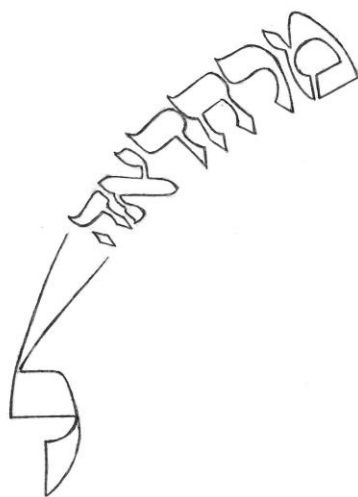


בס"ד

תשורה

משמחת נישואין של
חיים דוד אלימלך הלוי ורחל מלכה שיחיו לויטנסקי

חג הגאולה, כ"ף כסלו, ה'תשע"ז
תהא שנת עוז



Souvenir Journal

*Celebrating the Wedding of
Chida and Rochol Levitansky*

20th Kislev, 5777

May it be a Year of Strength

Foreword

To all our family and friends שיחיו ,

We thank you for joining us in celebrating the marriage of our children, Chida and Rochol שיחיו .May Hashem bless them and all of us with much happiness.

At the wedding of the Rebbe, which took place in Warsaw, in 5689 (1928), the father of the bride, the Previous Rebbe, presented all the guests with a souvenir memento (teshura) for the occasion, containing a printed copy of a manuscript in the handwriting of Rabbi Schneur Zalman of Liady, the first Rebbe of Lubavitch (5505-5573 / 1745 -1813).

Following this tradition, we are honored to present you with this collection of letters from the Previous Rebbe and the Rebbe, as well as some stories.

At the kabbalas panim that preceded the chuppah of the Rebbe and the Rebbitzin, the Rebbe Rayatz prefaced his delivery of the maamar with the following words:

"As is well known, the souls of the forebears of the bride and groom - from as far back as three generations, and in certain instances, from even further back - come from the World of Truth and are present when a Jewish wedding is celebrated. By way of invitation to the souls of the tzaddikim - our forebears, the Rebbeim of their respective generations - to attend the chuppah and bless the new couple, we will now deliver a maamar. Its teachings derive partly from the Alter Rebbe; partly from the Mitteler Rebbe; partly from my great-grandfather [the Tzemach Tzedek]; partly from my grandfather [the Rebbe Maharash], the great-grandfather of the bride; partly from the groom's great-great-grandfather [R. Baruch Shalom, the eldest son of the Tzemach Tzedek]; and partly from my father [the Rebbe Rashab], the bride's grandfather. "Our Sages remind us: 'Whoever cites a teaching in the name of its author should visualize that mentor standing before him.' "

With this in mind, we present this Souvenir Journal which contains letters from the Rebbes to the parents, grandparents and great-grandparents of the Chosson and Kallah.

It is our heartfelt prayer that the joy of this wedding will bring us to the greatest joy of all, with the Rebbe leading us to the 'Geula Shlaima,' the complete and ultimate redemption from exile, speedily Now!

The Levitansky and Weinberger Families

20th of Kislev, 5777

Festival of Redemption,

Brookly, New York

לעוֹמָאנְסִי

RABBI MENACHEM M. SCHNEERSON
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770 Eastern Parkway
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מנחם מענדל שניאורסאהן
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770 איסטערן פארקוויי
ברוקלין, נ. י.

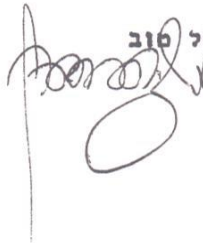
ב"ה, סו' במנ"א חשב"ז
ברוקלין

האברך הח"ח אי"א נו"נ וכו'
סו' אברהם שי' האן
וב"ג תי'

שלום וברכה!

במענה על ההודעה מקביעות זמן
חתונתם ליום אדר"ח אלול הבע"ל,

הנני בזה להביע ברכתי ברכה
מזל טוב מזל טוב ושההי' בשעה טובה
ומוצלחה ויבנו ביה בישראל בנין עדי
עד על יסודי התורה והמצוה כפי שהם
מוארים במאור שבתורה זוהי תורת
החסידות.

בברכה מזל טוב
מזל טוב


Letter Sent by the Rebbe to the parents of the
Chassan and Kallah on the occasion of their
wedding.

We are confident that today, the Rebbe is giving
these Brachos to our Chosson and Kallah.
May we speedily merit to see the Rebbe again, in
a physical way, taking us out of Golus.

וויינבערגער - רימער - אנווערס-אהליא

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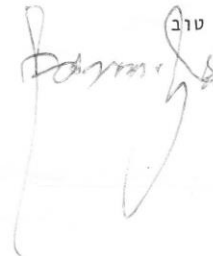
ב"ה, כ"ד כסלו תשמ"ה
ברוקלין, נ. י.

האברך הווי"ח אי"א נו"נ וכו'
מוה' דניאל שי'
וב"ג תי'

שלום וברכה!

במענה על ההודעה מקביעות זמן חתונתם ליום
כ"ט כסלו הבע"ל,

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

בברכה מזל טוב
מזל טוב


Free translation:

To the young man, who is accomplished and a
Chossid, a man who fears G-d. pleasant and
gracious ... and his bride, may you be well
Greetings and Blessings,

In response to the notification that the date of your
wedding has been set for ..., I would like to convey
my blessings of Mazel Tov, Mazel Tov.

May your wedding be held in an auspicious hour and
may you build a Jewish home, an eternal edifice, on
the foundations of the Torah and its Mitzvos as they
are illuminated by "the luminary of the Torah",
namely, the teachings of Chassidus.

With blessings of Mazel Tov, Mazel Tov, /The
Rebbe's signature/

Letter that the Rebbe sent to the Chosson's grandparents Mr Yitzchak Isaac and Mrs Rivka. Levitansky ז"ל, on the occasion of their 25th wedding anniversary.

RABBI MENACHEM M. SCHNEERSON
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מנחם מענדל שניאורסאהן

ליובאוויטש

770 איסטערן פארקוויי
ברוקלין נ. י.

By the Grace of G-d
4th of Sivan, 5712
Brooklyn 13, N.Y.

Mr. and Mrs. I. Levitansky
5 No. Wabash Avenue
Chicago 2, Ill.

Sholom u'Brocho:

I was pleased to learn that you are about to celebrate the 25th anniversary of your wedding. I take this opportunity to wish you both long and happy life together, and that the home which you had set up be everlastingly permeated with love for fellow Jew and the observance of Torah and Mitzvoth and that you carry all this out amid ample Parnoso and affluence.

Marriage is compared in the Torah to the building of a house, and, needless to say, all analogies in the Torah have a profound significance and exactness.

The house represents one of the three principal needs of man, which are: food, clothes and shelter. The cardinal difference between these three categories of human needs is that food has to be consumed frequently, clothes are consumed less frequently, and a house, if well built, lasts a lifetime. On the other hand food is comparatively cheap, clothes more expensive and a house the most expensive of all.

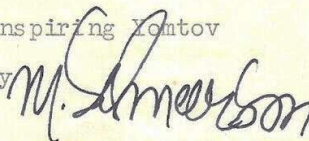
In the analogy between marriage and a house, the same characteristics apply. The couple must invest all they have in the joint venture of marriage in an effort to adjust one's-self to the other fully and completely to the extent of self-sacrifice in some instances, in order to make their edifice a life-lasting happiness.

And, as in the case of building a house, its durability depends on the solidness of its foundation, so in marriage its everlasting happiness depends on its foundations of Torah and Mitzvoth.

I wish you again that your marriage institution, built on the foundations of Torah and Mitzvoth, be everlastingly happy and prosperous.

With the blessing of a joyous and inspiring Kontov Shovuoth, and Mazzaltov,

Cordially



Letter sent by the Rebbe to the mother of the Kallah a few days before the birth of the Kallah. The Rebbe writes that he has received her letter (פ"נ) and will read it at the Ohel of the Previous Rebbe.

וויינברגר - אנטווערפן

Tel. (718) 493-9250

Cables: LUBAVITCH NEWYORK

מזכירות
כ"ק אדמו"ר מנחם מענדל שליט"א שניאורסאהן
ליו באוויטש

SECRETARIAT of RABBI MENACHEM M. SCHNEERSON
the Lubavitcher Rabbi

770 EASTERN PARKWAY, BROOKLYN, N. Y. 11213

בייה, טוי שבט תנשייא
ברוקלין, נ.י.

מרת ריבה צבי תי

ברכה ושלום!

הפיינ שלה מיום זי שבט

נתקבל,

ויקרא בעת רצון על ציון כייק מוייח

אדמו"ר זצוקלהייה נבגי"מ זי"ע.

Handwritten signature
מזכיר



In honor of the Chasunah, we are printing, for the first time, a story that the Chosson's father would often repeat about Shabbos Bereishis and how this became a yom tov for him and many Shluchim who could not be by the Rebbe for Yom tov would come in for Shabbos Bereishis.

Rabbi Levitansky moved out to California in Elul of 5727. His Tishrei experience was a far cry from his previous years in 770 Eastern parkway - Lubavitch headquarters - and he therefore traveled to the Rebbe for Simchas Torah. This was repeated the next year as well.

In the year 5730 however, things changed; the first Chabad house was opened in Westwood, CA. The Rebbe explained the name Chabad "House" as a "home", a place that provides the needs for every Jew. If he needs to talk to someone, to daven, something to eat, a place to sleep, to learn. This being the case, all the Shluchim decided that they would stay in the Chabad house for Simchas Torah in order to give the Jewish students an authentic Simchas Torah experience.

That Simchas Torah was the hardest ever. It was an unbelievable Simchas Torah, beautiful and inspiring, but the pain of not spending this Yom Tov with the Rebbe was clearly felt. On the night after Simchas Torah, Rabbi Levitansky decided on the spot that he was going to buy a ticket to go to the Rebbe for Shabbos Breishis.

As he landed, he was greeted with "Now you come here? You missed Rosh Hashanah, you missed Yom Kippur, you missed Sukkos, you missed Simchas Torah, and now you come!" He answered them, "Shabbos Breishis is the time when we pack up all the goodies, all the merchandise that we have collected over the entire month and take it with us for the whole year. You guys did all the work over Elul, Rosh Hashana etc and now I've come to collect all the goodies and take it back with me to California."

He was there for Shabbos Breishis, "charged his batteries" and he put in his name to be put on the list for Yechidus - a private audience with the Rebbe on Sunday night. There was a rule at that time, that in order to go into Yechidus after Simchas Torah, you were required to be present at the Simchas Torah Farbrengen. Rabbi Levitansky rationalized, that he isn't really going in now for the "Simchas Torah Yechidus", rather since he had missed his audience with the Rebbe for his birthday (which was in Av and he was in California), this would be the substitute. (It just "happened to be" that the timing was after Simchas Torah).

He asked the secretary to arrange an audience, and told him that he missed his birthday audience (without mentioning that he wasn't there for Simchas Torah), and promised to only go in for not more than a minute, get a Brocha and leave. Figuring that the Rebbe may ask for a report of how Simchas Torah was in Chabad House, he wrote up a detailed report of all the activities and gave it to the office to be given to the Rebbe.

He wrote a "tzetil" (note asking for a Brocha). His note was a line and a half asking for a Brocha for Hatzlacha in the work that he was doing (i.e. the Chabad house and released time), and Brocha for himself and his wife and child.

He entered the room and handed the note to Rebbe. Normally the Rebbe would hold the letter and roll it between his fingers and speed read through pages very fast. This time however, the Rebbe was reading the "tzetil" - of one and a half lines - and the Rebbe seemed to be reading it forever. Rabbi Levitansky was standing there shivering; what did he write that was so bad? He thought.

Finally the Rebbe looks up, and asks "when did you arrive?". Now Rabbi Levitansky knew that he was in trouble. "I came before Shabbos" Rabbi Levitansky answered, figuring that "before Shabbos could be any day of the week, so it's possible that he was there for Simchas Torah. "But for Simchas Torah your were there (in California)?" asked the Rebbe. "Yes" Rabbi Levitansky was forced to admit as he started backing out of the room.

But the Rebbe wasn't letting him go so fast. The Rebbe started asking him questions, and wanted to know how it was? How many people were there? What happened? Etc.etc. Rabbi Levitansky answered each question as quickly as he could, and told the Rebbe that he had already given a report, but the Rebbe continued questioning as if he didn't hear.

In the Rebbe's room there was a two way buzzer; when the Rebbe wanted to call one of the secretaries he would ring the buzzer, and when the secretaries wanted to tell someone that their time was up, they would hit the buzzer. Throughout the conversation, the buzzer keeps buzzing, but the Rebbe ignores it and keeps on asking questions.

As time went on, Rabbi Groner started opening and closing the door "hint hint, get out", but the Rebbe keeps up with the questions, and Rabbi Levitansky keeps telling him that it's all in the report. Rabbi Groner then opened the door, and gave Rabbi Levitansky a real hard look, but what can he do, the Rebbe isn't letting him leave?

Finally after ten minutes, the questions stop, and the Rebbe asked "when are you planning on leaving?". In his heart, Rabbi Levitansky wanted to say "I wanted to leave an hour ago", but he told the Rebbe that his flight was for the following day, Monday, but he is willing to leave whenever the Rebbe wanted him to.

"While you are here" the Rebbe said, "maybe write up article for the newspapers about what happened. It can be an interview style." The Rebbe was very interested in the idea of publicizing the work of Chabad and this was something that was very dear to the Rebbe.

The next morning, Rabbi Levitansky went to the only person whom he knew that might be able to assist him with his article and arrange that it be sent to the newspapers; Rabbi Yudel Krinsky. Being that it was right after the Yomim Tovim, Rabbi Krinsky was very busy, but Rabbi Levitansky finally cornered him and told him what the Rebbe had told him in the audience. "I don't know anything about newspapers, or interviews" he said to Rabbi Krinsky, "but if you want, you can call me in California and we'll do an interview over the phone, because I need to catch a flight".

He called a taxi, and Boruch Hashem by the time that he got to the gate, they closed the doors. He missed the flight. The next flight out was in two and half hours. So, instead of waiting in the airport, Rabbi Levitansky figured he could go back to 770 and spend another hour in the Rebbe's Shul.

As he arrived, he saw a tumult going on. "Whats happening?" he asked, "The Rebbe is having a special audience for those Bochorim that he was sending to study in different Yeshivas (montreal and Brunoy), and for any Shluchim who still stayed. Dropping his suitcase, he ran straight into the Rebbe's room, and he just made it, the door closed right behind him.

In the Yechidus, the Rebbe spoke about the preciousness of Shlichus, and "the pity" for those who remain here (in NY). This was music to Rabbi Levitansky's ears. At that time, the idea of Shlichus was just taking root and unlike today, a lot of people looked at the Shluchim as a shlimazel and even tolf Rabbi Levitansky that he was a double shlimazel because he was working for another shlimazel, and here the Rebbe told him how precious the work that he was doing was.

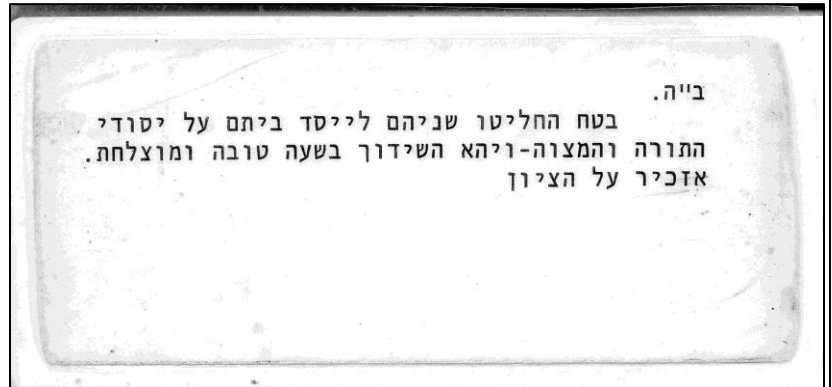
Apparently, the Rebbe wanted Rabbi Levitansky to be by the audience, but he didn't want to tell anyone about it, so he gave him something to do, knowing that "it would shlep" and he would end up missing the flight, and then he would be present by the audience, and hear that which he needed to hear.

From then on, Shabbos Breishis became a personal Yom tov for Rabbi Levitansky and he would go in every year. As time passed, more shluchim, who couldn't be by the Rebbe for Yom Tov, started coming in for Shabbos Bereishis. In fact, one year, 5750, the Rebbe held a special farbrengen, especially for the Shluchim who had come in, where he washed before the end of Shabbos and after the Farbrengen gave out kos shel bracha, as he would do after Simchas Torah.

On the following pages are stories and pictures with the Rebbe and the family of the Kallah, written up and shared in honor of the Chasunah.

BRACHA FOR OUR ENGAGEMENT

After my wife and I met 3 times we wrote in separately to the Rebbe asking if we should continue seeing each other. The answer was Bracha vhatzlacha. Erev Shabbos of Chof Menachem-Av 5744 we wrote in asking for a bracha to have chasuna. At my request Rabbi Klein a'h typed the Rebbe's bracha for me. (Rabbi Klein's wife and Mrs. Chana Gorowitz made our shidduch.)



THE REBBE GAVE 7 YEARS WHILE THE DOCTORS ONLY GAVE 10 DAYS

My wife and I got married in 5745 in Detroit. My parents made the trip to America for my chasuna even though my father's doctor had given him 10 days to live. They came to Crown Heights first and were with us at the Yechidus klalis on 23 Kislev 5745. My mother a'h brought his x-rays and medical paperwork and they were given in to the Rebbe.

BH he lived to see 7 einiklach! The Kalla was the last baby he held in his arms, more than 6 years later.

He was very happy that her name was Malka after his sister hy'd, and Rochol for his mother hy'd, both of whom were murdered in the Holocaust. (She is named after my wife's grandmothers as well.)

I remember clearly the Rebbe looking into my eyes at this yechidus and saying, "Daiges zeinen dein eigene golus". (Worries are you own golus.)

THE REBBE'S HOUSE IN ANTWERP

After our chasuna, my wife and I didn't live in the Jewish area. Antwerp is not a big city so the Shabbos walk to shul was only 1/2 hour. But we hoped to move to Eretz Yisroel, and wrote to the Rebbe about this dream, asking for his bracha and haskama. We didn't get an answer.

When our oldest child was almost three, and would need to start cheder, we started looking for a house closer to the Jewish neighborhood. We looked at many homes, and finally found one that we both liked. It was expensive, but we thought we could pull it off.

We called the Rebbe's office to ask the Rebbe if we should buy this house. Rabbi Groner answered the phone. He said that since the Rebbe was quite busy, we should ask three yedidim mevinim. So we did this.

This was in the winter of 5748.

The people we asked took it very seriously. From our discussions with them, we understood that if we thought we could afford it we should do it. After more discussion, eventually we decided that it was just too expensive and we couldn't buy it. It was very disappointing, but facts were facts.

Not long afterwards, around Shavuot time, Rabbi Groner called our house while I was at work. He told my wife, "The Rebbe said you should buy the house." She was shocked. She told him that we decided not to do it since we were afraid that we wouldn't be able to afford it. He answered that if something had changed we should ask the Rebbe again. But she answered, "Please tell the Rebbe thank you."

If the Rebbe gives such a clear answer, of course you do it!

The Rebbe's answer was also, Azkir al hatzion and that I should get my Tefilin checked.

Of course BH thanks to the Rebbe's brachas everything worked out to the penny. We got much more for the house we sold than expected. And my grandmother was nifter. Her small yerusha, given to us by my mother a'h, was exactly the extra amount needed to sign the deal. An aside blessing was that since the government funded cheap loan company was familiar with Jewish family growth, they readily approved the loan.

This house was an old diamond factory which included three apartments too. After our revamping, it had 10 bedrooms and a few bathrooms and kitchens. We had three small children when we bought it. But BH, with time and the Rebbe's brachas, it was filled with children. And it wasn't unusual that it felt too small since we often hosted groups of all kinds. We really tried to make it into a true Beis Chabad.

Also, since we received this clear answer, I felt that I was on shluchus. So we named our next child Yosef Yitzchak, the first child to whom we gave a Lubavitcher name. He was born not long after we received the Rebbe's hora.

What happened to our street and the area around it is fascinating, too. When we bought the house there were a few Jewish families scattered on our 2 block stretch. But, then other families started moving in too. It became a popular neighborhood for heimishe Yidden and developed a reputation for having close-knit neighbors.

We had wanted to live in a Jewish neighborhood and always felt that the Yidden who came after us were part of the Rebbe's bracha.



Not only the Yiddish character of the area was affected. Lehavdil, it also became a cool street for the non-Jews. When we moved in it was just an ordinary area. Today, trendy shops and cafes, government officials and artists have slowly changed its ambiance. To the point that our non-Jewish neighbor remarked to me last week that our street is considered to be the best in the district!

The Rebbe saw. Or rather, the Rebbe did.

COMFORTING QUALITY TIME

In the winter of 5749 my wife called the Rebbe's office to ask bracha from the Rebbe for her grandfather a'h. He was bleeding internally and in such intense pain that he was drugged. The doctors weren't sure what was wrong and wanted to do an exploratory operation. But he was an older man with a weak heart and her grandmother didn't agree to

the anesthesia. The risk was too great. The situation was at an impasse, and her grandfather slept most of the time due to the strong pain medication.

My wife called her grandmother a while after she had spoken to the Rebbe's secretary. She heard the good news that suddenly the pain and bleeding had stopped on it's own, and her grandfather was alert and feeling well. But the doctors still wanted to determine the cause of the problem, and were stumped since they couldn't use anesthesia.

Her grandmother related that, unexpectedly, one of the doctors had come up with a new method of exploring the area which didn't require general anesthesia! But, of course, the results of the exam showed that everything was fine..... Her grandfather was niftar not long after that.

My wife had hoped that since he had recovered, he would stay alive and well. But her grandmother had her own perspective. While he was suffering she felt so isolated from him since he was always drugged and sleeping. After the Rebbe's bracha, he was awake and comfortable. They were connected again.

This quality time they had together at the end of his life was incredibly comforting to her.

"HIS WORD RUNS VERY SWIFTLY"

Once, when my father was hospitalized, he began hiccupping. Nothing he did to stop them had any effect. He was panicky because one of his sisters had passed away from hiccups. I was visiting him then. I ran downstairs to the payphone and called Mrs. Silberstein a'h, the shlucha in Antwerp at that time. I asked her to please call the Rebbe's office for my father.

The hiccups were finished by the time I got back to his room.

THE REBBE'S LOOK HEALED

We visited Crown heights for Chanuka 5750. One of our small children got such a bad ear infection there, that the next leg of our trip to visit my wife's parents was in jeopardy. On her way taking the child for a recheck with Dr. Feldman, she passed 770. She got there just as the Rebbe's car was backing out of the driveway. Through the car window she could see the Rebbe looking intently at the child sitting in his stroller for what seemed like hours. The car drove way and she continued on to the doctor.

Later that evening, seeing the incredible improvement in the child, an experienced father commented that he never saw a child heal so fast from such a severe ear infection.

THE REBBE ASKS THE COLORING BOOK TO BE PUBLISHED

After seeing what kind of pictures my small children were bringing home to color from school and cheder, I decided there was a need to make an aesthetic good Jewish coloring book. I made clear, child friendly drawings based on pasukim. Each page had a drawing and a pasuk in different languages. I worked hard on it. But wasn't sure how to get it out to the public. This was 5753 after Chof zayin Adar. I asked someone going to CH to take the prototype with him to give in to the Rebbe. He gave it in on Chol Hamoed Pesach. Someone had tried to discourage me, saying that only very important questions, like shiduchim and health problems were being answered then. But it was very important to me, so I tried.



My question to the Rebbe was if I should publish it myself or have it published. The secretary showed it to the Rebbe and asked these two questions to the Rebbe. The Rebbe nodded for, it to be published.

Amazingly, on Isru Chag I got a call already from Rabbi Groner to give me the Rebbe's answer!

It took almost ten years to find enough sponsors. Publishers in the US, England and Eretz Yisroel weren't willing to publish it because they said coloring books aren't a good investment. Of the 1000 coloring books that were published, only a few are left. I plan on making iy'H a second edition.

"THE REBBE TOOK CARE OF IT."

My mother was the president of a group for the Jewish elderly: the Club Shalom. Most, if not all of it's members , were Holocaust survivors in some way. One day, noticing the members' coats, one of the non-Jewish kitchen workers remarked, "Look at the way all their coats are hung there. It looks just like how they hung them up on the barbed wire before they were gassed."

My mother a'h heard this and was obviously very disturbed. She mentioned it to my wife who suggested she write a letter to tell the Rebbe. Which she did.

Not long after, this worker was fired. When my mother a'h related this development, she said, 'The Rebbe took care of it.'

MY VERY OWN PURIM STORY

When I did Teshuva, I was working as an art teacher.

The changes my choice to follow halacha triggered were far-reaching. When I was an out-there crazy artist confronting society with its own hypocrisy, I had plenty of attention and followers. But as a religious Jew doing the same thing, feedback became barely veiled anti-Semitic comments, threats and back-stabbing. It started the first day I came to work wearing a yarmulke.



There was also a practical issue which caused years of agmas nefesh and nisyaonos: I needed to be off for all the Yomim Tovim, and there wasn't a legal way to do this. Rather than looking for a solution, the school directors' reactions were anger and inflexibility. I was forced to find doctors who would give me official but fraudulent forms releasing me from work due to illness. Every Yom Tov was a huge nisayon because there was always the chance that the doctor working for the government could come to my house to verify that I was really sick. Which did happen, more than once. Needless to say, this did not stop me from going to the Rebbe for Tishrei when I felt the need to go. I trusted the Rebbe's bracha.

Each year, before the first day of school, I asked the Rebbe for a bracha that I would have Yom Tov free without being hassled. (I didn't stop this practice after Gimmel Tammuz.)

And I literally saw nissim....

The very first day I wore my yarmulke to school, one administrator made particularly anti-Semitic remarks. His contempt became a dependable part of my work life. But he was abruptly released from his job when it was discovered that for years he had been sending the school mail through his second job at the water company.

I saw clearly the Rebbe's intervention.

There was a specific issue in this school on which I also refused to compromise. I insisted that all of the models in my class be completely dressed. This caused so much trouble and exposed the true middos of many people. Teachers in other departments got involved even though it was unrelated to their courses! I was under a lot of pressure. Again I asked the Rebbe for help. And gave a lot of tzedaka.

The nes was truly wondrous. There was a change in the whole school system, part of which allowed this class to be exchanged for Color Harmony Study! But that wasn't all.

The founding father of this elite school didn't agree with the new government based changes and disengaged completely from the school. I especially appreciated this aspect of the Rebbe's bracha because it brought the school within 5 minutes of my house. I don't drive and always went to work on my bike. The school had been a half hour bike ride in the wind, rain and snow. Now it was a quick trip.

Although much was now in my benefit, this change also brought with it a new director. He was another anti-Semite who did what he could to make trouble for me. But he was fired soon when he was caught in corruption. The rumor was that he was buying computers on the school's account.

Other directors came and went, each with his form of veiled (or not) contempt. I was constantly on guard. None were willing to work with me to find a way for me to take off the Yomim Tovim legally. This problem was finally solved by an administrator who used her women's intuition and unbiased approach. She changed my schedule so I worked 25 minutes longer every day. The extra hours became days off to be used at my discretion. This arrangement was already long in use for other staff members!! (Not for Jewish religious reasons obviously).

In those days, I had a second teaching job, too.

This school was in a boorish town which was unfamiliar with Jews except for the stereotypical rich but miserly label. Here I was blessed with the biggest nisayonos and the most obvious miracles.

The director working at the time of my tchuva was firmly against my being frum. He tormented me, year after year. His approach was that even if I go to the chief Rabbi of Jerusalem I will still have to come to work.

To my relief, eventually he quit. Later I heard that afterwards he had complained that of all the jobs he had, he didn't know why he quit that one. It was the one he liked the most! Again the Rebbe's bracha was obvious.

It had already become somewhat commonplace for my wife and I to wait and see what happened to people who abused me.

But that was until the next challenge.

After this man was gone I had hope. However he was a lamb compared to the one who replaced him. The new director and I were acquainted from our art school days together. That didn't help.

From the first moment, he didn't want to let me take leave for Yom Tov. He checked up on me. He wanted to destroy me completely. He came into my class regularly, screaming at me in front of the students. He really wanted me out. He tried to convince me that I should take a Sabbatical and use the time to find another job. Finally, he threatened to assign me to a smaller school in another district where I would have to work on Shabbos or lose my job. He told me literally that he would harass me until I got sick.

So now, in addition to the abuse, I was in danger of losing my job. I asked the Rebbe for help and got a clear bracha.

Then I went on the offensive. I hired a lawyer and sued the director for blatant anti-Semitism. My complaint was handled directly by the Mayor.

In the meantime, the poor director had a brain hemorrhage and couldn't work anymore. It was like Purim! Everything he wanted to do to me happened to him!

He was replaced by a respectful temporary director who not only promised to annul the Shabbos decree, but got the the very director who had issued it to annul it.

The Mayor and rest of the governing body were shocked that a Jewish teacher was suing the school for anti-Semitism. They wanted to hear my side of the story. So they called me for a meeting in City Hall. I remember clearly coming into the large City Hall chambers. Their questions were respectful but sharp. It felt like I was in the Inquisition and had to defend my Jewishness: that Shabbos is Shabbos and Yom is Yom Tov and there isn't any compromise. I felt proud.

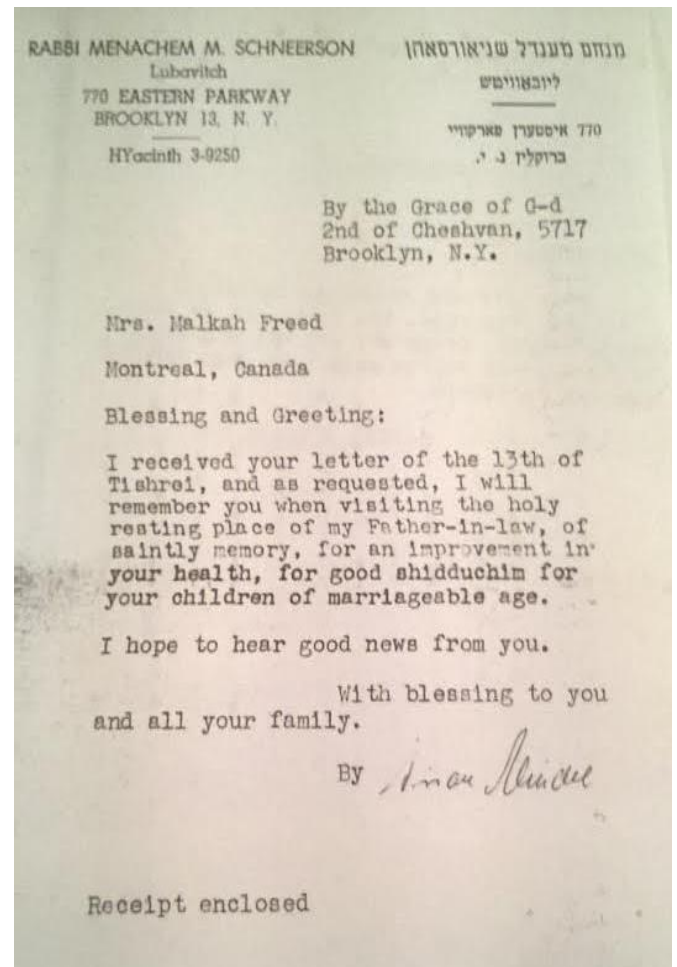
The outcome of my personal inquisition was a letter signed by the Mayor himself that I was entitled to be free from work for the Jewish holidays. The vicious director never returned.

The new one gave me off for Yom Tov, even though it was completely illegal, because the Mayor had approved it.

Later, the Rebbe's victory was seen in a very tangible sense. I was granted an exhibition in that school showing my private work, which included a wall sized photo of the Rebbe!

Of course, I didn't do this. The Rebbe did it. I was just a soldier standing firm.

A letter from the Rebbe to the Chosson's great-grandmother, where he gives a Bracha for good shidduchim for her children



The day the Chosson was born, the 17th of Sivan, corresponded with the Yartzeit of his great-grandmother, Mrs Malka Freed ם"ע, and the day of his Bris, the 24th of Sivan coincided with the Yartzeit of Reb Chaim Dovid ben Pinchas HaCohen א"ה (David) Newhouse, who for many years was known as the "official Cohen" of Chabad House in Simcha Monica. He had passed away a few years earlier without having any children, and so the Chosson was named after him and also the name Elimelech, after the Great-Grandmother Malka. As we celebrate the wedding, we are printing here a letter from the Previous Rebbe and also from the Rebbe to the great-grandmother regarding shiduchim, and as an added testimonial to the life of David Newhouse, whose name the Chosson bears, we are printing here 2 stories about David, from which we see the importance of "Geon Yaakov" - being proud to be a Jew.

When the Chosson's grandmother, Rebbetzin Shaina Chava Hendel ם"ע reached marriageable age, different matches were suggested for her, but she turned them down. She only wanted to marry a Yeshiva boy; a Torah scholar. At that time, in the early 1940's, in Montreal, this was not a realistic hope, but she stood strong in her conviction that she would marry only a Torah Jew.

One of her sisters related: When my sister was young, she would spend a lot of time Davening and saying Tehillim. When one of her family members asked her why she is Davening so strongly, she answered, "I am asking that I should merit to marry a Rabbi."

When her mother, Mrs Malkah Freed ם"ע, heard that the Previous Rebbe had come to New York, she wrote him a letter explaining what is going on with her daughter that she is refusing to get married to anyone besides for a Yeshiva boy, and asking for a Bracha in this regard.

The Previous Rebbe replied to her letter (printed below), and within the year she was engaged to her husband Rabbi Yitzchok Hendel ם"ע.

Free Translation

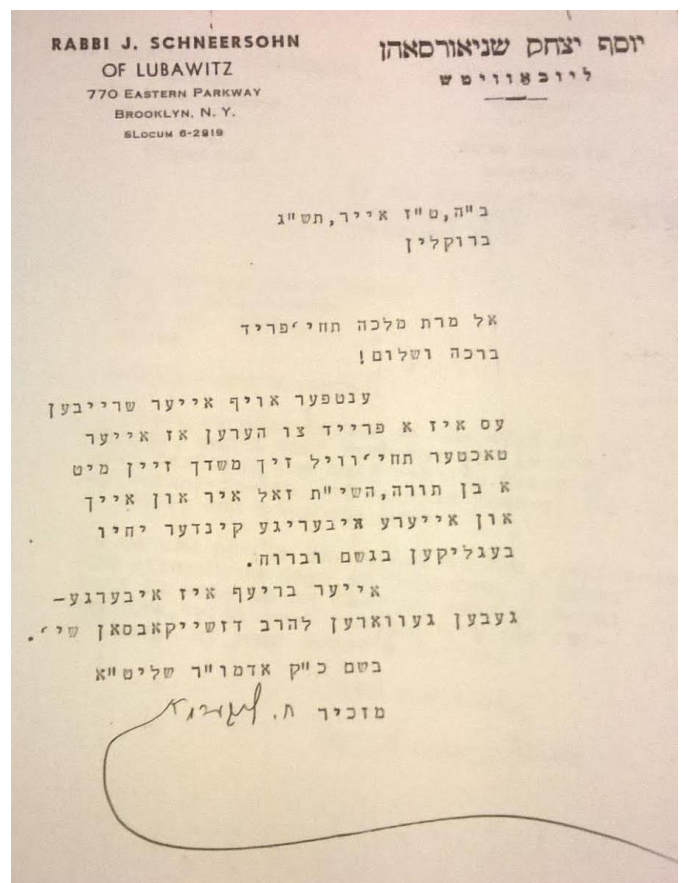
Baruch Hashem, 16 Iyar 5703 [1943]
Brooklyn

To Mrs Malka Freed, may she live
Blessing and Greetings,

In response to your letter, I am happy to hear that your daughter, may she live, wants to do a shiduch with a Ben Torah (a Torah scholar),

May Hashem grant her, you and your other children, may they live, all good in physical and spiritual aspects.

Your letter was given over to Rabbi Jacobson.



INTRODUCTION - A story of the Rebbe

MESIRUS NEFESH FOR THE TITLE "JEWISH"

When the Germans Yimach Shemom, entered Paris, they made a headcount of everyone living there according to religion and race. Their sinister schemes were see-through and after hearing about the atrocities committed against the Jews in Poland, all knew why they were collecting this data. When they came to the Rebbe's house (who was living in Paris at the time), the Rebbe was not home. When asked about the religion of the man of the house, the answer was given "orhodox" as this could be ambiguous, and thereby save the Rebbe from danger.

When the Rebbe found out what had happened, he hurried to the offices of the registration, and to the great surprise of the officials asked to fix up the mistake in the form that religion should say "Jewish".

(Yemei Melech vol 1 p. 514)

The following story about David Newhouse happened a few months after the above story (See Likutei Sichos Vol 2 p. 334, The Previous Rebbe once related that when bombs would drop on Warsaw during WWII, all the Jews would go into hiding. Once, a whole group gathered in one room: the Rebbe, average people, simple people, and those who considered themselves to be completely disconnected from Judaism. When a bomb blew up nearby, they all yelled out in unison: "Shema Yisrael (Hear O Israel...).")

The reason for this was that it stemmed from the deepest level of their soul, the yechidah. And although their proximity to the Rebbe would only explain what awakened them to yell, the actual yelling of the Shema came from their own yechidah.)

It was 1941 and the British Forces were fighting the Germans and their head, Rommel. In the jungles of Tabrook, Libya it was hot and humid. David, a Jewish British soldier was on high alert with his comrades. Suddenly, there were loud gunshots and screaming and David realized that he and his buddies were surrounded by the enemy.

David and his troop were captured and marched into Italy by the Germans. After being in a prison camp for a few months they were brought to Germany. The weather was freezing and David (still in his short sleeve shirt and Khaki shorts from Tabrook) was shivering. The Germans made them all stand at attention in a straight line. As the German passed he took his baton and pushed David's face to see his profile. He was struck by David's handsomeness. "El Greco" – "you must be a Greek" said the German. "No, Yuden" - "I am Jewish" David replied.

Hearing this, the German slapped David across the face with his baton, and ripped his shirt pocket. Out of his pocket fell a small prayer book. This Siddur was given to David by his mother before he went to the Army. She told him "keep it with you always and it will protect you". Now the Siddur was on the ground. When the German saw the Siddur he was livid. He picked up the Siddur, spit on it, and hurled it across the field, which was covered in snow.

The prisoners were then taken to the showers and given prison clothes. The next time David had a chance to go out he searched for the siddur to no avail. More than a week passed, but he could not find it.

One day as David was exercising in the yard someone slipped something in his hand. He looked up and saw a German soldier there. The soldier shook his head as if to imply "don't let anyone know" and walked away. David looked

down and realized that the German had just handed him his lost siddur. Although David did see that soldier a few more times while he was in captivity, the soldier never acknowledged his presence.

True to his mother's words, David was kept safe and was eventually freed from the Germans. He kept his siddur, and his pride of being a Jew with him always.

Following is another story, as written up by the Chosson's father for the publication of Chabad House in Simcha Monica, "The Chabadnik."

The final day of Pesach is a very special event especially amongst Chabad Chassidim. At the afternoon meal which stretches into the evening, it is customary to again "drink 4 cups" as on the Seder night, for this meal is called Moshiach's Seudah—the Meal for Moshiach. Since the final day of Pesach represents the epitome of redemption, the final moments of that day are therefore devoted to Moshiach.

It was at this meal this year that a Rabbi was explaining how a Jew must be proud of his Jewishness. How a Jew can "jump" into the raging waters of the sea, which would surely drown him, but since he is "jumping" the way G-d wants him to jump the sea splits (for Torah is everlasting and its lessons are for all Jews during all times— this is a lesson we may learn from the crossing of the sea.

Participating in the meal was a man from Britain, who served in the Royal British armed forces in Libya. Upon hearing the Rabbi's explanation, the man stated in his British accent "Rabbi, you're right! You are respected if you are proud of being a Jew." He then related the following story:

While I was in Libya in the army fighting I lost track of time. All you saw before you was desert and guns.

One day my commanding officer summoned me in with two of my Jewish companions. He looked at us and said "Chaps, do you know what is coming up?" We answered "No." He said

"It's your holiday Passover, it will soon be here. I have decided that I would like to do something for you chaps on your holiday. I had many Jewish friends in England and I was never able to do anything for them. Now, in the desert, the only way I can repay them for the things they did for me is to help their people here. So, I've decided to give you a furlough so you can go to Palestine (Israel) for Passover."

We asked "What about Cohen?" He answered "I am sorry, Cohen cannot go. You see I call him R. C. Cohen."

David said "Sir I don't understand?" The officer responded "When he enlisted to be in the army he listed his religion as "Roman Catholic."

"Since he thinks he is Roman Catholic he doesn't need to go to the Holy land for the Jewish holiday."

David went back to bunker and told Cohen. He then asked him "Why did you enlist as Roman Catholic?" Cohen answered " I didn't want to be subject to prejudice and anti-Semitism. But everyone knows I am Jewish, I look Jewish, I act Jewish." "Yes," David answered "You look like 10 Jews put together, no use in hiding it!"

The commanding officer arranged for David and his Jewish companions to get from Libya to Egypt. From there they managed to make it to Israel. They had an enjoyable and memorable Pesach.

David concluded, "See Rabbi, you are respected if you are proud of being a Jew."

Letter of the Rebbe to the Chosson's father, dated 17 Kislev, 5729 in which the Rebbe acknowledges the receipt of a letter and thanking him for the blessings on the occasion of the Rebbe and Rebbetzins 40th anniversary. The Rebbe also mentions the dates of Yud and Yud Tes Kislev and the lessons learnt from them and signs off with a blessing for חג הגאולה - the Festival of Redemption. Before His signature, the Rebbe adds in His Holy Handwriting, ולבשרו ט תכה"י and for good news, constantly all the days

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

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

ב"ה, טו"ב כסלו, ה'תשכ"ט
ברוקלין, נ. י.

הרה"ח אי"א נו"נ עוסק בצ"צ
כו"מ מו"ה אברהם שי' הלוי

שלום וברכה!

מאשר הנני קבלת המכתב ^{שני} והמצו"ב.

ות"ח על הברכות - בקשר לתקופת הארבעים שנה.

ובלשון חז"ל: מלתך כבר אמורה, פירוש כו" שברכתך כתובה, מואברכה (הקב"ה) מברכך.


ויה"ר שתהא באופן של תוספת, שתוספתו של הקב"ה מרובה על העיקר.

נעמה ביותר והביאה שמחה רבה הידיעה אשר רבים מהמברכים צרפו להברכה וחזקו ואישרו אותה ע"י ענין של תומ"צ - תרומה לצדקה, לימוד ענין בתורה וכו'.

ושלש מעלות בזה, זו למעלה מזו: עשיית מצוה - מוסיפה (בזה ובבא) לא רק באדם העושה, כ"א בכל העולם כולו. יתרה מזה - באדם הגורם לעשייתה (ואפילו בלא הודע). והעולה על כולנה - באם העשי' לזכותו ובעדו.

ובאתי בהצעת יבקשתי אשר כל אחד מציבור המברכים יעשה שניהם, תלמוד ומעשה, גם יחד - שהרי יש בזה מה שאין בזה. ולא עוד אלא שמעשה הצדקה מוסיף עילוי "בכל מעשה המצות ות"ת כנגד כולן", ות"ת שהיא חיי בנ"י ובדוגמת דגים במים - מובן שע"י הוספה בה בחיות האדם - נתוסף חיות עי"ן בכל מעשיו.

ובפרט שהימים - בין ימי הגאולה של אדמו"ר האמצעי - יו"ד כסלו - ושל אדמו"ר הזקן - י"ט כסלו - שגאולת שניהם הייתה (ושייכת) לקריאת (ותוכן) הכתוב: פדה בשלום נפשי מקרב לי כי ברבים היו עמדי, וביארו חז"ל פירושו: אמר הקב"ה כל העוסק בתורה ובגמ"ח ומתפלל עם הציבור מעלה אני עליו כאילו פדאני לי ולבני מביך או"ה.

ברכת חג הגאולה וז"ל


ובלשון חז"ל: ירושלמי הובא בתוד"ה ואברכה (חולין מט, א). ועיין ד"ה אריב"ל כל כהן שמברך (תרכ"ט) על השינוי מירוש' שלפנינו (ברכות ספ"ח). שתוספתו מרובה על העיקר: ב"ר פס"א, ד. וי"ל שזוהי דרגא נעליה ביותר על המד"א (דב"ר פא, יג) יתרה מן העיקר. ואכ"מ. בכל העולם כולו: כגירסת הרמב"ם הל' תשובה פ"ג ה"ד. ואפילו בלא הודע: במכש"כ ממדה הפכית (משנה סנה" נד, א). לזכותו ובעדו: וכהתפלה מי שברך כו' הוא יברך כו' בעבור כו' לצדקה בעדו. וגם בת"ת שייך זה במתנה קודם הלימוד (עיין שו"ע יו"ד סרמ"ו סוס"א). יש בזה. בזה: ראה קדושיך (מ, ב וש"נ). נחבאר בארוכה בדרושי הצ"צ ד"ה ושנתם (אוה"ה ואתחנן). בכל. כולן: אגה"ק לרבנו הזקן סוס"ד. ועייג"כ שם סוס"ג. דגים במים: ראה ברכות (סא, ב). * נתוסף חיות: עיין תניא ספ"ה. הייתה. פדה: כידוע באגרות ושיחות רבותינו נשיאי חב"ד (דיט" כסלו. ובכ"מ). וביארו חז"ל: ברכות (ח, א). וראה ד"ה פדה בשלום (לאדמו"ר האמצעי - בס' שערי תשובה ח"א. ולהנשיאים אחריו בכל דור ודור). (* וראה זבחים כב, א. וש"נ. ובשו"ע אדה"ז חאו"ה סק"ס סי"ד.

THE REBBE'S TESHURA

In the middle of the meal at the Rebbe's wedding, which took place on the 14th of Kislev, 5689 (1928), as the guests were sitting at the beautifully laden tables, the Previous Rebbe instructed one of the Yeshivah students to distribute two sheets of paper as a memento of the occasion.

On the first sheet was printed a facsimile of a handwritten letter by the Alter Rebbe. On the other side of the sheet, were three smaller facsimiles. One in Hebrew, in the Alter Rebbe's hand. The other two, in Russian, were in a different handwriting.

The second sheet contained a letter, written by one of the Previous Rebbe's secretaries, informing the guests that this copy of the Alter Rebbe's letter was for everyone, "from far and near, who participated in the the Simcha of our hearts." It goes on to say that this will be a segulah for all good things, material and spiritual for all Anash, and all who love Torah. This letter was signed by the Previous Rebbe.

The second part of this sheet is also written in the hand of the Rebbe's secretary, and describes the history and background to the Alter Rebbe's letter.



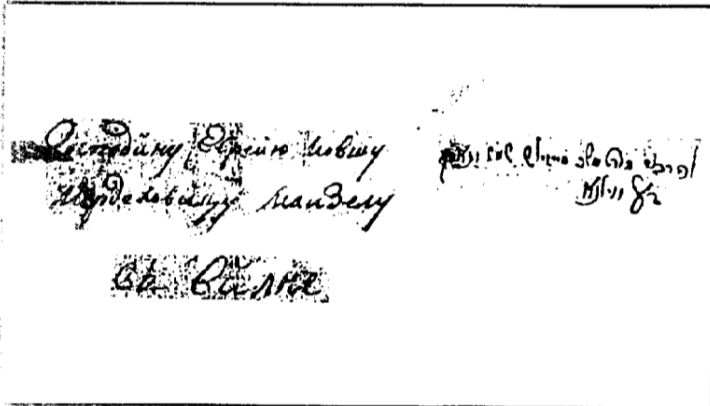
The following is a loose translation of the Rebbe's Teshura.

אברהם יצחק ויהי עשרה ימים וקשט אעורר דוח' טהרה בלב הטל ארעבור על אמותו כשחילול העקב על וכו'
להיות מן הטוב, וקבץ אחיה ברבים מהעבד יו יאיר' קודם יהי הכר' ויעשו גאר אמת ואמת
הש' כ' אן של יוצא מתוך עריב' חו' וברבט אמחוקר' לט' אשר חזק הצרות והתאזרחן ממחוקר' לט'
הרהי' צדקו אמת ומוקדו בטחום טרברי אלה המועט' יחזקו המור' עהיו ארצן אמת' ואל טלים
אחרי ניו חו קצרות ואשר שלט שלט אצד'ט כ'ט'ט גברט' ר'ט וטובתו מונח' אונר' ג'ט

Sheet One -- Side One (in the handwriting of the Alter Rebbe):

To my good friend, R' Moshe, "my wish and my request" is that he arouse a spirit of purity in the purity of his heart, to forgo his heated feelings, as our Sages teach us, 'if a person will overcome the feelings (of anger) in his heart, [Hashem will overcome His feelings and pass over that person's sins]. [I urge him] to be one of those who suffer humiliation [and do not humiate others in return], and publicly apologize to the Nagid, Reb Meir, [and to do so] before the forthcoming holiday of Yom Kippur. And [I beg that] he do this for my sake, and for the sake of peace. For peace never comes as a result of arguments and quarrels, Heaven forbid, especially when the arguments are for the sake of Heaven [and each party thinks he is acting only for Hashem]. [For we see that] most of the troubles and afflictions that we suffer are a result of arguments for the sake of Heaven, may Hashem save us from them. And with great confidence, I trust that these few words will

convey much meaning. And may my words of my mouth find favor, and not be disregarded or cast aside, Heaven forbid. I have written briefly, and say Peace, peace from the Master of peace, from the one who seeks your welfare (as his own), and seeks your peace, well-being, and good, from a willing heart and soul. [signed, the Alter Rebbe's name] Shneur Zalman.



Sheet One -- Side Two (in the handwriting of the Alter Rebbe - in Hebrew):

To our teacher HoRav Moshe Maizlich, Shamash and Trustee of the community of Vilna

Sheet One -- Side Two (in Russian, not in the handwriting of the Alter Rebbe):

To the master, the Jew, Moshe
Mordechovitch [son of Mordechai]
Maizlich
of Vilna



Sheet Two -- Part One (in the handwriting of a secretary, signed by the Previous Rebbe -- printed on the following page):

With the help of Hashem

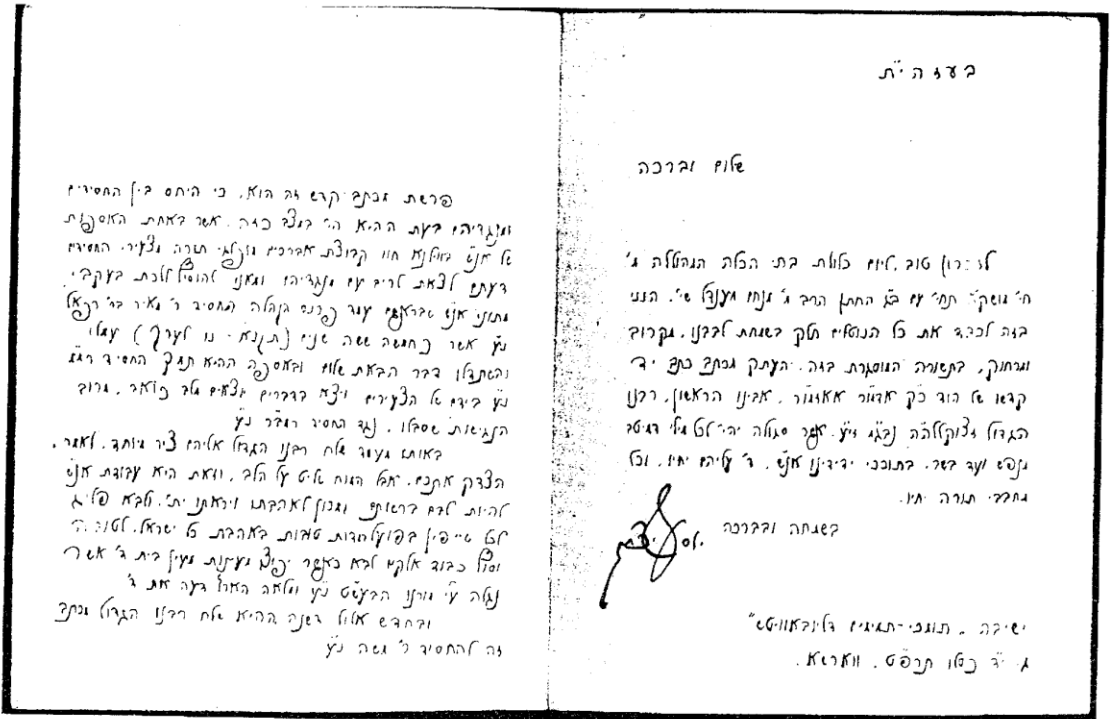
Sholom U'vrocho -- Greetings of peace and blessing:

As a good memento of the wedding day of my daughter, the virtuos bride, Chaya Mushka, with her soulmate, the [illustrious] *chosson*, HoRav R. Menachem Mendel. It is my wish to honor all those participating in this simcha, which is 'the gladness of our hearts,' from near and far, [by presenting them] with this 'teshura,' which contains a copy of the holy handwriting of his honored holiness, the Rebbe, my grandfather, our first father, the great Rebbe. It should be a segulah for all good things, spiritual and material, amongst all our dear friends of *Anash* (the *Chassidim*), may Hashem grant them life, and all those who hold the Torah dear.

In joy, and with blessing,

The signature of the Previous Rebbe

Yeshiva Tomchei Temimim in Lubavitch,
Tuesday, 14 Kislev, 5689, Warsaw



The history behind this holy letter (of the Alter Rebbe), is that at the time of its writing, relations between the *Chassidim* and their opponents had deteriorated very badly. At a meeting of *Anash* (ie, the *Chassidim*) in Vilna, a group of young *Chassidim* who were great Torah scholars voiced their opinion, that they should (no longer put up with the persecution they were suffering, but should) go out and fight against their opponents. The *Parnas* of the community (a wealthy lay leader), the *Chossid*, Reb Meir ben Reb Refoel o.b.m., had toiled in every possible way for five or six years (from 5551-56) to bring peace (between the two camps). Peaceful members of *Anash* (who followed Reb Meir) were opposed to such action, but the younger *Chassidim* refused to follow their lead. At this particular meeting, the *Chossid* Reb Moshe Meizlish, o.b.m., supported the side of the young *Chassidim* and openly went against Reb Meir Refoels. He spoke sharp words, from a heart filled with pain, as a result of all the persecution that they had suffered.

At that time, the Alter Rebbe sent a special messenger to inform them (the younger *Chassidim*), that they were correct (in theory), but (they had to remember that) one's mind must rule over one's heart. This is the task of a *Chossid*, to ensure that at all times his heart is under control, and should be filled only with love and fear of G-d. And since the heart sends life to every single limb of the body, this will lead to fineness of character, and love of one's fellow Jew, in a good way. In the end, (have no fear), the honor of Hashem will prevail, when the wellsprings (of *Chassidus*) will spread out everywhere, for they are the wellsprings (flowing out) from the House of G-d, which were revealed through our teacher, the Baal Shem Tov, whose soul in in Eden. "Then the world will be filled with the knoweldge of G-d (as the waters cover the seas)."

It was in Elul of that year that the Alter Rebbe sent this letter to the *Chossid*, Reb Moshe, whose soul in in Eden.