

# חשורה

משמחת נישואין של  
יוסף הכהן זעלדא שיחיו ראדאל  
ב"ף מרחשון התשפ"ג  
שנת הקהל



# פתח דבר

קודש כ"ק אדמו"ר זי"ע שמתפרסם כאן לכבוד שנת הקהל, מימי חודש תשרי בשנות 'הקהל' עם הרבי. האוסף החדש כולל קטעים נדירים מחודש תשרי תשמ"א ותשמ"ח. 3) שער "מכתבי שמחה", ובו מכתבי כ"ק אדמו"ר לקראת שמחות במשפחות זקני והורי החתן והכלה.

קטעי הווידאו, ותמונות תואר פני כ"ק אדמו"ר המופיעים בהתשורה, נמסרו לנו ע"י חברת המדיה JEM. גם יש לציין, שחלק מהחומר נלקח מראיונות שנערכו במסגרת פרויקט "My Encounter with the Rebbe", ותודתנו נתונה להם.

...

תודתנו נתונה לידידינו הרה"ת ר' חיים שאול שי ברוק מנכ"ל ועד הנחות בלה"ק, הרה"ת ר' אלקנה שי שמוטקין מנכ"ל חברת המדיה החבדי"ת JEM יחד עם כל שאר צוות JEM, ולהרה"ת ר' צבי הירש שי אלטיין, מנכ"ל ועד תלמידי התמימים העולמי, עבור עזרתם המרובה בהוצאת התשורה, וזכות הרבים תלוי בהם. התשורה נערכה ע"י הת' מנחם מענדל שי זאקליקובסקי, ותודתנו נתונה לו ע"ז.

...

יהי רצון שיקוימו במילואם ברכותיו של כ"ק אדמו"ר להחתן והכלה, וכלשונו הק': "הנני בזה להביע ברכתי ברכת מזל טוב מזל טוב, ושתהי בשעה טובה ומוצלחת, ויבנו בית בישראל בנין עדי עד על יסודי התורה והמצוה כפי שהם מוארים במאור שבתורה זוהי תורת החסידות".

האל טוב הוא יתברך, יברך את כל הבאים להשתתף בשמחתנו ואת בני משפחותיהם בתוך כלל אחב"י בברכות מאליפות מנפש ועד בשר, ובקרוב ממש נזכה לגאולה האמיתית והשלימה, ונזכה זעהן זיך מיטין רביץ דאָ למטה אין אַ גוף ולמטה מעשרה טפחים, והוא יגאלנו.

אנו מודים להשי"ת על כל הטוב אשר גמלנו, ובחסדו הגדול זיכנו לעת שמחת נישואי צאצאינו החתן הרה"ת יוסף הכהן שיחי' עב"ג הכלה המהוללה מ' זעלדא תחי'.

ברצוננו להביע בזה תודתנו וברכתנו לקרובינו, ידידינו ומכירינו אשר הואילו מקרוב ומרחוק לשמוח אתנו יחדיו להשתתף בשמחתנו, ולברך אותנו ואת החתן והכלה שיחיו בברכת מזל טוב וחיים טובים ומאושרים בגשמיות וברוחניות.

בתור הבעת תודה לבבית והוקרה לכל הנוטלים חלק בשמחתנו ומזכרת ממנה - ועל יסוד ההנהגה בחתונת כ"ק אדמו"ר והרבנית הצדקנית זי"ע, הננו בזה לכבד את כל הנוטלים חלק בשמחת לבבנו, בתשורה מיוחדת זו.

כפי הידוע ומפורסם אשר בעת שמחת נישואין באות נשמות האבות מן העולם האמת, עד ג' דורות למפרע, לברכם בבני חיי ומזוני רויחא ולהצלחה בגשמיות וברוחניות, הבאנו כאן ליקוט יחידויות, אגרות קודש, מענות קודש וסיפורים מכ"ק אדמו"ר מהוריי"צ נ"ע וכ"ק אדמו"ר זי"ע נשיא דורנו בקשר למשפחות החתן והכלה לדורותיהם, כולל תמונות כ"ק אדמו"ר משך השנים עם זקני והורי החתן והכלה, וסקירה על תולדות אבות המשפחה של החתן והכלה שיחיו, ואלו הם: הרה"ח הר"ר יוסף הכהן ע"ה ראדאל - סבא רבה של החתן שי, הרה"ח עוסק בצ"צ ד"ר בונים פייוויש וזוגתו מרת צירל רייזל שיחיו וויינבוים - זקני החתן שי, הרה"ח עוסק בצ"צ הר"ר בן ציון ע"ה וזוגתו מרת הינדה ת"י ראדער, סבא רבא של החתן שי, הרה"ח ר' מנחם מענדל ע"ה בוימגארטען - סבא רבא של החתן שי, הרה"ח עוסק בצו"צ הר"ר יעקב וזוגתו מרת שרה שיחיו עמאר - זקני הכלה ת"י, הרה"ח עוסק בצו"צ וכו' הר"ר דובער ע"ה בוימגארטען - סבא רבא של הכלה ת"י, שחלק מהם מתפרסמים כאן לראשונה.

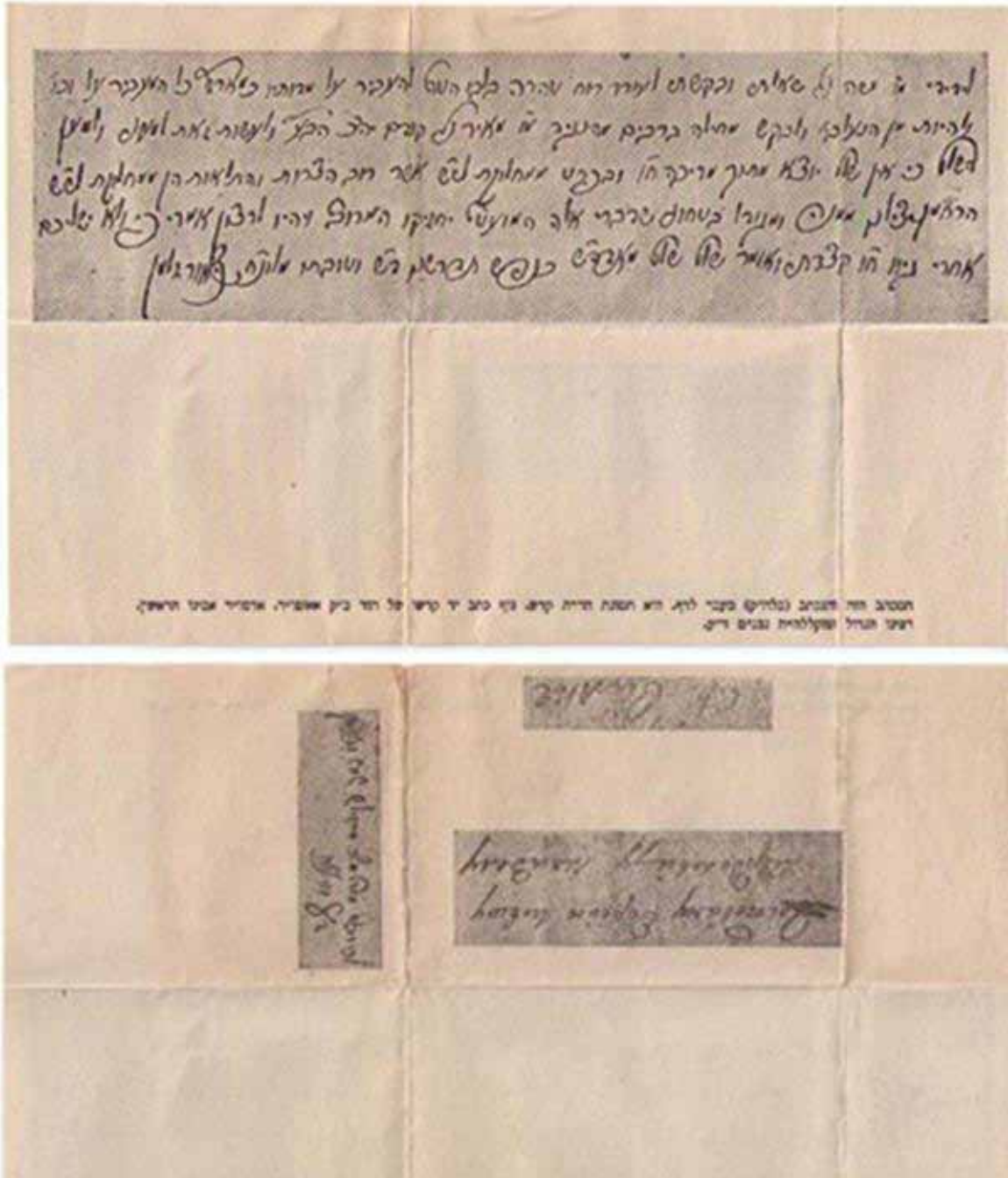
קדם להליקוט 1) עותק התשורה שחולקה בחתונת כ"ק אדמו"ר והרבנית הצדקנית נ"ע זי"ע 2) קטעי מראות

**יוסף יצחק וצלחה חנה עמאר**  
סען אי מארן, צרפת

**מרדכי אברהם ישעי' הכהן ושרה דבורה ראדאל**  
יוהאנסבורג, דרום אפריקה

ברוקלין, ניו יארק.  
כ"ף מרחשון ה'תשפ"ג - שנת הקהל  
מאה ועשרים שנה להולדת כ"ק אדמו"ר זי"ע

# התשורה שחולקה בחתונת כ"ק אדמו"ד



המכתב הזה נכתב (במחיר) ביום לוח, הוא נחשב חזית קודש ביום כבוד י' קודש של חודש סיון, ונחשב אבן חישוק, וצוה טהור ונקיים ונעים ורע.



# ונחזי' ביקר'י

## מראות קודש של כ"ק אדמו"ר בפרסום ראשון

In honor of the Hakhel year, and coming on the heels of the month of Tishrei, we are excited to present a collection of new footage, featuring scenes of Tishrei in Hakhel years with the Rebbe.

The newly released collection includes:

Tishrei 5741 - A collection of videos filmed by a specially commissioned JEM videographer. This collection features new footage of the Rebbe's blessing to the Yeshiva students, Lekach distribution on Hoshana Rabba, children's rally's and more.

Tishrei 5741 marked the first time the Rebbe spoke every night of Sukkos, a custom the Rebbe continued for the coming years. These inaugural and historic Sichos were caught on film by JEM cameras and are being released to the public for the first time.

Tishrei 5748 - During the Machane Israel Development Fund conference, the Rebbe spoke in English to the participating members about the significance of a Hakhel year.

The farbrengen of Vov Tishrei 5748 aired on live television, enabling thousands to tune in and hear the Rebbe's words. The televised farbrengen - which includes a passionate Sicha on the topic of Hakhel - is being released now for the first time.

Watch the new footage here:

לכבוד שנת הקהל, ובקשר עם חודש תשרי, שמחים אנו להגיש מאסף של קטעים חדשים, מימי חודש תשרי בשנות 'הקהל' עם הרבי.

האוסף החדש שיצא כולל:

תשרי תשמ"א - אוסף קטעי וידאו שצולם על ידי צלם וידאו של JEM שהוזמן במיוחד. אוסף זה כולל צילומים חדשים של 'ברכת הבנים' - ברכת הרבי לתלמידי הישיבה, חלוקת לעקאח בהושענא רבה, כינוס - 'ראלי' לחיילי צבאות ה' ועוד.

בתשרי תשמ"א היתה השנה הראשונה בה אמר הרבי שיחה מידי ליל סוכות, מנהג אותו המשיך בשנים הבאות. השיחות המכוננות וההיסטוריות הללו תועדו על ידי מצלמות JEM ומוגשות לציבור בפעם הראשונה.

תשרי תשמ"ח - במהלך ועידת הקרן לפיתוח מחנה ישראל, דיבר הרבי [באנגלית] עם החברים המשתתפים על משמעות 'שנת הקהל'.

התועדות ו' תשרי תשמ"ח שודרה בשידור חי בטלוויזיה, ואפשרה לאלפים להאזין לדברי הרבי. ההתועדות כפי ששודרה בטלוויזיה - הכוללת שיחה מיוחדת בנושא 'הקהל' - מוגשות לציבור בפעם הראשונה.

צפו כאן:



מראות קודש נמסרו לנו באדיבות חברת המדי' **jem** ותודתנו העמוקה נתונה להם



# תוכן ענינים:



- 14.....הרה"ח הר"ד יוסף ע"ה הכהן ראדאל  
תולדות חייו, יחידויות ואגרות קודש
- 30.....הרה"ח ד"ר בונים פייוויש ומרת צידל רייזל שיחיו וויינבוים  
מענות קודש ויחידויות
- 37.....הרה"ח הר"ד בן ציון ע"ה ומרת הינדא תחי' ראדעד  
תולדות חייו, יחידויות ואגרות קודש
- 65.....הרה"ח הר"ד יעקב ומרת שרה שיחיו עמאר  
אגרות ומענות קודש
- 68.....הרה"ח ר' מנחם מענדל ע"ה בוימגארטען  
תולדות חייו, יחידויות, אגרות קודש, כתי"ק
- 68.....הרה"ח הר"ד דובעד (בערל) ע"ה בוימגארטען  
תולדות חייו, אגרות קודש
- 79.....הוספה: כתבי יד קודש

# מכתבי שמחה

הרה"ת ר'  
מרדכי אברהם  
ישעי הכהן  
שיחי ראדאל  
מקבל דולר  
מידו הק' של  
כ"ק אדמו"ר,  
י"א תמוז  
תנש"א



JEM / The Living Archive 184327



JEM / The Living Archive 63290

מרת שרה  
דבורה תחי'  
ראדאל מקבלת  
דולר מידו  
הק' של כ"ק  
אדמו"ר, ו' סבת  
תנש"א



הרה"ת ר'  
יוסף יצחק  
שי' עמאר  
מקבל דולר  
מידו הק' של  
כ"ק אדמו"ר,  
ז' תשרי  
תשנ"ב



JEM / The Living Archive 159369



מרת צלחה  
חנה תחיי  
עמאר  
מקבלת דולר  
מידו הק' של  
כ"ק אדמו"ר,  
סיון תשי"ב



# משפחת החתן

מכתב כ"ק אדמו"ר בקשר לחתונת זקני החתן (וויינבאום)

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

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

ב"ה, כ"ה תשרי תשמ"ו  
 ברוקלין, נ. י.

האברך מרדכי אברהם ישע"י ק"י  
 הכהן

שלום וברכה

במענה על התודעה ע"ד הכנסו לגיל מצות,  
 הנה יה"ר מהשי"ת אשר מן שלש עשרה למצות  
 יגדל לבן חמש עשרה וכו' כפסק המשנה (אבות פרק  
 ה'), ויוסיף התמדה ושקידה בלימודו בתורה, בתורת  
 הנגלה וכן בתורת החסידות ויהדר בקיום המצוות,  
 והשי"ת יצליחו להיות חסיד ירא שמים ולמדן.

בברכה

ריידער- לונדון  
**RABBI MENACHEM M. SCHNEERSON**  
 Lubavitch  
 770 Eastern Parkway  
 Brooklyn, N. Y. 11213  
 Hyacinth 3-9250

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

כ"ה, טו' מנ"א תשל"א  
 ברוקלין

הו"ח אי"א נו"נ עוסק בצ"צ  
 מוה' כנציון שי'  
 וזוג' מי'

שלום וברכה!

במענה על התודעה מקביעות זמן החזנה  
 בהם פרה צירעל רייזל חי' עם ב"ב האברך מוה'  
 בינס מיינויש שי' ליום ח' אלול הבע"ל,

הנני מזה להביע ברכתי ברכת מזל טוב  
 מזל טוב וסמתי' בשעה טובה ומזלצלה ויכנו כיה  
 כישראל כנין קרי ער על יסודי התורה והמצוות  
 כפי שחם מוארים במאור שבהורה זוהי תורה  
 החסידות.

וירון מהם רוב נחת יהודי אבותי  
 תמידותי.

בברכה מזל טוב מזל טוב

מכתב כ"ק  
 אדמו"ר  
 בקשר  
 לבר מצוה  
 של אב  
 החתן

ראדאל - פיסטבורג  
**RABBI MENACHEM M. SCHNEERSON**  
 Lubavitch  
 770 Eastern Parkway  
 Brooklyn, N. Y. 11213  
 Hyacinth 3-9250

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

ב"ה, ב' כסלו תשל"ו  
 ברוקלין, נ. י.

הרה"ח אי"א נו"נ עוסק בצ"צ  
 מוה' מנחם אשרן שי'

שלום וברכה!

במענה על הודעתו אודות יום הולדת השלישי של בנם מרדכי  
 אברהם ישע"י שי', הנה מועתק לקמן קטע ממכתב כ"ק מו"ה אדמו"ר  
 זצוקלה"ה נבג"מ זי"ע בנוגע למנהג ישראל זה. ויה"ר מהשי"ת  
 שיגדלו ביחד עם זוג' חי' לתורה ולתופה ולמעשים טובים מתוך  
 הרחבה.

בברכה

וז"ל כ"ק מו"ה אדמו"ר.

.....ובדבר גזיזה השערות -אפשערעניש- הוא דבר גדול במנהג  
 ישראל ועיקרו הוא בהתינון דהשארות פיאות הראש, ומיום הגזיזה נהנת  
 הפיאות של הראש, נהגו להדר להרגיל את התינוק בענין נשיאת ט"ק וברכות  
 השחר וברכת המזון וק"ש שעל המטה. והשי"ת יהי' בעזרת שיגדלוהו לתורה  
 ולתופה ולמעשים טובים מתוך פרנסה בהרחבה ובמנוחה הדעה בגשמיות  
 וברוחניות.

הפ"ג שבסכ" יקרא בעת רצון על הציון הק"פ.

ראדל - פיסטבורג  
**RABBI MENACHEM M. SCHNEERSON**  
 Lubavitch  
 770 Eastern Parkway  
 Brooklyn, N. Y. 11213  
 Hyacinth 3-9250

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

ב"ה, טו' כסלו תשל"ב  
 ברוקלין, נ. י.

הרה"ח אי"א נו"נ עוסק בצ"צ  
 מוה' מנחם אהרן שי' הכהן

שלום וברכה!

במענה על הודעתו אשר נולד להם בן  
 למזל טוב,

הנה יה"ר מהשי"ת שיכניסוהו לבריתו  
 של אברהם אבינו, וכשם שיכניסוהו לברית כן  
 יכניסוהו לתורה ולתופה ולמעשים טובים, ויגדלו  
 ביחד עם זוג' חי' מתוך הרחבה.

בברכה מזל טוב

מכתב כ"ק אדמו"ר בקשר ללידת אב החתן

מכתב כ"ק אדמו"ר בקשר לאפשערעניש אב החתן

תשורה משמחת נישואין של יוסף הבן וזעלדא שיחיו ראדאל

# משפחת הכלה

מכתב כ"ק אדמו"ר בקשר לחתונת זקני הכלה (בוימגארטען), שזכו וכ"ק אדמו"ר שלח מכתב ברכה להרה"ח ר' דובער ע"ה בוימגארטען וכן להזוג עצמו.

MENACHEM M. SCHNEERSON  
Lubavitch  
770 Eastern Parkway  
Brooklyn, N. Y. 11213  
Hyacinth 3-9250

ליובאוויטש  
770 איסטערן פארקוויי  
ברוקלין, נ. י.

ב"ה, חי' מ"ח תשל"ד  
ברוקלין, נ. י.

הרה"ח אי"א נו"ג עוסק בצ"צ  
מוה' דובער שי'

שלום וברכה!

במענה על ההודעה מקביעות זמן חתונת  
כנו האברך הו"ח אי"א נו"ג וכו'  
מוה' פנחס שלמה שי'  
וב"ג חי'

הנני בזה להביע ברכתי ברכת מזל טוב  
מזל טוב ושתי' בשעה טובה ומוצלחה ויבנו  
בית בישראל בנין עדי עד על יסודי התורה  
והמצוה כפי שהם מוארים במאור שבתורה זוהי  
תורה החסידות.

ויררו מהט רוב נחת יהודי אמיתי  
חסידותי.

בברכת מזל טוב  
מזל טוב

קרא בעת הצון על הציון הק"ו.

באמגארטען - ב.א.  
RABBI MENACHEM M. SCHNEERSON  
Lubavitch  
770 Eastern Parkway  
Brooklyn, N. Y. 11213  
Hyacinth 3-9250

חננת מענדל שניאורסאהן  
ליובאוויטש  
770 איסטערן פארקוויי  
ברוקלין, נ. י.

ב"ה, חי' מ"ח תשל"ד  
ברוקלין, נ. י.

האברך הו"ח אי"א נו"ג וכו'  
מוה' פנחס שלמה שי'  
וב"ג חי'

שלום וברכה!

במענה על ההודעה מקביעות זמן חתונת  
ליום ז' כסלו הבע"ל,

הנני בזה להביע ברכתי ברכת מזל טוב  
מזל טוב ושתי' בשעה טובה ומוצלחה ויבנו  
בית בישראל בנין עדי עד על יסודי התורה  
והמצוה כפי שהם מוארים במאור שבתורה זוהי  
תורה החסידות.

בברכת מזל טוב  
מזל טוב

חננת מענדל שניאורסאהן  
ליובאוויטש  
770 איסטערן פארקוויי  
ברוקלין, נ. י.

ב"ה, חי' מ"ח תשל"ג  
ברוקלין, נ. י.

האברך הו"ח אי"א נו"ג וכו'  
מוה' יעקב שי'  
וב"ג חי'

שלום וברכה!

במענה על ההודעה מקביעות זמן חתונת ליום כא' אדר"ס  
הבע"ל,

הנני בזה להביע ברכתי ברכת מזל טוב ושתי'  
בשעה טובה ומוצלחה ויבנו בית בישראל בנין עדי עד על יסודי  
התורה והמצוה כפי שהם מוארים במאור שבתורה זוהי תורה  
החסידות.

בברכת מזל טוב  
מזל טוב

מכתב כ"ק  
אדמו"ר  
בקשר  
לחתונת  
זקני הכלה  
(עמאר)

אסארי - פאריז  
 RABBI MENACHEM M. SCHNEERSON  
 Lubavitch  
 770 Eastern Parkway  
 Brooklyn, N. Y. 11213  
 Hyacinth 3-9250

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

ב"ה, כס' ניסן תשל"ה  
 ברוקלין, נ.י.

הו"ח אי"א נו"נ וכו'  
 מוה' יעקב שי'

שלום וברכה!

במענה על הודעתו אשר נולד להם בן למזל טוב,  
 הנה יה"ר מהשי"ת שיכניסוהו לבריוהו של אברהם  
 אבינו, וכס"ט שיכניסוהו לבריהו כן יכניסוהו לתורה  
 ולחופה ולמעשים טובים, ויגדלו ביהד עם זוג' חי'  
 מתוך הרחבה.

בברכה מזל טוב

מכתב כ"ק  
 אדמו"ר  
 בקשר  
 ללידת אב  
 הכלה

RABBI MENACHEM M. SCHNEERSON  
 Lubavitch  
 770 Eastern Parkway  
 Brooklyn, N. Y. 11213  
 Hyacinth 3-9250

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

ב"ה, ט' טבת תשל"ז  
 ברוקלין, נ.י.

הו"ח אי"א נו"נ וכו'  
 מוה' פנחס שלמה שי'

שלום וברכה!

במענה על הודעתו אשר נולדה להם בת למזל  
 טוב ונקרא שמה בישראל צלחה הנה חי',  
 הנה יה"ר מהשי"ת שיגדלה ביהד עם זוג' חי'  
 לתורה ולחופה ולמעשים טובים מתוך הרחבה.

-ידוע מס"ק אדמו"ר (מוהרש"ב) נ"ע, אשר  
 מנהגנו הוא לאמר גם בלידה בת לתורה ולחופה  
 ולמעשים טובים, ע"פ מרז"ל (ברכות יז' א) נשים  
 במאי זכין באקרוי' כו' באחנוי' כו' ונטריין  
 כו'.

בברכה מזל טוב

מכתב כ"ק  
 אדמו"ר  
 להולדת  
 אם הכלה



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

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

ב"ה, סו' אייר תשל"ח  
 ברוקלין, נ.י.

הו"ח אי"א נו"נ וכו'  
 טוה' יעקב שי'

שלום וברכה!

במענה על הודעתו אודות מצב זוג' הי',  
 השי"ת ימלא ימי הריגה כשורה ובנקל וחלד  
 זחוקי בעתה ובזמנה כשורה ובקל.

בברכה

ובמענה על ההודעה אודות יום הולדת השלישי של בנם יוסף  
 יצחק שי', הנה מועתק לקצת קטע ממכתב כ"ק מו"ח אדמו"ר  
 זצוקלה"ה נבג"מ זי"ע בנוגע למנהג ישראל זה. ניה"ר  
 מהשי"ת שיגדלו ביחד עם זוג' הי' לתורה ולחופה ולמעשים  
 טובים מהוך הרהבה.

..... ובדבר גויזה השקוה - אפשערעניס - הוא דבר גדול  
 בסנהג ישראל ועיקרו הוא כהחינוך דהסארה שאות הראש, וכיום  
 הגזיזה והנחה השיאה של הראש נהגו להדר להרגיל את החינוך  
 בענין נשיאת ט"ק וברכות השחר וברכת המזון וק"ס שעל הספה.  
 והשי"ת יחי' בעזרם שיגדלוהו לתורה ולחופה ולמעשים טובים  
 מהוך פרינסה כהרהבה בכסווח הדעק בגסטיוה וברוחניוה.

מכתב כ"ק  
 אדמו"ר  
 בקשר  
 לאפשערעניש  
 של אב הכלה

מכתב כ"ק אדמו"ר בקשר  
 לבר מצוה של אב הכלה

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

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

ב"ה, י"ב שבט תשמ"ח  
 ברוקלין, נ.י.

האברך יוסף יצחק שי'

שלום וברכה!

במענה על ההודעה ע"ד הכנסו לגיל מצות,  
 הנה יה"יר מהשי"ת אשר מבן שלש עשרה למצות  
 יגדל לבן חמש עשרה וכו' כפטק המשנה (אבות פרק  
 ה'), ויוסיף התמדה ושקידה בלימודו בחורה, בתורת  
 הנגלה וכן בחורת החסידות ויהדר בקיום המצות.  
 והשי"ת יצליחו להיות חסיד ירא שמים ולמדן.

בברכה

ביחד עם מכתב הברכה לבר מצוה,  
 באותה מעטפה, הגיע קבלה ממחנה  
 ישראל ע"י המזכיר הרה"ח ר'  
 בנימין הלוי ע"ה קליין עבור הדמי  
 פ"נ ששלח אב הכלה, אז ילד בר  
 מצוה, לכ"ק אדמו"ר יחד עם מכתב  
 בקשת ברכה והזמנה להבר מצוה.

MACHNE ISRAEL  
 770 Eastern Parkway  
 Brooklyn, New York 11213

החנה ושיאת  
 כ"ק אדמו"ר שליט"א  
 סליובאוויטש

מנחם ישראל  
 חתה ושיאת  
 כ"ק אדמו"ר שליט"א  
 סליובאוויטש

The sum of \$500.00  
 For דמי בר מצוה  
 Received from אב הכלה  
 Address Paris State France Zip  
 City Paris State France Zip  
 Date 2/1/88 By [Signature]

M19962

Your contribution is tax deductible

שנת הקהל



# אגרות קודש

להרה"ח הר"ר יוסף ע"ה הכהן ראדאל  
סבא רבא של החתן

הרה"ח הר"ר  
יוסף ע"ה הכהן  
ראדאל מקבל  
"לעקאח" מידו  
הק' של כ"ק  
אדמו"ר, כ"א  
תשרי תשל"ח



JEM / The Living Archive 22649



JEM / The Living Archive 34280

הרה"ח עוסק בצ"צ וכו'  
הר"ר מנחם ע"ה ראדאל  
מקבל דולר מידו הק'  
של כ"ק אדמו"ר, כ"ח  
מרחשון תש"ג, בכינוס  
השלוחים העולמי

מרת שטערנא רבקה  
תחי' ראדאל מקבלת  
דולר מידו הק' של  
כ"ק אדמו"ר, כ"ח  
מרחשון תש"ג, בכינוס  
השלוחים העולמי



JEM / The Living Archive 34160

תשורה משמחת נישואין של  
יוסף הכהן זעלדא שיחיו ראדאל

## הרה"ח הר"ד יוסף ע"ה הכהן ראדאל

Rabbi Yosef Hakohen Rodal, of blessed memory, was a respected figure in the Chassidic community of Montreal, Canada. Some knew him due to his position as the director of the Lubavitch Yeshiva of Montreal, while others recognized him as the owner of the local Judaica store. In both positions, he was known as a tireless, dedicated worker.

At a young age, Rabbi Rodal was sent by his father, Reb Shmuel Tuviah, to study in Yeshivas Tomchei Temimim in Otwock, Poland.

Following World War Two, Reb Yosef was dispatched by the Frierdiker Rebbe to be one of nine Shluchim to Montreal. Rabbi Rodal, amongst the rest of the Shluchim, was charged with the mission of establishing a Chabad community, and to strengthen the existing community.

Of the first activities of the Shluchim was the establishment of a Yeshiva, Tomchei Temimim, and Reb Yosef was appointed as the spiritual director.

During his early years in Montreal, the Frierdiker Rebbe displayed a special affection for Rabbi Rodal. For example, he sent him a sum of money towards the purchase of a summer home, where he could relax with his family while maintaining his heavy workload on behalf of the Yeshiva (see below).

At a certain point, Rabbi Rodal decided to open a Judaica store, in addition to his duties at the Yeshiva, since the salary he received barely sufficed for his growing family. As a devoted Chossid, he would take no step without asking the Rebbe's advice. The previous Rebbe had already passed on, in 1950, so Rabbi Rodal consulted with his successor, the present Lubavitcher Rebbe, of righteous memory.

To Rabbi Rodal's joy, the Rebbe agreed, and the business was opened. The "business"



*Rebbetzin Chana at a dinner, sitting next to Mrs. Menucha Rochel Groner, great-great-grandmother of the Chosson.*



Students of Yeshivas Tomchei Temimim in Owock, Poland studying outside of the Gelbfish Hotel, circa 5699. Rabbi Rodal is seated in the center of the table.

opened by Rabbi Rodal, consisted of nothing more than a single display cabinet with a small selection of Seforim and other Judaica items.

However, this was only the beginning. Rabbi Rodal's Judaica store quickly became a popular address among the Jewish community of

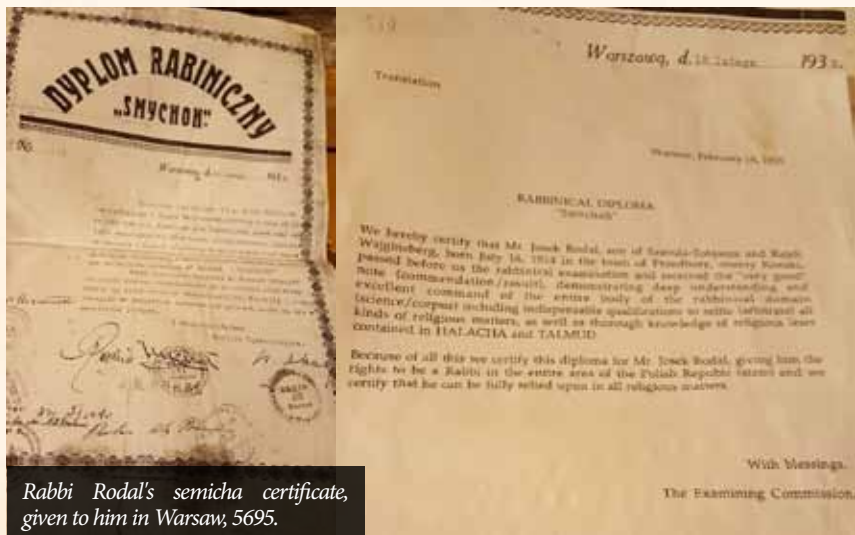
Montreal, and even beyond its borders. Soon the small cabinet was not large enough to contain the great quantities of Judaica items that people wanted to purchase. As demand grew, Rabbi Rodal expanded his business into a respectable sized store. His wife managed the store during the day, and in the evening, after putting in a full day's work at the yeshiva, Rabbi Rodal would return to the store.

The natural growth of the Montreal community led to increased business for Rodal's Judaica, and soon Rabbi Rodal opened a second branch.

Before opening the second store, Rabbi Rodal asked the Rebbe in Yechidus about the possibility of bringing his son, Shmuel, to contribute to the growth of the Judaica stores. The Rebbe responded:

די גרעסטע השתדלות אז שמואל זאל בלייבן אזוי ווי ס'דארף צו זיין - מלמעלה ומלמטה. ווילט איר עם אויסנוצן פאר די "געשעפט" ("We invested tremendous effort that Shmuel should stay as befits him - from above and below; and you want to use him for the business?")

Running two branches of his store, in addition to serving as the director



Rabbi Rodal's semicha certificate, given to him in Warsaw, 5695.



הערב  
 ראשון לציון  
 הוצאת 'העבודה'  
 תש"ל  
 המערכת: ד"ר יעקב יצחקי, יו"ר  
 ד"ר יעקב יצחקי, יו"ר  
 ד"ר יעקב יצחקי, יו"ר  
 ד"ר יעקב יצחקי, יו"ר  
 ד"ר יעקב יצחקי, יו"ר

המחבר: ד"ר יעקב יצחקי  
 העורך: ד"ר יעקב יצחקי  
 הדפוס: הוצאת 'העבודה'  
 תש"ל



The publication of Yeshivas Tomchei Temimim of Montreal, "Der Chaver," featured an article documenting the wedding of Rabbi Rodal.

of the yeshiva, sapped Rabbi Rodal of his strength. He continued to dedicate himself diligently to both, feeling that running a Judaica store was a spiritual mission of sorts. Many Jewish homes in Montreal had Mezuzos affixed on their doors, not to mention shelves with Jewish books and sets of tefillin, only thanks to Rodal's Judaica. Rabbi Rodal asked for and received permission from the Rebbe to leave his job at the Yeshiva to devote all his time to the store.

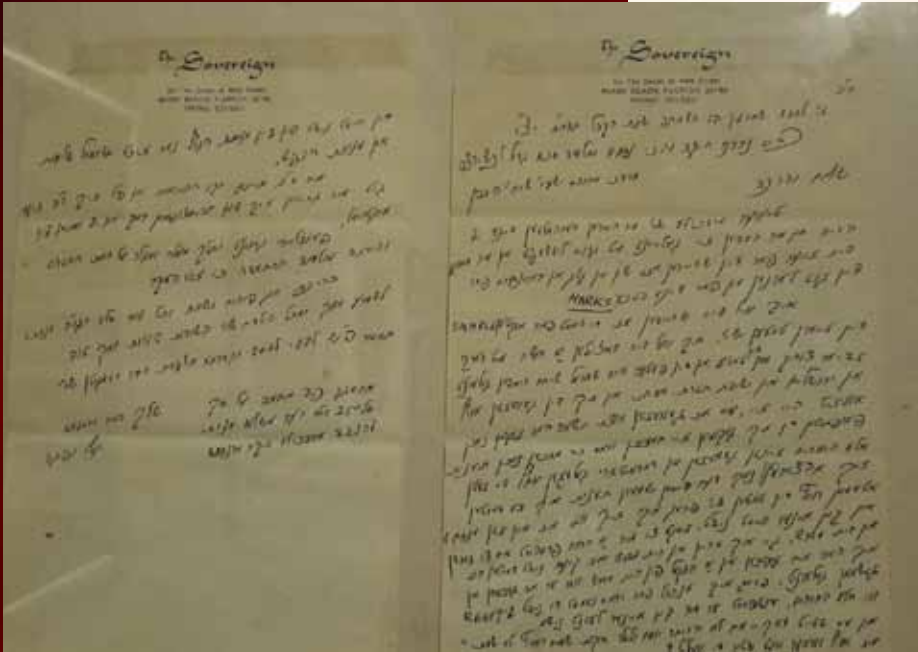
Rabbi Rodal continued to work extremely hard in the store, until matters came to a head in 1971, when he suffered a severe heart attack. The doctors who were treating him informed his children of the seriousness of his condition. He needed heart bypass surgery, a complicated procedure, especially at that time. In addition, he also suffered from diabetes. In their opinion, Rabbi Rodal needed to give up his work completely. The doctors warned the family that if he did not cease his stressful job completely, his days were

numbered, G-d forbid.

Rabbi Rodal, at that time, was not that advanced in age. His sons decided to write to the Rebbe and ask his advice. In the letter, they described his situation at length. They mentioned three possibilities: One was to take in one of the brothers as a partner in the store. One son, Shmuel, had recently moved to Italy as an emissary of the Rebbe, but was willing to return to help his father in the store, if the Rebbe would so advise. Another option was to take in a non-related partner, or to sell the business altogether. They also included a fourth option, which seemed the least realistic - to ignore the doctor's advice and for Rabbi Rodal to go back to his work in the store as if nothing had



Rabbi Rodal is standing in the center of the picture.



happened.

To their surprise, the Rebbe rejected the first three suggestions and chose the fourth option. The Rebbe underlined it with a pen and wrote next to it, "blessing."

The Rebbe's blessing proved itself true to the fullest. Rabbi Rodal recovered and went back to run the store for the next sixteen

years, retiring two years before his passing. Reb Yosef passed on Rosh Chodesh Adar I 5749, and was laid to rest in Montreal.

Shortly before Rabbi Rodal's passing, he sent his grandson, the father of the Chosson, a long and expressive letter wishing him a happy Purim, and success in his studies.

In the letter, Rabbi Rodal relates an episode that occurred when he once visited his son Menachem, the grandfather of the Chosson, in Yeshiva. Rabbi Rodal had arrived for his visit on the night following a fast day. Upon arriving, Rabbi Rodal searched for his son in the dormitory, but his son was nowhere to be found. All the students, who were resting after a long and difficult fast, were unable to help him locate his son. Finally, he found his son studying in the Beis Medrash, alone.

"Why are you studying here alone?" Rabbi Rodal asked his son, Menachem.

"Does it not say that the worlds' existence is dependent on the study of Torah?" replied his son. "If so, how can I not be studying now, when everyone else is resting?"





# אגרות קודש

## מכ"ק אדמו"ר מוהרי"צ נ"ע



אחרי כל האריכות הנני אומר לו בקיצור דקיצור אשר  
זוגתו תחיי צריכה לשאת פאה נכרית ואחרת א"א.

אחרי השבע ברכות בטח יקח עצמו לעבודה של הישיבה  
קטנה להכניס וואס מער קינדער ולהעמיד את העבודה  
על הגובה הראוי;

הנני מתפלא שלא קבלתי מענה על מכתבי האחרונים  
בעניני התעמולה, הן לו בפרט, והן לתלמידי התמימים.

בשם כ"ק אדמו"ר שליט"א

מזכיר

ז

הנהגה במסורת נפש לאחר הנישואין

ב"ה י"ג אלול, תשי"ב

ברוקלין

ידידי התלמיד החשוב וו"ח אי"א מוה"ר יוסף שי

שלום וברכה!

בטח קבל את מכתבי בברכת מז"ט.

במכתבו הוא כותב שמקוה להשי"ת שיעזור לו שביתו יהי  
א חסידישע, הנה כל ברכה צריכה לכלי גשמי ומכש"כ  
ברכה כזו צ"ל הכלי באופן כזה שיהי כלי לברכה כזו,  
ובכל מכתביו הארוכים שכתב בנדון השמועסען בינו  
ובין זוגתו תחיי הנני חושב שדבר גם ע"ד ההנהגה אחר  
החתונה שצריכה להיות כראוי לתלמיד תו"ת, שהרי  
החילוק בין תלמיד תו"ת ובין תלמידי שארי ישיבות  
אינו רק בעניני יר"ש אלא העיקר בעניני מס"נ על תורה  
ועל הנהגה וכמבואר בדא"ח שמס"נ ענינו מסירת הרצון,  
והנהגה בכלל צ"ל אשר אשת תלמיד תו"ת צריכה לשאת  
פאריק כמה שלא יכבד לה דבר זה אבל אחרת אי אפשר  
ואי רשאי להיות, ובפרט אתם התלמידים במאנטרעאל  
שיש לכם התחייבות גדולה לקדוש השם, ב"ה נתנו לכם  
קבלת פנים כזו מכל חלקי העיר והמדינה, וואס איר זייט  
דאס ווייט ווייט ניט ווערט, וזהו רק זכותו של נשיא  
תו"ת הוד כ"ק אאמו"ר הרה"ק צוקללה"ה נבג"מ זי"ע  
שעמדה לכם, וצריכים אתם כלכם לשמוח לעשות מס"נ  
הכי גדולה לקדש שם שמים ושם החסידות והחסידיים  
ושם אבותינו רבותינו הקדו, ודבר כזה של הנהגה טובה  
לדעיל איז א גאנץ געווענליכע ורחוקה מאד מענין מס"נ.



ב

ברכה לשנה טובה

ב"ה, יג' תשרי תשי"ג.

ברוקלין.

ידידי וו"ח אי"א מוה"ר יוסף שי ראדאל.

שלום וברכה,

במענה על כתבו בבקשת התעוררות רחמים במועדו  
ובזמנו נבון הגיעני וברכתי אותו ואת הנזכרים ככתבו  
בברכת שנה טובה ומתוקה בגשמיות וברוחניות בחתימה,  
ובגמר חתימה טובה,

בשם כ"ק אדמו"ר שליט"א

מזכיר.

**ה**  
ברכה ללידה בן

ב"ה, כ"ב תמוז, תש"ג

ברוקלין

ידידי תלמידי הנעלה הרב וו"ח אי"א מוה"ר יוסף שי

שלום וברכה!

במענה על מכתבו המבשר מלידת בן למז"ט, הנני לברכו בזה בברכת מז"ט מז"ט, יכניסוהו לבריתו של אאע"ה ויגדלוהו לתורה חופה ומעשים טובים מתוך פרנסה בהרחבה באהלה של תורה ומתוך התעסקות בעבודה שבלב ובדרכי החסידות.

הדו"ש ומברכו



**ו**  
ברכה לברית מילה

ב"ה, ט"ו מנ"א, תש"ג

ברוקלין

ידידי וו"ח אי"א הרב מו"הר יוסף שי.

שלום וברכה!

במענה על מכתבו אודות הבר"מ למז"ט, הנני בזה לברכו בברכת מז"ט, יגדלוהו לתורה חופה ומעש"ט מתוך פרנסה בהרחבה ומתוך התעסקות באהלה של תורה ודרכי החסידות.

בשם כ"ק אדמו"ר שליט"א

מזכיר



**ג**  
קבלת דמי מעמד

ב"ה כ"ד ניסן, תש"ג

ברוקלין

אל הנכבד וו"ח אי"א הרב מוה"ר יוסף שי ראדעל

שלום וברכה!

הסך \$3 (שלשה דאלאר) למעמד כ"ק אדמו"ר שליט"א, על ידי תלמידנו הנכבד וו"ח אי"א הרב מוה"ר ליב שי קראמער נכון נתקבל ליד כ"ק אדמו"ר שליט"א ובגלל הדבר הנה יברך השם יתברך אותו ואת ביתו יחיו בשפעת חיים וברכה מרובה בגשמיות וברוחניות ויאהיל עליהם אור זכות קדש הקדשים מנפש ועד בשר.

המברכם בשם כ"ק אדמו"ר שליט"א

מזכיר



**ד**  
קבלת דמי מעמד

ב"ה, כ"א סיון, תש"ג

ברוקלין

אל התלמיד החשוב הרב וו"ח אי"א מו"הר יוסף שי ראדאל

שלום וברכה!

הסך \$5 (חמשה דאלאר) למעמד כ"ק אדמו"ר שליט"א נכון נתקבל ליד כ"ק אדמו"ר שליט"א ובגלל הדבר הנה יברך השם יתברך אותו ואת ביתו יחיו בשפעת חיים וברכה מרובה בגשמיות וברוחניות ויאהיל עליהם אור זכות קדש הקדשים מנפש ועד בשר.

המברכם בשם כ"ק אדמו"ר שליט"א

מזכיר

ז

## קבלת דמי מעמד

ב"ה, כ"ו תשרי, תש"ד

ברוקלין

אל התלמיד החשוב הרב וו"ח אי"א מוה"ר יוסף שי  
ראדאל

שלום וברכה!

הסך \$19.50 (תשעה עשר וחצי) למעמד כ"ק אדמו"ר שליט"א נכון נתקבל ליד כ"ק אדמו"ר שליט"א ובגלל הדבר הזה יברך השם יתברך אותנו ואת ביתו יחיו בשפעת חיים וברכה מרובה בגשמיות וברוחניות ויאהיל עליהם אור זכות קדש הקדשים מנפש ועד בשר.

המברכם בשם כ"ק אדמו"ר שליט"א

מזכיר



ח

## חלוקת העבודה בישיבת תורת"ל במאנטרעאל

ב"ה, כ"ב שבט, תש"ד

ברוקלין

ידידי עוז תלמידי הכי נעלה הרב הנכבד משכיל על דבר טוב עסקן חרוץ וו"ח אי"א מוה"ר יוסף שי ראדעל

שלום וברכה!

למראה עיניו יהי מכתבי הכללי איך לחלק את העבודה בהנהלת ישיבת תומכי-תמימים ליובאוויטש במאנטרעאל, ובטח ימלא ככל האמור שם בהנוגע להשתתפותו בזה, והשי"ת יהי בעזרו בגשמיות וברוחניות.

ידידו הדו"ש ומברכו

ט

## לברר ידיעת הבלה בנוגע לטהרה ולקרוב את החתן לקראת חתונתם

ב"ה, כ"ט שבט, תש"ד ברוקלין

אל התלמיד החשוב הרב מוה"ר יוסף שי  
שלום וברכה!

קצת קבלתי מכתב מידידנו רא"צ שי פליסקין אודות חתונת בתו מרת ראסא מינא תחי' עס ב"ג מר הערציל שי' למז"ט, הנני בזה לבקשו לדבר עם מרת פליסקין תחי' אם הכלה תחי' לידע נאמנה אם אמרה לבתה תחי' את הדינים שצריכה לדעת בהנוגע לטהרה בהווה ובעתיד ואם בתה קיימה ומקיימת כדין.

ישתדלו לקרב את החתן שי' ולפעול עליו בעניני שמירת המצות מעשיות וכמובן לעשות במועצות דעת ובקירוב דאהבת ישראל, והשי"ת יהי בעזרום בגשם וברוח.

בשם כ"ק אדמו"ר שליט"א

מזכיר



י

## בענין הנ"ל

ב"ה, ח' אדר, תש"ד ברוקלין

ידידי התלמיד החשוב הרב וו"ח אי"א מוה"ר יוסף שי  
שלום וברכה!

עדיין אין לי מענה על מכתבי שכתבתי לו דבר בתו תחי' של ידידנו רא"ג שי פליסקין, מה עשו בזה, האם דבר עם אם הבת תחי', כן בהנוגע לחתנו שי' כאמור במכתבי ההוא. היום קבלתי מכתב הזמנה מידידנו ר' אהרן ישראל שי' דענבערג לחתונת בתו מרת לאה תחי', אין אני יודע את מצב ביתם בהנוגע לשמירת מצות מעשיות, כן מהותו של החתן שי', והנני בזה לבקשו אותו או מי

## יב

### תמונות של התלמידים

ב"ה י"ד סיון, תש"ד

ברוקלין

ידידי עוז התלמיד החשוב הרב ו"ח אי"א מוה"ר יוסף שי

שלום וברכה!

במענה על מכתבו;

התמונות נתקבלו ובטח ישלחו גם את השאר ובהם יהיו גם תמונות ידי"ע התלמידים התמימים הקשישים יחיו וגם אלו שנתוספו עליהם, כל אחד לעצמו, ומעבר השני יהי כתוב שם בעל התמונה.

בשם כ"ק אדמו"ר שליט"א

מזכיר



## יג

### ברכה לשנה טובה

ב"ה, ה' תשרי, תש"ה

ברוקלין

ידידי התלמיד החשוב הרב ו"ח אי"א מוה"ר יוסף שי הכהן

שלום וברכה!

כתבו במועדו קבלתי וברכתי אותו ואת ב"ב יחיו בברכת כתיבה וחתימה טובה לשנה טובה ומתוקה בגשמיות וברוחניות.

בשם כ"ק אדמו"ר שליט"א

מזכיר

שהוא מיקירי האברכים שי שהם בקירוב יותר על רא"י שי דענבערג וב"ב יחיו להתענין בזה ולהודיעני מיד.

כן עדיין אין לי ידיעה מתוצאות המכתב כללי אשר כתבתי לגבאי בתי הכנסיות אודות הרשות לאחי תמימים ללמוד בבתכנ"ס.

בשם כ"ק אדמו"ר שליט"א

מזכיר



## יד

### בענין הנ"ל

ב"ה, ב' ניסן, תש"ד

ברוקלין

ידידי התלמיד החשוב והכי נעלה, משכיל על דבר טוב, ו"ח אי"א הרב מוה"ר יוסף שי.

שלום וברכה!

במענה על מכתבו מי"א לחד"ז אודות ידידנו רא"צ שי פליסקין ואודת ידידנו ר' ישראל שי מיום י"ח לחד"ז, נהניתי, ותודה וברכה לו עבור זה, וברכה מיוחדת לזוגתו תחי' עבור ההשתדלות בדבר השידוך של תלמידי היקר הרב שטיין שי, יחזק השי"ת את בריאותה ואת בריאותו ויגדלו את בנם שי לתורה חופה ומעש"ט מתוך פרנסה בהרחבה באהלה של תורה. ובדבר הדירה יעשה כפי הנראה בעיניהם לטוב יותר. את ההתעוררות ללמוד ברבים יביא בעזוה"י מהכח אל הפועל הטוב והשי"ת יעזור לו בגו"ר.

בשם כ"ק אדמו"ר שליט"א

מזכיר



## טז

### ברכה לברית מילה

ב"ה, י"ג תשרי, תש"ו

ברוקלין

ידידי עוזר וו"ח אי"א הרב מוה"ר יוסף שי

שלום וברכה!

במענה על מכתבו המודיע מהכנסת בנם שי לבריתו של אאע"ה, הנני בזה לברכם בברכת מז"ט, יגדלוהו לתורה חופה ומעשים טובים מתוך פרנסה בהרחבה באהלה של תורה ויחזק השי"ת את בריאותו ואת בריאות זוגתו תחי ויתן להם גמר חתימה טובה בגשמיות וברוחניות.

הדו"ש ומברכם



## יז

### הנאה בארגון אש"ל תורה

ב"ה, ט"ו כסלו, תש"ו

ברוקלין

אל ידידי היקרים תלמידי התמימים בעי"ת מאנטרעאל יע"א,

שלום וברכה!

במענה על מכתבם המבשר אשר ארגנו אש"ל תורה במחנם הטי, נהניתי במאד מזה ויוסיפו אומץ בעבודתם הק' לטובת הרבים, והשי"ת יצליחם בעבודתם הלזו נוסף על עבודתם בקדש בהרבצת תורה ויר"ש ויראו פרי טוב בעמלם בכל מיני טוב גשמי ורוחני, וימסרו את ברכתי להמשתתפים בלימוד כי יעזרם השי"ת אותם ואת ב"ב יחיו בבריאות הנכונה ובפרנסה טובה בהרחבה בגשמיות וברוחניות.

הדורש שלומם ומברכם

## יח

### ברכה לבריאות

ב"ה, כ"ג טבת, תש"ה

ברוקלין

ידידי עוזר וו"ח אי"א הרב מוה"ר יוסף שי

שלום וברכה!

במענה על כתבו;

יחזק השי"ת את בריאותו ואת בריאות זוגתו תחי וישלח רפואה לבנם שי ויגדלוהו לתורה חופה ומעש"ט מתוך פרנסה טובה בהרחבה ומתוך הצלחה בעבודת הרבצת תורה ביראת שמים.

בשם כ"ק אדמו"ר שליט"א

מזכיר



## טז

### ברכה לקראת לידה

ב"ה, כ"ד תמוז, תש"ה

ברוקלין

ידידי עוזר וו"ח אי"א הרב מוה"ר יוסף שי

שלום וברכה!

במועדו נמסרה לי הידיעה אודות זוגתו תחי וברכתי כי ימלא השי"ת את ימי הריונה ותהי הלידה בעתה ובזמנה בנקל כשורה ולד היא וקימא, ות"ל אשר הוטב מצבה והשי"ת ימלא את דבר הברכה בגשמיות וברוחניות.

בשם כ"ק אדמו"ר שליט"א

מזכיר





## יה

### ברכה לרפואת לבנו

ב"ה, כ' אדר"ר תש"ז. ברוקלין.

ידידי ו"ח אי"א הרב מוה"ר יוסף שי

שלום וברכה,

במענה על הטע"ג אודות בנם דובער נפתלי שי בטח עוסקים ברפואות עפ"י הוראת רופא מומחה והשי"ת ישלח לו רפואה ויגדלוהו לתורה חופה ומעש"ט מתוך הצלחה בעבודתם בתורה ויר"ש,

בשם כ"ק אדמו"ר שליט"א

מזכיר



## יט

### בענין הנ"ל

ב"ה, י"ב אייר תש"ז.

ברוקלין

ידידי הרב ו"ח אי"א מוה"ר יוסף שי

שלום וברכה!

דבר חלישות בריאות בנם הילד דובער נפתלי שי נכון לקיים עצת הרופאית והשי"ת יעזור שיהי כשורה וישלח לו רפואה ויגדלוהו לתורה חופה ומעש"ט מתוך בריאות הנכונה ופרנסה טובה והצלחה בעבודתם בהרבצת תורה ויראת שמים,

בשם כ"ק אדמו"ר שליט"א

מזכיר



## כ

### לעמוד בקשר עם כל התלמידים

ב"ה ט"ז טבת תש"ז.

ברוקלין.

ידידי הרב ו"ח אי"א מוה"ר יוסף שי

שלום וברכה!

במענה על מכתבו אודות מצב הישיבה קטנה כבר עוררתי אותו ואת כל ידידי יקירי חבירי הרבנים יחיו העוסקים בעבודת הקדש אשר מלבד שצריכים לשמור לכתוב בספר שמות התלמידים יחיו שלמדו אצלם מיום הוסדה של הישיבה במאנטרעאל צריכים לבוא מזמן לזמן עם כל אלו שלמדו ולעמוד עמהם בקשרי מכתבי התעוררות ולידע מצבם בגשם וברוח והשי"ת יצליחם בגו"ר.

בשם כ"ק אדמו"ר שליט"א

מזכיר.



## כא

### ברכה לרפוי"ש לזוגתי

ב"ה, כ"ד ניסן תש"ז.

ברוקלין.

ידידי הרב ו"ח אי"א מוה"ר יוסף שי

שלום וברכה!

במענה על כתבו, השי"ת ישלח רפואה לזוגתו תחי ויחזק את בריאותו ובריאות ילידיהם יחיו ויגדלו לתורה חופה ומעשים טובים מתוך הצלחה בהתעסקות הלימודים ומתוך פרנסה טובה בהרחבה בגשמיות וברוחניות,

בשם כ"ק אדמו"ר שליט"א

מזכיר

## בד

קבלת רמי מעמד

ב"ה. כ"ז אדר"ש תש"ח.

ברוקלין.

כבוד ידידנו הנעלה הרב ווי"ח אי"א

מוה"ר יוסף שי ראדאל.

שלום וברכה!

שילוחו למעמד הסך \$50 (חמשים שקלים)

נכון נתקבל ליד כ"ק אדמו"ר שליט"א

ובגלל הדבר הזה יברך השם יתברך אותו ואת ביתו יחיו בשפעת חיים וברכה מרובה בגשמיות וברוחניות ויאהיל עליהם אור זכות קדש הקדשים מנפש ועד בשר.

המברכם בשם כ"ק אדמו"ר שליט"א

מזכיר

## בב

ברכה לקראת השנה החדשה

ב"ה, ער"ה תש"ח.

ברוקלין.

ידידי הרב ווי"ח אי"א מוה"ר יוסף שי

שלום וברכה!

לקראת השנה החדשה הבאה עלינו ועל כל ישראל לטובה ולברכה, ברוחניות ובגשמיות הנני בזה לברך אותו ואת ב"ב יהיו בברכת כתיבת וחתימה טובה לשנה טובה ומתוקה בגשמיות וברוחניות,

הדו"ש ומברכם



## בג

ברכה לבריאות זוגתי וללידה בשורה

ב"ה ז' אדר"ר תש"ח.

ברוקלין.

ידידי הרב ווי"ח אי"א מוה"ר יוסף שי

שלום וברכה!

במענה על כתבו. השי"ת יחזק את בריאותו ובריאות זוגתו תחי' וימלא ימי הריונה ותהי' הלידה בעתה ובזמנה בנקל כשורה ולד חייא וקיימא ויחזק את בריאות ילידיהם יחיו ויגדלו לתורה חופה ומעשי"ט מתוך התעסקות טובה בעבודתו הק'.

המברכם בגו"ר



## בה הבלת ב"נ

במענה על הטע"ג. מז"ט בעד הבן שנולד להם וישלח  
השי"ת רפואה להיולדת תחי' ותתפא מהרה ויגדלוהו  
עם שאר ילדיהם יחיו לתורה חופה ומעש"ט מחוך  
פרנסה טובה בהרחבה והצלחה בעבודתו.

הדו"ש ומברכם בגו"ר



## בז

### הטבת מצב הישיבה

ב"ה. כ"ט תמוז תש"ח.

ברוקלין.

ידידי הרב וו"ח אי"א מוה"ר יוסף שי

שלום וברכה!

במענה על כתבו אודות מצבו הדחוק בכלכלת ב"ב יחיו  
ובפרט לשלם חובותיו, בודאי צריכים למצוא בעזו"י  
דרכי אופני הטבת מצב כולם ועם זה להתענין בכללות  
סידור תומכי תמימים ליובאוויטש בקאנאדע הבלתי  
מסודרת ובלתי אחראית כראוי להיות, והשי"ת יעזור  
לכולם בגו"ר.

בשם כ"ק אדמו"ר שליט"א

מזכיר.



ב"ה. ג' ניסן תש"ח.

ברוקלין

שלום וברכה!

הפ"נ לבי' ניסן.

של הרב רמ"ז גרינגלאס.

הרב יצחק הענדעל.

הרב יוסף ראדאל

הרב יהודא ארי' קרעמער

הרב יהודא שפוטץ

הת' חיים שלמה גרינהוט

הת' ראובן צ"י פייגעלשטאק

הת' מרדכי לוריא.

נכון נתקבלו במועדם.

בשם כ"ק אדמו"ר שליט"א

מזכיר.



## בז

### מז"ט ללידת בן וברכה לרפואת היולדת

ב"ה. ח' סיון תש"ח.

ברוקלין.

ידידי הרב וו"ח אי"א מוה"ר יוסף שי

שלום וברכה!

ל

נהגותי אודות הספרים הוצאת מל"ח

ב"ה, ב' מ"ח תש"י

ברוקלין

ידידי הרב ו"ח אי"א מוה"ר שי

שלום וברכה!

במענה על כתבו על אודות הספרים הוצאת מל"ח - מרכז לעניני חנוך - אוצר החסידים וספרי חב"ד נהניתי מזה ויוסיף אומץ להפיץ יותר, מז"ט בעד קניית הבית ותהי להצלחה.

המברכו בגשמיות וברוחניות



בה

קנין שטח בכפרי הנאות דשא

ב"ה, ה' טבת תש"ט.

ברוקלין

ידידי הרב ו"ח אי"א מוה"ר יוסף שי

שלום וברכה!

במענה על כתבו, השי"ת יעזור כי יסודר הכל להצלחה ויעזרם בנסיעה כשורה והסתדרות טובה, בדבר קנין שטח מקום טוב בכפרי הנאות דשא ולבנות בית דירה נכון במאד והשי"ת יעזור למצוא מקום טוב ומוכשר ויעזרהו בפרנסה טובה, ומז"ט בעד התחלת לימוד חומש עם בנם דובער נפתלי שי ויגדלוהו עם שאר ילידיהם יחיו להצלחה מתוך בריאות הנכונה ופרנסה בהרחבה בגו"ר.

הנני מאשר החוזה שסידר עם המרכז לעניני חינוך - מל"ח - ויתן השי"ת שיהי להצלחה בגשמיות וברוחניות.

בשם כ"ק אדמו"ר שליט"א

מזכיר.



בט

ברכה לקראת השנה החדשה

ב"ה, ער"ה תש"י ברוקלין.

ידידי הרב ו"ח אי"א מוה"ר יוסף שי ראדאל

שלום וברכה!

לקראת השנה החדשה הבאה עלינו ועל כל ישראל לטובה ולברכה, הנני בזה לברך אותו ואת ב"ב יחיו בתוך כללות אנ"ש וכלל אחב"י ד' עליהם יחיו בברכת כתיבה וחתימה טובה לשנה טובה ומתוקה.

ידידו הדו"ש ומברכם בגשמיות וברוחניות



# מכתבים

מב"ק אדמו"ר זי"ע

א

פעולת הסירות - שלא יהיו לכה. עאמ"ב ברבי שהוא ממוצע המחבר

[שלהי אדר ה'שי"ת]

הרה"ח הו"ח אי"א נר"מ וכו' מהור"י שי

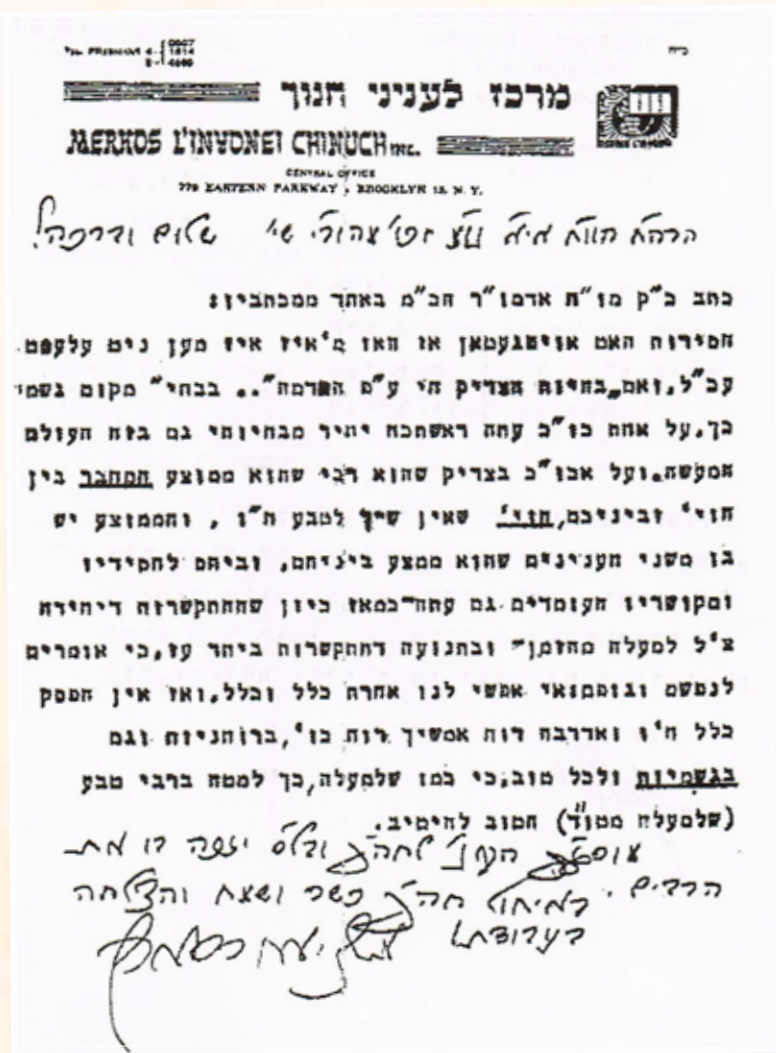
שלום וברכה!

כתב כ"ק מו"ח אדמו"ר הכ"מ באחד ממכתביו:

חסידות האט אויפגעטאן אז וואו מאיז איז מען ניט עלענט, עכ"ל, ואם "בהיות הצדיק חי ע"פ האדמה... בבחי' מקום גשמי" כך, על אחת כו"כ עתה דאשתכח יתיר מבחיוהי גם בזה העולם המעשה. ועל אכו"כ בצדיק שהוא רבי שהוא ממוצע המחבר בין הוי' וביניכם, הוי' שאין שייך לטבע ח"ו, והממוצע יש בו משני הענינים שהוא ממוצע ביניהם, וביחס לחסידיו ומקושריו העומדים גם עתה - כמאז - כיון שההתקשרות דיחידה צ"ל למעלה מהזמן - ובתנועה דהתקשרות ביתר עז, כי אומרים לנפשם וגופם: אי אפשר לנו אחרת כלל וכלל, ואז אין הפסק כלל ח"ו, ואדרבה רוח אמשיך רוח כו' ברוחניות וגם בגשמיות ולכל טוב, כי כמו שלמעלה כך למטה ברבי - טבע (שלמעלה מטו"ד) הטוב להיטיב.

מוסג"פ הקונ' לחה"פ ובל"ס יזכה בו את הרבים. באיחול חה"פ כשר ושמח והצלחה בעבודתו

מ. שניאורסאהן





## ב

### הרה"ת. הרהבת הישיבה. משניות עם פירוש עברי טייטש

ב"ה, ט"ז אלול, תשי"א ברוקלין.

הרה"ח הו"ח אי"א נו"ב וכו' מהו"ר יוסף שי הכהן  
שלום וברכה:

במענה על מכתבו מי"ג אלול:

ת"ח על הבשו"ט שהוטב מצב בריאות... כן יבשר בשו"ט  
תכה"י, ויש לעזור את...

הנ"ל להוסיף כח בשמירת השיעורים בכלל, ושיעורי  
חומש תהלים ותניא כתקנת כ"ק מו"ח אדמו"ר  
צוקללה"ה נבג"מ זי"ע, בפרט, שזה יהי הצנור להמשכת  
וקבלתו בריאות הנכונה וכל המצטרך לו בגו"ר.

מה שכותב, שמבקשים להתקבל עוד לתלמידים, ואי  
אפשר לקבלם מפני חוסר המקום, נצטערתי במאד מאד  
עד"ז, ובטח ימצאו עצה שלא להשיב את פני ההורים  
ריקם, אלא למצוא מקום נוסף לתלמידים הנוספים.

בנוגע למ"ש בלימוד משניות מנוקד ויש בו ג"כ פירוש  
עברי טייטש, ושיש מערערים ע"ז, הנה כיון שיש על  
המשניות הסכמת הרה"ג ר' מאיר אריק ז"ל וכן הסכמת  
הרה"ג ר' אברהם שטיינבערג הנה חזקה על רבני ישראל  
שכמותם שלא הוציאו דבר שאינו מתוקן מתחת ידם,  
ואין אני יודע הטעם לפקפוקים בזה.

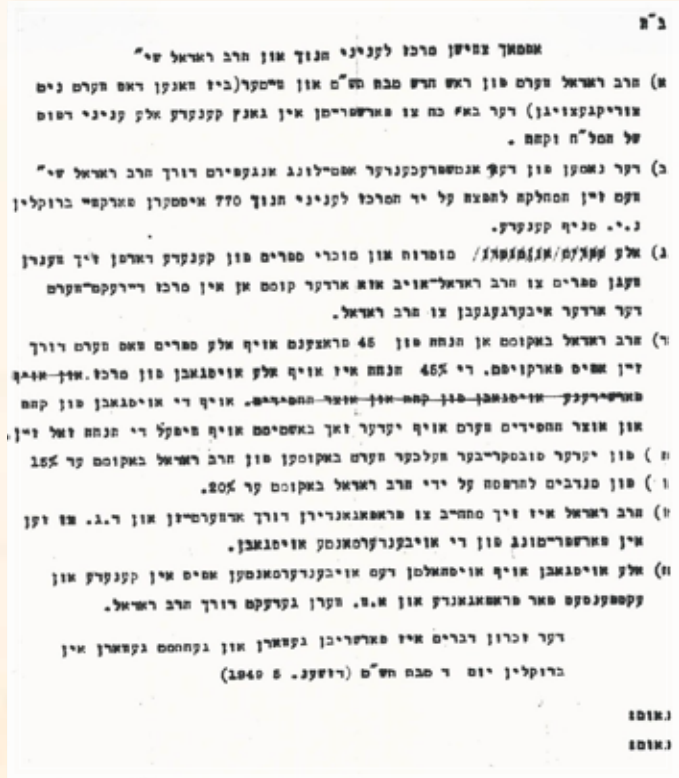
בברכת כוח"ט לשנה טובה ומתוקה ופ"ש כל החבורה  
שיחיו.



## הוספה

### "אפמאך צווישן מרכז לעניני חינוך און הרב ראדאל שי"

הסכם משנת תש"ט בין המרכז לעניני חינוך  
והרה"ת ר' יוסף הכהן ראדאל.



נאום  
נאום

# מענות קודש ויהידויות

## להרה"ח עוסק בצ"צ ד"ר בונים פייוויש ומרת צירל רייזל שיחיו וויינבוים

◆ זקני החתן ◆

הרה"ח ד"ר  
בונים פייוויש  
שי וויינבוים  
מקבל דולר  
מידו הקי של  
כ"ק אדמו"ר,  
כ"ו מרחשון  
תשנ"ב, בכינוס  
השלוחים  
העולמי



JEM / The Living Archive 220552



JEM / The Living Archive 26307

מרת צירל רייזל  
תחי וויינבוים  
מקבלת דולר  
מידו הקי של  
כ"ק אדמו"ר,  
כ"ג אייר  
תשמ"ט

## Keep Up the Good Work

Mrs. Tzirel Weinbaum relates:

"Before our son's *upshernish*, we wrote to the Rebbe, asking for a blessing for him and his future. In addition, we wrote in detail about the *mitvzoim* work they were doing voluntarily in the name of Lubavitch in the UK.

"We described the immense strain and the amount of time it was taking both of us to create and produce the material, distribute it, and also finance it.

"We listed what we did – the Sukkah mobile (the side panels were built from wood and hand painted (no pre-formed Sukkahs in those days!)), Chanukah kits, Shabbos candle kits, Purim Kits, leaflets for Pesach, Moshiach Times, the Tzivos Hashem Bulletin and the Lag B'Omer Parade as well as the STEP Summer Workbook which we had been producing annually for 9 years.

"We felt that we did not have the strength and ability to continue, as Bunim was working full time as a Dentist and we were blessed (*ka"h*) with 8 children, which also took some time!

"We concluded our letter, suggesting that perhaps it was time for the administration to appoint someone to take this over as a full time job and expand it further."

The Rebbe responded with a standard letter in honor of the *upshernish*, and on the bottom of the letter was a response to the detailed report about the *mitvzoim* work.

The Rebbe's response, published here for the first time:

בנוגע לפעולותיהם בהפצת היהדות המבצעים וכו' - הצליחה השם בהצלחה למעלה מהמשוער וכו', ולכן ימשיכו להיות העומדים בראש כ"ז למען שתומשך ברכת השם שלא כל אחד זוכה לזה.

אלא שידרשו מהנהלת אנ"ש שי בלונדון שימציאו להם אי עוזר (ואולי - שנים).

ותקוטי חזקה שימלאו בקשתם וכדרוש, שהרי זוהי דרישת הפעולות וטובת הרבים, ויבשרוני טוב.

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



In regards to your activities in spreading Judaism and in the Mivtzoim etc. - Hashem has given you success more than was expected etc., therefore you should continue to take a leading role in all these [activities] in order to continue drawing down Hashem's blessing that not everyone merits.

However, you shall request from the administration of the Anash 'ש in London that they should find you an aid (or two).

My hope is strong that they will fulfill your request properly, for this is demanded by their activities and it is for the good of many; and notify me with good news.

The *pan* enclosed with your letter will be read at the Ohel in an auspicious hour.

### ***Preemptive Child Protection***

Mrs. Tzirel Weinbaum relates:

In 1990, when I was passing through New York – on my way home from Toronto where I was invited to speak at a women's convention – I went to see the Rebbe as he was giving out dollars for charity. I stood in that very long line because there was someone who desperately needed the Rebbe's blessing, and I wanted to use this occasion to ask for it. I was very nervous that when I reached the head of the line I would be so in awe of the Rebbe that I'd be rendered speechless, and I kept reciting Tehillim to give myself courage.

When I finally arrived in front of the Rebbe, I somehow managed to verbalize my request, giving the name of the person on whose behalf I was requesting the blessing.

However, the Rebbe dismissed my request with a wave of the hand, as if to indicate that a blessing for this person was not necessary. Instead, he handed me three dollars and said that these were for my children.

When I walked away, I burst into tears because what I had come for was a blessing for someone – and that blessing I didn't receive! What I received instead was three dollars for my children – of whom there were more than three – and they were all just fine, thank G-d; they didn't need intervention. Or so I thought.

But when I returned to England and greeted my children, a very strange thing happened. The kids collected the presents I had brought back for them and ran off to play. They were playing a tag game called Keystone which involved running outside around the house and up to the front door which was "Keystone" – whoever reached it first, slammed into the door, yelled "home" and was the winner.

Moishie, one of my sons, came running up to the front door and, while slamming "home," put his arm straight through the glass panel. And then, when he pulled his arm back, he caught it on a jagged piece of glass which ripped it wide open.

We rushed him to the hospital, where they had to operate on his arm. Afterwards, the doctor came out shaking his head. "Your son missed his artery by a fraction of a millimeter," he said. "All I can tell you is that you must have somebody up above pulling strings for you."

I understood that this was the result of the blessing that accompanied the first of the three dollars that the



Rebbe gave me, and I got very nervous wondering what might happen next.

The arm injury happened on Tuesday. On Friday morning, my oldest son, Shimmy, was delivering bundles of the L'Chaim leaflet to the various synagogues in the area. He made the deliveries on his bike, and it usually took him until about a half hour before the onset of Shabbat to return home. But he didn't come home as usual. Instead, the doorbell rang, and I found a man standing on my doorstep holding a half a bike in his hand, with Shimmy next to him.

The man was clearly upset. "I am so sorry," he said, "I came around the corner and I didn't see him ... I knocked him off his bike."

My sole concern was for Shimmy, but he assured me that he was fine. So I told the man he could leave.

Unfortunately, by nightfall it was clear that Shimmy was not fine, and we asked a doctor friend who lived up the road to come in and see Shimmy.

He examined Shimmy and asked him to describe the accident in detail. After hearing his account, the doctor said, "You were lucky that the pedal was up during the collision, because otherwise your foot could have been smashed just like the bike was. As it is, your leg is not even broken. It'll be sore for a few days, but just keep putting ice packs on it and thanking G-d for this miracle."

Shortly thereafter there came a third incident involving another of my children which I don't recall exactly. It wasn't quite as dramatic as either of these two, but it taught me a lesson: When the Rebbe tells you that you don't need a blessing for something, rest assured you don't need a blessing. However, when you do need a blessing, the Rebbe will make sure that you get it.

The power of the Rebbe's blessings was driven home to me when my eleventh child, Levi, was born in 1988. During labor, I broke two vertebrae in my spine. At first, I had no idea what had happened, just that I had a lot of pain in my back – in fact, so much pain that I could hardly lift the baby or move about properly. The pain was relieved somewhat when I was lying down, but a mother can't function lying down!

I returned to the hospital, reporting just how crippled I felt and how difficult it was for me to care for my children. The doctors were not at all sympathetic – they said, "If you have so many children, this is what you must expect." They even predicted that I would probably end up with a prolapse of the spine and would have to spend the rest of my life in a wheelchair.

Needless to say, I was very upset, and so when I learned that somebody from our community in London was going to New York, I implored this person to ask the Rebbe for a blessing that I recover.

The Rebbe gave his blessing along with instructions that we check our mezuzahs.

My husband took down all the mezuzahs. He put each one separately in an envelope, writing down which room each one came from, and he took them to the scribe to be checked.

This was at least six months after Levi was born and, by this time, the pain was the worst when I was sitting down. So imagine my surprise that the scribe found one mezuzah scroll to be defective – the one from the kitchen where I spent much of my time – with the backs of the letters broken in the words "*b'shivticha b'vaysecha*," which means "when you sit in your house."



Of course, we immediately replaced that scroll, and then my back slowly got better. Not only didn't I suffer from a prolapse of the spine as the doctors had predicted, but I went on to give birth to three more children: Mushky, Shmulie and Mendel.

I consider them to be the Rebbe's children, as they may never have been born were it not for the Rebbe's blessing.

*(Here's My Story, Shabbat Parshat Vaetchanan 5778)*

## ***Check Your Mezuzahs***

Mrs. Tzirel Weinbaum relates:

When my son Levi was born, in the course of being born he managed to break two vertebrae in my back.

The biggest problem for me was that I couldn't sit; I could either lie down or stand, but I couldn't sit – there was very big pressure when I would stand, and a mother can't spend her life lying down, it's not practical...

The hospital conveniently lost my notes, so I had no idea what had actually happened other than I really had a lot of pain in my back.

Levi was child number eleven. And whenever I went back to the hospital to say: "I can't lift my baby, I can't move properly, I really feel very crippled..." They said to me: "If you have this many children, this is what you've got to expect..."

We wrote to the Rebbe, and we didn't get an answer...

Around three months after Levi was born, somebody went to New York, so we asked them to ask the Rebbe for a blessing. The answer we got back was to check our Mezuzahs.

My husband took all the Mezuzahs, put each one in a separate envelope, and he wrote on each envelope which room it came from. He gave them to a scribe to be checked.

And in the Mezuzah from the kitchen – which is where I spent a considerable amount of my life – in the words "*B'shivticha B'vaysecha* – when you sit in your house," all the backs of the letters were cracked in half.

The scribe said, "Do you want it fixed, or a new Mezuzah? So my husband said, "I think we can afford a new *Mezuzah*..." And with the new *Mezuzah*, my back got better.

The hospital had said I would probably end up with a prolapse of the spine and I would probably end up in a wheelchair.

But after Levi, came Mushky and Shmueli and Mendel... Mushky and Shmueli and Mendel are "the Rebbe's children" – there's no two ways about it...

*(My Encounter with the Rebbe, Living Torah program 260)*

## How To Teach Alef Bais

Dr. Bunim Weinbaum relates:

This story goes back to when I was a dental student many, many years ago now...

I was teaching Sunday morning Hebrew classes to earn a little extra living while I was studying.

And in the Hebrew classes, the problem was the children only used to turn up on Sunday mornings and they went there from the age of five to thirteen; many went through the system, but never really learnt to read Hebrew.

So the headmaster asked if we could get together a system where at least they should graduate being able to read Hebrew.

We had to first of all decide what levels the children were at, so we made a reading diagnostic to test the children – it looked like an eye chart, because at the top were large single letters, and as it went down, the letters got smaller and the words got bigger.

And this is the way we tested the children.

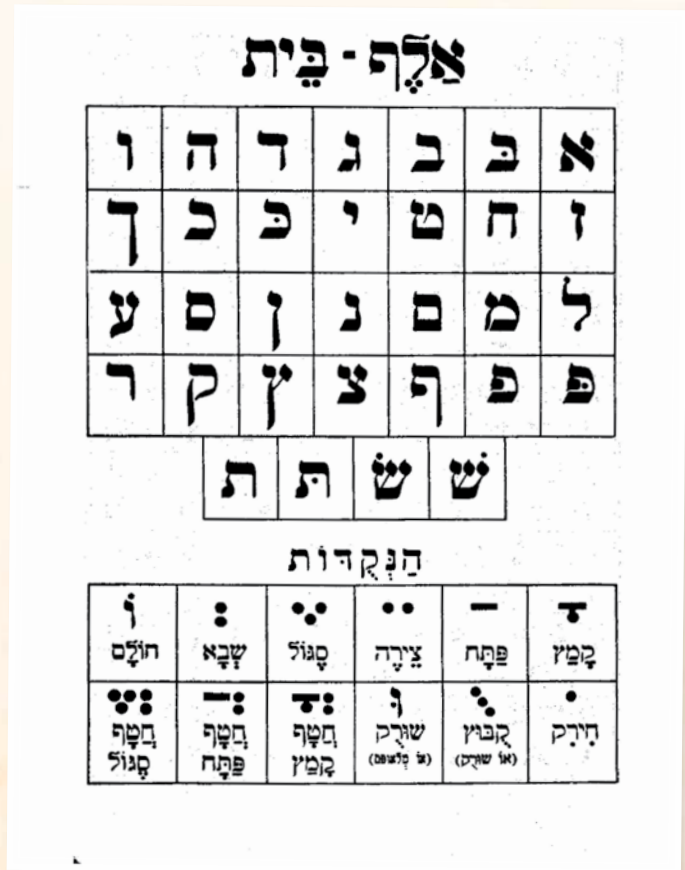
At that time, my future father-in-law, Mr. Bentzion Rader, was going for an audience with the Rebbe, and he asked if I would like him to take this diagnostic to show the Rebbe.

I said, "With pleasure!"

The Rebbe saw the diagnostic and made a comment on one of the words that it had a bad connotation – to change it to something positive.

He brought back the diagnostic to England, and we used it; we tested the children, graded them, and made reading groups for them. The actual system didn't work too well after a while, because a lot of the teachers weren't there every week, and it folded...

Several months later, we got married. And my opportunity to see the Rebbe with my wife for the very first time was in 1972 – 5732.



We went for the audience with a long list of different projects that we were aiming to do, as a newly-married couple.

We went to see the Rebbe, and the Rebbe read our letter, and put the letter down.

And then he started to speak to us about this reading diagnostic – which I had almost forgotten about by then.

The Rebbe said how important it is to teach Hebrew reading according to the way it was done originally, by saying the names of the letters, the names of the vowels, and to say: "*Kumatz-Alef-Uh...*" – that method.

He said: "It affects a child's Jewish faith if they learn it that way."

The Rebbe continued to say that words that they learn from the prayer book and from the Torah, they become familiar with those words...

And also, if it happened that we should make a book – which at that time we had no idea of making such a thing – we should make sure there aren't non-Kosher animals in the book, pictures of them, or that pictures of boys and girls shouldn't be on the same pages.

And he finished off this part of the audience by saying: "We should blaze the trails of Judaism with *Alef Bais*."

10 years later, the opportunity presented itself to make a Hebrew Reading book for the 'United Synagogues of Great Britain.' Indeed, we followed the Mesorah method using the original text of the Mavoh Lekriah printed by Merkos L'Inyonei Chinuch.

However, there was one challenge: many of the Sunday school parents could not read Hebrew themselves making it impossible for them to practice with their children. I, therefore, created an English mnemonic on the top of each page as an aid memoir for the parents so they could help the children. A Teacher's Guide was produced to go along with the book to explain how to teach using "*Komatz Alef Uh*."

When the proof of the book was shown to the Rebbe before we went to print, he commented, "*Teshuois chein, teshuois chein, me'or ainayim*."

Indeed, the child-friendly pictures and the use of color were quite revolutionary at that time, but it certainly made the book attractive for children and something they were proud to own.

(*My Encounter with the Rebbe, Living Torah program 256*)



# מענות קודש ויהידויות

## להרה"ח עוסק בצ"צ הר"ד בן ציון ע"ה

### ומרת הינדא תחי' ראדער

◆ זקני החתן ◆

הרה"ח עוסק  
בצ"צ הר"ר  
בן ציון ע"ה  
ראדער מקבל  
דולר מידו  
הקי של כ"ק  
אדמו"ר, כ"ד  
מנחם אב  
תנשיא



JEM / The Living Archive 61651



JEM / The Living Archive 63289

מרת הינדא  
תחי' ראדער  
מקבלת דולר  
מידו הקי של  
כ"ק אדמו"ר,  
ו' טבת תנשיא



## הרה"ה עוסק בצ"צ הר"ר בן ציון ע"ה ראדער

Mr. Bentzion Rader was a prominent lay leader in the Chabad community in London, and a visionary activist whose beautiful publications captured the living tradition of Chabad as it rose to the challenges of Judaism and modernity in the 1960s and 1970s.

Rader was born in the historically Jewish East End of London to Yehuda Leib and Chana Feiga Rader. As a child, he was deeply influenced by his maternal grandfather, Yaakov Waterman, an adherent of the Trisker Chassidic group and a native of the town of Mezritch in Ukraine. In addition to being pious and wealthy, Waterman was a generous patron to many of his fellow immigrants in London who were barely scraping by.

Every fall, Rader's grandfather would prepare a long list of needy households earmarked for free coal delivery during the winter. Since the elderly immigrant could not write English, the task of compiling the list and communicating with the coal providers fell to his young grandson, who learned early the value of *tzedakah* and kindness—ideals that he and his wife would live by.



Following his graduation from the exclusive Cowper Street High School and the outbreak of World War II, Rader enlisted in the Royal Navy, where he served as a wireless operator and participated in the D-Day assault on Normandy. He was later stationed on a warship near the Falkland Islands off the coast of South America.

In 1947, he married Hinda Garfinkel, also of the East End, and launched a successful career as an accountant. The young couple joined the Jewish community in Ilford, a district of east London. Also engaged in business, Rader became quite wealthy over time.

The Raders built their home on traditional Jewish values and raised their three children in this spirit. In the 1960s, Rader met Rabbi Faivish Vogel, who introduced him to the teachings of Chabad *chassidus* and helped





arrange for Rader's first meeting, in 1966, with the Lubavitcher Rebbe—Rabbi Menachem M. Schneerson, of righteous memory.

During that meeting, the Rebbe advised Rader on business affairs, supplying both practical guidance and spiritual direction. In addition to showing a keen understanding of British economic matters, the Rebbe advised his visitor to have his *tefillin* checked. Sure enough, they were found to have been improperly assembled. "I was totally overwhelmed by this," Rader would later relate in an interview with JEM. "How did the Rebbe know?!"

In an article penned in 2012, Rader reflected on the transformative impression the Rebbe made on him: "How can one capture his smile that seemed to light the world, his vigor and energy, his attention to detail, the piercing eyes that seemed to invade one's soul and discover its secrets, his prodigious memory and his knowledge of so many disciplines?"

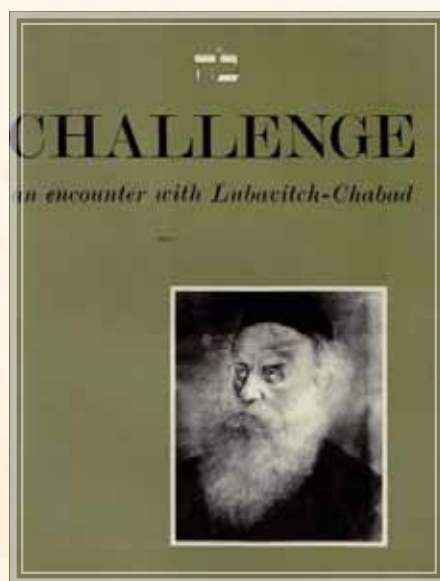
Rader was particularly drawn to the Rebbe and Chabad due to what he would later describe as the movement's uniquely "dynamic approach," combining "warmth and devotion" with "intellectual awareness of the problems of the Jews in the world as it is."

### ***'The Challenge of Our Time'***

It was this combination that inspired the Raders to compile a book designed to showcase how Chabad was advancing a rigorous and passionate adherence to traditional Jewish life, even as it embraced the complex challenges of the modern era. By the summer of 1967, the Rebbe had approved their plan, and over the course of the next two years would take an active editorial interest in every aspect of the project's development. The Rebbe advised that the book should be illustrated with photographs and drawings; he meticulously reviewed all of the material and personally submitted critical corrections via transatlantic phone calls.

*Challenge: An Encounter with Lubavitch-Chabad* ultimately appeared in 1970, published by the Lubavitch Foundation of Great Britain. It opened with a personal letter in which the Rebbe addressed a philosophical problem "as old as humanity itself"—the question of how to square G-d's essential goodness with the "seemingly insurmountable obstacles" that confront ordinary people in real life. The crux of the Rebbe's response is reflected in the title of the book: A world without challenge would be a world without effort, and without effort, goodness will always remain intrinsically flawed. The challenges of life stimulate Jews to resolutely pursue a Divine mission, allowing them to achieve true satisfaction commensurate to the effort exerted in their struggle.

"The challenge of our time," the Rebbe concluded, "is to spread the knowledge of Torah and Mitzvos, particularly through the education of our young, until each and every Jew





President Zalman Shazar

will attain the level of 'Know the G-d of your father and serve him with a perfect heart,' and the fulfillment of the prophecy 'They all shall know Me, small and great, and the earth shall be filled with the knowledge of G-d, as the waters cover the sea.'"

At the Rebbe's suggestion, Rader and his wife traveled to present a special edition of *Challenge* to the then president of Israel, Zalman Shazar, at his birthday celebration in Jerusalem's Tzemach Tzedek synagogue. The following Sunday, the Raders were invited to the president's official residence. Shazar told

them that he had read the book and was impressed by its encapsulation of Chabad's history, along with its contemporary portrayal of present global activities. Yet he complained that the single chapter, "Chabad in Israel," was far too limited in scope, declaring that "Chabad's work here deserves a book of its own!"

This suggestion was enthusiastically embraced by the Rebbe. In 1973, a new volume appeared: *Challenge: An Encounter with Lubavitch-Chabad in Israel*.

## Seeing the Big Picture

Also around this time, Rader met Geulah Cohen, an influential Israeli writer and later a politician, who was then active in the protest movement against Soviet Russia and on behalf of Jewish *refuseniks*. Cohen gave him her recently published book, *One Who Broke the Silence*, but made a point of saying that she would not send a copy to the Rebbe because she knew that he did not share her views about the effectiveness and desirability of public protests. Rader took the hint and asked Cohen if she wanted him to give the book to the Rebbe. "Yes," she answered.

A few months later, Rader visited New York and asked if the Rebbe would explain his opposition to the protest movement. The Rebbe likened the situation to a hijacking standoff in which careful negotiation, as opposed to angry protest, was required in order to ensure the safety of hostages. He also likened the anger among *refuseniks* to the suffering of medical patients unable to assess their condition objectively, and so must defer to the expert knowledge and judgement of a trained physician.

In a recent interview, Rader recalled that in the course of this conversation, he "suddenly got a completely new insight, not just into his reasons for not demonstrating, but into the Rebbe's unique perspective on everything: Everybody else dealt with incidents. The Rebbe saw the picture as a whole."

Shortly after the second volume of *Challenge* was published, the Raders had another private audience with the Rebbe, who suggested that Hinda take the lead in a new project called *Woman of Valour: An Anthology for the Thinking Jewess*. As in the past, Rader began sending the Rebbe articles that he and his wife had written. They received a response in which the Rebbe expressed confidence in their judgment, saying it was

no longer necessary to consult with him at every stage. Only when the final proof was ready to go to press did the Rebbe receive a copy, which he quickly reviewed, again responding with critical editorial insight. The Rebbe was also instrumental in securing advance funding to pay for the first printing of 10,000 copies.

In 1979, the Raders published a fourth volume, *Return to Roots*, documenting the flourishing activities of Lubavitch women's groups across Europe.

Rader would go on to become an active participant in the Rebbe's numerous campaigns to spread Judaism throughout Europe and the world.

In 1975, during a business trip to Detroit, Rader met a gentleman who began asking him all kinds of questions about the mitzvah of *tefillin*. The conversation continued into the night, with Rader encouraging his interlocutor to follow up on his interest by actually fulfilling the mitzvah. The gentleman agreed that if Rader would come to his bakery at 6:30 a.m., he would strap on *tefillin* between one bake run and the next.

Later that day, Rader flew to New York and wrote a note to the Rebbe, describing the encounter and adding that he was planning to return to Detroit in six weeks time, when he would bring the man a pair of *tefillin* to use regularly. The Rebbe encouraged Rader not to delay the mitzvah, doing whatever was necessary to ensure that the baker would be able to strap on *tefillin* that very day, even if it meant abandoning his original plan to return to his family in London for Shabbat. In the end, Rader was able to accomplish the Rebbe's directive and still make it home in time. When he returned to Detroit six weeks later, the baker told him that the effort he had made to get him *tefillin* so quickly had made such an impression that he would never allow himself to miss a day.

In 1981, Rader spearheaded the organization of a week-long International Symposium on Jewish Mysticism, with sessions taking place in Oxford, London, Manchester, Leeds and Glasgow. Participating were such luminaries as Rabbi Jonathan Sacks and Rabbi Adin Steinsaltz, among many others. Selected proceedings from the symposium were published in yet another volume edited by Rader, *To Touch the Divine: A Jewish Mysticism Primer*. In the volume's foreword, Rader wrote of the many crises that assailed the modern thinking Jew and of the antidotes to be found in the authentic traditions of Jewish mystical thought, as developed

*A business trip and a pair of Tefillin. The city of Detroit, Michigan*







and perpetuated in Chabad teachings.

Over the course of years, Rader had more than 26 hours of *yechidus* with the Rebbe. His personal accounts of his meetings with the Rebbe have inspired many, and have appeared in articles, books and videos.

Even though he had a regular day job, Rader found time to contribute to numerous publications and edited the

*Week in Review*, a circular with timely Torah-related essays.

Long past retirement age, Rader continued his active leadership role in London's Chabad-Lubavitch community. Well into his 90's, even when he was already bedridden, he continued to provide accounting advice and help with government accreditation to Lubavitch institutions in London.

He lived to see more than 150 descendants. Not only did he recall each of their names and where they lived, said family members, but he knew their personalities, strengths, and challenges. Fully adept with technology, he emailed or messaged every one of them on birthdays, anniversaries and special occasions.

Despite his many accomplishments, Rader would often say that his greatest joy came from seeing his three children and numerous grandchildren taking their place among the ranks of the Rebbe's emissaries all over the world.

*(Much of this biography has been taken from Chabad.org)*





# Letters

## from the Rebbe

### I

#### *The significance of the Festival of our Rejoicing*

By the Grace of G-d  
13th of Tishrei, 5728  
Brooklyn, N. Y.

Mr. Ben Zion Rader  
24, Holdombe Rd.  
Ilford, Essex  
England

Greeting and Blessing:

I duly received your letter of October 12th which reached me in these auspicious days before the Festival of our Rejoicing,

May G-d grant that you and all yours should indeed enjoy a truly happy Yom Tov and extend the Simcha into the whole year. True Simcha is, of course, one that is permeated with the spirit of Torah and Mitzvoth, which is also indicated by the fact that the Season of our Rejoicing culminates with Simchas Torah - Rejoicing with the Torah. Moreover, the Festival of Rejoicing begins with the Mitzvo of Succah which has the special significance of being a Mitzvo which envelops the whole person from head to foot, including such ordinary activities as eating, drinking, etc., all of which are sanctified by this all-encompassing Mitzvo. The inference is obvious.

Wishing you and yours a happy Yom Tov, and hoping to hear good news from you,

With blessing,

**M. Schneerson**

### II

#### *Money for the purchase of a new office*

Tammuz 2, 5728

Mrs. Hinde Rader  
24 Holcombe Road  
Ilford, Essex,  
England

Blessing and Greeting:

As I mentioned in conveying the reply of the Rebbe שליט"א by phone to you last night, the Rebbe שליט"א attached to his answer a ten pound note - from the funds of his father-in-law of blessed memory - to add to the auspiciousness of your purchase of the offices about which you write. The note is herewith enclosed.

With best wishes and regards,

Sincerely,

Yehuda Krinsky

### III

#### *Approval of drawings for 'Challenge'*

By the Grace of G-d  
6th of Marcheshvan, 5728  
Brooklyn, N. Y.

Mrs. Hinda Rader  
24, Holcombe Rd.  
Ilford, Essex  
England

Blessing and Greeting:

I have looked over the drawings, which have generally met with my approval for publication in the Challenge.

Now that this item has also been confirmed, I trust that the Challenge will appear without further delay.

With regard to two drawings, as indicated, I could not quite see the connection between them and their respective articles.

All the drawings have now been returned to the office for sending them back to you.

Hoping to hear good news from you,

With blessing,

**M. Schneerson**



### IV

#### *Bitachon despite difficulties*

By the Grace of G-d  
14th of Tammuz, 5728  
Brooklyn, N. Y.

Mr. & Mrs. Benzion & Hinde Rader  
24, Holcombe Road  
Ilford, Essex  
England

Greeting and Blessing:

I received your letter of the 5th of July, which reached me with some delay.

You are quite right that I was surprised at the tenor of your letter. For although such a mood would be quite understandable in regard to another person, it does not harmonize with a believing Jew. As we have talked about it many times, there is every reason to hope with certainty that all the difficulties and setbacks in the Parnosso situation will be overcome. You should be quite strong in your Bitochon in G-d that the time will come - and may G-d grant that it should be very soon - when both of you will realize that the difficulties and trials of the past were Divine blessings in disguise, and will be able to say, "I thank Thee o G-d for having been "angry" with me" (Isa. 12:1), for you will see how much G-d's kindnesses have recompensed you for the past, in regard to Parnosso, good name, etc., and above all, in the area of true Yiddish Nachas from your children.

Having just observed the auspicious days of 12-13th of Tammuz, the liberation of my father-in-law of saintly memory from imprisonment in Soviet Russia, each and every one of us is surely inspired by the great wonders of those days, when a single Jew could successfully resist a tremendous regime, and triumph over all his adversaries who attempted to prevent him in his sacred work to spread and

strengthen Yiddishkeit and maintain the Torah and sacred institutions under the most extremely adverse circumstances. To be sure, none of us can compare to the stature of my father-in-law of saintly memory. However, none of us also face anything comparable in the way of difficulties and obstacles. There is surely no need to elaborate to you on this.

With prayerful wishes that you should see G-d's salvation very soon, and should be able to write good news also very soon and

With blessing,

**M. Schneerson**



## V

### *Blessings for the new year*

By the Grace of G-d  
In the Days of Selicoth, 5728  
Brooklyn, N.Y.

Mr. & Mrs. BenZion & Hinda Rader  
24, Holcombe Rd.  
Ilford, Essex  
England

Greeting and Blessing:

With the approach of Rosh Hashono, the beginning of the New Year, may it bring blessings to us all, I send you and all yours my prayerful wishes for a good and happy year, materially and spiritually.

With the traditional blessing of

כתיבה וחתימה טובה

Cordially,

**M. Schneerson**

## VI

### *Improvement in business; interest in news*

By the Grace of G-d  
13th of Marcheshvan, 5729  
Brooklyn, N. Y.

Mr. & Mrs. Benzion & Hinda Rader  
24, Holcombe Road  
Ilford, Essex,  
England

Greeting and Blessing:

I duly received your letter of October 27th, and was pleased to read about the inspirational way in which you spent the festivals.

I was also gratified to note that there has been an improvement in business matters, and although you write that the improvement has been slow, the important thing is that it is moving in the right direction. May G-d grant that in this new year the Parnosso should steadily and substantially continue to improve, until you will be blessed with ample sustenance - מידו המלאה הפתוחה הקדושה והרחבה - ("From His full, open, sacred and ample Hand").

You conclude your letter with a notation that you have exhausted all the news. However, it is surprising that you omit one of the most essential iterra of good news, namely the satisfactory progress of your children in their studies and daily conduct, especially as I now have a primary responsibility, at least in regard to your son, whom you enrolled in the Lubavitch School. Consequently, my interest is even greater now than it was formerly.

Hoping to hear further good news from you in regard to all matters of interest,

With blessing

**M. Schneerson**

## VII

### *Publication of Challenge; gratification for the detailed letter*

By the Grace of G-d  
16th of Teves, 5729  
Brooklyn, N.Y.

Mr. & Mrs. Benzion & Hinda Rader  
24, Holcombe Road  
Ilford, Essex  
England

Greeting and Blessing:

I have just received your letter of December 29th.

Thank you very much for the news of your pressing for the earliest possible publication of the Challenge. Needless to say, your remark that in volume it is going to be considerably more than originally envisaged, surely this is a good thing, for the additional quantity will be more than outweighed by the quality. May G-d grant that it should bring the desired fruits, and the fruits of fruits, also in a much greater measure than anticipated.

Following the order of your letter, I note that you do not mention anything about Mrs. Rader's business, from which I gather that it is progressing satisfactorily.

I was particularly gratified to read the detailed report about the progress of your children. It is the first time that you have written about them in such detail, and it certainly has given me much pleasure to read about them. I noted, of course, what you wrote about your older daughter, namely that it was suggested to her to study at a seminary, but she rejected the idea. Judging by your writing, this is something that belongs in the past, and may G-d grant that it should also be for the good in every respect, and that you should in general have much and true Yiddish Nachas from each and every one of

your children, and to quote the traditional blessing: "To bring them up to a life of Torah, Chuppah and Good Deeds".

It is, of course, unnecessary at all to excuse yourself for the length of the letter in writing about your children, bless them. On the contrary, this is exactly what I had hoped you would do, as I had urged you to do in the past. I trust that in the future too you will write fully about their progress.

No doubt you participated in the observance of Yud-Tes Kislev, and may the inspiration of it, as well as the inspiration of the days of Chanukah, be with you throughout the year, and bring you and yours an additional measure of brightness and happiness in every respect, including also a substantial improvement in Parnosso.

Hoping to hear good news from you,

With blessing,

**M. Schneerson**





## VIII

### *May the message of Pesach accompany you throughout the year*

By the Grace of G-  
26th of Nissan, 5729  
Brooklyn, N. Y.

Mrs. Hinda Rader  
24, Holcombe Rd. Ilford, Essex  
England

#### Blessing and Greetings

After the long interval, I received your letter of the 14th of March, with some delay. In the meantime, I have also received regards from you and the family through our mutual friends visiting in London and here, who also informed me that the activities are progressing satisfactorily.

May G-d grant that they should continue to advance in scope and form, in the spirit of Pesach, namely the spirit of joy and freedom. Indeed it is the purpose of every Yom Tov, and especially such an important Yom Tov as Pesach, that its message and spirit be carried into the everyday life of the whole year round. May both you and your husband enjoy freedom from all negative aspects, so as to go from strength to strength in all your affairs, especially in the area of spreading and strengthening Yiddishkeit with your customary warmth and enthusiasm.

With blessing of שלימה רפואה

**M. Schneerson**



## IX

### *Auspiciousness of Shavous; changing a name*

By the Grace of G-d  
2nd day of Sivan, 5729  
Brooklyn, N.Y.

Mr. and Mrs. Benzion Rader  
24, Holcombe Road  
Ilford, Essex  
England

#### Greeting and Blessing:

After the considerable interval, your letter of May 18th duly reached me. May G-d grant that all the matters about which you write should be resolved satisfactorily.

The present days, on the eve of Shovuo, the Festival of our Receiving the Torah, are particularly auspicious to strengthen adherence to the Torah and Mitzvoth, and thereby also widen the channels to receive G-d's blessings, materially and spiritually

To conclude with the traditional blessing at this time, I wish you and yours to receive the Torah with joy and inwardness, and to have an enjoyable and inspiring Yom Tov.

With blessing

**M. Schneerson**

P.S. With regard to the question of the name - there are many cases where personal names are changed altogether (not merely adding an additional name). Consequently, you may also in the future retain your name Benzion, and may it be for a long, happy and healthy life.

P.P.S. Enclosed is a copy of my message to the Neshei uBnos Chabad, which Mrs. Rader will surely find of special interest.

# X

## Comments on "Challenge"

By the Grace of G-d  
8th of Cheshvan, 5730  
Brooklyn, N.Y.

Mr. Benzion Rader  
24, Holcombe Rd.  
Ilford, Essex  
England

### Greeting and Blessing:

Rabbi Hodakov has asked me to acknowledge your letter of October 7th, as well as to convey to you some suggested corrections in connection with the final proofs of Challenge.

Thank you very much for your transatlantic call yester-day, when I conveyed to you the said corrections. This let-ter therefore is mainly for the record.

The following suggestions and corrections were made:

- 1) Begin Roman numerals from Rebbe's letter (i.e. vii).
- 2) Begin list of contents (p. xi) with this item: The challenge of our time: Letter by Lubavitcher Rebbe.
- 3) On p. 28, add to caption about the facsimile of Mittler Rebbe: English text of letter appears on p. 26.
- 4) The Hebrew word שליט"א appears everywhere with two yuds, instead of two inverted commas.
- 5) P. 61: "White House Conference on (instead of "in") Youth."
- 6) P. 159: Chief Rabbi's name is Rabbi Nissim (not Nissan).

### 7) In the Glossary:

"Chutzpah" - omit the word Yiddish in parenthesis, since it is a Hebrew word.

"Kisei Hakovod" (instead of "Hakoved")

"Porah adumoh. The red heifer focused in purifying the ritually impure." Omit the rest of the explanation.

"Rambam" - "Code Mishneh Torah" (instead of "Mishnah").

"Shmiras mitzvos" - "Keeping of the commandments" (in-stead of "keepers"),

"Taharas Hamishpocho" (instead of "Taharos").

"Tosephos" - "...by a number of teachers from the twelfth to fourteenth century," (instead of "from the twelfth century on").

"Vehoyo" - "And it will come to pass...." (instead of, "and if you will").

8) P. 250 - blot out name of hotel from picture.

9) P. 253 - Fifth line from bottom - "Talmud" (instead of Talmund).

10) P. 268 - Last line out of place.

11) P. 273 - Picture should have a caption. Suggested caption: "At a Farbrengen with the Rebbe שליט"א in Brooklyn, N.Y."

12) P. 275 - Instead of "A particular Chasidic slant to," better: "A particular Chasidic insight into."

13) P. 329 - In final note, add also the following important source: Rav's Shulchan Oruch, Orach Chaim, Chapter 85, par, 3.

14) It is suggested that if there is a free page at the end, it would be advisable to use it for "Suggested reading on Chabad Chasidus in English," etc. Accordingly, an up-to-date list of our publications under this heading was mailed to you yesterday by

airmail special delivery.

No doubt the final proofs will be carefully checked at your end for any possible misprints, since we have not had time to check the entire set of the proofs carefully here.

We are now looking forward to receiving the printed copies in a happy and auspicious hour.

With kindest personal regards,

Sincerely yours,



## XI

### *Investments; blessing to report good news*

By the Grace of G-d  
23rd of Iyar, 5730  
Brooklyn, N. Y.

Mr. & Mrs. Benzion & Hinda Rader  
24, Holcombe Road  
Ilford, Essex  
England

Greeting and Blessing:

This is pursuant to the telephone conversation and the letter following. Although there have been post office delays, etc., I trust that you received my correspondence in reply to yours.

In regard to the offer which has been made to you to invest funds in a certain firm, etc. - judging by the conditions as you describe them, I do not think it advisable. G-d will surely provide for your Parnosso in a better way.

I trust that Mrs. Rader's Bureau is prospering, and that this is also the case in regard to Mr. Rader's business.

May G-d grant that you should be able to report good news, especially in the essential aspect, namely that you are advancing from strength to strength in spiritual matters, which is entirely in your hands, and that G-d is providing for you materially in a growing measure, too.

With blessing,

**M. Schneerson**



## XII

### *Publishing "Challenge" - about Chabad-Lubavitch in Eretz Yisroel*

By the Grace of G-d  
Erev Chanukah, 5731  
Brooklyn, N. Y.

Mr. & Mrs. Benzion & Hinda Rader  
24, Holcombe Rd.  
Ilford, Essex  
England

Greeting and Blessing:

I duly received your letters with the enclosures.

Though I have not yet had an opportunity to study the detailed report with the attention it deserves, because of the intervening matters connected with Yud-Tes Kislev and Chanukah - even a glance at it makes me want to express to you my appreciation, as well as the prayerful wish that there should be a fruitful continuity resulting from your visit in Eretz Yisroel, for the benefit of the "cause," of yourselves and all yours, and all concerned.

Needless to say, of particular interest is the remark by President Shazar that the activities of Chabad Lubavitch in Eretz Yisroel are all too briefly

described in the Challenge. Moreover, since its appearance many more accomplishments have been added to be reported on.

On the other hand, the suggestion, which seems to be indicated from your writing, about publishing a special volume on Chabad in the Holy Land, though undoubtedly a very desirable thing, does not lend itself to be implemented in a short time. In order that it should be as it should, would require considerable time. And the lack of it would be felt in the meantime. Furthermore, and this is also an essential point, in making a presentation of the Challenge to someone, it would be difficult to add a separate volume.

In the light of the above, it is well to think of a special volume for the long run, but in the meantime, it would be more practical to prepare a special complementary chapter, dealing with Chabad in Eretz Yisroel, in the form of a Supplement. The fact that it would be only a Supplement would also explain why it is not more complete and all-embracing. The important thing is that such a supplementary chapter could be prepared in a matter of weeks.

To ensure the implementation of the above, and to ensure also that it is being properly taken care of, I would suggest that you take this task upon yourselves. Our coworkers in Eretz Yisroel will of course give you the utmost cooperation. I am confident, knowing of the energy and dedication which you invested in the Challenge, that you could truly carry out this task in a matter of weeks. The Supplement would have an explanatory introduction to the effect that since the publication of the Challenge, the Chabad activities in Eretz Yisroel have reached new heights and therefore call for a special supplementary chapter. The Supplement would, of course, be in the same format as the Challenge, and could have a soft cover. Thus, every time the Challenge is presented, the Supplement would be attached to the main volume.

A further point, inasmuch as this would be in the nature of a supplement, it would be possible to put the emphasis on the pictorial aspects of it.

I believe you mentioned in a telephone conversation that President Shazar said he would write a special message for this additional chapter. I trust that he will agree to give his message to this Supplement, which will undoubtedly extend over scores of pages.

Finally, there would be a further gain in publishing the said Supplement, in that it could serve as a model and pattern for the other countries where Chabad Lubavitch activities are carried on extensively, such as France, Australia, etc., each to produce its own Supplement dealing with the particular country, which could be used as an addendum to the Challenge. This would then well serve as a substitute for a separate volume, and save money, and, especially, time.

Needless to say, I am in complete agreement with you on the need of having a good public relations office for Chabad in Eretz Yisroel, as in other countries. You are also right that the main difficulty is not financial, but rather the shortage of manpower. For, as in all the various institutions and activities of Chabad, anyone who could be recruited, has already been burdened with more than a normal load of responsibilities.

Now that we are about to celebrate the festival of Chanukah, which is celebrated by kindling the Chanukah lights in growing numbers from day to day, each and every one of us is again reminded of the need to help spread the light of the Torah and Mitzvoth both in the home as well as outside, and to do so in a steadily growing measure. Our Sages have assured us that "Nothing stands in the way of the will."

With all good wishes for a bright and inspiring Chanukah,

With blessing,



M. Schneerson



### XIII

*May G-d grant that you should  
have good news to report*

By the Grace of G-d  
20th of Shevat, 5731  
Brooklyn, N. Y.

Mr. & Mrs. Benzion & Hinda Rader  
24, Holcombe Road  
Ilford, Essex  
England

Greeting and Blessings

I was pleased to receive your letter, which reached me in a roundabout way, hence with some delay. I was also informed of your telephone conversation with Rabbi Hodakov.

May G-d grant that you should have good news to report in all the matters about which you write and of which you spoke, both personal and general. Especially as we are now approaching the auspicious month of Adar, which is a month of special Hatzlocho for Jews.

With blessing,



### XIV

*Positive reply regarding a  
shidduch; not to be discouraged  
regarding "Challenge"*

By the Grace of G-d  
18th of Adar, 5731  
Brooklyn, N.Y.

Mr. & Mrs. Benzion & Hinda Rader  
24, Holcombe Road Ilford, Essex  
England

Greeting and Blessing:

This is to confirm receipt of your correspondence, including your most recent letter of the 12th of March, as well as the telephone messages.

It was somewhat surprising to me that you still inquired about my reply to your daughter and her fiance, inasmuch as I had replied to them some time back, as I remember. At any rate, you have surely been assured of my positive reply, and, to repeat, may G-d grant that it should be in a happy and auspicious hour. On the other hand, there is no need for an apology about troubling me with such questions, and may G-d grant that all the questions should be of a similar nature, relating to joyous events, especially such as a Shidduch for a Binyan Adei Ad.

As I see from your letter, the work on the Supplement to the Challenge, covering the work in Eretz Yisroel, is going on, though not without difficulties and problems. However, I am certain that you will not be discouraged by the difficulties, all the more so since you have already experienced difficulties, and perhaps greater ones, in regard to the Challenge itself, and have, with G-d's help, overcome them.

Now that we are coming from the auspicious and miraculous days of Purim, may G-d grant that just as the Jews in those days merited to reverse their

position to that of "Light, Joy, Gladness and Honor," may it be so with each and all of us, in the midst of all our people, both in the plain sense of these words, as well as in their deeper meaning. For, as our Sages explain, "Light means Torah," etc. As in all the interpretations of our Sages in regard to the text of the Written Torah, there is no contradiction, G-d forbid, to the text, but rather an insight into its true and deeper meaning. In this case too, true light and joy, etc., insofar as a Jew is concerned is achieved and experienced through Torah and Mitzvoth.

With blessing,

**M. Schneerson**



## XV

### *Good news regarding a wedding; and regarding successful examinations of your son*

By the Grace of G-d  
4th of Tishrei, 5732  
Brooklyn, N.Y.

Mrs. Hinda Rader  
24 Holcombe Rd.  
Ilford, Essex  
England

Blessing and Greeting:

I was pleased to receive your letter of September 16th, and many thanks for the good news it contained, especially in regard to the wedding of your daughter Zirel Reizel, inaugurated with the blessings for a Binyan Adei Ad.

I was also pleased to read about the success of your

son Zvi Azriel Gedalia in his examinations, and what is even more gratifying, that now he will be able to dedicate himself to the study of the Torah without distraction. Indeed, I recall that this matter of the examinations had been weighing heavily on his mind, and he was most anxious to get over this hurdle. And now that G-d has fulfilled his request, he will show his appreciation by devoting himself to the study of the Torah, as you write, in a happy frame of mind.

May G-d grant that you should always have good news to report, including also in the matter of Parnosso in the plain sense of the word, in which you and your husband are engaged, in fulfillment of the prayerful wish for a Kesivo vaChasimo Tovo to your husband and family, which I trust duly reached you

Wishing you and all yours a Chasimo uGmar Chasimo Tovo,

With blessing

**M. Schneerson**



## XVI

### *Consolation on the loss of Mrs. Golda Laya Doltis*

By the Grace of G-d  
19th of Cheshvan, 5732  
Brooklyn, N. Y.

Mrs. Hinda Rader and all the bereaved family of  
the late Mrs. Golda Laya Doltis  
41 Conway Road  
Southgate  
London N.14, England

I was grieved to hear about the passing of Mrs.  
Golda Laya Doltis, peace to her soul.

I extend to you and to all the members of the  
bereaved family my sincere condolence and  
traditional blessing to the mourners

המקום ינחם אתכם בתוך שאר אבלי ציון וירושלים -

May G-d comfort you in the midst of the mourners  
for Zion and Jerusalem.

May G-d spare you any sorrow in the future, but  
only goodness and benevolence be with you always.

With blessing,

**M. Schneerson**



## XVII

### *Significance of Chanukah*

By the Grace of G-d  
Erev Chanukah, 5732  
Brooklyn, N. Y.

Mr. & Mrs. Benzion & Hinda Rader  
24, Holcombe Rd.  
Ilford, Essex  
England

Greeting and Blessing:

I am in receipt of your letter of December 9th. May  
G-d grant that you should have good news to report  
in all the matters about which you write.

Now that we are about to celebrate Chanukah, may  
each and every one of us be inspired to intensify the  
efforts to spread the fountains, both the fountains  
of Torah in general, and the fountains of Pnimius  
HaTorah in particular, in a growing measure.

Indeed, the Mitzvo of the Chanukah lights brings  
us vividly the three fundamental aspects of such  
activity: a) to spread the light of the Torah and  
Mitzvoth in a growing measure from day to day,  
as indicated by the addition of a candle each  
succeeding night of Chanukah; b) to do so not only  
within one's own home, but spread it also "outside",  
as indicated by the fact that the original place of  
the Chanukah lights is "at the entrance of his home,  
outside": c) when it is dark outside, one must not be  
discouraged, and that is precisely the time to start  
kindling the lights - as the Chanukah candles have  
to be kindled after sunset.

Wishing you and yours a bright and inspiring  
Chanukah,

With blessing

**M. Schneerson**

## XVIII

### *Receipt of correspondence; a general message for N'shei Chabad*

By the Grace of G-d  
25th of Sivan, 5732  
Brooklyn, N. Y.

Mrs. Hinda Rader  
Ilford, Essex

Blessing and Greeting:

I am in receipt of your 5/25 correspondence. I will remember you in prayer for the fulfillment of your heart's desires for good in accordance with the contents of your writing.

Enclosed is a copy of a general message to the Neshei uBnos Chabad, which I trust you will find inspiring and useful.

With blessing,

By SM Simpson

P. S.

Many thanks for the good news.



## XIX

### *ברכה להולדת נברה*

ב"ה, ח' תמוז תשל"ב ברוקלין, נ.י.

הו"ח אי"א נו"נ וכו' מוה' בן ציון שי' וזוג' הינדא תי'

שלום וברכה!

במענה על ההודעה ע"ד הולדה הנכדה חנה פייגע תי'  
למזל טוב, הנה יה"ר מהשי"ת שהורי' שי' יגדלוה לתורה  
ולחופה ולמעשים טובים מתוך הרחבה.

וירוו מהם רוב נחת יהודי אמיתי חסידותי.

בברכת מזל טוב ולבשו"ט

מ. שניאורסאהן



## XX

### *Comments on "Challenge"; advice in business*

By the Grace of G-d  
Rosh Chodesh Shevat, 5733  
Brooklyn, N.Y.

Mr. & Mrs. Benzion & Hinda Rader  
24, Holcombe Rd.  
Ilford, Essex, England

Greeting and Blessing:

Due to an oversight the enclosed proofs have been left on my desk. I am therefore returning them to you by special delivery.

In connection with the enclosed proofs, I note that in the section "Reactions" some names of individuals are mentioned. I do not know what is the customary practice in such a case, both from the point of view of ethics, as well as the legal side. [For it is possible that a person may express an opinion in a private way, and it may be the right thing to do to first obtain permission to publish it. All the more so since in some instances the people in question have official positions]. Under the circumstances, perhaps it may suffice just to put the initials of the people in question or something similar rather than their full names. At any rate no doubt there are precedents as to what the customary practice is in such a case.

I believe that during our conversation, one point remained unanswered namely, the question of a



partner in your business of Acoustron. In general this is a good thing, but it is maybe important that the candidates should be considered not only in terms of cash investment, but also in terms of business relations and connections.

May G-d grant that there should be good developments in regard to our conversation here.

With blessing

**M. Schneerson**



**XXI**

*Nachas from the children;  
the significance of  
visiting for Tishrei*

By the Grace of G-d  
3rd of Cheshvan, 5734  
Brooklyn, N.Y.

Mr. and Mrs. Benzion and Hinda Rader  
24 Holcombe  
Ilford, Essex

Greeting and Blessing:

I take this opportunity of expressing to you my satisfaction at seeing your daughter. Although in her modesty she did not say "much" about herself, it was evident to me that she has made great strides in her development and achievements. These impressions were further confirmed by what I have heard from other sources.

May G-d grant that you should have much true Nachas from her and from all your children in an evergrowing measure.

I am particularly pleased that she was here in the month of Tishrei, the initial month of the year that

sets the tone for the entire year -

Which is also the reason why the month of Tishrei contains "samples" of the whole range of religious experience: Roch Hashanah - acceptance of G-d's Kingship; Yom Kippur -repentance; Succoth - rejoicing with Mitzvoth, culminating with Simchas Torah - rejoicing with the Torah, and also the Torah rejoicing with Jews, who live by the Torah and Mitzvoth.

I am confident that these experiences will brighten her life throughout the year and be a source of true joy in every respect of the daily life, materially and spiritually.

With blessing,

**M. Schneerson**



**XXII**

*Miracles of the Yom Kippur War*

By the Grace of G-d  
16th of Cheshvan, 5734  
Brooklyn, N. Y.

Mr. Benzion Rader  
24, Holcombe Rd. Ilford, Essex  
England

Greeting and Blessing:

I trust that my previous correspondence to you and Mrs. Rader has been duly received, as well as the telephone message in connection with the Neshei Convention.

Here I wish to refer to one point in your latest letter, where you wrote about the difference between the Six Day War and the so-called Yom Kippur War, in that G-d's miracles were more obvious in the Six

Day War, etc.

As a matter of fact, there were ample miracles, and quite obvious ones, in the last war. The overall miracle, which has now been revealed, although not overly publicized, is the survival after the first few days of the war, when even Washington was seriously concerned whether the Israeli army could halt the tremendous onslaught of the first attack. Slowly and gradually some details are now being revealed also in the Israeli press as to how serious was the danger in those early days of the war.

The greatest miracle was that the Egyptians stopped their invasion for no good reason only a few miles east of the Canal! The obvious\* military strategy would have been to encircle a few fortified positions in the rear, and with the huge army of 100,000 men armed to the teeth, to march forward in Sinai, where at that point in time there was no organized defense of any military consequence. This is something that cannot be explained in the natural order of things, except as it is written, "The dread of the Jews fell upon them," in the face of their intelligence reports about the complete unpreparedness of the Jews in Eretz Yisroel at that time.

There are also scores of reported miracles in various sectors of both fronts, which need not be recounted here.

The essential point of this whole tragic war is that it could have been prevented, and, as in the case of medicine, prevention is more desirable than cure. For, at first glance, the accomplishments of the physician in curing the sick seem more impressive by the dramatic results than preventive medicine where there could be some delusion that sickness would somehow be avoided, but in truth it is much better, of course, to be spared the pain and anxiety of sickness altogether, by immunization. The latter is the way of G-d, as it is written, "All the sickness... I will not afflict upon thee, for I, G-d, am thy physician" (Ex. 1b:26).

Now it is quite evident how important and urgent has been the appeal made last summer, centered on the verse, "**Out of the mouths of babes and infants You have ordained strength (oz) .. to still the enemy and avenger.**" All the more so since in the present situation the "enemy and avenger" has made no secret of his intentions.

If recent events will have taught everyone the basic lesson that Jews have no one to rely upon except G-d Himself, and that the real strength of our people lies in the Torah and Mitzvoth, called **oz**, as it is written, "**HaShem oz l'amo yitein**" - then the sacrifices will not have been in vain. Certainly every one of us must redouble our efforts to bring this realization closer to all our fellow Jews everywhere.

With blessing,

**M. Schneerson**

\*) brought **full** victory to the Germans over France in a **few days**.



## XXIII

### *The role of the Jewish mother in strengthening family unity*

By the Grace of G-d  
12th of Shevat, 5734  
Brooklyn, N.Y.

Mrs. Hinda Rader  
24, Holcombe Rd. Ilford, Essex  
England

Blessing and Greeting:

This is to acknowledge receipt of your correspondence of January 30th with the enclosures.

In the meantime, you have surely heard what was

discussed at the Farbrengen of Yud Shevat, with particular emphasis on the need to strengthen family unity, and that one of the first steps in this direction is to encourage the practice of having the Friday night meal by all the family together. In this area, as well as in regard to the other subjects discussed at the Farbrengen, Jewish mothers and daughters can accomplish a great deal, both individually as well as, and especially, through concerted action, such as the forthcoming Convention of the NeshevuBnos Chabad in London and the preliminary conferences, as well as those which will follow, with a view to implementing the decisions and projects of the Convention.

I shall be eagerly looking forward to the fruitful results, and may G-d grant that all this be with the utmost Hatzlocho.

With blessing,

**M. Schneerson**

P.S. Although the Convention is scheduled to begin on Tuesday **night**, it is well known that the 3 days preceding Shabbos are called "Erev Shabbos," and that Shabbos is the source of blessing for all the days of the week, both preceding it and following it. This is one of the reasons why we begin the Song of the Day, i.e. the special Psalm said on each day of the week, by the declaration, "This day is the first day in (the week of) Shabbos," which has both meanings: a) it is the first day of the week, and b) it is directly related to Shabbos (see also Ramban on Exod. 20:8, whose explanation along the said lines pertains also to the Halacha).

## XXIV

### *The task of the Jewish woman in today's age*

By the Grace of G-d  
15th of Shevat, 5734  
Brooklyn, N. Y.

To All Participants in the First European  
Convention of the NeshevuBnos Chabad  
London, England

Blessing and Greeting:

I was pleased to be informed about your forthcoming Convention. May G-d grant that it should be with the utmost Hatzlocho in every respect.

In accordance with the well known adage of the Alter Rebbe, to the effect that "a Jew should live with the time," that is to say, in the spirit of the current weekly Sidra, It is to be hoped that the Convention will be inspired by the Sidra **Terumah**, with which it coincides.

The word **Terumah** has two meanings: in the plain sense it means a contribution to a sacred cause, as in the case of the Sidra - the building of the Mishkan (Sanctuary) in the desert.

In a deeper sense, **Terumah** means "elevating." Both meanings go hand in hand together, because by making a contribution to a sacred cause connected with Torah and Mitzvoth, the donor "elevates" not only the money from its material state to a higher spiritual plain, but thereby also elevates his whole being, with all the energy and effort that went into earning the money contributed to the sacred cause.

It is well known that in connection with the building of the Mishkan - the first great undertaking after Mattan Torah, designed to make a Sanctuary for the Divine Presence in the midst of the Jewish people - the women excelled themselves above the



men, as indicated in the verse, "And the men came (following) upon the women" (Exod. 35:22).

It has often been emphasized that the Torah, Toras Chaim, meaning instruction and guide in life, provides practical instruction in every detail of its narratives, and being eternal, its teachings are eternal for all times and places. Thus, the above mentioned vignette in the story of the building of the Mishkan provides a significant instruction that whenever a great Mitzvo or sacred task is to be undertaken, Jewish women have been given special capacities to be first and foremost in carrying it out with dedication and enthusiasm.

The greatest task in the present day and age is to revitalize Yiddishkeit and spread it among those of our brethren, men and women, who are not as yet fully committed to Torah and Mitzvoth. And in this task there is much that each and every Jewish woman can accomplish, and even much more can be accomplished by a concerted effort, such as your forthcoming Convention.

I therefore hope and pray that the Convention, the first of Neshei uBnos Chabad in the United Kingdom, will fulfill all its expectations, and will set in motion a veritable chain reaction of continued and growing accomplishments in the way of strengthening and spreading Yiddishkeit. May each and all of you make the most of your opportunities and capacities, and carry out all your activities in accordance with Chasidic teaching - with vitality and enthusiasm, with joy and gladness of heart.

With blessing,

**M. Schneerson**



## XXV

### *Gratification regarding the N'shei Chabad convention; blessings for the family*

By the Grace of G-d  
10th of Adar, 5734  
Brooklyn, N. Y.

Mr. & Mrs. Benzion & Hinda Rader  
24, Holcombe Rd.  
Ilford, Essex  
England

Greeting and Blessing:

This is to acknowledge receipt of your correspondence, as well as the material in connection with the Convention. It gives me an opportunity to reiterate again my gratification with the success of the Convention, as it has already been conveyed over the telephone. It is indeed a great Zechus for all who participated in it, particularly those who took a leading part in its organization and saw to its Hatzlocho from the beginning to the end. Although I mention "to the end," this is not to be taken literally, for I am confident the Convention has not really ended, for it will continue to produce good fruits both in England and in the other countries. To use the well known modern expression, I am confident it has set in motion a chain reaction, and, of course, those who have initiated it with so much devotion and dedication, have a full share in all the reactions and results that will follow.

Having received this correspondence and material in this month when joy is on the increase (Marbin b'Simcha), may there indeed be a growing measure of joy in all your affairs, including also Parnosso in the plain sense, and certainly in the area of true Yiddish Nachas from each and all your children. Included, of course, is the matter of Shidduchim, which is one of the most essential things in Jewish



life, since a Shidduch is a Binyan Adei Ad.

I will look forward to hearing good news from you in all above.

Wishing you and all yours a happy and inspiring Purim,

With blessing,

**M. Schneerson**

P.S. Judging by your correspondence and activities regarding the Convention, I am even further strengthened in my confidence that you could even in the natural order of things have Hatzlocho in your private bureau which you have conducted for some time.

## XXVI

### *Blessings in honor of engagement; gratification regarding the N'shei Chabad convention*

By the Grace of G-d  
20th of Adar, 5734  
Brooklyn, N. Y.

Mr. & Mrs. Benzion & Hinda Rader  
24, Holcombe Road  
Ilford, Essex  
England

Greeting and Blessing:

First of all, I wish you Mazel Tov on the Shidduch of your daughter. May G-d grant that it should be truly a **Binyan Adei Ad** and a happy one in every respect, materially and spiritually.

No doubt you received my previous letter. However, since I just received the 2-d [p]ackage of photographs and reports about the Convention, I want to again express my profound gratification, as well as my appreciation, of your contribution

towards its great success.

Inasmuch as you have now seen G-d's blessing in such an essential matter as your daughter's Shidduch, may it be the forerunner of further Divine blessings in all your needs, and may things go for you from good to better all the time.

With the blessing of Mazel Tov,

**M. Schneerson**

As for the time and place of the wedding, that should be decided by the people involved.

P.S. In view of the fact that you make special mention of Mrs. Garson, I am enclosing a copy of my letter to her. I trust that you, too, can make good use of it, and, when the opportunity arises, you might further encourage Mrs. Garson in this matter.



## XXVII

### *Cooperation with the central N'shei Chabad*

By the Grace of G-d  
13th of Sivan, 5734  
Brooklyn, N. Y.

Mr. & Mrs. Benzion & Hinda Rader  
24, Holcombe Road  
Ilford, Essex  
England

Greeting and Blessing:

I was pleased to receive the information about your safe return home.

This is also to acknowledge the note which you left here before your departure, about your discussions with the central office of the Neshei Chabad,

relative to cooperation in the matters about which we had spoken.

Along the same lines, you will no doubt hold similar discussions with the central office of Neshei Chabad in London, in regard to the brochure on Taharas Hamishpocho, which was also discussed here. Needless to say, such an undertaking should be carried out by mutual consent of all concerned, and the Zechus Horabim will stand you in good stead.

With blessing,

**M. Schneerson**



**XXVII**

ברכה להתנות בתם

ב"ה, כח' סיון תשל"ד

ברוקלין, נ.י.

הו"ח אי"א נו"נ עוסק בצ"צ מוה' בן ציון שי

ווג' תי

שלום וברכה!

במענה על ההודעה מקביעות זמן חתונת בתם מרת חסיא ליבא תי עם ב"ג האברך מוה' יוסף שי ליום יד' תמוז הבצ"ל,

הנני בזה להביע ברכתך ברכת מזל טוב ומזל טוב ושתהי בשעה טובה ומוצלחת ויבנו בית בישראל בנין עדי עד על יסודי התורה והמצוה כפי שהם מוארים במאור שבחורה זוהי תורת החסידות.

וירוו מהם רוב נחת יהודי אמיתי חסידותי.

בברכת מזל טוב מזל טוב

**מ. שניאורסאהן**

**XXIX**

*A third volume of "Challenge"*

By the Grace of G-d  
11th of Nissan, 5735  
Brooklyn, N. Y.

Mr. & Mrs. Benzion & Hinda Rader  
24, Holcombe Rd.  
Ilford, Essex  
England

Greeting and Blessing:

With the approach of Pesach, the "Season of Our Liberation," I send you and all yours my prayerful wishes for a Kosher and in-spiring Pesach. May the "Festival of Our Freedom" bring you, in the midst of all our people Israel, a greater measure of true freedom from all distractions that hinder a Jew from serving G-d wholeheartedly and with joy, as this topic is discussed at greater length in the enclosed Pesach message, which I trust you will find interesting.

It was a pleasure to see Mrs. Rader recently here in New York, and be informed of her activities, in addition to the material for your next book, which I trust will be not less successful than the previous two volumes, and hopefully more.

In regard to this latter subject, I would like to make the following general observation:

The previous two volumes of the Challenge had for their objective to bring out in word and pictures the activities of Chabad, with a view to presenting a challenge to the reader to participate in these vital activities, or to strengthen their participation if they are already part of the Chabad-Lubavitch family. Indeed, see-ing how far-reaching and highly successful the various activities have been, it is bound to stimulate others to get on the bandwagon, to use a familiar American expression.

In light of the above, a further volume that carries the same name, Challenge, would be expected to contain similar material as the first two volumes under the same name. However, by just "thumbing" through the material which Mrs. Rader has left here, it seems to me that it is mostly reading material, or edifying material, or expository, explaining certain questions relating to the activities of Chabad, particularly Chabad women. Therefore, I think that this material would fit better in a volume which bears a name to some such effect as an "anthology," "selections" and the like, while reserving the name Challenge for a third volume of more appropriate and specific material, as mentioned above. Perhaps it would be advisable to concentrate there on the activities of Neshei u'Bnos Chabad. Although some material on this subject has already appeared in the first two volumes, but it has not been centralized, and since then no doubt many more matters of interest have been added, including, for example, the second Kfar Chabad, which is projected to be a Chabad Girls Town - all of which would warrant and provide [su]fficient material for a third volume of Challenge, dedicated to our activities of Chabad (women). I also believe there should be enough photographic material for this purpose.

I fully appreciate that this is a formidable task, but I am also confident that you are not ones to balk at a challenge, especially in view of the great success that the first two volumes have been.

I mentioned to Dr. Mindel that what has been said in this letter really has no bearing on the material, a copy of which is also in his hands, inasmuch as there is a great need "also" for an anthology of this kind.

I am looking forward to your response to the above.

With blessing,

XXX

*Blessings for Shavuos; a  
third volume of "Challenge"*

By the Grace of G-d  
28th of Iyar, 5735  
Brooklyn, N. Y.

Mr. & Mrs. Benzion & Hinda Rader  
24, Holcombe Rd.  
Ilford, Essex  
England

Greeting and Blessing:

This is to acknowledge receipt of your correspondence, as well as personal regards through the visitors from England.

At this time, as we are about to enter the month of Sivan, the highlight of which is Shovuos, the Festival of Mattan Torah, I extend to you and all your family best wishes for a happy and inspiring Yom Tov. and to receive the Torah with joy and inwardness.

With blessing,

**M. Schneerson**

P.S. Enclosed is a copy of a message, which I trust you will find of practical interest.

P.S. Since writing the above, your letter was received, with further details about the proposed volume to be published.

As explained, the pattern and content of the two previous volumes of CHALLENGE have clearly established their general format, and it would not be advisable to introduce a change.

There are other reasons why the material should be separated into two separate books, such as the readers. The CHALLENGE series is intended for readers to become acquainted with the

activities of Chabad, and the particular angle which distinguishes the Chabad approach from others. The "Reading Material" as you call it, or "Anthology" as I referred to it, has another circle of readers, and would be useful in connection with marriage, group meetings, and the like.

Furthermore, in the latter category of reading material, much has already been published by others, and there is no great need to enter into competition with other good material in this field already published, although, of course, every additional good book in this area can only be useful. The point, however, is that this is not so specifically a Chabad task as the CHALLENGE.

Needless to say, photographic material and general attractiveness, while essential in the CHALLENGE, would also be highly desirable in the other volume, insofar as possible, as we have had occasion to emphasize this matter.



## XXXI

### *The great privileges and responsibilities of the Jewish women; the necessity of publishing a volume on the matter*

By the Grace of G-d  
18th of Elul, 5735  
Brooklyn, N.Y.

To the Editors of: "A Woman of Valor — an anthology for the thinking Jewess."

Greetings and Blessing:

I am pleased to be informed that you are preparing to publish an anthology on the role of the Jewish woman in the home, family and in Jewish life in general. The following remarks are in response to your request to comment on this vital subject.

In a Jewish household, the wife and mother, the Akeres Habayis, largely determines the set-up and atmosphere of the entire home.

G-d demands that the Jewish home — every Jewish home — be quite different from a non-Jewish home, not only on Shabbos and Yom Tov, but also on the ordinary weekdays and in "weekday" matters. It must be a Jewish home in every respect.

What makes a Jewish household different from a non-Jewish household is that it is conducted in all its details according to the directives of the Torah, Toras Chayim — meaning that it is the Jew's Guide in daily life — given by G-d. Hence the home becomes an abode for G-d's Presence, a home for G-dliness, one of which G-d says: "Make Me a sanctuary and I shall dwell among them." (Exod. 25:5).

It is a home where G-d's Presence is felt not only on Shabbos and Yom Tov, but on every day of the week; and not only when Davenning and learning Torah,



but also when engaged in very ordinary things, such as eating and drinking, etc., in accordance with the directive, "Know Him in all your ways."

It is a home where mealtime is not a time for indulging in ordinary and natural "eating habits" but a hallowed serve to G-d, where the table is an "altar" to G-d, sanctified by the washing of the hands before the meal, reciting the blessings over the food, and Grace after the meal, with every item of food and beverage brought into the home being strictly kosher.

It is a home where the mutual relationship between husband and wife is sanctified by the meticulous observance of the laws and regulations of Taharas Hamishpocho, and permeated with awareness of the active third "Partner" — G-d — in creating new life, in fulfillment of the Divine commandment: "Be fruitful and multiply." this also ensures that Jewish children are born in purity and holiness, with pure hearts and minds that will enable them to resist temptation and avoid the pitfalls of the environment when they grow up. Moreover, the strict observance of Taharas Hamishpocho is a basic factor in the preservation of peace and harmony (Sholom Bayis) in the home, which is vitally strengthened and fortified thereby — obviously, a basic factor in the preservation of the family as a unit.

It is a home where the parents know that their first obligation is to instill into their offspring from their most tender age on, the love of G-d and also the fear of G-d, permeating them with the joy of performing Mitzvos. With all their desire to provide their children with all the good things in life, the Jewish parent must know that the greatest, indeed the only real and eternal, legacy they can bequeath to their children is to make the Torah and Mitzvos and traditions their life-source and guide in daily life.

In all that has been said above, the Jewish wife and mother — the Akeres Habayis — has a primary role, second to none.

It is largely — and in many respects exclusively — her great task and privilege to give her home its truly Jewish atmosphere. She has been entrusted with, and is completely in charge of, the kashrus of the foods and beverages that come into her kitchen and on the dining table.

She has been given the privilege of ushering in the holy Shabbos by lighting the candles on Friday, in ample time before sunset. Thus, she actually and symbolically brightens up her home and peace and harmony and with the light of Torah and Mitzvos. It is largely in her merits that G-d bestows the blessing of true happiness on her husband and children and the entire household.

In addition to such Mitzvos as candle-lighting, Challah and others which the Torah entrusted primarily to Jewish daughters, there are matters which, in the natural order of things, lie in the woman's domain. The reason for this being so in the natural order is that it stems from the supra-natural order of holiness, which is the source and origin of the good in the physical world. We refer, of course, to the observance of Taharas Hamishpocho which, in the nature of it, is in the hands of the Jewish women. The husband is required to encourage and facilitate this mutual observance; certainly not hinder it in any way, G-d forbid. But the main responsibility — and privilege — is the wife's.

This is the great task and mission which G-d gave to Jewish women — to observe and disseminate the observance of Taharas Hamishpocho, and of the other vital institutions of Jewish family life. For besides being the fundamental Mitzvos and the cornerstone of the sanctity of Jewish family life, as well as relating to the well-being of the children in body and soul — these pervade and extend through all Jewish generations to eternity.

Finally, it is to be remembered that the Creator has provided each and every Jewish woman with the capacity to carry the most in daily life in the fullest measure, for otherwise, it would not be logical or

fair of G-d to give obligations and duties which are impossible to fulfill.

The points mentioned above — all too briefly in relation to their vital importance for our people Israel, individually and collectively, especially in the present day and age, as discussed at greater length elsewhere — should be the objects of intensive and widespread activity by Jewish women everywhere. There is a crying need to bring them to the attention, and within living experience, of the widest possible Jewish circles. There can be no danger of overemphasizing these vital aspects of

Jewish life, nor of over publishing on these subjects. Every additional volume — as the present one — is to be heartily welcomed, and those who share in this effort should be warmly congratulated.

With prayerful wishes for Hatzlocho in the fulfillment of the above task, and with blessing for a Kesivo VaChasimo Toivo.

**M. Schneerson**



# אגרות ומענות קודש

להרה"ח עוסק בצ"צ הר"ר יעקב

ומרת שרה שיחיו עמאר

♦ זקני הכלה ♦



הרה"ח עוסק  
בצ"צ הר"ר  
יעקב שיחי  
עמאר מקבל  
דולר מידו  
הק' של כ"ק  
אדמו"ר, ט'  
ניסן תנשי"א



JEM / The Living Archive 70024



JEM / The Living Archive 96356

מרת שרה  
תחי' עמאר  
מקבלת דולר  
מידו הק' של  
כ"ק אדמו"ר,  
כ"א שבט  
תשנ"ב, בכינוס  
השלוחות  
העולמי

# אגרות קודש

מכ"ק אדמו"ר זי"ע



ב' אגרות קודש שזכה זקן החתן הרה"ח ר' יעקב שי' עמאר לקבל בשנת תשמ"ח - שנת הקהל

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

**מנחם מענדל שניאורסאהן**  
**ליובאוויטש**  
770 איסטערן פארקוויי  
ברוקלין, נ. י.

בי"ה, ימי חנוכה ה'תשמ"ח  
ברוקלין, נ. י.

הו"ח אי"א נו"נ עוסק בצ"צ  
כו" סו"ה יעקב שי'

שלום וברכה!

חאשר הנני קבלת הפכי וכי'  
ודבר בעתו -  
בימי חנוכה - דענינס מוסיק והולך ואור,  
ובמיחד אשר השנה שנת "הקהל" ושנת תשמי"ח,  
רמז אבל גלוי - לשמחה גלויי של עצמו [קטמח]  
ולשמח את האנשים הנשים והטף שיכול להגיע אליהם  
(קטמח)

ולהמשיך זה בכל ימות השנה.  
הפייג שמכי יקראו בעת רצון על הציון הק'.

בברכה לחנוכה מאיר  
ושמח

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

**הגם מענדל שניאורסאהן**  
**ליובאוויטש**  
770 איסטערן פארקוויי  
ברוקלין, נ. י.

בי"ה, נ" סו"ה א השמ"ח  
ברוקלין

הו"ח אי"א נו"נ עוסק בצ"צ  
כו" סו"ה יעקב שי'

שלום וברכה!

בסענה על ההודעה ע"ד כניסתם לדירה  
חדשה,  
יה"ר שתהא משנה מקום משנה סול לטובה  
ולברכה בגשמינה וברוהניות.

בברכה

נ. ב.

לשאלהו בנוגע לעסקנותו בעתיד - כמו  
בעבר יעשה בזה כעצה הרה"ג הרה"ח הו"ח אי"א  
נו"נ עוסק בצ"צ רב פעלים כו" סו"ה בניסין  
אליהו שלום"א גורודצקי, והשם יצליח.



# מענות קודש

מכ"ק אדמו"ר זי"ע

במשך השנים, זכו זקני הכלה לקבל הדרכה יחודית וכו"כ מענות קודש מכ"ק אדמו"ר על עסקנותם במוסד "אור חנה". לפנינו אחדים מתוך כמה מענות קודש שזכו לקבל בהחדשים לפני כ"ז אד"ר תשנ"ב.

ג

[ב"א שבט תשנ"ב]

מענה שזכתה לקבל מרת שרה תי' עמאר על מכתבה תוך השתתפותה ובקשר בכינוס השלוחות העולמי תשנ"ב:

נת' ות"ח ת"ח.

וה' יצליחה ובעלה ויו"ח שליט"א בכהנ"ל.

וילכו מחיל אל חיל ועד אל אלקים בציון בגאולה האמיתית והשלימה,

והזמ"ג אדר דבריא מזל דבניי.

אזכיר עה"צ.

מענה לדוד וחנה שי':

בדיקת המזוזות והתפילין. אזכיר עה"צ.

[בעברה מרת עמאר תי' בחלוקת הדולרים ביום כ"א שבט תשנ"ב, כ"ק אדמו"ר פנה אל הריל"ג וביקש לברר האם כבר מסר לה המענה עבורה בעלה הרה"ח ר' יעקב שי'. הריל"ג הודיעה שימסור לה].

ז

[אור לב"ח בסל"ח, גר' ד' דחנוכה תשנ"ב]

מענה שזכה לקבל הרה"ח ר' יעקב שי' עמאר, בהמשך לאיחולי מזל טוב בקשר עם יום הבהיר י"ד כסלו:

כל המברך מתברך מהשם בכל הברכות, ובפרט דהזמן גרמא - חנוכה מאיר ומוסיף מיום ליום.

אזכיר על הציון

ב

[ג' שבט תשנ"ב]

מענה שזכה לקבל הרה"ח ר' יעקב שי' עמאר, בהמשך לאיחולי מזל טוב בקשר עם יום הגדול יו"ד שבט:

וכל המברך מתברך בברכתו של הקב"ה שתוספתו מרובה על העיקר, ובפרט שהזמן גרמא - יום ההילולא. אזכיר על הציון.

# אגרות קודש

להרה"ח ר' מנחם מענדל ע"ה בוימגארטען

סבא רבא של החתן

ולהרה"ח עוסק בצ"צ הר"ד דובער ע"ה בוימגארטען

סבא רבא של הכלה



הרה"ח  
ר' מנחם  
מענדל ע"ה  
בוימגארטען  
מקבל דולר  
מידו הק' של  
כ"ק אדמו"ר, י'  
אלול תשמ"ט



3/202 JEM / The Living Archive



JEM / The Living Archive 103441

הרה"ח עוסק  
בצ"צ הר"ד  
דובער ע"ה  
בוימגארטען  
בהתוועדות  
כ"ק אדמו"ר,  
ל"ג בעומר  
תשכ"ב

הרה"ת שו"ב  
 ר' פנחס  
 שלמה שי  
 בוימגארטען  
 מקבל דולר  
 מידו הק' של  
 כ"ק אדמו"ר,  
 י"א תשרי  
 תנש"א



JEM / The Living Archive 2308073



JEM / The Living Archive 2013318

מרת רבקה  
 גיטל תחיי  
 בוימגארטען  
 מקבלת דולר  
 מידו הק' של  
 כ"ק אדמו"ר,  
 ב' מרחשון  
 תשנ"ב



## הרה"ה ר' מנחם מענדל ע"ה בוימגארטען

Rabbi Mendel Baumgarten, brother of Berel, was born on 15 Shevat, 5687. Young Mendel received his early Torah education at Yeshiva Rabbi Chaim Berlin, which was then located around the corner from the Baumgarten home in the Brownsville neighborhood of Brooklyn, N.Y. Through his brother Berel, Mendel was introduced to the world of Lubavitch, which had taken root in the nearby Crown Heights neighborhood.

As a high-schooler, he transferred to the Chabad Yeshivah at 770 Eastern Parkway, where he became a devoted follower of the Frierdiker Rebbe.

Following the passing of the Rebbe's father, Harav Levi Yitzchak Schneerson, in 5704, Mendel prayed daily with the Rebbe's minyan, as he later related in an interview with JEM:

"I remember the year the Rebbe was mourning his father, and he had to lead the Minyan, he wanted ten people – besides himself. It was a job to get the students together...

"Thank G-d, I prayed almost every day with him, while he needed the Minyan. We prayed before the general Minyan because he had to go to work on the waterfront, at the Brooklyn Navy Yard.

"When he used to come back from work towards the time for Afternoon Prayers, he used to come into the study hall where we were sitting and learning. He learned through the entire Talmud in the year of mourning, so he had a paper with questions that came up in his learning, and he used to take this commentary, that commentary, the next one...

"Almost every night, when he came back from work, he would look at his paper and look through the commentaries.

"As he was there, the students used to gather around and ask him: 'Where is this saying in the Talmud? Where is that saying in the Talmud?' 'What does it say on this page of Talmud?' 'What about that page?' He used to speak to them just like he spoke to adults, he would answer every question.

"The Frierdiker Rebbe upstairs got wind of this, so he sent down his secretary, Rabbi Eliyahu Simpson, with a message: 'If you have something to ask in learning, if you can ask someone else, then ask someone else. If there is nobody else and you have to ask him, okay. But his time is very, very, very important! Either he gets up 4:00am, or he goes to sleep at 4:00am!'" (*Oder er laygt zich fir oder er shtayt uf fir. Zayn*





Reb Mendel Baumgarten and Reb Zalman Posner on their Shlichus to Europe in 5708



*tzait iz zeyer tayer!*")

In 5708, together with fellow student Rabbi Zalman Posner, Baumgarten was dispatched by the Rebbe to Europe to serve the needs of Holocaust survivors and refugees from Stalinist oppression living in displaced persons camps in France, Italy, Austria and Holland.

Before departing on their trip, the young emissaries had a meeting with the future Rebbe, where the Rebbe gave them various instructions for their trip.

"The Rebbe explained to us more or less what we should do and what we shouldn't do in Europe," Baumgarten related in a JEM interview. "He told us that we shouldn't *Chas V'Shalom* make a *Chillul Hashem*, and that the trips should be a *Kiddush Hashem*. The Rebbe also wanted us to visit not only the Lubavitcher Yidden, but also the various other Jews."

Another part of their mission, the Rebbe told them, was to try to gather children and learn with them. The intention was to get them into the habit of learning together, ultimately bringing the Jews closer to Yiddishkeit - together

Before the young emissaries departed, the Rebbe led a *farbrengen*, and reminded the students of their special status, as "Shluchim of the [Frierdiker] Rebbe." The Rebbe continued, demanding from them that they should act as Chassidische Shluchim, helping all Jews.

In their Yechidus with the Frierdiker Rebbe before they left, the Frierdiker Rebbe gave the young students a blessing, and instructed them to hold *Farbrengens* in the cities they visit. "*Nisht Ah Farbrengen Iz Essen Un Trinken* (a *Farbrengen* is not eating and drinking)," the Frierdiker Rebbe remarked, a *Farbrengen* is "*Ah Bissel Mashke un an Ekel herring* (a bit of *mashke* and the tail of a herring)".

"When we returned from our Shlichus," Baumgarten related in a JEM interview, "the Frierdiker Rebbe wasn't feeling well. But nevertheless he called us in for a Yechidus.

"In the Yechidus he told us a line he had heard from his father, the Rebbe Rashab, when he had sent an emissary to go someplace. When the emissary returned, the Rebbe Rashab told him: '*Nisht Du Vayst Farvos*

*Du Bist Gegangen Un Nisht Du Vayst Vos Du Hust UfGeton.*' ('You don't know why you went, and you don't know what you accomplished'). The Frierdiker Rebbe continued that the same thing was in regards to our mission."

Student life in the 770 came with its "challenges" as well. One thing always on the mind of the young students was how to secure a good spot for the Farbrengens of the Frierdiker Rebbe. Due to his poor health, the Frierdiker Rebbe would rarely hold a Farbrengen, and usually, those rare farbrengens were attended by a select group of elder Chassim, with few younger students in attendance.

"One particular instance," Baumgarten related in a JEM interview, "the Frierdiker Rebbe was scheduled to hold a Farbrengen two nights in a row. Another student and I managed to get into the Farbrengen the first night, and in order to secure a spot for the second Farbrengen the next evening, we went into a closet, and we stood there all night, enabling us to be present by the next days farbrengen as well."

Another special moment from Baumgarten's younger years in 770 was the *Yechidusin* he had with the Frierdiker Rebbe. Although students were given minimal opportunities for Yechidus, those powerful moments remained etched in Baumgarten's memory.

One story he would relate, involved the future Rebbe, known then by his initials, as the "Ramash."

"Due to the Frierdiker Rebbe's poor state of health, it was difficult to understand his words in Yechidus," Baumgarten related in a JEM interview. "Generally there was somebody, Rabbi Simpson or somebody else

who would be present at the Yechidus and would tell you later what the Rebbe said."



"At the time of one of my *Yechidusen*, Rabbi Simpson wasn't around, and the Frierdiker Rebbe told me something and I didn't understand. After the Yechidus, I decided I'll go ask the Rebbe (the "Ramash") if he can go upstairs and ask the Frierdiker Rebbe what he told me.

"Instead of going upstairs, the Rebbe, as he was sitting there, told me exactly what the Frierdiker Rebbe said."

When Baumgarten related the story, he added: "It was literally like a *Nevua*. It was the first *Gevaldige* thing that I saw from the Rebbe."

Living in Brownsville, a short distance from Crown Heights, Baumgarten would usually ride the trolley to 770. "I had a bike," Baumgarten related, "so occasionally I would come to 770 with a bicycle. Once the Rebbe was sitting on the porch and he saw me riding the bicycle. He sent down a message that "it's not proper for a student in

Tomchei Tmimim that he should ride with a bicycle in the street. ("*Es Past Nisht Far Ah Bachur Fun Tomchei Tmimim*")

Then there were a few times when he would hitchhike back to Brownsville, until the Rebbe sent him a message that he shouldn't hitch a ride. "If you need a nickel," the Rebbe said, "I'll give you the money."

Baumgarten would recall the early years, when the Rebbe would sit at his desk and Yeshiva students would work in the room, with Tefilin, Tzitzis; doing different things for Merkos L'Inyonei Chinuch.

One year, following the Rebbe's farbrengen on Simchas Torah, the students went to make Hakafof. Before the Hakafof began the Rebbe said that since the dancing was liable to disturb the Friediker Rebbe, who slept on the second floor, the students should take off their shoes.

"That's what we did," Baumgarten related. "We all took off our shoes and danced in our socks. The Rebbe danced with us all morning and every now and then he would shush us, saying, 'Sha, sha.'"

In 5709, he married Sarah Nechama Groner, and the couple looked forward to becoming the Rebbe's Shluchim, like their peers and siblings (Rabbi Berel Baumgarten was the pioneering Chabad emissary to Buenos Aires, Argentina; and Sarah Nechama's brother, Rabbi Y.D. Groner led Australian Jews for more than 50 years). Yet the Rebbe insisted that their place was Crown Heights.

When the Baumgartens wrote a letter to the Rebbe expressing their willingness to move anywhere in the world they were needed, the Rebbe replied that they were "drafted" to be Chabad emissaries in Crown Heights, acting within Lubavitch Youth Organization and Lubavitch Women's Organization, which he had recently founded.

Baumgarten supported his family by serving as a *shochet* in abattoirs in the New York area, but his focus was on outreach work, ready to do whatever was necessary.

Many weeks the Baumgartens would leave their children and travel to lead Shabbatons for students and youth.

One time, arriving back in Brooklyn late at night, the Baumgartens stopped by 770. At the suggestion of her brother, Rabbi Leibel Groner, a member of the Rebbe's secretariat, they stood near where the Rebbe would walk by. Upon seeing the couple, the Rebbe greeted them with a broad smile. They were later told by the Rebbe's staff that it had been the first time they had seen the Rebbe smile in a week.

An especially interesting tale Baumgarten recounted was the story of Tashlich on Rosh Hashanah 5716.

On that particular Rosh Hashana, a heavy rain storm had drenched New York City. Since his arrival in America, the Rebbe had established a custom that the walk to Tashlich should be with great fanfare and singing. So the Chassidim began parading and singing as they walked in the pouring rain. The non-stop downpour did little to dampen the spirits of the many Chassidim, who jubilantly paraded down Eastern Parkway on their way to fulfill this special Tashlich service.

When the procession reached the entrance to the park, a surprising sight met their eyes: the gates to the park were locked shut. Apparently, the one in charge of the Botanical Gardens reckoned that no one would visit during the rain, so he locked up and went home.



The Rebbe handed his prayer book to one of the chassidim, Rabbi Yisroel Duchman, and quickly started climbing the wall. As he got to the top, he leaned over, athletically rolled over, then turned around and went down the other side.

And then he signaled to all the Chassidim gathered, as if to say: Nu? What are you all waiting for? All the chassidim climbed over, young and old alike.

All the Chassidim who participated in the Tashlich procession to the Brooklyn Botanical Garden returned to 770 soaked from the downpour.

Upon returning to 770, the Rebbe got up on a bench in the synagogue, and he said that whoever went to Tashlich would get L'chaim.

"The Rebbe was looking at everybody's hat," Baumgarten related. "All the hats were soaking. One guy had gone home and put on a different hat, so it was dry. The Rebbe touched his hat... So he said that he went home to change his hat. The Rebbe told him to bring witnesses that he went home and changed his hat, so he could get L'chaim..."

Dubbed *Avraham Avinu's Shtub*, the Baumgarten household (first on Eastern Parkway and then on Carroll Street) saw a steady stream of guests. Over the course of their near seven decades of marriage (Sarah Nechama Baumgarten passed away in 2016), the Baumgartens hosted many tens of thousands of people in their home.

Identifying a need among young women wishing to rediscover their Jewish roots, Mendel Baumgarten began teaching them Torah in his home. In time, this became Machon Chana, the legendary Chabad women's Yeshivah administered by the National Committee for the Furtherance of Jewish Education.

Beyond teaching and feeding, the Baumgartens cared for their flock in other ways as well. Mrs. Baumgarten became a matchmaker and guided many couples in establishing Jewish homes of their own.

Another "pet project" of the Baumgartens was Congregation Khal Chassidim, which was located next door to their home. In the 1960s, when many Jews fled Crown Heights due to threats of soaring crime and plunging real estate prices, Mendel Baumgarten took responsibility for the congregation, which came to be known unofficially as "Baumgarten's Shul."

*(This biography includes content taken from Chabad.org)*





## הרה"ח עוסק בצ"צ הר"ר ר' דובעד ע"ה בוימגארטען

### שלוחו הראשון של כ"ק אדמו"ר לארגנטינה

Rabbi Berel Baumgarten was born to his parents Ze'ev (William) and Mirel on 25 Av 5682, and spent his early years in the Brownsville neighborhood of Brooklyn, New York. When the Frierdiker Rebbe arrived in the United States in 5700, Reb Berel was from the first class of students in the newly established Lubavitch Yeshiva.

In 5715, the Rebbe sent Rabbi Baumgarten as the first Chabad-Lubavitch emissary to Argentina. Prior to his first journey to South America, originally undertaken for business prospects, he asked the Rebbe for a blessing. The Rebbe gave him *shmura matzah*, instructing him to distribute it to Jewish people he met throughout his travels.

"The Rebbe told him not to give it for free," Rabbi Tzvi Grunblatt says, remembering Baumgarten's account of the event. "The Rebbe told him to give it out, but to demand some form of payment in return; to put on *tefillin* or place a *mezuzah* on the door—something. But then, the Rebbe told him that when he comes to a place where the demand for the matzah is so high that he's forced to break it into pieces, there he should give it out for free, and that is the place he should settle. That place was Buenos Aires."

It was Baumgarten's genuine Chassidic joy and warmth, coupled with his breadth of Torah scholarship that made him a magnet for Argentine Jews. "When the Jews here saw him, they looked at him as an angel from G-d; they had never seen someone like him," attests Grunblatt. "He was a holy person."

Throughout his years there, Baumgarten would serve as a *rosh yeshivah*, a school teacher, a rabbi, and the chaplain of a Jewish senior home and orphanage. Wherever he went, he left a lasting impression on the Jews he encountered.

"Reb Berel Baumgarten had a great effect on many individuals," attests Grunblatt. "By 1958, only a few years after he was here, there were already three Argentine *yeshivah* students learning in the central Lubavitch Yeshiva at 770: Mordechai Srugo, Aaron Tawil, and Chaim Swued."

But his mission did not begin and end with whatever spiritual effect he might have had on a fellow Jew. "When he became the rabbi of the Jewish orphanage, he fought for the rights of the children. He fought that they should receive fresh food because he saw that the workers were stealing it and leaving the rotting food for the children."

This approach didn't make him popular among the staff at the orphanage, who were used to running things as they wished. But for Baumgarten, there could be no other





way. Once, he opened the kitchen lights just as some workers were stealing meat meant for the children. When a staff member pulled a gun on the rabbi to threaten him, he responded by opening his shirt and daring them to shoot him.

Life was difficult for him financially; even years after establishing himself in Argentina, his organization remained in debt. At times, he struggled to put food on his table. During a particularly challenging time, he entered the Rebbe's office for a private audience.

"The Rebbe looked at him and said, 'No

more complaints!' And the Rebbe threw his pencil down on the table," tells Grunblatt. "'You have to go with joy,' the Rebbe told him. He said, 'You have to go with joy not because I said so; you have to want to go with joy yourself.'"

While Baumgarten was still in New York, he received a call from Rabbi Chaim Mordechai Aizik Hodakov, the Rebbe's chief secretary, who told him that the Rebbe had directed that a monthly subsidy be sent to Baumgarten from Lubavitch World Headquarters in New York. Baumgarten would continue receiving that personal subsidy from the Rebbe each month until his passing in 5738.

Sometime in the 5730s, Rabbi Berel Baumgarten visited London and then Israel, where he saw Chabad's unprecedented growth in those places. Big buildings were being erected, while back home, Baumgarten was still working in extremely modest circumstances. On his return to Argentina, he stopped in New York, where he had a private audience with the Rebbe. Baumgarten would usually write a long letter to the Rebbe detailing his work, but this time he wrote nothing. When the Rebbe asked him why he had not written his usual letter, he replied that he had witnessed the scale of work that had been accomplished in England and Israel, and felt that comparatively, he had accomplished nothing at all.

"Success is not measured by buildings, but by students," the Rebbe replied. Pulling out a report written by the staff at the main *yeshivah* in 770, the Rebbe pointed at where they had written glowingly of the success of four Argentine *yeshivah* students sent there by Baumgarten. "This is success," the Rebbe said.

Rabbi Berel Baumgarten passed away in 5738.

*(This biography includes content taken from Chabad.org)*

This information published here about Rabbi Berel Baumgarten is a preview of a soon-to-be-published book documenting the life of Rabbi Baumgarten, and his connection and correspondence with the Rebbe.



# אגרות קודש

## מכ"ק אדמו"ר מוהריי"צ נ"ע



במענה על כתבו אודות הצעת השידוך עם בת ידידי הר' מרדכי אברהם ישעי' שי' גראנער נכון הוא במאד ומתאים לעצת חז"ל הנושא אשה יבדוק באחי, ואחי המדוברת הם מתלמידיי יקיריי והכי נעלים יחיו והשי"ת יצליחו בגו"ר.

בשם כ"ק אדמו"ר שליט"א  
מזכיר.



ג

לבחור השתתפות מרת פלאטקין תחי'

ב"ה. יו"ד אייר תש"ט.  
ברוקלין.

ידידי ווי"ח אי"א הרב מוה"ר דובער שי' ואחיו מו"ה מנחם מענדל שי'.

שלום וברכה!

במענה על שאלתם. לבחור השתתפות מרת פלאטקין תחי' והשי"ת יצליחם בגשמיות וברוחניות.

בשם כ"ק אדמו"ר שליט"א  
מזכיר.



ז

לימוד בישיבה

ב"ה, ז' מ"ח תש"ט.

ברוקלין

אל התלמיד החשוב מר מנחם מענדיל שי'

שלום וברכה!

במענה על שאלתו אודות זמן לימודו בהישיבה, הנהו מוכרח להיות בהישיבה וללמוד בהסדר ראשון בכל יום והשי"ת יצליחו בלימוד הנגלה ודא"ח ויהי ירא שמים חסיד ולמדן.

בשם כ"ק אדמו"ר שליט"א  
מזכיר.



ב

אודות הצעת השידוך

ב"ה, כ"ט שבט תש"ט.

ברוקלין

אל התלמיד מר מנחם מענדיל שי'

שלום וברכה!

במענה על שאלתם. הנה תחלה צריכים לקבל את כל הנדרש לקבל את המגיע להם בחוק עפ"י עדותן של הרבנים והשי"ת יזמין להם מקום מוכשר וסחורה טובה וקונים טובים ויתן להם פרנסה בהרחבה.

המברכם בגשמיות וברוחניות



ד

להמשיך ללמוד בבית הכנסת ולקרבתם

ב"ה ה' מנ"א תש"ט

ברוקלין.

אל התלמיד מר מנחם מענדיל שי

שלום וברכה!

במענה על כתבו, ימשיך הלימוד בבית הכנסת וישתדל לקרבתם בכל עניני חינוך והשי"ת יעזור בהדרוש לו בגו"ר.

בשם כ"ק אדמו"ר שליט"א

מזכיר.



ד

השי"ת יהזק את בריאותם ויצליחם

ב"ה. י"ח סיון תש"ט.

ברוקלין.

ידידי ווי"ח אי"א האחים הרב מוה"ר דובער שי ומו"ה מנחם מענדיל שי

שלום וברכה!

במענה על כתבם. השי"ת יחזק את בריאותם ויצליחם בעסקם בפרנסה טובה בהרחבה בגשמיות וברוחניות.

ידידם הדו"ש ומברכם בגשמיות וברוחניות



ד

תחלה לקבל את המגיע להם בחוק

ב"ה. כ"ג סיון תש"ט.

ברוקלין.

לידידי האחים השותפים מוה"ר דובער שי ומו"ה מנחם מענדיל שי בוימגארטען.

שלום וברכה!

"זאב" בוימגארטען

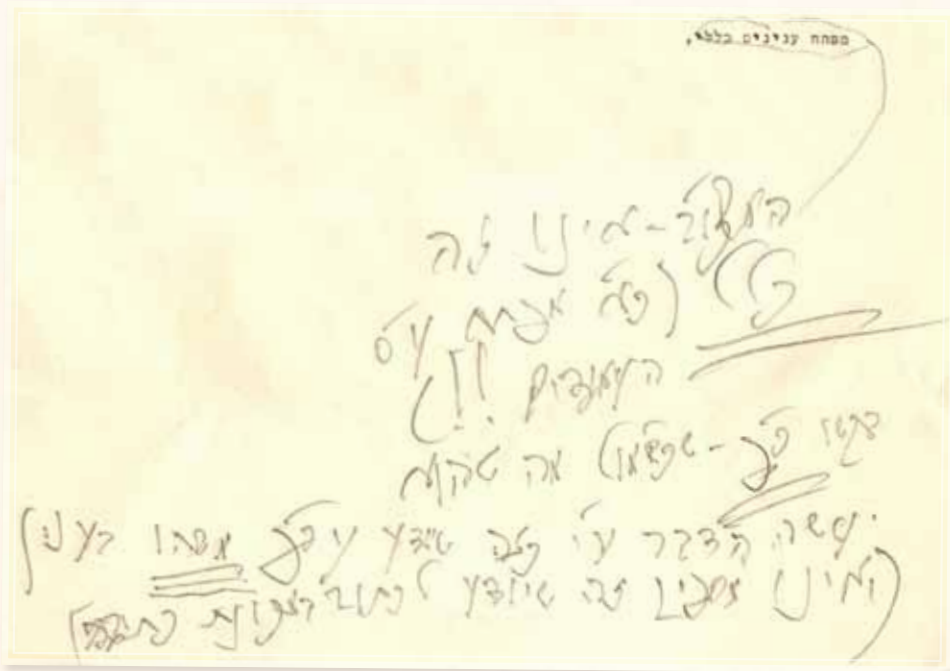
מוגש בזה "צעטל" בכת"ק כ"ק אדמו"ר, שרשם על גבי כרטיס ששלח הר"ר זאב בוימגארטען (אביו של הרה"ח ר' דובער ע"ה, והרה"ח ר' מנחם מענדל ע"ה) ב"כ"ז רחמים (חודש אלול) ובתוכו ברכת "כתיבה וחתימה טובה" לכ"ק אדמו"ר לקראת השנה החדשה. בריש הכרטיס ה" כתוב השם האנגלי שלו: William". כ"ק אדמו"ר העביר קולמוס על שמו האנגלי וכתב את שמו: "זאב".





# כתבי יד קודש

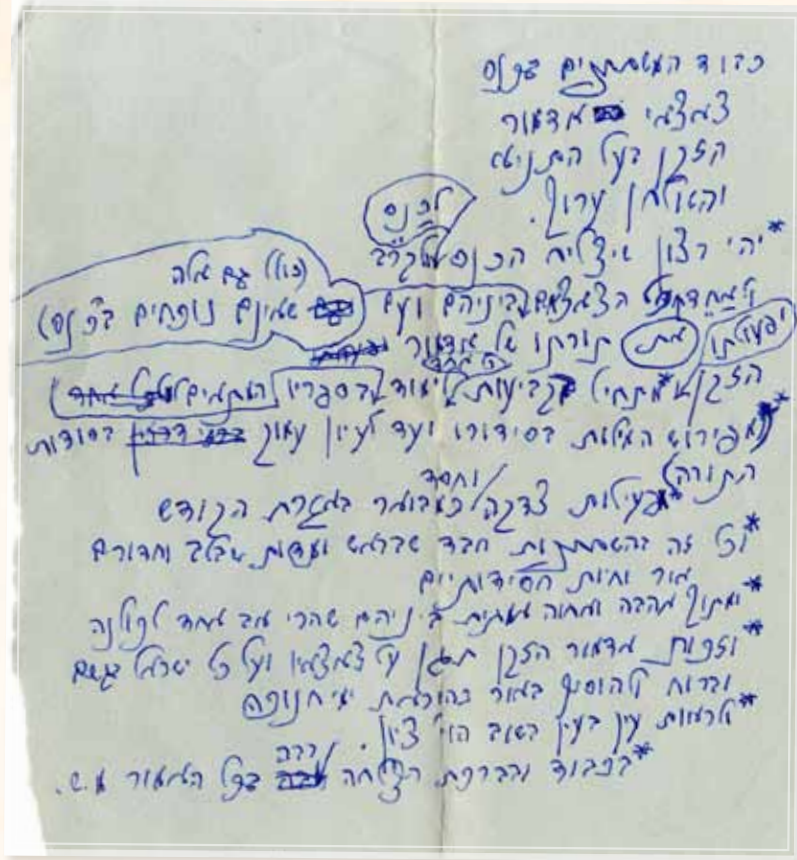
בפרסום ראשון



מענה בקשר לספר מסויים שהכינו בסופו "מפתח ענינים כללי". כ"ק אדמו"ר סימן בעיגול על מה שכתבו "מפתח ענינים כללי", וכתב:

המצו"ב - אינו זה כלל (כ"א מפתח ע"ס העמודים!!)

בקשו כ"פ - שכשמו"ל מה שהוא יעשה הדבר ע"י כזה שיודע עכ"פ משהו בענין (ואינו מספיק זה שיודע לכתוב במכונת כתיבה)



[מברק, ר"ח טבת, ה'תשל"ג]

כבוד המשתתפים בכנס צאצאי אדמור הזקן בעל התניא והשולחן ערוך.

יהי רצון שיצליח הכנס לכנס ולקרב ולאחד את כל הצאצאים (כולל גם אלה שאינם נוכחים בהכנס) ביניהם ועם תורתו של אדמור הזקן ופעולתו

מתחיל בקביעות כל אחד לימוד המתאים לו בספריו

(מפירוש המילות בסידורו ועד לעיון עמוק בסודות התורה)

ופעילות צדקה וחסד כמבואר באגרת הקודש

וכל זה בהשתתפות חב"ד שבראש ומדות שבלב וחדוריים אור וחיות חסידותיים

ומתוך אהבה ואחוה אמיתית ביניהם שהרי אב אחד לכולנה

וזכות אדמור הזקן תגן על צאצאיו ועל כל ישראל בגשם וברוח ולהוסיף באור כהוראת ימי חנוכה

ולראות עין בעין בשוב הוי' ציון.

בכבוד ובברכת הצלחה רבה בכל האמור,

מ. ש.

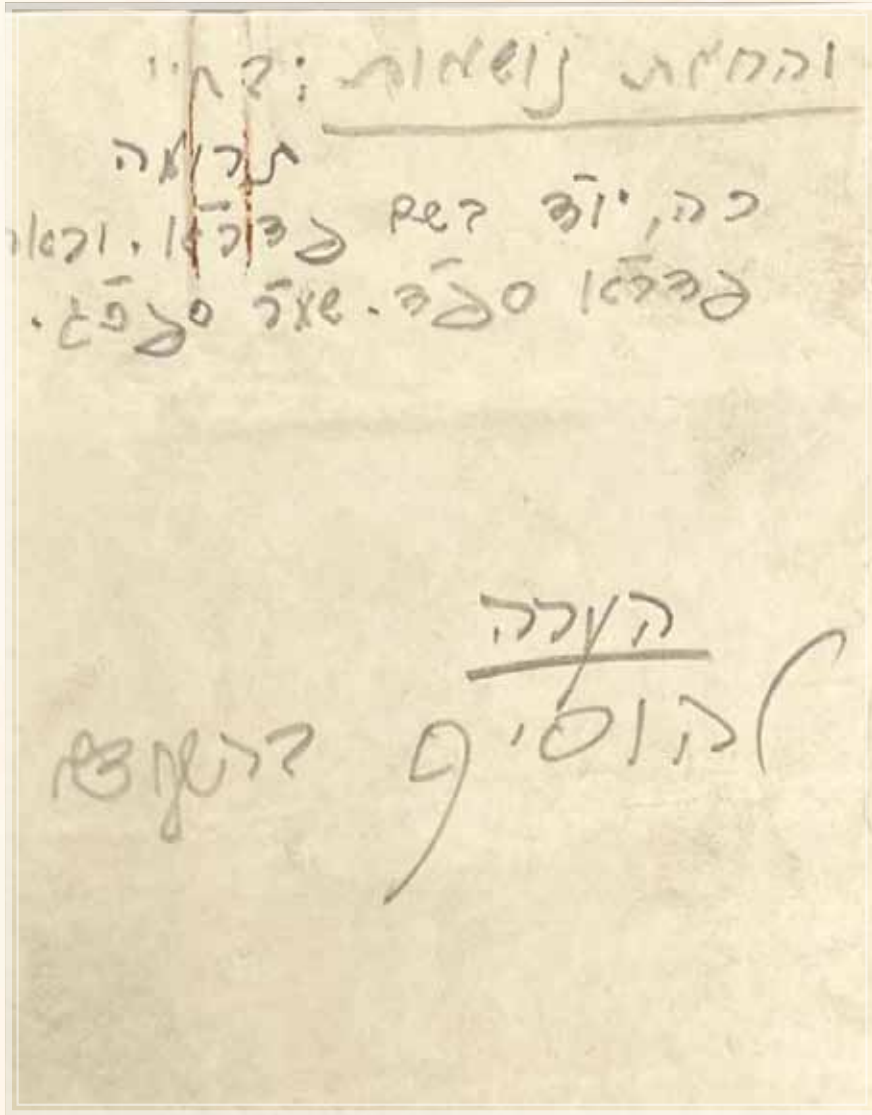
נדפס בראש ספר הצאצאים, ירות"ו תש"מ, והושלם ע"פ צילום כתי"ק.

המשתתפים בכנס: ראה לעיל אגרת י'תרס.

שהרי אב: ראה תניא פרק לב.

ולהוסיף באור כהוראת ימי חנוכה: שבת כא, ב. רמב"ם הל' חנוכה פ"ד ה"א וה"ג. שו"ע או"ח הל' חנוכה סי' תרעא ס"ב.

ולראות עין: ע"פ ישעי' נב, ח.



הערה במאמר תזו"מ תש"ד (נדפס בספר המאמרים תש"ד ע' 204):

והחיות נושאות: בחיי תרומה כה, יו"ד בשם פדר"א. וראה פדר"א ספ"ד. שמ"ר ספכ"ג.

הערה

להוסיף בהקודם

# מוקדש לחיזוק ההתקשרות לנשיאנו כ"ק אדמו"ר זי"ע

♦ ♦ ♦

ולזכות

הרה"ת ר' יוסף יצחק וזוגתו מרת צלחה חנה שיחיו

ולזכות בנותיהם ובניהם

מרת חי' מושקא ובעלה הרה"ת ר' חיים שאול  
ובתם זעלדא רחל שיחיו שקדי  
שלוחי הרבי בבילינגס, מאנטאנא

מרת שיינא ובעלה הרה"ת ר' משה יהודה ליב  
ובנם מנחם מענדל שיחיו צייטאג  
שלוחי הרבי בוועלינגטון וועסט, אוטאווא

מרת זעלדא ובעלה הרה"ת ר' יוסף הכהן שיחיו ראדאל

דבורה לאה, שטערנא, מנחם מענדל,  
דובער, ישראל ארי' ליב  
שיחיו לאריכות ימים ושנים טובות ובריאות

עמאר

להצלחה רבה ומופלגה במילוי שליחותם הק' בסען אי מארן, צרפת  
באופן דלמעלה מדרך הטבע בכל פעולותיהם הברוכות והקדושות  
לקדש שם ליובאוויטש ושמו הק' של רבינו  
בכל אשר יפנו בטוב הנראה והנגלה בגשמיות וברוחניות  
ולנחת רוח יהודי חסידותי מתוך שמחה וטוב לבב



## מוקדש לחיזוק ההתקשרות לנשיאנו כ"ק אדמו"ר זי"ע

♦ ♦ ♦

ולזכות

החתן הרה"ת יוסף הכהן שיחי'  
והכלה מרת זעלדא שיחיו ראדאל  
לרגל נישואיהם בשעה טובה ומוצלחת  
כ"ף מרחשון, ה'תשפ"ג שנת הקהל

♦

יה"ר שיבנו בית בישראל בנין עדי עד על יסודי התורה והמצוה כפי שהם  
מוארים במאור שבתורה זוהי תורת החסידות כרצו"ק ולנח"ר כ"ק אדמו"ר  
זי"ע מתוך ברכה והצלחה בנו"ר אושר ושמחה תכה"י ויזכו להצטרף בליגיון  
של מלך צבא המשלה בקרוב ממש לתקן עולם במלכות ש-ד-י

♦

נדפס על ידי ולזכות הוריהם

הרה"ת מרדכי אברהם ישעי' הכהן  
וזוגתו מרת שרה דבורה שיחיו ראדאל  
הרה"ת יוסף יצחק וזוגתו מרת צלחה חנה שיחיו עמאר

♦

ולזכות זקניהם שיחיו

לאריכות ימים ושנים טובות ובריאות

