



*MOMENTO*

*from the*

*Wedding celebration*

*of*

*Ben Tzion and Rochel  
Groner*

*Wednesday, Tishrei 28, 5768*

*October 10, 2007*

## Foreword

ה"ו

It is with much gratitude to the Al-mighty for His immense kindness that we welcome you to the wedding of our children Ben Tzion and Rochel.

We are grateful to our many friends and family who have traveled from far and near to participate in this joyful occasion with all your good wishes of Mazel Tov and the blessings of a happy marriage to the bride and groom.

As an expression of our gratitude we share with you this special memento which contains a collection of letters from the Rebbe and essays on the Rebbe's teachings.

May G-d Almighty grant you His abundant blessings of life, health and prosperity. May we go from this joyous event to the ultimate joy, the coming of our righteous Moshiach now!

Rabbi Yossi and Mariashi Groner  
Charlotte, North Carolina

Dr. Yonoson and Devorah Adler  
Baltimore, Maryland

*28 Tishrei 5768* – October 10, 2007

גראנער - שארלעט  
**RABBI MENACHEM M. SCHNEERSON**  
Lubavitch  
770 Eastern Parkway  
Brooklyn, N. Y. 11213  
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מנחם מענדל שניאורסאהן  
ליובאוויטש

770 איסטערן פארקוויי  
ברוקלין, נ. י.

ב"ה, כ"א מ"ח תשמ"ג  
ברוקלין, נ. י.

מרת מאריאשע בדנה שרה חי

ברכה ושלוש!

במענה על ההודעה אודות מצבה,

השי"ת ימלא ימי הריונה כשורה ובנקל  
ותלד זה"ק בעתה ובזמנה כשורה ובקל.

הפ"נ שבמכ' יקראו בעת רצון על הציון הק'.

בברכה להצלחה רבה בעבודת"ק  
ובעניניהם הפרטיים - ומתוך  
שמחה בטחון אמתי-בהשם וט"ל

גראנער-שארלעט

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ברוקלין, נ. י.

בי"ה, ה' אייר תשמ"ג  
ברוקלין

הרה"ח הווי"ח אי"א נוי"נ עוסק בציצ  
כוי מו"ה יוסף יצחק שי

שלום וברכה

במענה על ההודעה אשר נולד להם בן למזל טוב,

הנה יה"ר מהשי"ת שיכניסוהו לבריתו של אברהם  
אבינו, וכשם שיכניסוהו לברית כן יכניסוהו לתורה  
ולחופה ולמעשים טובים, ויגדלו, ביחד עם זוג' תי,  
ואת-בנותיהם תחינה, מתוך הרחבה.

בברכה מזל טוב

גראנער - נ.ק.

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ברוקלין, נ.י.

בייה, י"ב אייר תשמ"ו  
ברוקלין, נ.י.

הרה"ח אי"א נוי"ב עוסק בצי"צ  
מות' קוסף יצחק שי

שלום וברכה

במענה על ההודעה אודות יום הולדת השלישי של בנם בן ציון שלי.

הנה מועתק לקמן חלק ממכתב כ"ק מו"ח אדמו"ר זצוקלה"ה נבג"מ זי"ע  
בנוגע למנהגי ישראל בזה. ויה"ר מהשי"ת שיגדלו ביחד עם זוגי ת"י לתורה  
ולחופה ולמעשים טובים מתוך הרחבה.

בברכה

וז"ל כ"ק מו"ח אדמו"ר.

..... ובדבר גזירת השערות - אפשערעניש - הוא דבר גדול במנהג ישראל  
ועיקרו הוא בהחינוך דהשאר פיאות הראש, ומיום הגזירה והנחת הפיאות של  
הראש, נהגו להדר להרגיל את החינוך בענין נשיאת ט"ק וברכות השחר וברכת  
המזון וק"ש שעל המטה. והשי"ת יהי בעזרם שיגדלוהו לתורה ולחופה ולמעשים  
טובים מתוך פרנסה בהרחבה ובמנוחת הדעת בגשמיות וברוחניות.

הפ"נ שבמכ' יקראו בעת רצון על הציון הק'.

After examining the letter again, I don't think a higher resolution scan will help. The "ami" of the hand-written "family" are difficult to make out even in the original. Maybe the caption should read:

The letter above was received on Tisha b'Av, 5739, after almost 10 years of childless marriage and was followed within the year by the birth of the first of our K"AH four children.

The fifth line, which was typed "[the] house seems suitable for you and your wife, . . .", was corrected by the Rebbe's holy hand to read "[the] house seems suitable for you and your family, . . ."

--Forwarded Message Attachment--

Date: Tue, 28 Aug 2007 20:43:16 -0400

From: doc.adler@globalink.com

To: sardis@earthlink.net

Subject: Letter for Teshura

The attached letter was received on Tisha b'Av, 5739, after almost 10 years of childless marriage and was followed within the year by the birth of the first of our K"AH four children.

Note the correction made in the Rebbe's holy hand. Superimposed on the word "wife" is the word "family."

Feel free to modify the text of the above caption as you deem appropriate.

Regards,

Yonoson

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מומחם מענדל שניאורסאהן  
ליובאוויטש

770 איסטערן פארקוויי  
ברוקלין, נ. י.

By the Grace of G-d  
24th of Tammuz, 5739  
Brooklyn, N. Y.

Dr. Yonoson Yitzchok Adler  
1528 East-West Highway  
Silver Spring, Md. 20910

Greeting and Blessing:

This is to acknowledge receipt of your letter of the 20th of Tammuz, and many thanks for the good news it contained, including the opportunity to purchase a house as you describe in your letter. According to your description, the house seems suitable for you and your wife, as well as being in a suitable neighborhood, especially being within walking distance of a Shul.

May G-d grant that your purchase of the house should be in a happy and auspicious hour, and that the change should be a change for good and blessing.

In view of the subject matter of this letter, it is sent to you ahead of turn.

With blessing,

*M. Schneerson*

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מנחם מענדל שניאורסאהן

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770 איסטערן פארקוויי

ברוקלין, נ.י.

By the Grace of G-d  
11th of Tishrei, 5749  
Brooklyn, N.Y.

Greeting and Blessing:

It was a pleasure to meet with you and our other distinguished friends on the day before Erev Yom Kippur.

A personal meeting between Jews should always be a good, pleasurable and productive event. When it coincides with the other two auspicious dimensions, namely, time and place -- it is certain to have all three elements: goodness and sweetness to themselves, and usefulness to other fellow Jews, in the fullest measure.

To focus on the dimension of time -- what could be a more auspicious time than the period between Rosh Hashana and Yom Kippur, at the beginning of an especially auspicious year, an Ibbur Year (Jewish Leap Year), a year that has thirteen months.

The essential aspects of our Jewish Leap Year have been discussed on various occasions. One point, which cannot be overemphasized, is particularly relevant at this time of year. It has to do with the Torah concept of time.

Normally, the lunar year, (which is the basis of our Luach, the Jewish calendar) lags behind the solar year by about eleven days. In order that our festivals should occur in their due season (Pesach in the spring; Succos in the autumn, etc.) the time lag is made good by the inclusion of an extra month every two or three years. This makes an Ibbur Year, which not only evens out the score, but surpasses the solar year by as many as eighteen, nineteen, or twenty days, as the case may be.

While the Ibbur Year is a recurring phenomenon involving highly intricate calculations and details that affect Jewish life in totality, it also provides a simple object lesson. Every Jew has been endowed with the capacity

to recoup and complete those "lost" days which, for one reason or another, have not been fully utilized in terms of Yiddishkeit, Torah and Mitzvos.

This means, in effect, that a Jew has the spiritual strength to make himself "master over time." Indeed, he can gain mastery over time not only in terms of the present and the future, by setting for himself the highest standards of conduct, but he can also rectify his past.

This is why the above lesson of the Ibbur Year is particularly relevant in the Ten Days of Return, the Asseres Yemei Teshuva, -- the period in time that has been assigned for Jews to return even closer to their true essence.

The same period, inasmuch as it begins with Rosh Hashana, marks the origin and creation of the world. It is written, "the world was built on Chessed (kindness)." The Creator, the Master Builder, in His kindness, among other things, set the stage for created man to become a builder of worlds -- our old world as well as "new worlds." We Jews have been particularly privileged to be builders, especially where our children are concerned: בנין/בנות banayich -- "your children," bonayich -- "your builders." Each child, boy or girl, brought up in the way of Yiddishkeit, Torah and Mitzvos, is a Binyan adei-ad, "an everlasting edifice" -- a world in his/her own right, as well as a builder of worlds.

This is why our recent meeting, during the Ten Days of Return, at the "head" of the current new Ibbur Year, for the purpose and cause of building new worlds, must become meaningful and vitally important.

With prayerful wishes for Hatzlacha in all above, and for a joyous Succos festival, and

With esteem and blessing,



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ברוקלין, נ. י.

By the Grace of G-d  
25th of Shevat, 5746  
Brooklyn, N. Y.

Greeting and Blessing:

This is to acknowledge receipt of your letter of Jan. 26th, in which you write about a serious problem.

As requested, I will remember you in prayer for the fulfillment of your heart's desires for good.

While all blessings come from HaShem, a Jew is expected to do what is necessary in the natural order. In the matter of the said problem, you surely know that there are doctors and psychiatrists who treat it, and have been successful in many cases. I know of a number of cases of people who had this problem but eventually overcame it, married and raised a family.

While on this topic, I would like to clear up a misconception that has led some individuals into confusion and wrong conclusions. The misconception stems from the argument that since some individuals are born with this problem, it must be a "natural" thing; hence it cannot be designated as a wrong, or a sin, and there is therefore no need to do anything to change it, or at any rate, it is not a serious problem at all.

That this approach is entirely without foundation can be seen from the fact that the Torah (called Toras Chaim and Toras Emes because it is our true guide in the everyday life) declares that to indulge in it, or even to dwell on it mentally, is a grave transgression of HaShem's commandment. Hence, it is also clear that the problem is controllable, for if it were beyond human control, HaShem would not have made it a sin.

The fact that the problem may largely be congenital does not alter the situation. Every day children are born with particular natures and innate tendencies or drives, some of them good and some of them bad. This is why human beings have to be trained and educated, so as to develop and strengthen the positive characteristics and eliminate the bad ones. The Creator endowed human beings with the capacity to improve, indeed even to change, their "natural" (i.e. innate) traits. A case in point is kleptomania. It is generally recognized that kleptomania is a very compulsive drive. But no one will suggest that because it is probably inborn and extremely difficult to resist, the kleptomaniac should be told that it is okay for him to steal, or that there is nothing he can, or should, do about it, and so on. Similarly in the case of one who is born with a drive to destroy things, or with a quarrelsome or aggressive nature, or with a propensity to cheat or lie, or any other innate trait that is considered reprehensible. No normal society would declare that since one was born that way, one should be allowed to go through life according to his natural desires and tendencies. Such an

Mr. David Gross

attitude will help neither the individual, nor the society. On the contrary, everything should be, and is, done to help individuals to overcome their neurological problems, whatever they may be.

Needless to say, the person who is afflicted with this or other neurological problems, may well ask, "Why has HaShem created such a compulsive drive, which is in direct contradiction to His moral Code? Why has He afflicted me, who desires to comply fully with His commandments?"

No human being can answer such questions, which only HaShem, the Creator, can answer. One observation that can be suggested in relation to the question, "Why me?" If an individual experiences a particularly difficult, or trying, situation, it may be assumed that HaShem has given him extraordinary powers to overcome the extraordinary difficulty. The individual concerned is probably unaware of his real inner strength; the trial may therefore be designed for the sole purpose of bringing out in the individual his hidden strength, which, after overcoming his problem, can be added henceforth to the arsenal of his revealed capacities, in order to utilize both for infinitely greater achievements for the benefit of himself, and others.

Maimonides, the "Guide of the Perplexed" of his generation and of all subsequent generations, who was also acclaimed as the greatest physician of his time, declares in a well known passage in his famous Code, Mishneh Torah (Yad Hachazaka): "Every person has the option (power), if he so desires, to direct himself to do only good and be a Tzaddik, or, if he chooses, to follow the bad road and be a Rasha. Do not ever think that a person is predestined from birth to be a Tzaddik or Rasha. Nor is there any inner compulsion to make a choice, but one has the capacity to choose the right behavior, and it is entirely a matter of one's own will and determination" (Free translation from Hil. Teshuva, ch. 5. See it there at length).

A final remark from the scientific viewpoint.

To say that the human mind and neural system are unimaginably intricate, is to say the obvious. Only the Creator knows His handiwork. But the Creator has endowed the human mind with wonderful qualities to probe the mysteries of nature, to research and experiment and steadily gain more knowledge about himself and his physical and mental capacities. Considerable progress has been made by scientists in their studies of the brain cells and hormones. It is now clear that a wide range of human emotions and sensations can be stimulated artificially with the aid of electronic and biochemical techniques. It is now generally agreed that most, if not all, neurological disorders, including deviant sexual behavior, probably proceed from chemical (hormone) deficiencies or irregularities during the period of youth. Some neurological disorders are already being treated successfully in certain areas involving the neural system, and it is to be hoped that the range will expand and eventually include the whole spectrum of neurological disorders, both of individuals and of nations.

Mr. David Gross

In the meantime, we can only put our trust in HaShem, and strengthen our adherence to the Torah and Mitzvoth, of which it is written, "They are our life and the length of our days."

With blessing,



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ברוקלין, נ.י.

By the Grace of G-d  
Erev Shabbos Kodesh  
P. Tovo, 18 Elul, 5747  
Brooklyn, N.Y.

To All Participants in the  
Allan Tribute Concert and Dinner  
Lubavitch Foundation  
Detroit, Mich.

Greeting and Blessing:

I am pleased to extend to all of you prayerful wishes for the success of this important event in every respect.

The timing of the event in the month of Elul is certainly significant. Elul is the month of spiritual "stocktaking" in preparation for the New Year, with firm resolutions to do even better, much better, in the days ahead. This is particularly important in the area of Torah education, especially of young people. As in the case of young seedlings, where every improvement is greatly multiplied when they become fruit-bearing trees, so every good influence and benefit given to young people is richly rewarded in terms of fruits and the "fruits of fruits", enriching their own lives as well as of those around them, in an endless chain reaction.

There is a further timely relevance in that the Torah reading on the Shabbos preceding the event, the Sedra Tovo, begins with the Mitzvah of Bikkurim, the "First Fruits", which used to be brought to the Beis Hamikdosh as an expression of thanks to G-d for the new harvest. While this Mitzvah (and others connected with the Beis Hamikdosh) cannot physically be carried out at this time, they can be carried out spiritually. A Jew who dedicates his/her first and best fruits of his labors to G-d - in terms of supporting all that is G-dly and good, spreading the light of His Torah, being involved in promoting Torah education and institutions - is in a real sense offering Bikkurim to HaShem.

The present Concert and Dinner is very much in the spirit and tradition of Bikkurim of old which used to be brought up to Jerusalem in joyous processions, under the accompaniment of musical instruments, with inspiration and gladness of heart.

May you go from strength to strength in this and future endeavors to spread Yiddishkeit with dedication and joy. This will also bring each and all of you an increased measure of generous Divine blessings to augment the Kesivo vachasimo toivo, in the midst of all our people Israel.

Wishing you and yours a Good and Sweet Year, materially and spiritually,

With esteem and blessing,

*M. Schneerson*

**\*RETURN II: Resolution of a confrontation of beliefs.**

**\*\*Dedicated to Professor Herman Branover and Rabbi Yossi Groner: Men of perception, men of vision.**

Very few people influence one's life and can effect a change in the lifestyle of another person. Such a statement makes us realize that those people who do indeed serve as models for us must themselves follow a greater-cause. Certainly one's parents have a primary effect and, in some cases, teachers may help us explore ourselves. Spouses can help uncover hidden areas never before revealed and one's children, in their honesty and innocence, arouse never before revealed emotions that range from joy to frustration. "YOU" are your own journey and your own adventure. Thus, you also need a path to follow. Some people forge their own paths and some help others find paths that have proven true, have proven to be righteous and have proven to be fulfilling.

My journey has nothing to do with the 15 times I thanked G-d for bringing me through a perilous travel (in a N.Y. taxi) as I passed each of the approximately 15 blocks from Flatbush Ave. to 770 Eastern Parkway (ChaBaD Headquarters). Mine was a special trip for a special occasion — my first farbrengen. The purpose of this article then is to describe, through the eyes of a Jew-brought up in the midst of the conservative movement and now returning to more traditional ways, the messages, emotions and results of a farbrengen with the Lubavitcher Rebbe.

Reread the last sentence of the previous paragraph and concentrate on the words "with the Lubavitcher Rebbe". I had heard it; I had been told that at the farbrengen the Rebbe gives each person an individual message and if you are prepared and listen carefully your message, your private audience with the Rebbe, can be experienced. How can this be possible I thought: I am a neophyte in my studies in Torah and Talmud and I am only one person out of 10,000. In fact, I received a very personal message from the Rebbe which helped me feel more at ease with a decision my wife and I had made concerning the education of my eldest daughter. My daughter is five years old and we decided to send her to the Hebrew Academy instead of the public school. This decision was not easily reached, for many reasons. Nevertheless, it was our feeling that the primary values are the teaching of Yiddishkeit in the school and supplemented by

learning and doing mitzvot in our home. Yet, I did not feel 100% about not sending her to public school — until after the farbrengen. The Rebbe told me (and there may have been thousands who received the same message) that I can clothe my daughter in beautiful outfits; I can give her toys and foods and other material things, but this is not enough. After fulfilling my daughter's necessities for physical survival I must teach her to thank Hashem for the life and food that Hashem has provided us. She must learn from my heart the importance of our family and the need to study Torah. This was my message enclosed in a sea of emotion.

Emotions pour forth at a farbrengen (like water from the Well of Miriam). The most prevalent one is JOY and it is experienced on many different levels. The joy I saw in others and felt in myself was best expressed in the eyes of those listening to the Rebbe, in the nigunim (chants) of the crowd and in the eyes of the Rebbe as he said L'Chayim to each Jew that requested this recognition. Each person felt the joy of understanding (at his level) some of the words of the Rebbe. Perhaps Herman Branover (in his book "Return") best describes the atmosphere present at a farbrengen:

"The atmosphere is always very solemn and ennobling, yet at the same time unbelievably earthy. You feel as if you were at the Beith Hamikdash itself, yet the warmth and ease reminds you more of your father's home.... several thousand people happily come to listen to the most profound teaching and stay for a number of hours, many of them standing, keeping prolonged absolute silence. And... overwhelming enthusiasm rallies these thousands of souls into one body! Nowhere else in the world can you see such a phenomenon."

There are other emotions besides Joy that emanate with such power at the farbrengen. Perhaps the most striking are "respect" and "awe" in Hashem and in the Rebbe. I watched carefully many Jews putting on Tefillin: they purposefully removed the Tefillin from the bag, kissed each section as it was placed on their head or arm and, after davening, they slowly rewound (with perfection) the yad or rosh and replaced them in the bag. The concentration that filled the shul and the many voices singing "Shema Yisroel" were overwhelming for a person's first experience. Similarly, when the Rebbe enters a

crowd of Chassidim there is a rush of love and admiration (in both directions). I truly admire the Rebbe for his great intellect, love and concern for all Jews, but it is his interaction with the children that was so touching. These children receive tzedakah directly from the Rebbe's hand and it is in this act that the Rebbe completes his tzedakah by teaching the children the true meaning of this mitzva. His reaching to children, I feel, is essential for they are the guarantors of our Torah.

Although the farbrengen officially ends in the wee morning hours, going to sleep afterwards is impossible. My group continued discussions in Yiddishkeit until 5:30 A.M. and even then sleep eluded us. My immediate thought after hearing the Rebbe was "When will I be fortunate enough to hear the Rebbe again and experience the exceptional love in this crowd of Chassidim?" These thoughts continued to occupy my mind as we sat and discussed the meaning of the Rebbe's words.

What is the effect of all this on a Jew who has not followed every halacha (Law) and each mitzva? The answer is direct: You start to follow one additional mitzva each day with the realization that 613 mitzvot/days later you will have elevated yourself and family both spiritually and physically. I started with the mitzva of putting on Tefillin, thus, each day I betrothe myself to G-d and I rejoice in my wife and children.

Dr. Paul Goldstein

Assistant Professor of Genetics

University of North Carolina at Charlotte

Charlotte, NC 28223



אצל זקד יהי הקנין  
קנין עפי עפי  
על יסודי התורה והמצוה  
דחייך אדושריך קפ

*"Mazal Tov! May their home be*

*an everlasting edifice*

*on the foundations of Torah and Mitzvos*

*and their life blessed with happiness in all things."*

*(text of the Rebbe's handwritten blessing)*

This Momento is printed in honor of  
**Benzion and Rochel Groner**  
on the occasion of their wedding celebration  
Wednesday Tishrei 28, 5768-October 10, 2007

by their parents

**Rabbi Yossi and Maryashi Groner**  
**Dr. Yonoson and Devorah Adler**

Honored Grand-parents  
**Rabbi Berl and Bassheva Shemtov**  
**Rabbi Yehoshua Korf**  
**Rabbi Yehuda Leib and Yehudis Groner**  
**Mrs. Hattie Adler and the late Mr. Hyman Adler**  
**Mrs. Evelyn Casel and the late Mr. William Casel**