

תשורה

*

משמחת נישואין
של

החתן הרה"ת ר' מנחם מענדל
והכלה פריידא מושקא
שיחיו
פאגעלמאן



Memento
from the wedding of
Rabbi Mendel & Mushkie
Fogelman

יום ראשון ב' מרחשון תשע"ה
שנת חמשת אלפים שבע מאות שבעים וחמש לבריאה
קולומבי', מרילנד

Sunday October 26, 2014
Columbia, Maryland

פתח דבר

אנו מודים להשי"ת על כל הטוב אשר גמלנו, ובחסדו הגדול זיכנו בנשואי צאצאינו הרב התמים מנחם מענדל שיחי' עב"ג פריידא מושקא שתחי' בשעה טובה ומוצלחת ביום הראשון, שני ימים לחדש מרחשון ה'תשע"ה.

ברצוננו להביע בזה תודתנו לקרובינו, ידידנו ומכירינו, אשר הואילו לשמוח אתנו יחדיו, ביום שמחת לבנו, ולברך את החתן והכלה ואותנו כולנו בברכת מזל-טוב וחיים מאושרים בגשמיות וברוחניות.

מתכבדים אנו להגיש לפני כבודו ובני ביתו יחיו, ידידנו ומכירינו שליט"א המשתתפים בשמחתנו, שמחת חתן וכלה - "תשורה" מיוחדת זו, הכוללת:

א. צילומי מכתבי קדש ששלח כ"ק אדמו"ר מהורי"צ וכ"ק אדמו"ר נשיא דורנו לסב החתן (מצד האב) הרה"ח וכו' יהודה צבי ע"ה פאגעלמאן.

ב. חלק מרשימת זכרונות וסיפורים של סב החתן, מתורגמים - בפעם הראשונה - באנגלית.

בתפילה להשי"ת, ובלשון כ"ק אדמו"ר בעצמו: "ונזכה זעהן זיך מיט'ן רבי'ן דא למטה אין א גוף ולמטה מעשרה טפחים, והוא יגאלנו".

ונחתום בברכת כ"ק אדמו"ר: א געזונטען ווינטער און א פרייליכן תמיד.

הלל משה וחנה באראן

לוי יצחק וחנה שושנה פאגעלמאן

שני ימים לחדש מרחשון, ה'תשע"ה
ברוקלין, נ.י.

Dear Friends

In many circles it is customary to present the guests with a memento of letters or manuscripts from Tzadikim and/or Chassidim, related to the family.

In the enclosed pamphlet you will find:

1. Letters that were sent by the Previous Lubavitcher Rebbe Rabbi JI Schneerson and the Rebbe, Rabbi MM Schneerson to the grandfather of the chosson, Rabbi Hershel Fogelman of Blessed memory.

2. Stories and memories written by Rabbi Hershel Fogelman originally in Hebrew, that a portion has been translated in honor of the wedding.

Rabbi Levi Yitzchok & Chana Shoshana
Fogelman

Rabbi Moshe Hillel & Chana
Baron

RABBI J. SCHNEERSOHN
OF LUBAWITZ
770 EASTERN PARKWAY
BROOKLYN, N. Y.
SLOCUM 6-2919

יוסף יצחק שניאורסאהן
ליובאוויטש

ב"ה, ז'אלול, תש"ג

ברוקלין

ידידי התלמיד החשוב והכי נעלה
הרב וו"ח אי"א טו"ה יהודה צבי
ש"י, הר"מ בישיבת אחי תמימים
בעי"ת באפאלא יע"א.

שלום וברכה!

במענה על מכתבו, נהניתי לשמוע מהתעוררות הטובה
של הנכבדים שי' שהכניסו עצמם בזה, וכל התחלות קשות המה,
ובפרט בעניני הרבצת תורה ביראת שמים שצריכים עבודה קשה
ויגיעה עצומה במאד ואין להתפעל כלל מאשר מהתחלה היא במתי
מספר, כי מורינו הבעש"ס נ"ע אמר אשר בכדי שיהי' ואחריתך
ישגא מאד צריך להיות מתחלה דאשיתך מצער, ודברי חכמים גם
בעניני התעוררות לתורה ועבודת החינוך בנחת נשמעים, ועיקרא
ושושא זכולא עבודה בתעמולה רבה במסירה ונתינה לבאר ולהסביר
לבעלי בתים החשובים, ולקנות את לבבם לטובת החזקת לומדי
התורה ברוח ובגשם, וזוהי מתעודתו לדבר ולהשכם ולדבר, כפי
הוראת הרבנים הגאונים שי', עם הבע"ב שי', והשי"ת יהי' עם
פיו לעורר בחכמה בתבונה ובדעת באהבת ישראל אשר יכנסו
הדברים בלב השומעים והשומעות, כי הרבה פעמים צריכים לדבר
ביחוד עם האמהות שיתנו את בניהם להשיבה, והשי"ת יצליח לו
בעבודתו הקדושה לחנך וללמד ולהעמיד תלמידים לומדים ויראי
אלקים.

יפוש גיני בשלום כבוד הרבנים הגאונים וכל העוסקים
בהחזקת ישיבת אחי תמימים בעי"ת באפאלא יע"א וימסור להם
את ברכתי כי יהא השי"ת בעזרתם בושמיות וברוחניות.

בשם כ"ק אדמו"ר שליט"א

מוזכיר ח. מ. גרונד

מוכירות כ"ק אדמו"ר שליט"א מליופאוויטש

Secretariat of RABBI OF LUBAWITZ

Address: RABBI I. SCHNEERSOHN

770 EASTERN PARKWAY

BROOKLYN, N. Y.

Telephone SLocum 6-2919

No. _____

ג"ה, כ"ט אדר, תש"ד

ברוקלין

אל התלמיד החשוב הרב וו"ח אי"א מוה"ר

יהודה צבי שי

שלום וברכה!

הנני מצרף בזה את מכתבו של

מר בלאך שי'ודיטיב לכתוב מיד במהיר

מה יש להשיב לו (כמובן שצריך להיות

בסוד ממנו ולא ידע מזה) ואת המכתב

יהזיר לי.

בשם כ"ק אדמו"ר שליט"א

מוכיר מ. אגוד

"לכתוב מיד במהיר מה יש להשיב לו"

פאָגעלמאן - מאַומפּען

RABBI MENACHEM M. SCHNEBERSON
Lubovitch
770 Eastern Parkway
Brooklyn 13, N. Y.
Hydcahah 3-9250

סניט טענדל שוואַרצער

לונאווויש

770 איסטערן פארקווי
ברוקלין, נ. י.

הרה"ת חתיה אייזא נויטן עוסק באיז
פוזער 'חודא עבי' ש"י

ביה"ו, סניט חשיט
ברוקלין

ש"י וברכתו

במענה על פנתו וכו' הודעה קיי' הטעלפאן, הנה אזכיר את כל אלו
כמות, להסגור להם-על תאיון הקי' של כייס מויה אדמו"ר זצוקלה"ה נבגיס ז"ע.

= צריך ה"י להסביר

(א) להעלסה

שבאם חת"יט באמת ובתוקף שהשטור דינג' וחוקי' פהרה המשתנה, ותי' יראה ללכב שהוא
אליכא דנפשית-יזמין לה השיטה שידון המאמץ בנשיטות וברוחניות.

צריך להסביר לה גיב' כניל (אם היא בגי')

(ב)

שייך לה חניגין) ואשר תבדוק הסודות כביחה ב"ו דרה וקניפ' בתורה, וכן חרבה
בנתיחה לצדקה, וחז"ל"יט שכשהספוד יוגמר בסוב-חתן מתל"ז שיה"י, לה בזה פעם
יותר ממקשר לצדקה. ואי' יאליהה תשיטה.

(ג) פרה לאשע גימל וכל ביה-שיחיו. הנה צריך לבדוק הסודות כביחה
ושבעלה יבדוק חפילין שלו. ות"יכר שישתדל לכל עוז, אשר בנם שנקלה לעבא יג"ח
תפילין בכל יום-חול אפילו בימי המאנצערטעס, קניפ' לאיזה רגע'ים בעירוף איזה
תפלה, ושאר חפלה יאמר קודם לזה או לאחר זה.

צריך ה"י לברר אם נולד בתור

(ד) בהנוגע להילל ו

ואם תיז לא יודיעני ואכתוב לו בזה.

לפלא שאינו מזכיר דבר אודות עניני' השיטה, ובפרט לאחת שח"ד"י
קיי' טעלפאן שאליכא לה"יט אמיסה כו'. ואחנה לכשוים בכל חניל.

בברכה
M. Schneerson

RABBI J. SCHNEERSOHN
OF LUBAWITZ
770 EASTERN PARKWAY
BROOKLYN, N. Y.
SLOCUM 6-2919

יוסף יצחק שניאורסאהן
ליובאוויטש

ב"ה, ס"ז כסלו, תש"ד
ברוקלין

אל התלמיד הנשוי הרב מו"ה יהודה צבי שלי

שלום וברכה!

במענה על מכתבו, נהניתי לשמוע על אדות עניני התלמידים שיצמחו עליהם בעניני דרך ארץ ובהנהגתם, ובודאי שמצוה עליהם בעניני דרך ארץ ונקיזות בגדיהם ורחיצת פניהם שיניהם וידיהם נטילת צפרניים וכיבוד הורים.

שמחה גדולה היתה לי מזה שהתלמידים שיבאו לבהכנ"ס וצריך להשתדל אשר כל הילדים שיבאו בש"ק לבהכנ"ס וצריך למצא עצות לאלו הדרים בריחוק מקום למצא מי שילך עמהם ואם לא ימצא מי מהברי הועד שיחפוץ לקבל על עצמו טורח זה - מה שמורנו הבעש"ט נ"ע בחר בעבודה זו להיות בעהעלפער, היינו עוזר למלמד, והרב המגיד ממעזריטש נ"ע התברך-האט זיך געוואונשן- לחבב את הס"ת ולנשקה מעומק הלב כמו שהבעש"ט נ"ע חבב חינוך של בית ובן ונשקו - הנה אפשר ימצא מי שיעשה זאת-להוליך את הילדים לבהכנ"ס ולהשיג עליהם שיעמדו במקום אחד בדרך ארץ ויענו אמן איש"ר ברכו וקדושה וינשקו את הס"ת ויוליכם לבתייהם.

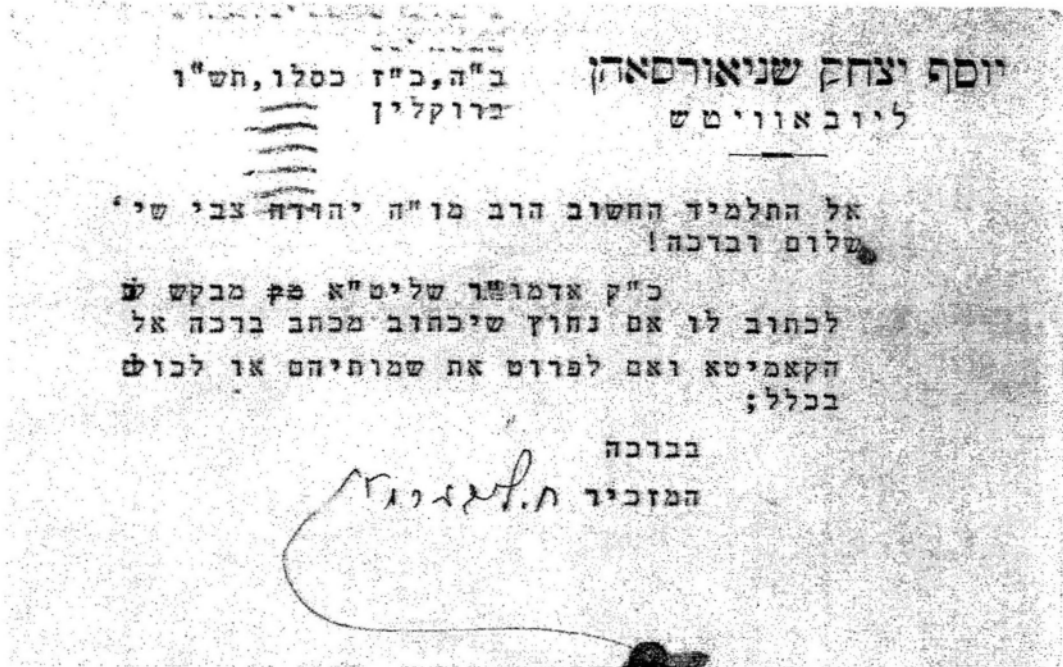
שמחתי לשמוע על אדות סדר המסכות שבת ויוסיף אומץ בעבודתו וכאשר אמרתי לו שצריכים לעשות הכל בהנוגע לחינוך, החזקת היהדות, הרבצת שיעורי תורה ברבים אבל עיקר עבודתו היא הישיבה ובה יניח כל עצמותו והשי"ת יצליח לו בגשם וברוח. בדבר ענינו הפרטי טוב עשה והשי"ת יצליח לו בגשם וברוח.

בשם כ"ק אדמו"ר שליט"א

מזכיר מ. א. א. א.

"עיקר עבודתו היא הישיבה.. והשי"ת יצליח לו בגשם וברוח"

תשורה משמחת החתונה של הרה"ת ר' מנחם מענדל ופריידא מושקא שיחיו פאגעלמאן



"כ"ק אדמו"ר מבקש לכתוב לו אם נחוץ שיכתוב מכתב ברכה אל הקאמיטא"

תשורה משמחת החתונה של הרה"ת ר' מנחם מענדל ופריידא מושקא שיחיו פאגעלמאן

פאגעלמאן-האוסטער
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ברוקלין, נ. י.

בי"ה, ג' טבת תשי"ח
ברוקלין

הרה"ח אי"א נו"נ עוסק בצ"צ
מוה' יהודא צבי שי'


שלום וברכה!

בנועם קבלתי מכתבו,

בו כותב אודות ההתועדות ליום הבהיר יום' כסלו
יום גאולת רבנו הזקן, תורת התמידות וענייני',

והרי רבותנו נשיאנו קבעו ליום זה השם ראש השנה
ללימוד התמידות ולדרכי התמידות, ובראש השנה הרי אומרים לשנה
טובה תכתב ותחתם, הנה כמו כן הוא, בהנוגע לעניינים האמורים,
ושמדרכי התמידות הוא גם עבודת השי"ח בשמחה ובטוב לבב.

ויהי רצון שיבשר טוב מפעולותיו בהפצת המעיינות
(עד שיגיעו גם) חוצה מתוך בריאות הנכונה הרחבת הדעה ועבודת ה'
בשמחה ובטוב לבב.

בברכת רחמי


"יבשר טוב מפעולותיו בהפצת המעיינות (עד שיגיעו גם) חוצה מתוך בריאות הנכונה הרחבת הדעת ועבודת ה'
"בשמחה ובטוב לבב"

תשורה משמחת החתונה של הרה"ת ר' מנחם מענדל ופריידא מושקא שיחיו פאגעלמאן

פאגעלמאן = וואוסטער

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ב"ה, כו' אלול חשי"ה
ברוקלין

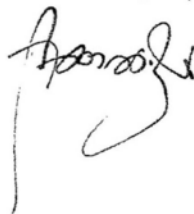
הרה"ח אי"א נו"נ עוסק בצ"צ
מוה' יהודא צבי שי'

שלום וברכה!

מאשרים קבלת מכתבו מו' אלול,

ויהי רצון שתכה"י יבשר טוב בכל העניינים אודותם כותב,
ובאופן דופרצה, ולא עוד אלא שמופרצת-יבואו לנחלה בלי מצרים, שכמובן
הוא דרגא עליונה יותר, וגם על זה נאמר, לא נפלאה זכו' ולא בשמים יצא וכו'.
שכפירוש רז"ל על הכתוב, הרי גם אז צריך לעשות זה, וכיון שצריך, בודאי
ניחננו מקודם לזה האפשרות והכחות.

מכתבי בברכת השנה בטח נחקבל בעתו, ואכפול ברכתי ברכה
כתיבה וחתימה טובה ולבשו"ט בכל האמור.

בברכה


"יבשר טוב ככל העניינים אודותם כותב ובאופן דופרצת.. ואכפול את ברכתי ברכה וחתימה טובה"

Memento from the Wedding of Rabbi Mendel & Mushkie Fogelman

Stories written by Rabbi Hershel Fogelman

1. Rosh Chodesh Elul of 1940 would be the wedding of my dear friend—shliach of our Rebbe—Harav Moshe Hecht, to Rivka the daughter of Shmaya Krinsky, z"l. As friends of the groom, we [myself and others studying in Tomchei Tmimim] desired very much to participate. Although the Yeshiva administration refused to grant us necessary leave, we nonetheless traveled to Boston.

The wedding was a joyous one, and we Lubavitch Chassidim made a good impression on the largely Orthodox crowd. One among the guests was the famous Rabbi and teacher: Hagaon Mordechai Savitsky. He very taken by our group, it was rare to see young religious men and, additionally, our obvious brotherly love.

Upon our return to the Yeshiva we were confronted by the mashpia Reb Shmuel Levitin. After we had left he reported our absence to the Previous Rebbe. We had gone without permission. The Rebbe's reply, "Un vus iz mit ahavas rayim—And what about love of friends?" Reb Shmuel, now thoroughly appeased, wished to share with us the Rebbe's perspective. Truth be told—the ahavas rayim then was something extraordinary.

2. Pesach, 1945: the second night. We came—as every year—to watch the Previous Rebbe conduct his seder. It was about one in the morning, and although my colleagues and I had long since completed this mitzva at our own homes, the Rebbe's seder was in full swing. We waited at the entrance to the dining room; the room was a majestic sight, set up for royalty. The Previous Rebbe sat at the head of a beautiful table, while his son-in-law, the (then) future Rebbe, sat to his left. I stood behind the mashpia Reb Yisroel Jacobson.

It was when they were reading the Hallel, toward the end of the Haggadah, when the Previous Rebbe called out suddenly and in a mighty voice, "Lemakei meluchim gedolim ki leoilam chassdoi—He strikes down great kings for his kindness is everlasting!" It was as if his soul was appealing to heaven. Reb Yisroel Jacobson turned to me and said, "Es vet bald zein neiss—There will be news soon..." Literally, a week, perhaps two weeks later was when Hitler (yemach shemoy) was killed and President Franklin D. Roosevelt died.

3. Rabbi Dovid Frankel was an author of holy books and the father-in-law of the Chossid Reb Dovber Tzukerman, the Rabbi of Buffalo, NY. He related to me that once, upon his travels in Russia to search for manuscripts, etc., he came across a small city of which I can't recall the name. In the morning he prayed at a congregation that followed the Nusach Ari method and then partook in a small repast one of the congregants had prepared to mark a Yartzeit [passing of a close relative]. Sitting around the table the small group started quarreling furiously,

Memento from the Wedding of Rabbi Mendel & Mushkie Fogelman

erupting into such an argument that each one was screaming. During the commotion there was a certain Chossid who insistently continued to proclaim in a raised voice, "The Rebbe said there must be sholom [peace]." The dispute lasted over an hour and yet the Chossid kept at it: "The Rebbe says there must be sholom." In the end he prevailed for the group agreed with him and actually made peace. Rabbi Dovid, who up until that point never encountered Chabad chassidim, was fascinated that the Rebbe's will dominated. Apparently this occurred in the days of the Rebbe Rashab.

4. In the summer of 1942 [5702] I went on shlichus—around to different places to spread Judaism. Before I left, I arranged a private audience with the Previous Rebbe. Amongst other things, he told me, "What will be accomplished should be to such an extent, that it will not be necessary to be ashamed of the Canadian temimim [students]." At this time the students in the Lubavitch Yeshiva that was originally in Otwock, Poland, and whom later escaped to Japan and Shanghai during WWII, came to Canada and were tremendously successful in their work of strengthening Judaism there. Regarding this was the comment the Previous Rebbe made about the Canadian temimim.

5. Approximately in the year 1947 [5707] we visited a Beis Yakov camp in the Catskill Mountains. There was a man there whom people regarded as a Kabbalist and a student of someone that lived in America—I believe R'Zacharya, z"l, was his name. He claimed that he could look at your hands and tell you your past, present, and future. He tried my hands and said more or less accurately what transpired with me of which he had no way of knowing otherwise.

When I returned to New York, I went into the (future) Rebbe's office and told him about this individual. He asked some questions about him and I related that he did not have a beard [not a Chossid]. The Rebbe told me that I should have spoken with him about "Yechuda Tata" and "Yechudah Ila" which are fundamental Chasidic Concepts that discuss the oneness of G-d's existence— both from the human perspective and from the Divine G-dly reality. He told me that the (Previous) Rebbe had spoken and written to many that were involved in "practical" Kabbalah etc., and about (I believe he may have said) the Chossid R' Binyomen Kletzker. This man would say that, if he were to meet someone at a funeral who would raise a corpse, it would not faze him. But if he knew about "Yechuda Tata" and "Yechuda Ila," now that would be something unique!

6. On the 11th of Shevat in 1950 [5710], as they were preparing for the funeral of the previous Rebbe, I stood next to the (then future) Rebbe reciting Psalms. In an adjoining room, "eltere" [older and more experienced] Chassidim busied themselves with the traditional pre-burial cleansing of the Previous Rebbe's body. Here is where the door opened and Rabbi Mordechai Groner, z"l, entered. He asked the

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Rebbe what the proper order of clothing would be; there's a traditional method for dressing the deceased—whether to first place the pants or the shirt. Without missing a beat the Rebbe answered, “It appears to me that the Rambam [a major Halachic authority] rules that, for the Kohen Gadol, pants were adorned first.”

7. In the year 1950 [5710], shortly after the [passing of the Previous Rebbe on the] 10th of Shevat, my wife and I were told by members of the Orthodox shul in Worcester that it would be advisable to relocate to an empty apartment on top of the Shul. We lived a distance away so the proposition made sense. After first consulting with the Rebbe Nesi Doreinu [[then future]leader of our generation], I agreed.

There was some opposition, however, to our move, being that I was a Lubavitcher and this was not a Chabad synagogue. The members held a meeting and the majority vote was in our favor. This took place on Saturday night. Sunday, after after our Hebrew School Program, I called to inform the Rebbe about the apartment. The Rebbe told me an astonishing thing; he said that I should place a lock on the door before the people who opposed us had a chance to do so. Just a few moments later, a friend, a Mr. Rothenthal, visited to warn us about a plan to lock us out, to keep us from entering the house. The Rebbe's words were open “ruach hakodesh” [divine Insight]. I went over, opened the door and, thank G-d, we arrived successfully.

8. When I was in Buffalo, NY, in 1945 [5705], I found a book called “Mishkanos Leavir Yakov”—authored by Rabbi Moishe Gelbshtein. Rabbi Moishe had lived about a hundred years earlier, he was a chossid [follower] of the Kotzker Rebbe and later traveled to visit the court of the Tzemach Tzedek of Lubavitch. The book is about the laws of “Guarding the Holy Temple” and how it applies in the present time.

What was fascinating was the end of the book. There are found various letters, stories, and wondrous tales that transpired between the Tzemach Tzedek and the author of the Chidushei Harim. I sent the book to the [now current] Rebbe who then showed it to the Previous Rebbe. The next time I was in New York, the Rebbe said to me, “The [Previous] Rebbe related that the Rebbe Maharash said about the author that he was a Chassidische “baal dimyoin”—a Chasidische “person with an imagination.”

9. In 1918 [5718] I brought a group of supporters to visit the Rebbe. We showed him our plans for a new building for the Yeshiva in Worcester. In literally a moment he noticed that the Social Hall would also serve as the shulRoom, and then asked, “and where is the lunch room?” The Rebbe then immediately proceeded to make additional corrections and suggestions. The group was momentarily stunned at the quickness and depth with which he had processed the blueprints.

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10. In the 1950s I was invited to give a speech for the Young Israel of Hartford, Connecticut. Among the leaders there was one Yechezkel Bet, an honorable man and relative of the Rebbe. It appears that the speech was successful, and Mr. Bet called the Rebbe to inform him about it. It was because of this that I received a call from Rabbi Chodakov, the Rebbe's personal secretary. He declared that the Rebbe wondered how could it be that I had not informed him and that he had to hear about this from someone else?! It was "joy fixed in my heart on one side..." etc.

11. I once heard Reb Shmuel Levitin say in a Farbrengen, "The difference between a Prophet and a Rebbe is that a Prophet sees what will happen. A Rebbe sees and it happens."

12. A group of shluchim [emissaries] once rented rooms together in the Crown Hotel for a farbengen. Among them was Rabbi Yakov Yehudah Hecht, may his memory be for a blessing, ("and distinguish them for good life") Rabbi Mendel Feldman, Rabbi Yosef Weinburg, Rabbi Mordechai Dov Altein, and myself. Altogether there were about twenty-five people.

During the farbengen we decided to write a letter to the Rebbe. I was to transcribe it, and Rabbi Hecht was to deliver the letter to Rabbi Leibel Groner (may he be well) who would then give it to the Rebbe. The contents of the letter was about our hiskashrus, [our renewed commitment and dedication to the Rebbe and his work].

When I later came to 770 [Lubavitch Headquarters], I met Reb Leib and he told me that the Rebbe took the letter in his hand, looked at it and commented, "This is Hershel Fogelman's handwriting."

13. Once, it was either the month of Teves or Shevat of the year 1940 [5700], my friends and I visited the home of Rabbi Moshe Dovber Rivkin to comfort him on the passing of his mother (may her memory be for a blessing). This happened after the news spread that the Previous Rebbe escaped Warsaw and arrived at Riga. Obviously, this was quite a hype for Lubavitch Chassidim who were anxiously awaiting his arrival in America.

Reb Shmuel [Levitin] was there and, always inspiring, the following is what he spoke about. The past year on the last day of Pesach, the Previous Rebbe related a discourse describing how, when Moshe was born, the people of Israel discussed how the redeemer who will take them out of Egypt had been born.

In his speech, the Rebbe said that, in the same manner, everyone must speak about the coming of Moshiach, and he emphasized the importance of such talk. Then he quoted the verse "Ad ki yavoi shiloi—until shiloi will arrive." He said that the

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numerical value of "shiloi" was the word "Moshe," and "yavoi shiloi" equals "Moshiach."

Reb Shmuel illustrated to us what a tremendous thing it was that that the Previous Rebbe was saved in the week of parshas Vayechi, in the very parsha that we read the verse, "Ad ki Yavoi Shiloi".

14. In 1938/9 [5699] I studied in the yeshiva of Torah Vodaas with two of my close friends: Berel Baumgarten and Avrohom Hecht. The yeshiva was not affiliated with the Chabad movement but, one night, it was the 8th of Kislev, I overheard them secretly discussing a farbrengen. I asked them what this was about, and perhaps I can participate?

"Tonight," I was told, "go upstairs to the second floor of the study hall and ask Reb Mottel Altein if you can join." Curiously, I followed instructions. Reb Mottel gave me permission but advised me to wear a nicer hat.

Following an address in Brownsville, I arrived that night at the house of Rabbi Yisroel Jacobson, a leading Chabad mashpia. The farbrengen hosted a variety of people including: Reb Eliyhau Simpson, Berel Chaskind, Avrohom Pariz, Yochanan Gordon, Avrohom Ziskind, and other young men who studied at the two well-known American yeshivos of Torah Vodaas or Rav Chaim Berlin's.

Traditionally, a farbrengen is held to commemorate an event, and this one was no different. People gathered that night in honor of the 9th of Kislev, to hear talk and learn teachings of the second Chabad Rebbe, whose passing and birthday we were celebrating. Reb Shmuel [Levitin] had just recently arrived from overseas and was the main speaker of the evening.

The talk was geshmak [Yiddish expression for "just right"], the soulful songs stirred ones heart, and the friendship was palpable. We said a l'chaim on vodka that was called 'Old Everold.' The central theme was about the Previous Rebbe and his self-sacrifice in Russia's spiritual desert.

Reb Shmuel explained a concept while quoting from the Shabbos morning prayers: "In the mouths of upright He will be exalted"—relates to the time before Jews were given the Torah.

"By the lips of the righteous He will be blessed"—this refers to post Mt. Sinai.

"In the language of the kind He will be hallowed"—from the times of the Baal Shem Tov and onward.

"In midst the holy one He will be praised"—after the coming of Moshiach.

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From that point on I joined the farbrengens, as well as the Tanya lessons held in the home of Rabbi Jacobson on Saturday nights.

15. Once, at a private audience I had with the Previous Rebbe, he began talking to me about Rabbi Dovid Frankel the father-in-law of Reb Dovberish Tzukerman, the chief Rabbi of Buffalo.

It was in 1945 and Rabbi Dovid was feeling ill. The Rebbe told me to visit him in his name, at this man's house in Williamsburg. I already knew him from when he used to visit his son-in-law in Buffalo, [Rabbi Fogelman was at that time running the Yeshiva Achei Temimim of Buffalo from 1943-1946 approximately]. He was called the "visiantir dayen" and he was of the exceptional people that dealt with manuscripts. He was tremendously pleased that the Rebbe had thought to send someone to visit him, and he related many stories to me. He recalled how he had once met the Previous Rebbe in Switzerland and they spent time together.

He told me that on one occasion the Previous Rebbe marveled to him about his son-in-law [the Rebbe], and he remembers him exclaiming, "His tikkun chatzois!" and other such expressions.

16. Rabbi Yakov Shif told me that he was in Switzerland when the Previous Rebbe spoke there and when our Rebbe was there as well.

He became very close to our Rebbe and the Rebbe once sent him on a mission to deliver a very important letter to the post office. On the way curiosity overcame Rabbi Shif and he peeked inside and read the letter. The letter was written by the Previous Rebbe about Tanya and it was printed during that time.

When he returned from the post office the Rebbe asked him if he completed his assignment, he said he had and admitted what he had done.

The Rebbe challenged him, "Hayitachen—How could you?" Yakov Shif explained that, when he was a boy, his father would bring him, on holidays, to see the Rebbe, Yeshayele Kastirer [a Rebbe from a Polish Chassidic sect].

During Yom Tov they didn't have any wine to make kiddush, had barely any challah for lechem mishneh [double portion], and they could barely hear the prayers in shul. He turned to his father and asked him why at home all the mitzvos are completed to perfection and here, at the Rebbe's court, they are wanting. His father answered him, "Mein kind, my child, the [so-called] 'sins' that we perform when at the Rebbe are an 'atonement' for the mitzvos we do a whole year."

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The Rebbe smiled and apparently accepted his reply.

17. The Rebbe once led a farbrengen in the early forties, 1942-43. He explained at length how everything that exists in the world and all of science is to be found in the Torah without exception, only in a different form.

The Rebbe quoted the Zohar, "Kudsha Brich hu looks in the Torah and creates the world," and the Medrash, "The Torah is G-d's tool." This indicates how everything is to be found in Torah.

The Rebbe went on to explain the name that the Previous Rebbe gave for the Lubavitch Educational department, "Merkaz Linyanei Chinuch—Central Organization for Education."

For illustration the Rebbe spoke about the idea of a hexagon as it is in Mathematics. You take a circle and through drawing a straight line from the center of the circle to the circle's edge, you are then able to add six lines forming a hexagon.

The Rebbe explained as follows: the circle is the world. The central point of the circle is Shabbos, the six lines are all focused and leading toward the central point.

This is the meaning of what we say in the morning prayers, "Today is the first day of the week." [For the word week we use the expression Shabbos, as if to say today is the first day of Shabbos], "Yoim Rishon Leshabbos." Because every day is focused on Shabbos.

The Rebbe went on to explain at length the concept of the name, "**Central** Organization for Education."

18. During a Yechidus [private meeting with the Rebbe] at the end of the month of Av in 1943 [5743], the Previous Rebbe gave me a brocha for success on my trip to Buffalo.

The Rebbe told me that, besides for working in the Yeshiva, I should also make an effort to speak in the synagogues but musn't take over the other Rabbis' posts as there were a few of them whom already set services and lectures in those Shuls. The Rebbe explained that I am being sent "to add and not to detract."

I then told the Rebbe how every time I leave the city I feel lonesome, and the Rebbe responded in a heartbeat, "You are not alone, du bist zich nisht elend. Wherever you work for the fortifying of Torah, I am with you."

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In reality the work in Buffalo was a great success.

[Addendum: Rabbi Fogelman wrote down these words on a small piece of paper and kept it in his wallet throughout his entire life.]

19. In our city in Worcester there lived a man whose name was Alter Meeitan. He was raised in the city of Lubavitch. His father was Rabbi Moshe Binyomin who also lived in Lubavitch and is buried in Worcester.

On his tomb is engraved the words, "Moshe Binyomin from Lubavitch." He was one of the teachers of the Previous Rebbe. He used to teach him Mishnayot Baal Peh, etc. I myself didn't know him, but he is mentioned many times in Likkutei Dibburim [a work of the Previous Rebbe].

When the Previous Rebbe visited New York in 1929, Rabbi Moshe Binyomin came to visit him and he asked that they should not tell the Previous Rebbe of his identity. The Previous Rebbe (in recording this event) writes, "Immediately I recognized that this was my teacher Rabbi Moshe Binyomin who taught me Mishnayot Baal Peh."

His son, a Mr. Alter, told me that his father was one of the transcribers who worked for the transcriber Reb Shmuel. Once, Reb Shmuel didn't pay him and he went to the Rebbe Rashab who paid him.

Mr. Meitan also told me that when his father was preparing to embark to America he went to the Rebbe Rashab to receive his blessing. The Rebbe inquired as to which city he was traveling to. When he answered "Worcester," the Rebbe Rashab exclaimed: "Worcester! *Vuster iz duch a chassidisher shtut*, Worcester is a Chassidishe city."

20. In the early forties there was a practice in New York called "Shoe Shine Boys." Young boys would parade in the street holding boxes which contained shoe polish, brushes etc. offering to clean and polish shoes for 5 to 10 pennies.

Once at a farbrengen Rabbi Yisroel Jacobson took a lot of Mashke [strong drink] and called out in great fervor, "Today is the 24th of the month of Teves, Today marks the passing of the Alter Rebbe. Oy! If only we would only be shoe shine boys in the Garden of Eden of the Alter Rebbe!"

The farbrengen that night was during one of the first years of the Lubavitcher Yeshiva's opening, either 1940 or 1941. Everyone then was in high spirits, and this statement made quite an impression.

לזכות

החתן הרה"ת ר' מנחם מענדל
והכלה פריידא מושקא
שיחיו
פאגעלמאן

ליום חתונתם
ביום ב' מרחשון תשע"ה

נדפס ע"י ולזכות הוריהם

הרה"ת ר' לוי יצחק
וזוגתו חנה שושנה
שיחיו
פאגעלמאן

הרה"ת ר' הלל משה
וזוגתו חנה
שיחיו
באראן

זקניהם

הרבנית רחל שתחי' פאגעלמאן

הרבנית אלטע בתי'
ובעלה ר' יצחק
שיחיו
רודרמן

דר. שמואל וזוגתו אסתר גיטל שיחיו
באראן

הרב אפרים וזוגתו מרים שיחיו
ראזענבלום

*

ולעילוי נשמת

הרה"ח ר' יהודה צבי ע"ה פאגעלמאן
הרה"ח ר' איסר דוד ע"ה שיינער