes, our leaders, starting from the Old Rebbe [the founder of Chabad Chassidism, Rabbi Schneur Zalman of Liadi], until the leader of our generation, my father-in-law, the Rebbe [Rayatz].

28. 150 Years of Founders Passing

הנוצל המל' כדבעי? והרי השנה קן שנה להסתלקות הילולא של מייסד הכולל – אדה"ז

After the Rebbe issued a public letter on behalf of Colel Chabad, the Rebbe inquired from Reb Zalman, "Was the letter properly utilized? Especially since this year is the 150th anniversary of the passing of the founder of the Colel—the Old Rebbe [Rabbi Schneur Zalman of Liadi, the founder of Chabad Chassidism]."



דוכמן ברוקלין

RABBI MENACHEM M. SCHNEERSON
Lubavitch
770 Eastern Parkway
Brooklyn 13, N. Y.
HYacinth 3-9250

מנחם מענדל שניאורסאהן
ליובאוויטש
770 איסטערן פארקווי
ברוקלין נ.י.

ב"ה, ה' מנחם-אב, הילולא של האריז"ל חתי
ה'תשכ"ב. ברוקלין, נ.י.

הרה"ח חת"ה אי"א נו"נ כו'
מו"ח שניאור זלמן שי' הלוי

שלום וברכה!

נעם לי להודיע מתהעוררות להוספה בפעולות לסובת כולל חב"ד
רמבע"ן, מיסודו של כ"ק אדמו"ר הזקן ובתנהלתו זאתרין כ"ק רבוחינו
נשיאנו ועד לנשיא דורנו כ"ק מו"ח אדמו"ר - זצוקלה"ה נבג"מ זי"ע.

אשר אם בזמנם אז חיבה יהירה נודעה סהם לפעולות לסובת הכולל
חב"ד, עאכו"כ בדורנו ובזמננו עקבות משיחא מסש,

וניזן אשר הגאולה תלוי' במעשינו ועבודתינו, מובן אשר בתקופת
זו ביהוד הזמן גרמא לענינים השייכים לארצנו הקדושה, פעולות אשר
על ידן יחוסף בארץ חיים זו בלימוד תורתנו הורה חיים ובקיום מצותי'
עליהן נאמרו וחי בהם,

זורי זוהי מטרת וחכליה כולל חב"ד, במבואר במכתבי רבוחינו
נשיאנו בזה באיובה.

ויהי רצון אשר פעולות האמורות, ביהוד עם הפצה מעינות דברי
אלקים חיים חוצה, תהרנה הגאולה האמיתית והשלימה על ידי משיח
צדקנו במרה בימינו מסש.

ויהפכו ימים אלו - רבין המצרים - לששון ולשמחה.

Menachem Schneerson
בכבוד ובברכה לכל המשחפטים בהנ"ל -
העושים והמעשים גם יחד - שלים"א

ה' מנחם אב הילולא: שם הגדולים (להתיד"א) בערכו. וראה ג"כ תענית
כו, א. הגאולה תלוי' ז' ראה אנה"ק ס"ד. בארץ חיים: ארץ ישראל (יהזקאל
כו, כ. אדר"נ ספל"ד. זה"א קסו, א). ויהפכו המצרים: עייג"כ רשימות
אדמו"ר הצ"צ לאיבה (הג"ה עה"ש איכה, ושם סו"פ ג').

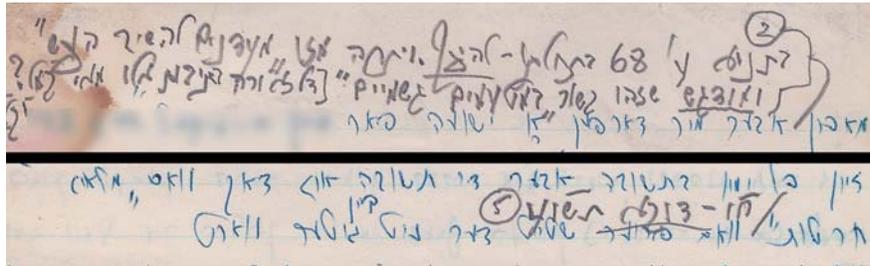
29. The Call of Our Times

In 1962 the Rebbe wrote that he was, "Pleased by the additional activities on behalf of Colel Chabad."

The Rebbe explained that these activities are especially important when we are close to the ultimate redemption. "Since the Redemption will arrive via our deeds and service of G-d, it is understood that during these times it is important to support endeavors on behalf of activities connected to the Holy Land. Activities that will add in this 'Living Land' in the study of Torah and additional Jewish observance, as it states, one should 'live with them.'"

ON A PERSONAL NOTE

Chapter 4



31. A Higher Return

(2) בתניא ע' 68 בתחלתו – להיפך. ויתרה מזו "מעדנים להשיב הנפש" ומודגש שזה קשור "במטעמים גשמיים" [דלכאורה בתיבות אלו מאי קמ"ל] וק"ל (5) ח"ו – דוקא תשו"ע

After writing to the Rebbe about a personal matter, Reb Zalman concluded by quoting an expression he heard from Rabbi Yitzchak Horowitz, a Chassidic personality known as Reb Itche der Masmid: “We will not make a *'tzimmes'* [big deal] out of this physical world.”

The Rebbe responded that according to Chabad teachings we do, in fact, take into consideration all that is in the world:

In Tanya [the foundational work of Chabad philosophy, authored by founder of Chabad Chassidism] states at the beginning of page 68 the exact opposite. In fact much more so, ‘delicacies which revive the soul,’ it is emphasized that it is connected to ‘physical delicacies’ [for if not so, what do these additional words teach us]. It is simple to understand.

In other words, it is a part of our mission on this earth to utilize even the tastiest, most mundane of this world for a G-dly purpose. Thus the physical world is a big deal, for it could be a physical manifestation of G-dliness.

It is customary to recite daily the psalm corresponding to one’s age. For example, when a person turns 74 and enters his 75th year of life, he begins to recite psalm 75. In a letter to the Rebbe, Reb Zalman shared that before his 74th birthday he had a private audience with the Rebbe Rayatz where he mentioned that now he will be

saying, “And all the wicked should be cut off.” The Rebbe Rayatz said, “Why do you have to focus on the first half of the verse? Focus on the second half, “But the horns of the righteous shall be lifted.”

Reb Zalman asked the Rebbe: Our sages enjoin us to do teshuvah and return to the correct path, the path of G-d, and part of doing teshuvah is regretting out sins. But if we need not focus on the negative, and teshuvah necessarily involves focusing on the negative, why would we do it?

The Rebbe responded:

G-d forbid! Specifically the higher level of teshuvah.

The Rebbe was referring to the two methods of return, the lower one and the higher one. The lower one involves focusing on regret and sin. The higher path is when a person devotes his entire being to G-dliness.

The Rebbe guided Reb Zalman towards the higher path.



The Rebbe cuts the chosson's here on his third birthday, 12 Shevat, 5751 (January 27th, 1991).

