

תשורה

משמחת הנישואין של
שמואל וחי' מושקא שיחיו
פלטיאל

י"ג אלול ה'תשפ"ד

ב"ה.

פתח דבר

לזכרון טוב, יום כלולת צאצאינו החתן הרב התמים שמואל שי' עם ב"ג הכלה מ' חי' מושקא תי', הננו בזה לכבד את כל הנוטלים חלק בשמחת לבבנו, מקרוב ומרחוק – מיוסד על ההנהגה בעת שמחת הנישואין של כ"ק אדמו"ר – בתשורה המוסגרת בזה.

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התשורה כוללת:

(א) מענות ויחידויות שרשם והעתיק בשעתו סב הכלה הרב אברהם ארי' שי' סטאון בשנות לימודו בחצרות קדשנו.

(ב) הגהות על "יומן המסע לליובאוויטש" שכתב ר' טובי' שי' בלוי בשנת תשכ"ג עבור "בטאון חב"ד".

(ג) בחלק האנגלי:

(1) כמה מכתבים באנגלית לרב מסויים משכונת "לוער איסט סייד" שבמנהטן – מקום השליחות של משפחת הכלה;

(2) הגהות על כתבה בענין מנהגי חודש תשרי שכתב סב הכלה הרב אברהם ארי' שי' סטאון עבור "די אידישע היים" בשנת תשמ"ב.

יצויין שכל החומר בתשורה זו מתפרסם בזה לראשונה.

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ויהי רצון, שתכף ומיד "ישמע . . קול ששון וקול שמחה" האמתי, כאשר "נוכה זעהן זיך מיטן רבי'ן", בהתגלות כ"ק אדמו"ר, תיכף ומיד ממוש!

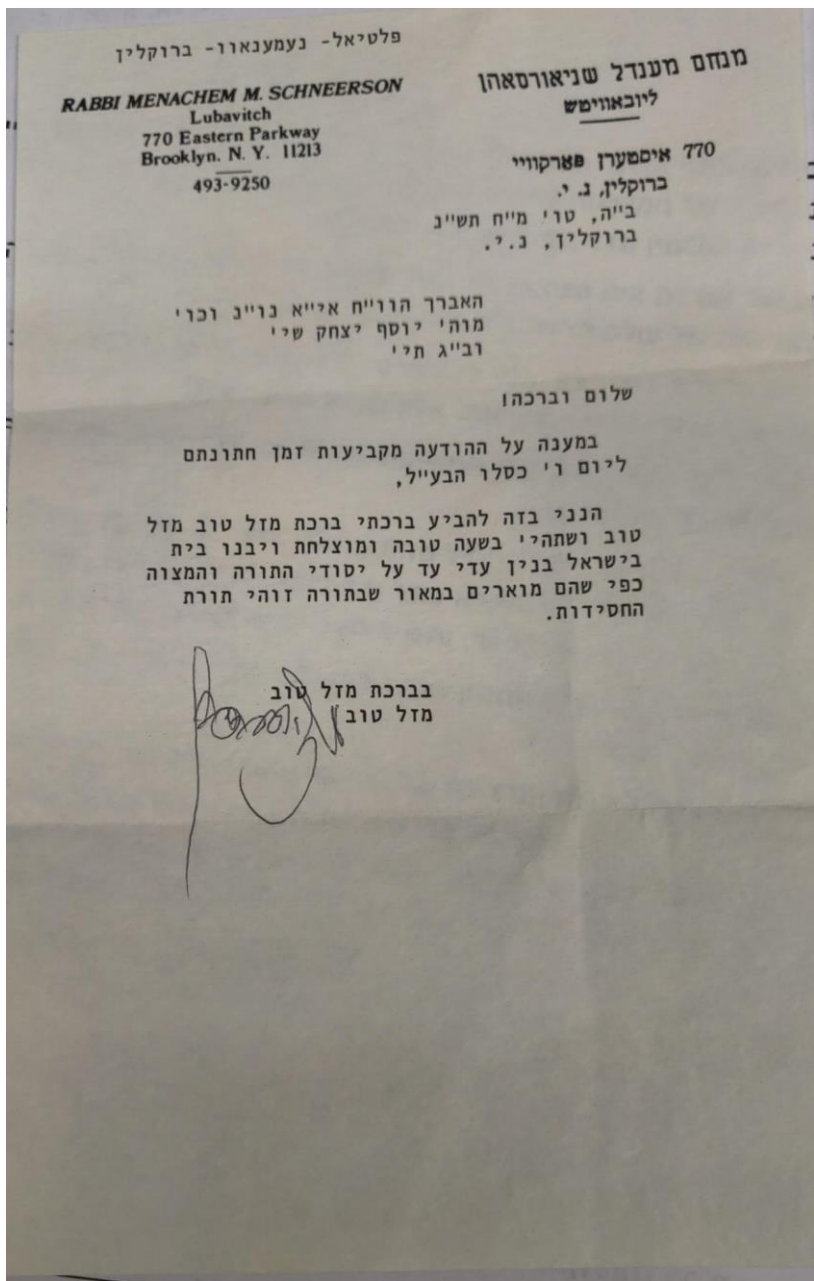
משפחת סטאון

משפחת פלטיאל

י"ג אלול ה'תשפ"ד

ברוקלין, נ.י.

מכתב כ"ק אדמו"ר לחתונת הורי החתן



מענות ויהידויות

[ד' אלול, תשכ"ד]

מענה להנהלת "צעירי אגודת חב"ד" המרכזית שהכניסו את רשימת התורמים למען "מחנה ישראל" עבור חודש מנחם-אב, מאנ"ש בארצות הברית ובשאר המדינות (מהעתקה):

נתקבל

ואזכירם בל"ג עה"צ בחדש שרשאין (ומבאר כ"ק מו"ח אדמו"ר ומוסיף) ויכולים כאו"א לקבל פני המלך והוא מקבל את כולם בספ"י ומראה פנים שוחקות לכולם (לקו"ת ראה לב, ב. סיום וחותרם המאמרים דס' השי"ת)

[אלול, תשכ"ד]

מענה להתי' א.ע. (כנראה) בקשר לנסיעתו לביתו (מהעתקה):

(1) בנסיעה באוירון קל יותר להסתדר בעניני תומ"צ (תפלה, נט"י וכו') ולכן יסע באופן הנ"ל. ויקח עמו גם סידור תהלים ותניא. אמירת תפלת הדרך. –

מעניני יהדות (מכ', חוברות וכיו"ב) לתת להנוסעים אתו מבני"י, ולהסבירם מעניני חודש אלול בפרט.

(2) אזכיר עה"צ

[ט' אלול, תשכ"ה]

מענה להבחור יחיאל ליווי שכתב (בתרגום מאנגלית): "באתי היום לניו יורק משיקגו, ללכת ללמוד ב-Yeshiva University. דודי יוסף סטאון, ובן דודי אברהם, הלומד כאן בישיבת ליובאוויטש, קיבלו את פניי. סיימתי את לימודיי ב-Chicago Jewish Academy, שם למדתי גמרא בבא בתרא, בנוסף לחומש ונושאים נוספים. אני בן שבע עשרה. לפניי שנה מאתגרת, הן בלימודי הקודש והן בלימודי החול. אשמח מאד לקבל את ברכת הרבי שליט"א בכדי שאצליח בשני הלימודים" (מהעתקה):

אזכיר עה"צ להנ"ל.

תהלים חדשי.

לצדקה, בל"נ, לפני הנחת תפלין.

[י"ט אייר, תשכ"ו]

מענה לחתן ששאל האם יפגש עם הכלה עד זמן החתונה, וציין שכבר נפגש עמה פעמיים אחר התנאים (מהעתקה):

ה"ז היפך הרצוי ע"פ יר"ש ועכו"כ חסידות ואדרבה על (פגישות) הראשונים אנו מצטערים.

[שנות הכ"ף לערך]

מה שענה כ"ק לאשר שיי אודות פרעס (מהעתקה):

לסיים בתיבה שתוכנה טוב וכיו"ב.

[אייר, תשכ"ה – קטעים מיחידות ד.כ.]

(כנראה בנוגע לעצה בתפלה), אמר כ"ק אד"ש:

דבכל יום אנו אומרים בתפלת שמו"ע חונן הדעת וכו', דלכאו' מדוע צריכים לומר היום, אם כבר אמרנו את זה אתמול; ואין הכוונה שאתמול לא נשמע (ולא נתקבל הבקשה) אלא זה מדובר אפי' כשכבר נשמע וכו'. והביאור הוא שבכל יום צ"ל עבודה וכו'.

(זהו תוכן דברי קדשו, ממה שמעתי מהנ"ל),

[אלול, תשכ"ה לערך]

שמעתי מא' הת':

האורחים שבאו לכאן להסתופף בחצר כ"ק אד"ש בימי החגים, כתבו פתק לכ"ק אד"ש, ובקשו ממנו שיבוא בקרוב לאה"ק.

המענה הי' שיראו בחולין דף צ"ד ע"א.

(שם מדבר הגמ' בענין שלא יסרהב לאדם לסעוד אצלו, ויודע שאינו רוצה וכו' עיי"ש).

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הבן בדבורה ייבן הגדול ליום הנשואים.
 ליה השיתור שהושאעו בשהת 15 לפני הנאמר (שהצדית חכמה
 מפוסט זדני) זמן נאמר קהתגשות רצונת ובהכנה צדנה הפליצות
 אכפאים, אך המוזר - גאלי אל נשא התשובה - עליה אל השיתור
 ביצולתו, והרבי כהן תכפול תיק רבי השלמות.
 על חמ אחיה המאלר הורגשה התפרקת של אמנות, גיה דמאט
 של הרבי הפך אל ספר של הצדק חזרה, ומתנות של הצדק חסדיה
 שצות החלל שהישמע, אחיה "אחיה" הצדק חסדיה וצדק "אחיה" ובהנהיגה ובהנהיגה
 אחת ספר הרבי ("שיטה") שש לפני ימים מספר היתה
 כהתשבה להשמע "מאחר" את, אלול ששגב ופיימ האמונים (הקא)
 לפני/חמיה ספר כפריד הכולל מאלי חסידות ושכפי הנאה המלכות-מלכות
 ע"י אצוול קדו הוציא צדק" (הנשא הנשי של היות חסיד) אברהם אבינו
 15 גרמה להשמע "המאמר" הדפשו שיהוא אל'וסד על אורז מן המאמרים
 החפצית קספר הכת' המלכות.

הרבי צדק אל צדק בהישגתה הפסיית המאמרים אלט אלט
 זקיקול כתי הי' של חרות הווסדות הפולנים אל פני קצוי תכין
 אצדק וסיי בהכרה אפלה, ביום שש שנת הנאה וחמיה של הסתלקות
 אצדוקה הציין, שחאליסו הוציא מתקנת של כתי אצדוקה הציין לקדפוס
 ובהנה - בהיקדק.

ג"ג - סינה קצבול והפסי, אפי הכולל הרבי, צוללות של
 במאמרה התקדק"ת הרבי חיה לידו שוות הקדקת הסינה, והנהיגה קיימת
 על תפלה מתק שמה שמה לשון, ובהיחית שלקת אול"ת,
 להיחבה ושמה בש הוואקניה, קייחית ה"אמן" נעגית פליצות
 עמי הנעמים, אמניעות אצילות. אקול סינת ייכ קשמחה תצאו
 צומה הרבי מתקול וצדק כצילות את האולם.
 על התפזר העקו הגדול של היתה ומעשית קדוקה של כ-5 צדקים
 בהצדק והתחלה ההתרה" - שיחזור המאמר והשיתור שנשמע עליה, אחר חמיה
 למכוננו את נשכנה והנשא-אלעים קידו, בק מתברר, אלט אלט, תכנה
 החלל של היהודות ומה עמדת האפסיות ההיחית של הנהגה היה הנהגה

ושכפי הנראה מתוכנו מסגנונו חובר העביר את כל המשפט לסוף הפיסקא

ק"ה

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ישיבת המערה מעופיצ וקהל רב. אתר התפלה נבחר הקהל אלבר
 צ' אמותו של הרב'י. הסקה: הרב'י ^{נבחר} עבירק זה הצבא
 בעניינת אתר התפלה והמערה. מהו גבול עולה אל ספסלים
 ושאלות רב'י עזרת הרב'י' ימה זרעם אוילת מעם
 את פני הרב'י גדת הרב'י, אליו טעניע קו אן הרב'י, מיליה
 חוק ציון, מוצניח המטלה הביטא דאקומוזיהם, ואצולתם יי... עולה
 הרב'י טעניע קבצמו אל שאחן אמתו בקריכת:

פשו זכרן שקיעת החמה נכנסה ומצוי הישיבה אל הרב'י והוא אכתב,
 כתיבת זה זכרנו, קססוקי המורה של קרע כהנים ובריוו קרע
 גמלו, ברעב נבגש ורבי'ת, ואל:

מצוי יום ייפגוים תשע.
 זעבולת יום הכפונות הרעב איקאוולטג שלח הופדו, כרגיל, אלפי
 זיש. היפולוג נעילת קצפ'טות אילוח, זאק או' שם עק אצולות -
 של זמל וזנחן בשעה שלתפלתו קצ' אמותו של הרב'י.
 אצן רבדי, שאפי הולוח הרב'י טעניע רבשכו לפני התפלה וקנאל
 מעינת חקדיות קצב'ר, כק נצרה אורת שילוח הקוטבים
 ההפופים של "גיליו - ברעדה".
 תפלה נעילה. שעת נעילת שער והחתימה מוכתרת בוליו. כצונת
 דיכוכי וצדודת מניעות של אלפי המתפללים, הישף מניח כנשיאת הנדילה
 הכפונות קבצמט. בילוח כצונות אהלספת היגון נחקצ'י קב'הים.

{נוהג} נהוג מאד

ז"ל:

B”H

FOREWORD

Thank you to all our dear guests for joining in our *Simcha*!

We hereby present a Memento from this joyous occasion, consisting of **never – before published** items from the Rebbe.

- A collection of Letters, written by the Rebbe originally in English, to a Rabbi (A”H) who lived in the Lower East Side, *makom hashlichus* of the Kallah’s family. Many thanks to his family for providing us with the letters.
- An article on the Chabad customs throughout the month of Tishrei, written by Rabbi Avraham Stone שידי, grandfather of the Kallah, which was **approved for publish and edited** by the Rebbe.

Included are the drafts with the Rebbe’s handwritten pencil edits, and the article in its final printed version (originally printed in *Di Yiddishe Heim* Magazine).

May we share in each other’s *Simchas*, and may we merit the ultimate *Simcha* of the *Geulah*, with Moshiach Now!

STONE FAMILY

PALTIEL FAMILY

13 ELUL 5783

BROOKLYN, NEW YORK

INTRODUCTION

In addition to the (more famous) Hebrew and Yiddish letters, the Rebbe wrote countless English letters on many topics, to individuals from all walks of life.

Over 5,000 of these letters have been collected and can now be accessed on the Rebbe Responsa App.

These letters, never before published, were written by the Rebbe to a Rabbi who lived in the Lower East Side, Makom Hashlichus of the Kallah's Family.

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

מוחם מונול שניארטאחן
ליובאוויטש
770 איסטערן פארקווי
ברוקלין, נ.י.

By the Grace of G-d
14th of Kislev, 5717
Brooklyn, N.Y.

359 Madison Street
New York, N.Y.

Greeting and Blessing:

I was pleased to receive your letter and read in it that you have received Smicha.

Since you saw how G-d has been kind to you, and that you had no reasons to feel anxious, I am sure that this will even strengthen your faith in G-d with regard to the future, so that you can serve G-d with joy and in absolute peace of mind.

As you requested, I will remember your friend, in prayer for a speedy recovery, when visiting the holy resting place of my Father-in-law, of saintly memory.

You ask what you can do in this case. I think it would be better for the one who had succeeded in getting him to the Doctor, to try again to persuade him to visit the Doctor and receive treatment. Although he would not cooperate in the past, perhaps he has changed his mind. I do not think that you, personally or the Yeshiva boys, should be in direct contact with him.

With blessing,

By *Menachem Schneerson*

RABBI MENACHEM M. SCHNEERSON
Lubavitch
770 Eastern Parkway
Brooklyn 13, N. Y.
HYcodnib 3-8250

תומם טענדל טניאורטארה
לייבאוויס
הלל איסטון פארטי
ניו יארק, נ. י.

By the Grace of G-d
18th of Kislev, 5724
Brooklyn, N. Y.

Rabbi ~~_____~~ ^{נר}
359 Madison St.
New York 2, N. Y.

Greeting and Blessings:

I received your letter of the 15th of Kislev, as well as your previous correspondence.

You write that I have not replied to your previous letters. The reason for this is that there was nothing particular in them that required a reply to which I have not already replied before on several occasions, including during our personal conversation. I regret, however, that apparently you have not accepted my suggestions.

However, inasmuch as our Sages say "Even 100 times", I will repeat again the essential point. It is that you should put an end to your constant introspection and self analysis as to what is your mood, and how is your health, etc. And, although generally speaking introspection is recommended, as our Sages say "Reflect on three things, etc.", and a person is expected to keep a check on his thoughts, words and actions, it is obvious that if such introspection has the wrong effect, namely bringing about depression and lack of vitality and joy in the service of G-d, it does not come from the Yetzer Tov, but from the other side. I suggest that you study in the Tanya the passages dealing with the subject of the negation of Atzvus and the importance of cultivating Simcha, as can be found in the index at the end of the book.

With regard to your question relating to a Shidduch, I have also repeatedly advised you to fulfill what is written in the Torah, namely *Iomim tihye*, to be wholehearted and straightforward. For a Shidduch is not a matter of endless calculations and playful speculations. And, while one should, of course, not approach the matter of a Shidduch with closed eyes, one should remember that the important quality to look for in a wife is that she should be G-d fearing and observant of the Torah and Mitzvoth. All other qualities are only secondary, but it often happens that when this essential quality is present, the secondary qualities are also present.

May G-d grant that, at any rate from now on, my words should find their proper response in your heart, although I have already given them to you orally. But, perhaps the fact that you will get them also in writing will serve a good purpose, inasmuch as you can refer to it from time to time.

At this time, Erev Yud-Tes Kislev, the liberation day of the Old Rebbe, author of the Tanya and Shulchan Aruch, and founder

of Chabad, whose 150th Yahrzeit Anniversary we are observing this year, I want to express the hope that the remembrance of this significant day will be a source of inspiration to you and every one of us.

Wishing you also a happy Chanukah

With blessing *m. Shapirson*

RABBI MENACHEM M SCHNEERSON
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מונהג חנונדל שני אורחאון
ליובאוויטש
770 אסטערן פארקווי
ברוקלין נ. י.

By the Grace of G-d
21st of Sivan, 5724
Brooklyn, N. Y.

Rabbi
Box 38
Glen Oaks, L. Is.

Greeting and Blessing:

I duly received your letter, and, as requested, I will remember you in prayer when visiting the holy resting place of my father-in-law of saintly memory, for the fulfillment of your heart's desires for good.

We are still in the auspicious third month, the month of Sivan, the highlight of which is the giving of the Torah. It is well to bear in mind that together with the Torah came also G-d's blessings, in order to enable the Jew to study the Torah and observe the Mitzvoth in good health and peace of mind. Especially in accordance with the text of the Shvuoth blessing of my father-in-law of saintly memory "to receive the Torah with joy and inwardness." I therefore hope that eventually this will be so also in your case, in a growing measure.

Needless to say, with the increase of faith in G-d comes also an increase in G-d's blessings. And to have faith in G-d does not require to support such faith by logical proof, inasmuch as faith goes beyond reason. It is only necessary to bring to the surface the simple faith in G-d which every Jew possesses, and contemplation and reasoning are only to strengthen this faith against any doubts that may come from outside. But inwardly no Jew requires any proof for his faith. You will also recall what I said to you that although it is necessary to do everything in the natural order of things, and especially to follow the instructions of the doctors, but with regard to reason and feeling etc. it is necessary to have complete faith in G-d, as King David said, "G-d is my shepherd, I shall not lack anything."

The above will provide also the answer to your questions about Olom Habo and the like. It is clear that this world is only a vestibule to the world to come. However there can be no doubt that you and I, in the midst of all our people, have many things to accomplish in this vestibule, in the area of spreading and strengthening Yiddishkeit, Torah and Mitzvoth. To accomplish this successfully, it is necessary to have

Note the Rebbe's handwritten addition "Rabbi"

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faith in G-d, and to go about this work with joy and gladness of heart. Inasmuch as this is what is required of every one of us, it is certain that G-d also gives every one of us the ability and opportunity to fulfill our task.

With prayerful wishes for your good health, and hoping to hear good news from you in regard to all the above, especially in the matter of joy and con-
~~clusion~~

With blessing *M. Schneerson*

RABBI MENACHEM M. SCHNEERSON
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770 Eastern Parkway
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מנחם מענדל שניאורסאהן
ליובאוויטש
770 איסטערן פארקוויי
ברוקלין ג. י.

By the Grace of G-d
28th of Siyan, 5724
Brooklyn, N. Y.

Rabbi
Box 38
Glen Oaks, L. Is., N.Y.

Greeting and Blessing:

No doubt you have received my acknowledgment to your previous letter. And inasmuch as I have just received your new letter, and we are on the eve of the month of Tammuz with its auspicious day of the 12th of Tammuz, the Liberation Day of my father-in-law of saintly memory, I want to add a few lines to emphasize one of the important lessons of this day.

The Liberation Day of my father-in-law teaches every one of us that to trust in G-d is the channel to receive G-d's blessing for success in everything that is done by one's own personal efforts, in the natural order of things. Moreover trust in G-d is the channel to receive G-d's blessings even in a supernatural way, if necessary.

Therefore no matter what the predicament may be, it is necessary to have absolute trust in G-d, and then, as King David said in behalf of all our people, "G-d is with me, I shall not fear." Furthermore, inasmuch as G-d has called our people His "children", surely there can be no closer unity than that of the closeness of a father and children. In regard to this the saintly Baal Shem Tov has said that "G-d loves every Jew more than a father loves his one and only son born at his old age."

With blessing

M. Schneerson

THE REBBE'S ENGLISH EDITS

INTRODUCTION

Presented here is an article written by Rabbi Avraham שׂיח"ל Stone for *Di Yiddishe Heim* magazine, upon which he merited to receive numerous corrections and additions in the Rebbe's holy handwriting.

Printed here are the pictures of the Rebbe's handwritten pencil edits, followed by the articles in their final printed form.

THE REBBE'S ENGLISH EDITING OF "DI YIDDISHE HEIM"

"Di Yiddishe Heim" was a magazine that was published for many years by N'shei U'bnos Chabad in New York. The Rebbe initiated the idea to publish the magazine in 5719. Di Yiddishe Heim was published several times a year, and included articles in both Yiddish and English.

The Yiddish side was edited by Mrs. T. Gurary, with editorial approval by Rabbi Hodakav, the head of the Rebbe's secretariat.

The articles in English were edited by Mrs. R. Altein. As English was not Rabbi Hodakov's area of expertise, the Rebbe undertook the editorial approval of these articles, and did so all the years until as late as 5751, when the Rebbe returned an envelope with the articles, writing on it - "... אין הזמ"ג להג'... ואסמוך על הגהתם וה' יצליחם ..."

"Now is not the opportune time for proofreading. And I rely on your editing. May Hashem grant you success."

Rabbi Stone, author of multiple books and a weekly column in The Jewish Press for many years, wrote numerous articles for *Di Yiddishe Heim*, one of which is presented here.

CUSTOMS IN CONTRAST

Rabbi Abraham Stone

Jewish customs - Minhagim - are enchanting and inspiring, a vibrant force in Jewish life at all times. Many of these customs are rooted in age-old traditions, and have become part and parcel of our religious observance. The well known differences between Ashkenazic and Sephardic customs are based on their respective origins in the codes of post-Talmudic lore. But even amongst the Ashkenazim, there are variant forms of customs - e.g. Lithuanian, Chassidic, Israeli, etc. - all based on bonafide Torah sources.

Customs should not be taken lightly, as one often hears - "Well, it's only a custom!" For, as our Sages tell us, an authentic Jewish custom has the validity of Torah Law. And we are even urged to respect and uphold "customs accepted by elderly Jewish women". As such, the same fervor we express in the observance of Torah Law should also be shown in the area of Jewish customs.

The Yomim-Tovim, especially, are replete with customs more than the rest of the year. The month of Tishrei in particular is rich in a multitude of customs which are deeply interwoven in the practices and ^{prayers} ~~Tefillos~~ of this season.

In Chabad there are a number of significant changes in Minhagim, based on the teachings of our revered Rabbaim. Many of these customs have been researched and analyzed, thus providing a forum for intellectual and informative study. In many cases, Minhagei Chabad are founded upon earlier customs, cited in various Torah sources, dating back eight or nine centuries.

We shall herewith attempt to clarify several major customs of Tishrei, and how they contrast with other customs. ^{of some fathers' communities.}

EI - EVE OF ROSH-MASHANA SP.

On the night of Rosh Hashana, after Kiddush, it is customary to take a sweet apple, dip it in honey, recite the Bracha ^(Blessing) and then say: Yehi Ratzon - "May it be Thy Will that Thou renew upon us a good and sweet year". When is this Yehi Ratzon said?

According to Minhag Chabad, the Yehi Ratzon is recited immediately after the Bracha, before eating the apple. This is in contrast with ^{some} other customs which opine that the Yehi Ratzon be said after eating a piece of the apple, in order not to interrupt between the Bracha and the eating.

- In -

“There are variant forms of customs . . . all based on bonafide Torah sources”

Omitted: ~~bonafide~~

“An authentic Jewish custom has the validity of Torah Law”.

Omitted: ~~law~~

“In Chabad there are a number of significant changes in Minhagim, based on the teachings of our revered Rabbeim”:

Omitted: ~~changes in~~

EVE OF ROSH HASHANA

“According to Minhag Chabad, the Yehi Ratzon is recited immediately after the Bracha, *before* eating the apple. This is in contrast with other customs which opine that the Yehi Ratzon be said after eating a piece of the apple”:

Added: ~~some~~ other customs

- 2 -

In Sefer Haminhagim, the Rebbe Shlita relates that every Rosh Hashana he noticed the Previous Rebbe zt"l recite the Yehi Ratzon^{XN} immediately after the Bracha. Once he asked him if this is a specific minhag for the Rabbaim, or is it a general minhag? The Rebbe zt"l replied that it is a minhag for everyone and may be publicized as such. And this is the Minhag Chabad today.

Interestingly, this minhag ~~not only differs from that which the Codifiers state, but it even contradicts the ruling of the Alter Rebbe in his Shulchan-Aruch, wherein he clearly states that the Yehi Ratzon be recited after the eating. How, and why, should the minhag Chabad in this case go ^{a S'vamat} ~~contrary~~ to the Alter Rebbe's ruling?~~ ^{the}

To begin with, the Alter Rebbe's ruling is based on Magen Avraham, who ⁱⁿ this case ^{is} not definitive in his opinion. Also, ~~it is a known fact that,~~ in many cases, the Alter Rebbe himself ^{retracted} a rule from his own Shulchan-Aruch, as seen in the ^{some of the} rulings of his Siddur. In reference to the Yehi Ratzon, the Minhag Chabad evidently shows such a retraction, and we recite the Yehi Ratzon after the Bracha, before eating the apple.

The main reason, based on Halachic code, for reciting the Yehi Ratzon before eating the apple, is in order to ^{stand} ~~join~~ the Yehi Ratzon to the Bracha, so that the Bracha should also relate to the Yehi Ratzon. ^{the}

^{not} Since the Yehi Ratzon for the apple is not mentioned in the Talmud (but is cited in later sources), we are ^{not permitted} ~~unable~~ to make a new Bracha out of it. We cannot "invent" Brachos on our own. But ~~at least~~ we can place the Yehi Ratzon right next to the Bracha, thus giving it the status of a Bracha.

Another reason for reciting the Yehi Ratzon as soon as possible (i.e. right after the Bracha) is to ensure good Mazal: The main purpose of eating the (sweet) apple is symbolic of good luck; therefore one must take extra precautions not to lose this opportune moment and to immediately intone the Yehi Ratzon.

The origin of Minhag Chabad, to recite the Yehi Ratzon before eating the apple is in a Halachic work, Maaglei-Tzedek (cited in the renowned Codifier, Magen Avraham). This Codifier was first printed in the year 1568, in Venice, which contains "the customs of Poland, Pihm, Mehren, Reisin and Lithuania". This minhag is ^{the} ^{above} ^{and}

- also -

“Interestingly, this minhag not only differs from that which the codifiers state, but it even contradicts the ruling of the alter Rebbe in his shulchan aruch:

Omitted: ~~this minhag not only differs from that which the codifiers state, but it even~~ contradicts

“Wherein he clearly states that the Yehi Ratzon be recited after the eating”:

Omitted: ~~clearly~~

“Also, it is a known fact that, in many cases, the Alter Rebbe himself retracted a rule from his own Shulchan Aruch, as seen in some of the rulings of his siddur.”

Omitted: ~~it is a know fact that,~~

“Since the Yehi Ratzon for the apple is not mentioned in the Talmud (but is cited in later sources) we are unable to make a new Bracha out of it.”

Changed: ~~unable~~ **not permitted**

“But at least we can place the Yehi Ratzon right next to the Bracha”

Omitted: ~~at least~~

“The origin of Minhag Chabad, to recite the Yehi Ratzon *before* eating the apple is in a Halachic work, *Maaglei-Tzedek*, cited in the renowned codifier, *Magen Avraham*)”

Changed: ~~a halachic~~ **the work,** **added:** the **above** renowned codifier

“This Codifier was printed in the the year 1568, in Venice, which contains “the customs of Poland, Pihm, Mehren, Reisin and Lithuania”

Changed: ~~Codifier Se[fer], which~~ **and , added:** piham

- 3 -

also cited in a listing of "Babylonian Customs" (Masa Bavel). Hence, this Minhag Chabad is an ancient custom.

II - Tashlich 10 91P

As everyone knows - and looks forward to - on the first day of Rosh Hashana after Mincha we go to a river or pond to say Tashlich. (If the ^{first} 4th day of Rosh Hashana falls on Shabbos, Tashlich is observed the ^{second} 2nd day).

I am told that in certain areas where there is no river nearby, a special well is drilled, and before Rosh Hashana someone purchases some gold fish or the like and puts them into the man-made pond, in order to properly fulfill this beautiful custom. But why a river or pond, and what is the significance of having fish in it?

Taamei Haminhagim, a renowned volume devoted to the explanation of customs, offers the following reasons, based on the Midrash:

When Abraham went with Isaac to the Akeida (^{the sacrifice}) (the story of which is read on the ^{first} 1st day of Rosh Hashana), the Satan came on the scene and, trying to prevent this Divine mission, placed an endless river in front of him. Abraham, however, was not deterred; he walked right into it until the waters reached his neck. At that moment, he cried out - "O G-d, save me, for the waters have reached my soul!" The waters immediately parted and he was saved.

The purpose of ^{the} fish is to remind us ^{that we are compared} of our comparison to these sea-creatures. Just as fish, who swim so smooth and carefree, are suddenly caught in a net, so, too, on Rosh Hashana we are all caught in the "Net" of Judgment, awaiting our fate for the coming year. This visual aid of gazing at the fish is an impetus for strengthening our resolve to do Teshuva (^{repentance}).

Machze Avraham writes that fish never close their eyes, a symbolic reference to the Heavenly "Eye" which never closes - "Behold, the Guardian of Israel neither slumbers nor sleeps". Also, "G-d's eyes are upon the righteous", an allusion to the Jewish people as a whole who are "all righteous" (as seen in Isaiah 60:21), and are always under the keen surveillance and protection of the Divine Eye.

Shaar Bat Rabim writes that the word Dagim, fish, is an acronym for - Yud Gimel Mechilan D'rachami - "13 attributes of

- mercy -

“This minhag is also cited in the listing of Babylonian Customs (Masa Bavel). Hence this Minhag Chabad is an ancient custom.”

Omitted: ~~This minhag is also cited in the listing of babylonian customs (masa bavel).~~

TASHLICH

“Machze Avraham . . An allusion to the Jewish people as a whole who are “all righteous”

Omitted: ~~as a whole~~

- 4 -

mercy". For this reason we go to a river with fish, since we recite there the verse - "Who is a G-d like unto You", which contains the 13 attributes of Divine Mercy, from the Prophet Micha.

Food to Fish

Some people, unaware of the proper procedure, assume that one should throw crumbs to the fish during Tashlich. This is an erroneous practice, as the Codifiers point out: It is forbidden to throw crumbs to the fish, since they are not dependent upon us for food. (On Yom-Tov we are not permitted to feed those creatures who are self-dependent).

III - EREV YOM-KIPPUR **SP.**

There is a minhag to eat "Kreplach" on erev Yom-Kippur (Sefer Haminhagim Chabad).

Tamei Haminhagim focuses upon the physical appearance of Kreplach:

Kreplach are meat balls covered with dough. In Kabbalistic teachings, meat is symbolic of judgment - this we cover up. The dough is symbolic of mercy; this is placed on top of the meat. Then, the dough and meat are bound together as one unit - a symbolic reference of binding Chesed and Gevurah, mercy and severity together, thereby sweetening the judgment. Indeed, even the shape of our food has religious significance! As our Sages tell us, there is a special Mitzvah to eat more on Erev Yom-Kippur, this being a preparation for the Fast of Yom-Kippur. It's not only the quantity of food, but the quality ^{that} counts as well.

IV - AFTER YOM-KIPPUR **SP.**

At the end of
On Motzoei Yom-Kippur it is customary to say "Gut Yom-Tov", just as on Shabbos and Yom-Tov (Sefer Haminhagim).

The Commentaries explain that Motzoei Yom-Kippur is like a Yom-Tov - although, in reality, it has the status of a weekday. This is based on the annual Yom-Tov celebration which the High Priest would make ~~after Yom-Kippur~~, when he came out of the Holy of Holies in peace, as we mention during the Musaf (Avodah) of Yom-Kippur. His service within the Holy of Holies was highly exacting and had to meet the highest standards of Kedusha ^(holiness). One slight failure could prove fatal, hence the reason for rejoicing when he emerged safely. It is therefore customary to add something

- special -

“The verse - “Who is a G-d like unto You”, which contains the 13 attributes of divine mercy”

Omitted: 13

EREV YOM KIPPUR

“There is a minhag to eat “Kreplach” on erev Yom-Kippur (Sefer Haminhagim Chabad)”

Added: see also (sefer haminhagim Chabad)

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“The Commentaries explain that Motzei Yom Kippur is like a Yom Tov - although, in reality, it has the status of a weekday”

Omitted: ~~in reality~~

“This is based on the annual Yom Tov celebration which the High Priest would make after Yom Kippur.”

Changed: ~~based on;~~ **a zecher (reminder) of,** **Omitted:** ~~after-~~
~~yom kippur~~

- 5 -

~~special to the meal on Motzoel Yom-Kippur.~~

Besides commemorating the High Priest's celebration, after performing our services on Yom-Kippur today, and emerging victorious with a "sealed document" for a good, healthy and prosperous year, we graciously greet everyone with - Gut Yom-Tov. It is truly a Yom-Tov for us as well.

V - THE SUCCAH *SP*

Amazing as it may seem, Minhag Chabad is not to decorate the Succah with 'Noy Succah', Succah decorations (Sefer Haminhagim). Quite frankly, many people place more emphasis upon the decorations than upon the Succah itself (which contains so many Halachos re: the walls, Schach, etc.). Yet, ~~for children, hanging the decorations is a great novelty and joyous activity.~~ Perhaps to clarify the Minhag Chabad, we might say that the main emphasis is upon the Mitzvah. The Succah itself - the walls, the Schach -- is the Mitzvah, with no need for embellishments. There is much more to the Succah than looking at the "decorations".

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VI - SIMCHATH TORAH

Simchath-Torah brings the month of Tishrei to its grand finale. Everyone knows what Simchath-Torah is: We conclude the reading of the Torah and we begin ^{again} from Bereishith. But perhaps not everyone is familiar with the timing of this joyous event. And, why is it so essential to begin reading Bereishith (the first portion until Sheni) ^{to reach on Succoth-Torah} when the main cause for celebration is the "conclusion of Torah"?

Taamei Haminhagim gives us some reasons:

Upon concluding the Torah we don't want Satan to act up and accuse us of neglecting the Torah, saying, in effect: "O G-d, look at the Jews; they have finally concluded the Torah and are in no rush to begin all over again". By immediately reading from Bereishith we show G-d - and ourselves - that we really never "finish" the Torah, but ^{for us it is} it is a continuous cycle of Torah-reading, study and observance, permeated with true joy and enthusiasm.

But why don't we make this Siyum (conclusion) and begin to read Bereishith on Rosh-Hashana, the first day of the New Year? Instead, Simchath-Torah is celebrated on the last day of Succoth!

- One -

“It is therefore customary to add something special to the meal on Motzei Yom Kippur.”

~~Omitted: It is therefore customary to add something special to the meal on Motzei Yom Kippur~~

THE SUCCAH

“Which contains so many Halachos re: the walls, schach, etc.”

Changed the order to precede: the Schach, walls etc.

~~Omitted: “Yet for children, hanging the decorations is a great novelty and joyous activity.”~~

“Perhaps to clarify minhag chabad, we might say that the main emphasis is upon the mitzvah.”

Changed to: the reason is not to detract from the main emphasis is upon of

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SIMCHATH TORAH

“But perhaps not everyone is familiar with the timing of this Joyous event.”

Added: the reason of the timing

Removed question mark: “instead, simchat torah is celebrated on the last day of succoth?.”

- 6 -

NOT One reason ~~is~~ in order to confuse the Satan, that he shouldn't know exactly when Rosh Hashana is and will thus be unable to level his accusations against the Jews. ^{and by the general idea being inserted for a good year.} And once the conclusion - and beginning - of the Torah reading was removed from Rosh Hashana, ^{placed at} it was pushed off until the end of all the Yomim-Tovim ^{Torah} in order not to interrupt the special readings for Yom-Tov.

In light of the above - which covers only a few of the many Minhagim in Jewish life - we gain new insight in the familiar and not-so-familiar practices we observe. Perhaps we don't know all the reasons, but we do have the opportunity to probe, analyze and study, thereby infusing new meaning and feeling in the ^{vivid} ~~vibrating~~ customs of our beautiful Torah heritage.

Removed: new paragraph “no ¶”

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Changed was ~~pushed off until~~ **placed at** the end of all the yomim tovim.

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● Rabbi Abraham Stone

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Customs should not be taken lightly, as one often hears — “Well, it’s only a custom!” For, as our Sages tell us, an authentic Jewish custom has the validity of Torah. And we are even urged to respect and uphold “customs accepted by elderly Jewish women”. As such, the

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We shall herewith attempt to clarify several major customs of *Tishrei*.

I — Eve of Rosh-Hashana

On the night of Rosh Hashana, after Kiddush, it is customary to take a sweet apple, dip it in honey, recite the Bracha (blessing) and then say: *Yehi Ratzon* — “May it be Thy Will that Thou renew for us a good and sweet year”. When is this *Yehi Ratzon* said?

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In *Sefer Haminhagim*, the Rebbe Shlita relates that every Rosh Hashana he noticed the Previous Rebbe zt”l

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Rebbe himself retracted a rule from his own Shulchan-Aruch, as seen in some of the rulings of his *Siddur*. In reference to the Yehi Ratzon, the Minhag Chabad evidently shows such a retraction, and we recite the Yehi Ratzon after the Bracha, before eating the apple.

The main reason, based on Halachic code, for reciting the Yehi Ratzon before eating the apple, is in order to attach the Yehi Ratzon to the Bracha, so that the Bracha should also relate to the Yehi Ratzon. Since the Yehi Ratzon for the apple is not mentioned in the Talmud (but is cited in later sources), we are not permitted to make a new Bracha out of it; we cannot "invent" Brachos on our own. But we can place the Yehi Ratzon right next to the Bracha, thus giving it the status of a

Bracha.

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IV — After Yom-Kippur

At the end of Yom-Kippur it is customary to say "Gut Yom-Tov", just as on Shabbos and Yom-Tov (*Sefer Haminhagim*).

The Commentaries explain that *Motzoei Yom-Kippur* is like a Yom-Tov — although it has the status of a weekday. This is a *remiez* (reminder) of the annual Yom-Tov celebration which the High Priest would make when he came out of the Holy of Holies in peace, as we mention during the *Musaf* (Avodah) of Yom-Kippur. His service within the Holy of Holies was highly

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Simchath-Torah brings the month of Tishrei to its grand finale. Everyone knows what Simchath-Torah is: We conclude the reading of the Torah and we begin again from Bereishith. But perhaps not everyone is familiar with the reason of the timing of this joyous event. And, why is it so essential to begin reading *Bereishith* (the first portion until *Sheni* is read on Simchath-Torah) when the main cause for celebration is the "conclusion of Torah"?

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לזכות

החתן הרה"ת שמואל

והכלה חי' מושקא

שיחיו

פלטיאל

.

יה"ר שיבנו בית בישראל

בנין עדי עד על יסודי התורה והמצוה

כפי שהם מוארים במאור שבתורה

זוהי תורת החסידות

לנחת רוח כ"ק אדמו"ר

ולזכות הוריהם

הרה"ת יוסף יצחק וזוגתו מרת שטערנא שרה שיחיו

פּלטיאל

והרה"ת ישראל מאיר וזוגתו מרת חנה שיחיו

סטאון

ולזכות זקניהם

הרה"ת אבא וזוגתו מרת רעכל שיחיו

פּלטיאל

מרת מרים רייזל תי' נעמאנאוו

הרה"ת אברהם ארי' וזוגתו מרת שפרה שיחיו

סטאון

הרה"ת יוסף יצחק וזוגתו מרת אסתר שיחיו

פיקארסקי

מרת רבקה תי' חיטריק



TESHURA

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