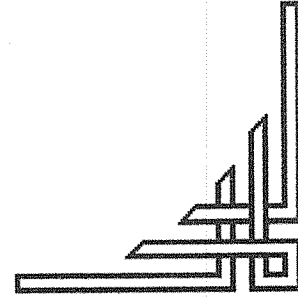
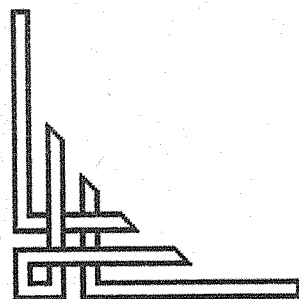


# תשורה

ויהי אספסוף  
 בית דין עליו  
 ארבע מאה אור  
 ארבע מאה אור  
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 ארבע מאה אור

משמחת הנישואין של  
 התי הרב יוסף יצחק הלוי שי' ושיינא גיטל תחי  
 רייטשיק  
 יום ראשון, א' דר"ח אלול, תשס"ה



## פתח דבר

אנו מודים להי על כל המוב אשר גמלנו, ובחסדו הגדול זיכנו, בנישואי צאצאינו, החתן  
התי הרב יוסף יצחק הלוי שיי עם בייג הכלה המהוללה מרת שיינא גימל תחיי.

התודה והברכה מובעת בזה לבני המשפחה, ידידינו ומכרינו שיחיו, שבאו - מקרוב ומרחוק  
- להשתתף בשמחתנו, ולברך את צאצאינו שיחיו בברכת מזל טוב מזל טוב, וחיים  
מאושרים בגשמיות וברוחניות.

בהכרה לבבית ובהוקרה, ולזיכרון טוב, הננו בזה להגיש לפני כל הנוטלים חלק בשמחתנו,  
מזכרת זו, הכוללת מכתבים משנת תשי"ז עד תשי"ט על השליחות של הסבא של החתן,  
הרה"ח הרח"ת מנחם שמואל דוד בייג שמעון הלוי ריימשיק ע"ה שדייר רבותינו נשיאינו  
למעלה מיובל שנים. וכן על השידוך והנישואין שלו עם הסבתא של החתן תבלח"ט  
הרבנית לאה שתחיי ריימשיק.

מזכרת זו הוא תדפיס של הספר שאנו בעזהש"ית מוציאים לאור על אטוואצק, שאנכיי  
ושליחותו בתור שדייר, וחלקו נדפס בירחון של הבהכנ"ס לוי יצחק לאם אנדושעלעם.

האל המוב, הוא יתברך, יברך את המשתתפים בשמחתנו, ואנשי ביתם יחיו, בתוך כלל  
אחכיי יחיו, בברכות מאלופות מנפש עד בשר.

ויהייר אשר תיכף ומיד נזכה לשמוח בשמחה האמיתית בגאולה האמיתית והשלימה,  
ומלכנו בראשנו.

בברכת כתיבה וחתימה טובה, לשנה טובה ומתוקה.

הרב שמעון הלוי ריימשיק הרב יצחק מנחם מענדל לרמן  
ומשפחתם



With joy and gratitude to Hashem, we thank you for joining us in celebrating  
the marriage of our dear children **Shainy** תחיי, and **Yoseph Yitzchok** שיח.

As a token of our gratitude, we present you with this Souvenir journal  
containing an exchange of letters between the Chosson's grandfather, **Rabbi  
Menachem Shmuel Dovid Raichik** and the Previous Rebbe.

The letters included here, from the years 1947 through 1949, are in regard to  
his Shlichus as *Shadar* and his marriage to **Rebbitzin Leah Raichik** תבלח"ט,  
and are excerpts from a book we are currently producing on his life in Otvosk,  
escape to Shanghai and subsequent Shlichus as the *Shadar*. Portions have been  
published in the Chabad Chodesh of Congregation Levi Yitzchok of Los  
Angeles.

Wishing you a happy and healthy New Year, and may we all merit the  
ultimate joy with the coming of Moshich speedily in our days.

**Rabbi Shimon Raichik**  
**Rabbi Yitzchok Menachem Mendel Lerman**  
and Families

# My Father's Shlichus

By: Rabbi S. Raichik

After my father arrived in America and reached Crown Heights, he still maintained contact with Mr. Bralovsky, a major supporter of the refugees in Shanghai. I am excerpting significant portions of this letter to illustrate not only my father's manner of maintaining a connection with people, but the situation with the Frieddiker Rebbe, and how the Rebbe established my father's shlichus in America.

*"I am sure that you have complaints that I have not yet written to you. I wanted to meet with the Rebbe first and to convey your requests to the Rebbe.*

*"The Rebbe was quite weak, and every day we were told that tomorrow or the next day we would be able to enter.*

*"This situation continued until a week before Rosh Hashanah. The Monday before Rosh Hashanah we went in to see the Rebbe for [only] a few minutes, and we left very quickly. I couldn't convey your requests. I hope that after the Yomim Tovim I will be able to communicate your needs.*

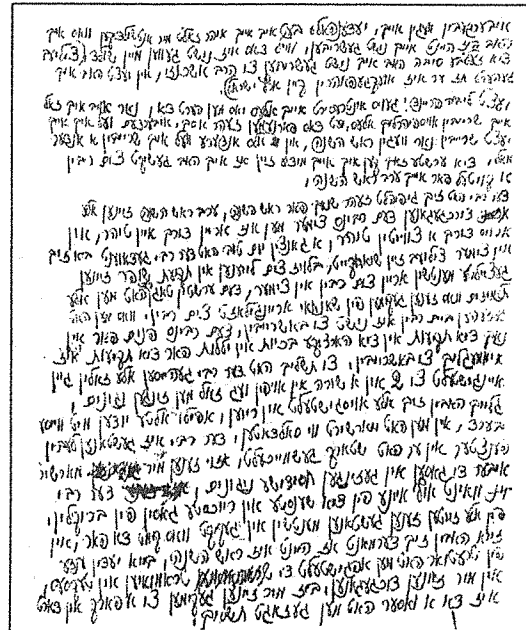
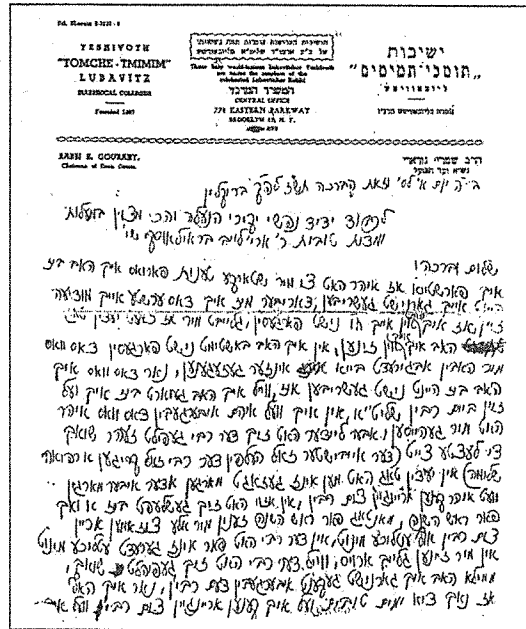
*"On Erev Rosh Hashanah, I wrote a pan (Pidyon Nefesh). The Rebbe was feeling very weak. Everybody went into the Rebbe's room through one door, and left through another.*

*"On Rosh Hashanah we davened on the second floor of 770 outside the Rebbe's room. The first day of Rosh Hashanah, the Shanghai students came into the room. It is hard to describe the Rebbe's face after tekios. And before tekios his face was flowing in tears.*

*"For Tashlich we all marched like soldiers, two by two. The Rebbe stood near the window and smiled as we marched and sang Chassidische niggunim. From all sides people looked and were reminded that today was Rosh Hashanah. When we reached the Botanical Gardens, we said Tashlich at the lake, and then we marched back and danced into 770.*

*"There is so much to tell you, but I am extremely busy with my work in the Yeshiva...*

*"Please notify me that I can tell the Rebbe that you have a kosher kitchen in your home. This would strengthen the Rebbe's health. You should try your utmost in this matter. Can you imagine the great z'chus that one has to strengthen the Rebbe's health? The 'Nachas Ruach' if you do a favor for the Rebbe is repaid with health, children and sustenance."*



After my father came to New York, he wrote the following letter to the Previous Rebbe.

*"Boruch Hashem who saved me and now I have the z'chus to come to the Rebbe.*

*"I learned in Tomchei T'mimim in 5696 (1936); and in the summer I learned in the Zal (study hall).*

*"In Shanghai, I did not have the ability to learn Niglah and Chasidus properly because the bochurim gave me the responsibility of running the yeshiva.*

*"I am 28 years old. I am asking the Rebbe how I should proceed further.*

*"I am asking that the Abishter should help me to get established in life ... physically and spiritually and to fulfill the purpose for which I was brought here."*

ב"ה

לכ"ק אדמו"ר שליט"א

ברוך ה' שהציל אותי ואחרי כל הרפתקאות עברו זכיתי לבא לכ"ק אדמו"ר שליט"א ולהסתופף בחצרות כ"ק הנני לומד בתוסכי תפיסים משנה תרצ"ו עד עתה, ומקיץ תרצ"ו למדתי בהגותם בשאנחאי לא הי' ביכולתי לעסוק בלימוד הגולה והדא"ה כראוי כי תלמידי הישיבה העסיסו עלי עבודת והנהלת הישיבה כעת הנני בן כ"חשנים שאלתי איך להסתדר חלאה שאלתי שיעזור לי ה' להסתדר בסדר חיים מאתגלים בגו"ר באחלה של תורה ולמלאות הכוונה שבטילה באתי לפת

That year he was appointed as the emissary of the Rebbe.

The following series of letters, starting as a response to the above inquiry, shows how the Previous Rebbe guided Rabbi Menachem Shmuel Dovid Raichik in establishing his shlichus.

Letter 1

12 MarCheshvan, 5707  
*"In answer to your question I know and value your dedicated work to inspire interest about learning in Yeshiva and to explain publicly the [importance of] support or those who learn Torah and especially to speak and encourage in an organized fashion how this is important to the life of a child that the teacher should be a G-d fearing Jew. The Abishter should help you become established with a good shidduch and parnossa in abundance, physically and spiritually."*

יחסי יצחק שניאורסאהן  
ליוכב"ווי"ש

RABBI J. SCHNEERSOHN  
OF ILSEWITZ  
770 BELLEVUE PARKWAY  
BROOKLYN 18, N. Y.  
BLANK 62310

ב"ה י"ב ח"ה תש"ז  
ברוקלין

אל תלמידי יקרי ותלמידי נ"ח  
אשר שוחררי מונח ומסואל יודו ש"י

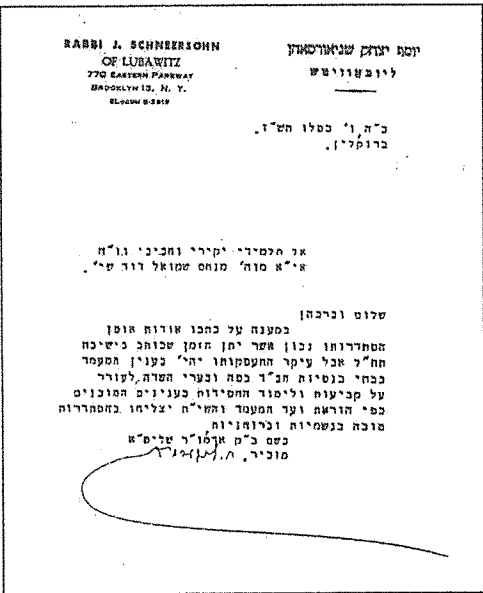
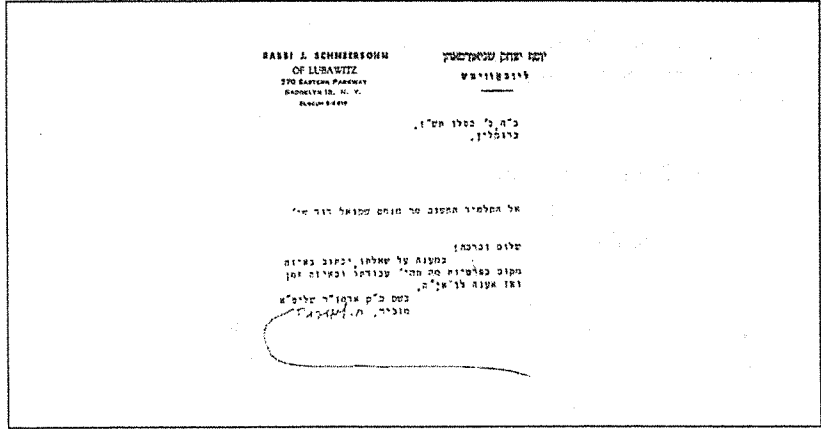
שלום וברכה  
במענה על שאלתך יקרי והנני מייקר  
עבודתו המרובה לעורך על עניני לימוד בישיבה  
ומכאן ומסביר כרבים ענין חזקה לומדי תורה  
וזמור לעורך כרבים תלמידי ולכאן עד כמה  
נוגע בחיי הנוער שהמלמד יחייב יח"א וחק"ה  
יעזרו להסדר בעידוך טוב ונסתייג כרחמיה  
בנשימה וברוחניות

מסביר  
*[Signature]*

Letter 2

2 Kislev, 5707

"In answer to your question {what his work should be}: write what type of work you did, where exactly, (in which place and when) and then I will answer you."



Letter 3

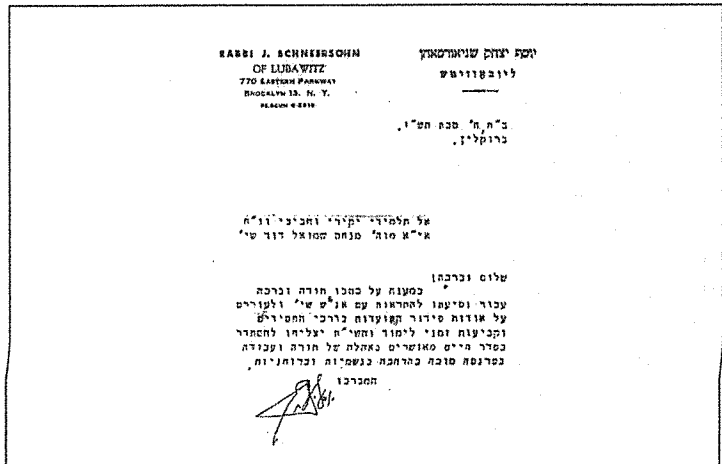
6 Kislev, 5707

"In answer to what you wrote [asking] the way you should settle down. Indeed, you should be in the Yeshiva Tomchei T'mimim, but your main involvement should be in Maamad (the collection of funds from Chassidim for the support of the Rebbe's household) in Chabad shuls here and in the outlying areas, and to inspire others to set aside time to learn Chasidus in subjects that they can understand, according to the guidance of the Vaad Ha'Maamad. The Abishter should bring you success, physically and spiritually." (R. Shmuel Levitin was the head of the Vaad Ha'Maamad.)

Letter 4

8 Teves 5707

"In answer to what you wrote: Thank you and a blessing for your traveling to meet Anash and encouraging them to organize far-brengens in the ways of Chassidim and to set aside time for learning. The Abishter should grant you success that you should settle down in a way of life that is in the tent of Torah and avodah, with good parnossa in abundance, physically and spiritually."



RABBI J. SCHNEERSOHN  
OF LUBAWITZ  
770 EASTERN PARKWAY  
BROOKLYN 12, N. Y.  
LUBAVITZ

יקב יצחק שניאורסאהן  
ליובאוויטש

כ"ה כ"ד טבת תש"ו.  
ברוקליין.

אל תלמיד יקירי וחביבי וו"ח  
א"א מוה' מנחם שמואל דוד שי'

שלום וברכה  
במקום על כתבו אודות נסיעתו  
בזרי ירטום אה מצבם הרגלי' על אר"ש והנוער  
יהיו והתקנות אשר חתנו ואשתו יצליחו בנור'  
בשם כ"ק אמו"ר זל"ת  
מכיר, ת. א. א. א.

Letter 5

24 Teves 5707

"In answer to your letter about your traveling: surely you will write down the spiritual level of Anash and that of the youth and the takanos that they established, and the Abishter will give them success, spiritually and physically."

Letter 6

In a letter dated 4 Adar 5707 the Rebbe wrote to my father:

"Write me in detail of your accomplishments in the places that you visited and inform me concerning how the Anash and their married children are educated, their Yiras Shomayim, and the courses they study. Be one with the kiruv and his inner awakening. In the expression of the Mittler Rebbe, when a person thinks of his bitter spiritual situation, he will cry from the bitterness of his soul to change his ways"

The Rebbe Maharash said in the name of the Tzemach Tzedek, "Any place and any time in any country, when any one of the children or children's children in later generations will awake to keep torah and mitzvahs, he will succeed physically and spiritually."

RABBI J. SCHNEERSOHN  
OF LUBAWITZ  
770 EASTERN PARKWAY  
BROOKLYN 12, N. Y.  
LUBAVITZ

יקב יצחק שניאורסאהן  
ליובאוויטש

כ"ה ד' אדר תש"ו.  
ברוקליין.

אל תלמיד יקירי וחביבי וו"ח  
א"א מוה' מנחם שמואל דוד שי'

שלום וברכה  
בבקשה לכתוב בקרטייה מענין התעוררות  
בנסיעתו בהמקומות שבקדם תן במצב אנ"ש והן במצב  
ילדיהם הנשואים וכאופן חינוכם והן במצבם עצמי  
בתחנת די"ש וזכרון מקור מחצבתם והכל בקירוב  
ובהתעוררות פנימי וכסגנון חוד כ"ק רבינו אדמו"ר  
האמצעי וצוקללה"ה נכב"מ זי"ע בשעת חוד"ה אז ער  
בעפראכט זיין ביטען רוחניות דיקן מצב ככה יבנה  
במר נפשו והתעורר להיטיב דרכיו.  
חוד כ"ק אדמו"ר הר"ק מוה"ר ש סיפר  
לחוד כ"ק אמו"ר הר"ק בשם אביו חוד כ"ק אדמו"ר  
הר"ק צמח צדק אשר בכל עת ובכל זמן בכל מקום  
ומדינה שמי שהוא מזרעם וזרע זרעם של החסידים  
לדורותיהם יתעורר בשמירת החורה ומצוה ובתיזוק  
דרכי החסידים יצליח בנשמיות וברוחניות  
הדו"ש ומכרכו

Through this exchange of letters, the Rebbe was laying the groundwork of my father's shlichus. It was a highly effective way to establish the relationship between the Rebbe and his Chassidim and their children. In the next issue, we will, please G-d, go into depth regarding the shlichus.

# In honor of the fifth Yartzeit of my father, Rabbi Menachem Shmuel Dovid Raichik ob"m. Shabbos Parshas Bo, Shevat 8.

By: Rabbi Shimon Raichik

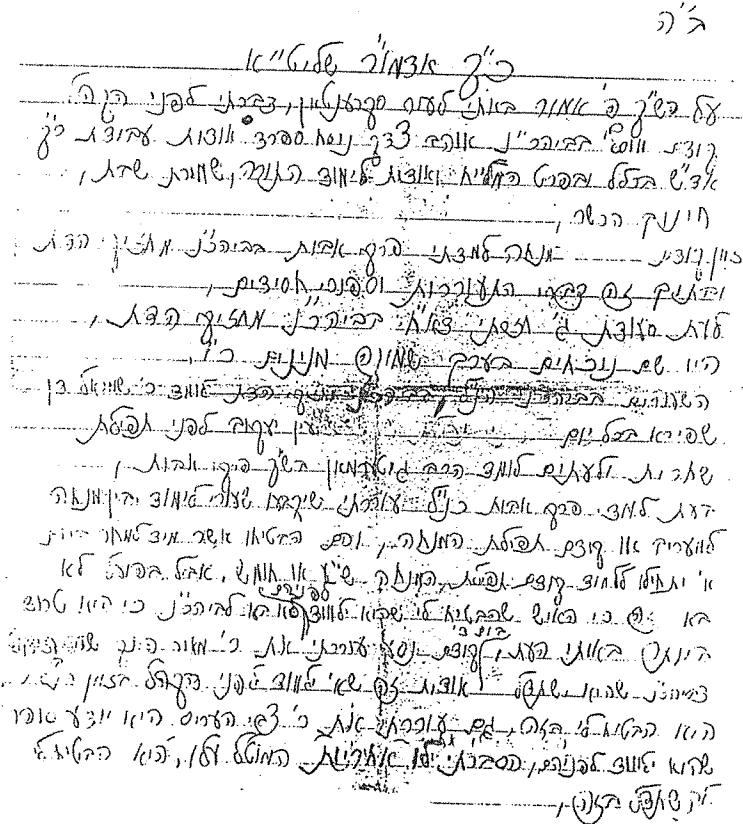
This is a continuation of our previous article in Kislev, when we discussed how the Previous Rebbe appointed my father as his shadar (shaliach) and guided him in his missions.

His base of operations was 770, specifically the yeshiva. He traveled from there for the Rebbe, speaking in shuls on Shabbos to enlighten the congregation, setting up shiurim in the shul and in the community at large, and speaking about kashrus and sending children to yeshivas.

The translated letter with minor editing reads as follows:

On Shabbos Parshas Emor, I was in Scranton, Pa, and I spoke before Musaf at Congregation Ohev Tzedek. I addressed the congregants about the work of the Rebbe, the importance of learning Torah, keeping Shabbos and proper chinuch of the children (chinuch hakasher). Before mincha I taught Pirkei Avos in Congregation Machzkei Hadaas, and after Shalosh Seudos I repeated a Maamor there for about eighty people. R Shmuel Shapiro gives a daily shiur there in Ein Yaakov. Sometimes a different person, R. Gutterman, gives a shiur on Shabbos in Pirkei Avos. When I taught Pirkei Avos there I emphasized that they should set aside time to learn before Mincha. They made a commitment to begin that Sunday, but it didn't happen because the person who was to give the shiur was too busy.

On Wednesday I spoke to R. Meir Fink to emphasize that someone should be involved and teach at Mincha time for the community. I also spoke to Tzvi Harris, who knows how to learn; He promised me that he will try to teach. There is no Nusach Ari shul in that place (Scranton) or the communities nearby. In the shul Ohev Tzedek, R. Aaron Yehuda Nadler teaches Pirkei Avos every Shabbos. On Tuesday after Maariv I spoke to the congregation, telling them to establish a shiur every day before Mincha. I also spoke at length with Rabbi Nadler. On Tuesday I visited a shul called Bnei Israel-Anshe Sfarad. After Maariv I spoke to them about establishing a daily shiur. They responded that their new Chazan (whom they had just hired) knows how to learn and he will be in charge.



To understand my father's work at this time, we must understand that attendance at a Yeshiva and observance of Shabbos and Kashrus were not "in style." People did not make a strong effort to attend daily minyanim or regular shiurim. Many Yidden lived on the east coast and Rabbi Shmuel Dovid Raichik's job was to travel to the cities and to speak with them about keeping a Jewish home - Shabbos and kashrus - and sending their children to yeshivas, as was noted in previous letters of the Rebbe. I'll mention one typical report my father gave the Rebbe about his travels and efforts.

"Tuesday, Parshas Bahar/Bechukosei: I was in a small city near Scranton that has very few Jews. I met with the President of the shul, Meir Rosenfeld, who is a Shomer Shabbos. I spoke about the Yiddishkeit in his community and was told that on Shabbos they learn Pirkei Avos; they do not have a daily minyan for Mincha. Also I met R. Asher Zelig Goldenberger, President of a shul in Dixon City, another small town. I spoke with him a long time, and he promised to set up a daily shiur in his shul.

In Scranton people mentioned that they wanted to open a yeshiva, Achei Tmimim. Now they are building a big building with a shul, a mikvah and classrooms for a Talmud Torah. They are eager to finish the classrooms first, for they have no school for their children. They very much want to open a Yeshiva, and they are anxious to provide education for their children. The level of Yiddishkeit is higher than in the surrounding towns around, but they have no schools at all.

On Wednesday, I came to the city of Hazelton, where there is a shul called "Agudas Yisroel." Rabbi Rockove teaches Ein Yaakov and halacha between Mincha and Maariv, and on Shabbos they learn Pirkei Avos. I couldn't speak to a group, but I spent time with various individuals. I also spoke to R. Yaakov, who stems from Anash in Russia.

"I came for Shabbos Behar-Bechukotai to the city of Wilkes-Barre, PA. I spoke in three shuls, Bais Yaakov, Holchei Yosher, and Ohev Tzedek. about the work of the Rebbe, and about the importance of Limud Ha'Torah, Shemiras Shabbos and Chinuch HaKosher. In Holchei Yosher, there was a man, R' Davidson, who teaches every Shabbos, Medrash. I spoke to them, about establishing a Shiur every day. They promised me they would do it, they had just hired a Chazzan who knows how to learn and he would be the one to teach every day. In Ohev Tzedek they had a Shiur in Ein Yaakov or Gemarah, every Shabbos. I tried to convince them to have a Shiur every day, but I had to leave before I was successful. I made up with them that I would IY"H come back and speak with them on Shabbos Parshas Behaloscha.

(In the report to the Rebbe, regarding Shabbos Parshas Behaloscha. My father speaks in detail about his accomplishments in Wilkes Barre, PA, on that Shabbos.)

"Monday, Parshas Bamidbar, I came to Allentown. On Tuesday I spoke chassidus in "Cong. Agudas Achim." There is a regular shiur in Gemara and Ein Yaakov and on Parsha. The Maggid Shiur is Rabbi Shneur Zalman Kerefsky.

"On Wednesday I visited R. Binyomin Shaffer. He lives a bit far from the city. I farbrenged with him, and it had an impact. Later he took me to shul for Maariv - He hadn't davened Maariv for 10 years - I spoke with him about the necessity of putting on tefillin every day ... I hope he will.

This is how my father traveled, visiting small towns, speaking in shuls, speaking to individuals, and collecting funds for the Rebbe. My father's routine was similar to Merkos Shlichus nowadays, but it wasn't the "in thing" then.

His travels eventually brought him to scores of communities in the continual U.S., and Canada. Among the cities he frequented were:

Buffalo	Houston	Portland, OR
Chicago	Indianapolis	Portsmouth
Cincinnati	Kansas City	S. Francisco
Cleveland	Lake Ellsinore	Scranton
Dallas	Milwaukee	Seattle
Denver	Modesto	Sheboygan
Des Moines	Norfolk	St. Louis
Detroit	Oakland	Toronto
Dorchester	Omaha	Tuscan
	Phoenix	Vancouver

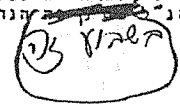
In Igros Koshesh, we see how much the Rebbe cherished my father's work, and his accomplishments. In Vol. 9, p. 480, (9 Elul, 5708 (1948)) the Rebbe writes to Reb Moshe Chaim Kesselman and gives him the responsibility to visit the communities of Anash, and we see openly my father's real accomplishments on his travels:

"Rabbi Shmuel Dovid. . . one of the students who escaped Shanghai, who travels through the country and Canada who visits may different people, even not from Anash, to awaken them to strengthen them in shemiras ha torah, and in establishing a seder of learning. He has had great success, and the Abishter should help him physically and spiritually.

Not only did my father speak out-of-town, but often he spoke in New York, and even Crown Heights.

This is the draft of the note my father sent to the Rebbe when he spoke at the Sheva Brochos for his friend, the father of well known shluchim throughout America.

ב"ק ארמו"ר שלי"ם  
 נש"ק העבר שנת סוכות ניסן התיי כבורו פרק על טעם כרבות אצל  
 התיי מרובי שי' ברזשיסקי. נש"ק בוקר דברתי לפני הקהל בביה"ב  
 שומרי שבת גוסס ספרד אודות לימוד התורה וחינוך הכשר ובתוך זה  
 דברי התעוררות בכלל. היו שם גובח יותר מעשרה מנינים אנשים ב"י  
 אחר התעלה עורתי אודות אסירת התלים אחר החפילה. כפי מה שספר לי  
 החל' אברהם ויינגארטן שי' שאביו מחפיל שם וגם הוא היי' כביה"ב  
 הנ"ל הנה דברי עשו רשם גדול.





“This past Shabbos Mevorichim Nissin I was in Boro Park for Sheva Brochos for Rabbi Mordechai Brezsi (known as Bryski). On Shabbos I spoke in the Shomer Shabbos Nusach Sefard Shul about learning Torah, Chinuch and keeping kosher, and words of hisorerus. There were over 100 men there. After davening I encouraged them to say Tehillim after davening. As our Tamim R. Avrohom Weingarten told me, his father davened there; he was there last week, and my words made a great impression.”

To this the Rebbe responded on Beis Nissan 5707 as follows: “I read everything you wrote about the hisorerus about the shul Shomer Shabbos Nusach Sefard, but you have to know that a temporary awakening is not sufficient. The result must be the establishment of regular shiurim, and each one should encourage others to attend the shiurim. They should also offer encouraging words about the conduct of the family and that boys and girls should learn in kosher schools. Hashem should bring you success.”

RABBI J. SCHNEERSOHN  
OF LUBAWITZ  
770 EASTERN PARKWAY  
BROOKLYN 13, N. Y.  
BLACUM 6-2910

דוד יצחק שניידמאן  
ליובאוויטש

אל תלמיד יקירי וחביבי וז"ה  
א"א מוה' מנחם שמואל דוד שי

שלום וברכה  
קראתי ככל אשר כתבת אודות  
התעוררות בבינת"ו וטובה שכתב נוסח ספרד  
ונתייח מזה אבל צריכים לדעת אשר התעוררות  
לשעה אינו מספק כ"א צריכים לפעול אשר ייבדו  
שיעורי לימוד ברכים ואשר את רגשו יאזכרו לבוא  
אל השיעור לימודים וצריך לעורר ברכים מעוררים  
דבר הנחת חבני בית ולימוד הכנים והכנות כחיים  
כשרים והשי"ת יעלה.  
בש כ"ק ארקו"ר שלי"א  
מוכ"ר מ. א. ג. ג.

One can imagine that this traveling was very tiring, and anyone who knew my father knows that he was very particular with the Kashrus of his food, and the amounts he ate were minimal. This greatly impacted his energies.

According to the schedule. I am supposed to travel this week iy"h, to Washington (DC) and Norfolk (VA), but since I am weak and tired, I am thinking of going for one week to Lakewood to rest.

Handwritten notes in Hebrew, including the name "RABBI J. SCHNEERSOHN" and other illegible text.

The Rebbe responded to this on the fourth of Nisan 5707. “In answer to your request, it is proper that you should go for a week to Lakewood, for good air, but resting from work is against what Chazal say: We are day workers, we must bring light – the light of Torah and Avodah – into ourselves and light up others. These are two different tasks, but the effort is the same. It has to be with the internal approach of ‘giving yourselves over entirely.’ And this was the path of the Chassidim, the Baalei Avodah, from generation to generation: they put themselves into it with all their strength, and this was their success.”

RABBI J. SCHNEERSOHN  
OF LUBAWITZ  
770 EASTERN PARKWAY  
BROOKLYN 13, N. Y.  
BLACUM 6-2910

דוד יצחק שניידמאן  
ליובאוויטש

אל תלמיד יקירי וחביבי וז"ה  
א"א מוה' מנחם שמואל דוד שי

שלום וברכה  
נמנעתי על כתבו וכוונ הרבה שיש  
על שבו לייקוואר ויהי באויר טוב אמנם  
בענין השכיחה מעבודה הוא לנוח הא דאמרו"ל  
אין פעלא דימחא און מען בעדארה ליגן אין  
ליכטיג מאכן נאור חורה ועבודה מאכן זיך  
ליכטיג און ליכטיג מאכן דעם אנדערן, ועי היז  
אחן שיי עבודה חלוקה אבל חסדה בהתעסקות  
אחן היא שרביבה להיות מיס א פנימי' וייקע  
איבערנענעבעקייט, וכך הוא דרכם של חסידים  
בעלי עבודה סדור דור אז מען איז געלעגן בכל  
כותם אין דער עבודה וזה הייתה הצליחת האסיה.  
בש כ"ק ארקו"ר שלי"א  
מוכ"ר מ. א. ג. ג.

Those who knew my father, know that davening took up a major part of his day—of his life—so when he was traveling, he didn't give up his schedule of learning Chassidus and davening. R. Yitzchok Groner ran Yeshiva Achei Tmimim years ago in Buffalo. Once my father was there, and a driver came to him, saying “Rabbi Raichik told me to be ready for him after davening, so, I have come to the shul at 9:00 after davening ready to take him.” He commented, “Till Rabbi Raichik is done with davening a half a day is gone! How does he expect to succeed?”

One Shabbos he came very late home from shul (in Buffalo) in the late afternoon when Rebbetzin Groner was giving a shiur for women. They were surprised to see someone still eating Seudas Shabbos so late in the day! She merely said that the guest was eating Shalosh Seudas. My father said, “Please don't give me too much cholent; I can't eat too much.”

Rabbi Sholom Rivkin (now of S. Louis) was sent as a bochur to be a Rav in the Lubavitcher shul in S. Louis.

The Previous Rebbe said, "You will meet Rabbi Raichik, and he will help you establish yourself." The first morning, he received a phone call, "Sholom, are you there?" and my father was there to help him. Rabbi Rivkin once related that every time he moved to a different place (Seattle, etc.), my father was always there.

My father's davening took many hours. Although he traveled, he always returned to his base in Yeshiva. He would daven in the cheder sheini upstairs. Rabbi Leibel Groner recalls that once my father had just finished davening around 2:00. The bochurim had gone out for lunch and had returned with ice cream. R. Raichik shouted, "Taivos in Tomchei T'mimim!"

Some people told me that when the bochurim in 770 had questions in Ketzos HaChoshen on Choshen HaMishpat, a mainstay of Yeshiva studies, they came to my father, who told them the explanation – no matter where they opened up the Ketzos.

Rabbi Shia Braunstein told me that he was the same in Otvosk. If two bochurim having difficulties on a subject would ask my father about it, he would return to them in a half hour and display a masterful grasp of the details.

Rabbi Perez Hecht shared a room in the dormitory with Rabbi Raichik. The bochurim would recite Shema, and go to sleep, but my father would continue learning, and he would fall asleep in a chair – and in my parent's home if I would awaken in the night I would see my father at the table learning. My father never really went to bed.

Others who shared a dorm with him told me that Krias Shema al Hamittah would take a very long time. It took hours (literally) for him to prepare and meditate on his daily cheshbon hanefesh. They would see him begin saying "Rebono shel Olam," and when they came back hours later he would still be in the same spot. (This was related by Hershel Ganzberg and Shimon Goldman) My mother's brother, Shaul Rapaport, came to the Rebbe in 1963. He recalled, "I came to the Rebbe for my own problems, but the whole yechidus was taken up with the question of why I didn't see to it that my brother-in-law went to sleep at the proper time." R. Shaul used to joke "Rabbi Raichik keeps a yahrtzeit on the day the Rebbe instructed him to go to sleep at the proper time – once a year, on that day, he does it."

The previous Rebbe's instruction in Vilna was that the bochurim should not change their garments or style of dress. My father adhered strictly to that decree, so my father related to us, so that he even as a bochur he wore a kapote and a silk bekisher on Shabbos. The Previous Rebbe lived upstairs in 770. For davening, they held minyanim in and outside of the Rebbe's room. Not many people could go into the Rebbe's apartment, and on Yom Kippur, when it was time for Maftir Yonah, the Previous Rebbe was very weak and no one wanted it to be crowded and overheated for the sake of the Rebbe's health. So during the break between Musaf and Mincha, many people were asked to leave the room – my father, was in a corner, bent over saying tehillim. In those days, who wore a silk kapote? – Only the most ehrlich Chassidim – so they let him stay.

R. Zalman Posner related once at a farbrengen the statement of the Rebbe "One who doesn't daven shouldn't repeat my Chassidus." After the farbrengen, he went downstairs to review the farbrengen and no one wanted to review after hearing such sharp words from the Rebbe! R. Jacobson was there, R. Simpson, elder Chassidim, and they insisted and pressured R. Raichik to lead the review of the farbrengen

To conclude this article, I would like to give over this story I heard from R' Shimon Goldman:

R. Goldman once related to me that once my father came to Buffalo with another Chassid. From previous trips he knew there was a specific apartment where meshulachim stayed. A woman lived in the downstairs unit and the upstairs was divided into Hachnasas Orchim apartments. The other Chassid commented "Shmuel Dovid where are you taking me to?!" (it didn't look like a "five star, or even three star hotel.) My father turned to him and told him that it would only be for a night or two. The response to my father was "What do you mean 'only a night or two,' one's entire sojourn in this world is only a night or two!" When this story reached New York... R. Shmuel Levitin farbrenged with the bochurim that one's whole journey in this world is "a night or two."

PRESIDENT 3-9778

הרב ש. ד. ריינציק

RABBI S. D. RAJCZIK

EX-DIRECTOR  
LUBAVITCHER COLLEGE  
SHANGHAI, CHINA

770 EASTERN PARKWAY  
BROOKLYN 13, N. Y.

## *My Parents Marriage*

In the previous article, we began to review my late father's shlichus in America as he traveled as a bochur (unmarried student).

This article will discuss the marriage of my father of blessed memory to my mother, may she live and be well.

My father's situation was difficult. He had virtually no family--and certainly no financial resources. However, the Previous Rebbe played an active role in every aspect of the shidduch and marriage.

In a letter written to R' Meir Ashkenazi, (the Rov of Shanghai) after my parents were engaged, my father writes that generally the Rebbe was involved in every Shidduch. Any name presented to my father was immediately submitted to the Rebbe for his consideration. Once the Rebbe told me the following story:

Reb Levi Yitzchok of Berditchev had a grandson who was pursuing a shidduch, and he was involved in the process. After his davening, as R' Levi Yitzvhok removed his tallis and tefillin, a shadchan (matchmaker) would come and suggest a match for his grandson. R' Levi Yitzchok would always present the shadchan with a coin and express his appreciation. After the shidduch was not accepted, the shadchan again would again present another name and receive a coin and thanks for his efforts. This cycle repeated several times, until, after a while the shadchan stopped sending in names of potential matches.

Finally, Reb Levi Yitzchok sent a shaliach (messenger) to the shadchan and asked him to appear before him.

"Why have you not been bringing new shidduchim to me" R' Levi Yitzchok inquired.

The shadchan explained that so many of his suggested matches were rejected that he decided to withdraw from the search.

Reb Levi Yitzchok explained why this was an error:

"The names of the shidduch are declared in the heavenly spheres before the children are born. 'The daughter of this person should marry that person.' The melachim (angels) then repeat the divine announcement. After such a resonating announcement is made, why would the first shidduch not be successful?" asked Reb Levi Yitzchok rhetorically. He then explained that some of the angels do not have adequate hearing, and some do not speak well!

(It is well known that each time a Jew does a mitzvah, a new malach is created. If the mitzvah is not performed properly, and aspects of the mitzvah are lacking, the angel is created with blemishes.)

R' Levi Yitzchok continued that, when the angels hear the proclamation, some hear it incorrectly. (So the incorrect name is said.) Until the correct shidduch is found, all the misheard names must be mentioned for consideration. Therefore, every proposed match brings us that much closer to the correct, heavenly proclaimed, shidduch.

This is what the Rebbe told my father about a certain shidduch: "This name can be attached to the list of 'misheard names.'"

The letter continues, "Right after the engagement I was by the Rebbe, and asked when should we make the Chasunah? The Rebbe replied "In Kislev." I asked the Rebbe, "Should I continue traveling?" The Rebbe answered me, "Not you could, but you should." This was the end of Sivan, I wanted to be with the Rebbe for Yud Beis Tammuz (the Chag HaGeulah of the Friediker Rebbe) but everyone told me that if the Rebbe told you, you have to travel you can't wait, you have to go right away. So I left on Rosh Chodesh Tammuz and came back a few days before Rosh Hashanah.

Rabbi Peretz Hecht related the following story to me: Before my father would leave on his dates, he would go to R' Yankel Hecht's house (R' Peretz's brother), and they would make sure that he was put together properly before he could go out.





**Following are letters sent to my father from the Friediker Rebbe, concerning his Shidduch and Marriage.**

**20 Kislev, 5708**

In response to his letter, Hashem, Blessed be He, should strengthen his health and provide a shidduch appropriate for him, and he should get settled in a good fashion, and he should succeed in his work spiritually and materially.

The one who seeks his welfare and blesses him, He who blesses them *materially and spiritually* (Italics in the FR holy handwriting) Signature.

RABBI J. SCHNEERSOHN OF LUBAWITZ 770 EASTERN PARKWAY BROOKLYN 13, N. Y. BLOCUM 8-2910

יחסי יצחק שניאורסאהן ליובשוויטש

ב"ה כ"ו כסלו תש"ח ברובקלין.

שלום וברכה! במענה על כתבו, התייחס ייחוס את בריאותו ויזמין לו שידוך המוכשר לפניו ויסתדר בסוב ויבליהו בעבודתו בנו"ר.

הרו"ש ומברכו

**26 Iyar, 5708**

In answer to your question concerning the shidduch with Miss Leah Rappaport, the general proposal is proper to follow through on, but concerning the dowry, it must be with the sum what has been mentioned in the beginning. The Abishter should bring them success materially and spiritually

On behalf of the Rebbe, Secretary

(The Rebbe sent R' Simpson to speak with my grandmother Mrs. Sima Rappaport, about the dowry)

RABBI J. SCHNEERSOHN OF LUBAWITZ 770 EASTERN PARKWAY BROOKLYN 13, N. Y. BLOCUM 8-2910

יחסי יצחק שניאורסאהן ליובשוויטש

ב"ה כ"ו אייר תש"ח ברובקלין.

שלום וברכה! במענה על שאלתו אודות הצעת השידוך עם מרת לאה חיי ראפאפארט, כללית הצעה נכונה היא אל הפועל אמנם בדבר הצעת הנדוניה והוצאות הסחירות צריך להיות נהסכום שהציעו חתלה והשי"ח יצליחם בנו"ר. בשם כ"ה אדמו"ר שליט"א מוכיר. א. א. גרינר

*The following was the answer to complete the shidduch*

**8 Sivan, 5708**

In response to your question: It is proper and should be with Mazal Tov, spiritually and materially.

On behalf of the Rebbe, Secretary

RABBI J. SCHNEERSOHN OF LUBAWITZ 770 EASTERN PARKWAY BROOKLYN 13, N. Y. BLOCUM 8-2910

יחסי יצחק שניאורסאהן ליובשוויטש

ב"ה ח' סיון תש"ח ברובקלין.

שלום וברכה! במענה על שאלתו, נכון הדבר ויהי' למו"ס בנו"ר. בשם כ"ק אדמו"ר שליט"א מוכיר. א. א. גרינר

This letter was written for their Tenaim.  
16 Sivan, 5708

יוסף יצחק שניאורסאהן  
ליובאוויטש

כ"ה סיון תש"ח  
ברוקלין

On the day when he becomes engaged with his destined one, the esteemed Miss Leah, I want to bless them with Mazal Tov, the Aibeshter should make it that it be in good mazal, and the wedding should be in a good and auspicious time, and they should settle in a good order, materially and spiritually, and have success in Torah and Avoda.

תלמיד ידירי הרב נ"ח אי"א  
מרת פנחס שמואל דוד ש"י

שלום וברכה!  
ליום כבוד נכריה התיירסין עם  
כ"ו הכבודה מרת לאה ח"י הניז כזה לברכס  
נכריה מו"ס יתן השי"ח יי"ש כנדרא סבא  
והתי' התחונה נשעה טובה ומוצלחת וישחררו  
בשרי טוב בגשמי' וברוחני' והצלחה כחורה  
ועבודה.

המנכרס

גא.מ.א. וברוך אה"נ  
*[Handwritten Signature]*

He who blesses them *materially and spiritually*  
*(Italics in the FR holy handwriting)*  
Signature.

25 Tishrei, 5709

RABBI J. SCHNEERSOHN  
OF LUBAWITZ  
770 EASTERN PARKWAY  
BROOKLYN 13, N. Y.  
SLOCUM 8-2919

יוסף יצחק שניאורסאהן  
ליובאוויטש

ביה, כיה תשרי תש"ס.  
ברוקלין

In answer to his writing regarding setting the wedding date, with Mazal Tov, to the upcoming Chanukah, it is proper, and the Aibeshter should see that it is in a good and proper time, spiritually and physically.

ידידי תלמיד הרב נ"ח אי"א  
מרת שמואל דוד ש"י

שלום וברכה!  
בפענה על כתבו אודות הגבלת  
זמן התחונה לפי שם בתוכה הכע"ל, נכון הדבר  
ויתן השי"ת שתהי' בשעה טובה ומוצלחת בגוי"ר.  
בס כ"ק אדמו"ר שליט"א  
מוכיר. א. אה"נ

On behalf of the Rebbe,  
Secretary

This letter was written to my father, telling him he should continue his travels, even though it is very close to his wedding.

7 Marchevan, 5709

RABBI J. SCHNEERSOHN  
OF LUBAWITZ  
770 EASTERN PARKWAY  
BROOKLYN 13, N. Y.  
SLOCUM 8-2919

יוסף יצחק שניאורסאהן  
ליובאוויטש

ביה, ד' סיון תש"ח.  
ברוקלין

I am requesting of him to visit various places and in each place he should visit the shul or bais medresh to inspire them to set aside time to learn Torah, each to their one ability, and especially to speak publicly about education and the conduct of the children. He should convey to them my blessings that the Aibeshter will help them in all their necessities, materially and spiritually.

ידידי תלמיד הרב נ"ח אי"א  
מרת שמואל דוד ש"י

שלום וברכה!  
הנני סקסו לבקר בסקסות טובות  
ובכל מקום יסדר ביקורו כנתי כנסיות ובתי סדרים  
לעוררם על אודות קביעות עתים לתורה כל אחד לפי  
יכולתו וביחוד לסותח ברבים על אודות עניני  
חינוך והנהגת ילידיהם יי"ו, ויגיד להם ברכתי  
כי יעזרם השי"ת ובני ביתם יתרו ככל הדרוש להם  
בגשמי' וברוחני'.

Please notify me in detail concerning the situation of public Torah study and the status of [Jewish] education. The Aibeshter will bring you success.

יורי עני כפרסיות מהטעב כעבני  
ליסוד תורה ברבים וטעב החינוך והשי"ת יצליחו.

ב"ב וק"ק אה"נ

גא.מ.א. וברוך אה"נ  
*[Handwritten Signature]*

His yedid who is concerned about his welfare and blesses him spiritually and materially *(Italics in the FR holy handwriting)*  
Signature

15 Marcheshvan, 5709

In response to his notification about setting the date of your wedding in Mazal Tov, the Abishter should give that it be in a good and auspicious time materially and spiritually. They should settle in a fortunate life, and He who blesses them materially and spiritually, he should be successful in his work, to inspire people to the proper [Jewish] education and establish set times for learning Torah.

His yedid who is concerned about his welfare and blesses him *spiritually and materially* (Italics in the FR holy handwriting)  
Signature

RABBI J. SCHNEERSOHN  
OF LUBAWITZ  
770 EASTERN PARKWAY  
BROOKLYN 13, N. Y.  
BLOCH 6-2919

יוסף יצחק שניאורסאהן  
ליובאוויטש

כיה, סיון סיה תשי"ט  
ברוקלין

ידידי תלמיד הרב רותם אי"א  
סויה ספואל דוד שי

שלום וברכה!  
בפענה על כתבו אודות הגבלת זמן  
התוכתם לפדיס, יתן השיית סתהי' בטעה סוכה  
וסוצלת בגספיות וברוחניות ויחדרו בסדר  
היים סאופריס בגספיות וברוחניות ויצליח  
בעבודת ההתעוררות כחינוך הסוג וסידור קביעות  
עתיס לתורה.

יודרו הדויס וסכרכם

גאטנאמא - גאטנאמא  
נא  
ס.י.ס.  
נ

Draft copy of my father's letter to the Freierdiker Rebbe

Since it will soon be my wedding IYH, in Mazal Tov, Tuesday night, the 27<sup>th</sup> Kislev, 3rd night of Chanukah, even though I am very busy now in traveling [per the Rebbe's instruction], nevertheless, I need spiritual preparation for my marriage. I am asking from the Rebbe to give me a seder for this, and until when must I continue traveling. I am now on route to New Haven.

MSDR

ג"פ  
כ"ג אצח"ר, של"ט"א  
ביום שישקיה ויהי ב' איה גתעני' עלי אה"ג (אור שי"ס ז' ז"ך כסלו' א' אלפה)  
ועם היום שגד הלי טכופ גהנפיזות א"ה ריי צמיים לעליו וכלה נאמן  
ספאטא  
העמל חניך אצח"ר, של"ט"א אמן די צכ סע  
ועל איה זמן חנה לעמע גיבטיעות קוצים וניהאטן  
אצ"כט ועל עלי - העליון

To the above mentioned letter, the Friediker Rebbe responded the following

27 Mar Cheshvan, 5709

In answer to your question: Until halfway through the month of Kislev, and from the 15<sup>th</sup> of Kislev and on you must be involved in the things necessary for the wedding, materially and spiritually.

The One who blesses him *materially and spiritually*. (Italics in the FR holy handwriting)

Signature

RABBI J. SCHNEERSOHN  
OF LUBAWITZ  
770 EASTERN PARKWAY  
BROOKLYN 13, N. Y.  
BLOCH 6-2919

יוסף יצחק שניאורסאהן  
ליובאוויטש

כיה, כיון סיה תשי"ט  
ברוקלין

ידידי תלמיד הרב רותם אי"א  
סויה ספואל דוד שי

שלום וברכה!  
בפענה על שאלתו, הנה ער חצי חוד  
כסלו יכרל להתעסק בעניני הנסיעה וספויים כסלו  
איה הרין להתעסק בארכי החתונה לפזיט כנכסיות  
וברוחניות.

הטכוכו  
גאטנאמא - גאטנאמא  
נא  
ס.י.ס.  
נ



*Traditionally the Chosson and Kallah fast the day of the wedding. Fasting is prohibited during Chanukah.*

20 Kislev

In answer to your question about the fast, he should fast on Friday [preceding Chanukah]. The Abishter make them success materially and spiritually.

On behalf of the Rebbe,  
Secretary

RABBI J. SCHNEERSOHN  
OF LUBAWITZ  
770 EASTERN PARKWAY  
BROOKLYN 13, N. Y.  
SLOUGH 8-2919

יוסף יצחק שניאורסאהן  
ליובאוויטש  
ביה"ב, כ"ב כסלו תשי"ט.  
ברוקלין

ידידי תלמידי הרב ור"מ אי"א משה'ר סטראל דוד שי'  
שלום וברכה!  
בפענה על שאלתו אודות התענית,  
לסדרו כיום דעשיק והשי"ת יבליחם בגורר.  
בטם כ"ק אדמו"ר שליט"א  
פזכ"ר. ח. א. א. א.

*The following letter was addressed to my parents*

26 Kislev, 5709

On the day of your marriage, I bless them herewith with the blessing of Mazal Tov, Mazal Tov, the wedding should be in a good and auspicious time, and you settle in a good and fortunate life with an abundance of parnossa, and success of his work

The One who blesses them *physically and spiritually.* (Italics the FR holy handwriting)

Signature

RABBI J. SCHNEERSOHN  
OF LUBAWITZ  
770 EASTERN PARKWAY  
BROOKLYN 13, N. Y.  
SLOUGH 8-2919

יוסף יצחק שניאורסאהן  
ליובאוויטש  
ביה"ב, כ"ו כסלו תשי"ט.  
ברוקלין

תלמיד ידידי הרב ור"מ אי"א  
משה'ר סטראל דוד שי'  
וב"ג הכבודה מרת לאה תת'  
שלום וברכה!  
ליום הציגת כלולתם, הנני בזה לברכם  
בברכת פז"ט, פז"ט, יתן השי"ת שתהי' החתונה בשעה  
טובה ומוצלחת ויסתדרו בסדר חיים טובים ומאושרים  
במרחם טובה כהרמתם והצלחה בעבודתו.

המברכם  


3 Teves, 5709

In response to your letter, surely you are going with your wife, the Rebbitzin, it is proper to go for a while to rest in Lakewood [NJ]. While they are there, I am certain that he will interest himself to visit with the yeshiva and the students who learn there.

On behalf of the Rebbe,  
Secretary

RABBI J. SCHNEERSOHN  
OF LUBAWITZ  
770 EASTERN PARKWAY  
BROOKLYN 13, N. Y.  
SLOUGH 8-2919

יוסף יצחק שניאורסאהן  
ליובאוויטש  
ביה"ב, ג' טבת תשי"ט.  
ברוקלין

ידידי הרב ור"מ אי"א משה'ר  
משה'ר סטראל דוד שי'  
שלום וברכה!  
בפענה על כתבו, בודאי יסע עם זוגתו  
הרבנית תת' נכון הרב בסאר על איזה זמן להנפש  
כלייקואוד ובהיותם שם בודאי יתענין לבקר את  
הישיבה והתלמידים שלומו'ם שם.  
בטם כ"ק אדמו"ר שליט"א  
פזכ"ר.

As related by Rabbi Yisroel Gordon, on the day of the wedding (or the day before), my father was instructed by the Rebbe to go to the gravesite of the Rebbetzin Sterna Sara, the Rebbe's mother. These are just a few examples how the Rebbe was so involved in my parent's shidduch.

*My parents were sent to California the end of that winter.*

*To be continued.*

# MY PARENTS SHLICHUS TO LOS ANGELES

BY: RABBI S. RAICHIK

After the marriage of my parents, my father needed a "base of operations." The first question was "where?"

The Rebbe, the head of Machne Israel and Merkos L'inyonei Chinuch, and Rabbi Moshe Leib Rodstein, the secretary to the Previous Rebbe suggested that California would be the best place to establish his presence. They suggested either S. Francisco or Los Angeles.

My father had visited "The City by the Bay" on several occasions ... and opted for Los Angeles. The Previous Rebbe agreed.

Through Rabbi Hodakov, his secretary, the Previous Rebbe told the Raichiks, to go by rail in a sleeper car. They took the Pennsylvania line to Chicago, and from Chicago the Santa Fe Grand Canyon.

RABBI J. SCHNEERSOHN  
OF LUBAWITZ  
770 EASTERN PARKWAY  
BROOKLYN 13, N. Y.  
BLOCHUM 6-2919

יוסף יצחק שניאורסאהן

ליובאוויטש

ב"ה, כ' שבט תשי"ט.  
ברוקלין

ידידי הרב נוי"ח אי"א מנהיג  
פנחס שמואל דוד שי

שלום וברכה

במענה על כתבו כי נוסע הנהו ידידי  
בנטיעה זמנית לאיזה מקומות הסמוכים בכון הוא,  
ובעזרתו ית' בדין לנסוע עם זוגתו הרבנית תתי'  
ללאס-אנדרזעלעס וזמן לזמן יבקר במקומות הסמוכים  
לשם נפי אשר יסבא לטוב לרגלי עניני עבודתו  
והשי"ת יחזק את בריאותם ויצליח בעבודתו להעיר  
לב ידידיו אנשי ויראי אלקים ד' עליהם יחיו  
בכל דבר טוב ומועיל להיזק דרכי החסידות  
והיזק בני תורה וישיע להם השי"ת שעת חיים  
וברכה טובה בגשיות וברוחניות.

בשם כ"ק אדמו"ר שליט"א  
מזכ"ר. ת. א. א. א.

Letter Shevat 2

מוזכרות כ"ק אדמו"ר שליט"א מליובאוויטש

Secretariat of RABBI OF LUBAWITZ  
Address: RABBI J. SCHNEERSOHN  
770 EASTERN PARKWAY  
BROOKLYN 13, N. Y.  
Telephone BLOCHUM 6-2919

ב"ה:

אנשי המעמד מעיר סן פרנציסקו.  
ע"י ידידנו הרב ב"ה ח"ה אי"א  
מוה"ר שמואל דוד שי, רייטשיק.  
בקיץ חש"ה לפ"ק.

שרגא פייחיש וזוג' הורחיסן	\$100
האחים יוסף ומשה בני הרב הוירש	50
רפאל יצחק עפ"פ	25
משה גארפינקל	25
הרב גרשון בצמן וחתנו הר' קרסיק	15
פנחס הערץ	10
שלמה בן הרב מאיר צבי הוירש	10
אליעזר ליכט	10
מר שפיגעלמאן	10
שמואל דויקאבסאן	10
שמואל ברעסלער	9
מרת לאה ראזענבליום	9
מרת רחל מויר	9
מרת לאה בארען וצבי' פערמאן	8
היים יעקב קויפמאן	5
מרת שרה גאלאנד	5
מה' לעווי	5
יעקב יוסף הכהן ראטנעק	5
פנחס מעסינגער	5
צבי קריגער	5
יוסף שחאדן	5
שלמה זוסמאן דראפקין	5
אליעזר ראבינאטאן	5
אברהם יצחק האלץ	5
מרת דובין	5
אשרקסיים גאלומאן	4
מרדכי יערוסדיצקי	3
מר פליישמאן	3
מר סאנסניק	2
ישראל שנע	2

Copy of the list of Ma'amud my father collected for the Rebbe, in S. Francisco dated 1948

In a letter dated 2 Shevat 5709 (5 weeks after their marriage):

"he is traveling to a number of outlying areas (near New York), this is appropriate, but, with Hashem's help, [thereafter] he should travel, with his Rabbonis, to Los Angeles. And from time to time, he should travel to outlying areas of Los Angeles that he should find appropriate for his work. And Hashem should strengthen their health and be successful in their work to awaken the hearts of the dear Anash and G-d fearing Jews and all good things to help

strengthen the ways of Chassidus and strengthen B'nai Torah. The Abishter should bestow upon them an abundance of life and a multitude of blessing b'gashmius u'bruchnius. Signed in the name of the Rebbe by his secretary.

En route to California, my parents stopped in Chicago for a week. While my mother stayed by cousins (the Rajchik family), my father traveled to nearby communities in Wisconsin and Illinois. His message was the same, yet tailored for each community. And even with his limited fluency in English, the sincerity always came through.

My parents arrived in Los Angeles on Thursday, the Second of Adar (March 3, 1949). At this time, there were a few Jewish neighborhoods in Los Angeles: Boyle Heights, West Adams and the West Side, now called Beverly-Fairfax.

Their first obligation was to seek the proper housing arrangement. At first they stayed in a unit in the Lebow Hotel in Boyle Heights.

Handwritten notes and signatures in Hebrew script, including the name "אברהם יצחק הכהן קאהן" and other illegible signatures.

A draft of my fathers reply to R' Chadokov

Merkos L'Yeshonei Chinuch Inc. logo and text in Hebrew. Includes address: 770 EASTERN PARKWAY, BROOKLYN 13, N. Y. and a large circular stamp.

Letter from R' Chadokov to my father

A week later, on the 9<sup>th</sup> of Adar, Rabbi Hodakov wrote that he heard nothing from my father, and wrote about different Merkos projects, and how funds were needed.

My father replied that much of his work was to collect maamad as well as to collect for Machne Israel and Merkos. He needed to settle into his work, prioritizing his efforts, whether housing or work-related.

My father farbrengrated with many people. One of them wrote the Rebbe and the following is the Rebbe's reply, as published in Igros Kodesh, Volume 10, page 145.

"I was happy to be informed that you visited my student, Rabbi Shmuel Dovid Raichik, and of your connection. Words cannot describe what a great joy that a Purimdik'e farbrengraten creates for one's parents and grandparents ... knowing that such a farbrengraten awakens in their children love of Hashem, love of Torah and love of Israel "...

Again, the (Previous) Rebbe gave guidance.

On 20 Adar, 5709, the Previous Rebbe wrote "concerning his question about the type of apartment to get, he should select a furnished apartment. If on Shabbos, he needs to be on the other side of town, he can surely find a place to stay. He should not assemble a private minyon in his house, nor should not involve himself in establishing a Yeshiva Achei Tmimim. The Abishter should bless him, Physically and Spiritually," signed in the name of the Rebbe by his secretary.

One of the people that helped my father was a gentleman named Chaim Mordechai (Max) Wexler. He was involved with Lubavitch, as were his parents, they were Lubavitchers from Romania. He related a story that when the celebrated Chosid, Reb Itche HaMasmid visited Detroit, Michigan in the 1930's, he stayed in his parents house and he drove him throughout the city. We will discuss the Wexlers later.

Another letter on the 21<sup>st</sup> of Adar:

"In answer to your writing... The visit of our friends, Reb Moshe Feinstein, Chaim Mordechai Wexler and Yehudah Leib Kesselman (and another unnamed person) who farbrenged together, with words of inspiration for shmiras hamitzvos and an obligation to set aside time for learning and to share stories on the inspiration of Chasidim, caused me, my beloved one, great pleasure from this letter."

RABBI J. SCHNEERSOHN  
OF LUBAWITZ  
770 EASTERN PARKWAY  
BROOKLYN 13, N. Y.  
SLOCUM 6-2919

יוסף יצחק שניאורסאהן  
ליובאוויטש

כ"ה כ"א אדר תש"ס.  
ברוקלין.

תלמיד ידירי הרב נו"ח א"א  
מוה"ר שמואל דוד שי

שלום וכרכה!

במענה על כחבו המפרט מכיקורם של ידידיי הניכיי  
מר משה שי' פיננסיין מר חיים מרדכי שי' וועקסלער מר יהודה  
ליב שי' ורעייתו חתי' קעטעלמאן ועוד אחר שאינו מזכיר שמו  
והתועדו יחד ברברי התעוררות לשמירת המצות וחובת פגיעות זמן  
לימוד וסיפורי התעוררות ברכי החסידים, נהניתי במאד וגרם לי  
ידידי יקירי ענג רב במכתבו זה.

באחת שיחות הקדש אשר הואיל הוד כ"ק אאמ"ר הרה"ק  
זצוקלה"ה נב"מ ז"ע לכבדני בקירוב עצמי, הואיל להסניר הפרד  
כמעט ומצב הנשמות כגן עדן.

קוסם נושא ריבור ההוא היאור סבבם העגום של נישות  
האבות והאמהות כאשר נביהם וכוונתם וחולדותיהם מחללים יו  
ספגרים קיום המצות ולעומתם שמתחם הגדולה של נשמות האבות  
והאמהות כאשר חולדותיהם סקיימים אח המצות.

שיתם קדושה האמורה הואיל הוד כ"ק אאמ"ר הרה"ק  
לבאר בחורף חרנ"ו כהיותו במאסקווא והחזיר נפשות רבות מנזע  
בני תורה בכלל ומנזע החסידים בפרט וחוצאות פעולות הקדש נראו  
גם בנועם שהחקרנו במסירה ונתינה לקיום המצות.

ידידו הנ"ש ומכרכו א"י אבנ"ת

ב"מ - אבנ"ת

Letter of Adar 21

RABBI J. SCHNEERSOHN  
OF LUBAWITZ  
770 EASTERN PARKWAY  
BROOKLYN 13, N. Y.  
SLOCUM 6-2919

יוסף יצחק שניאורסאהן  
ליובאוויטש

כ"ה כ"א אדר תש"ס.  
ברוקלין.

תלמיד ידירי הרב נו"ח א"א  
מוה"ר שמואל דוד שי

שלום וכרכה!

במענה על מכתבו אודות הדירה  
יבחר בהצעה הא' הדירה עם רה"טים ונאם יורש  
לו להיות ש"ק כחלק האחר של העיר' בסת' יוכל  
להיות שמה לש"ק מיוחד מנין כפ"ע נכיתו לא  
יעשה ואודות התיסדות ישיבת אחי חסימים לא  
יחערף כזה והשי"ת יצליחם בנו"ר.

נשמ כ"ק אדמו"ר שלי"ם א  
מזכיר. א. א. א. א.

Letter of Adar 20

One of the holy sichos which my father (the Rebbe Rashab) honored me with an inner closeness, was to explain the order of the levels of souls in Gan Eden, and the topic was the description of the joy of the souls of the parents when their offspring do mitzvos, and the opposite. This is an immense joy when (the progeny are) doing mitzvos. This holy sicho was said in the winter of 5657 (1897) in Moscow and this caused the return of many neshomos, with family roots in b'nei torah and especially those of the Chassidim, the effect in their holiness was felt in their descendents, to help consecrate them to mitzvahs.

.... The Abishter should bless him, Physically and spiritually,...

Signature (Note the Yud.)

Before Pesach, my parents moved into a small apartment next to the Breed Street shul in Boyle Heights. But the community was quite different then. There was a schochet, a true yiras shemayim, named R' Yuda Vetshtein from Romania. My mother used to kasher the chickens herself. As long as there was a schochet in Los Angeles for chickens, my mother used to kasher those chickens herself, even when the butcher offered to do so. (I remember how on Thursday nights my mother, even through the 70's, used to kasher our chickens.) Kosher bakeries were unknown, so my mother used to bake challos and mezonos. For Cholev Yisroel, somebody needed to go to the farm and watch the cows. (I remember as child, how Mr. Avrohom Kisch used to bring 5 and 10-gallon metal containers of milk to our house on Edinburgh.) And the community was very "limited."

But Boyle Heights did have several shuls including the Breed Street Shul under Rabbi Zilberstein. The Breed Street Shul had a Talmud Torah. There was also the Kornwallt Shul, under

Rabbi Tzeirlin, a Lubavitcher Chosid, whom Rabbi Zilberstein brought in. Rabbi Tzeirlin lived by the Rogachover for 7 years in Russia and was recognized as a true Talmud chocham. Many times the Yud Tes Kislev & Yud Beid Tammuz farbrengs were held in this shul's social hall.

On Rosh Chodesh Iyar, 5709, Rabbi Raichik was sent his letter of appointment. It was his "official" credentials stated that he represented the (Previous) Rebbe, and that he was sent to strengthen Torah and Mitzvahs as well as to strengthen maamid.

At that time the Rebbe started writing a general letter and he would write a personal message at the bottom. This letter dated, Iyar 12 5709, is printed in Igros Kodesh of the Rebbe, Volume 3, pg. 102. The message the Rebbe wrote to my father was concerning his credentials - that surely by now they were taken care of.

מוכירות כ"ק אדמו"ר שליט"א מליובאוויטש

Secretariat of RABBI OF LUBAWITZ  
Address: RABBI J. SCHNEERSOHN  
770 EASTERN PARKWAY  
BROOKLYN 15, N. Y.  
Telephone SLocum 6-2919

כ"ה א' אייר תש"ט.  
ברוקלין.

אל ידידינו אב"ש חובבי חורה  
ומצוה בע"ח לאס אנדזעלעס יע"א  
ד' עליהם ית"ו.

שלום וברכה!

בזה הנני להכיר לפניהם את ידידנו  
הנכבד והכי נעלה עסקן חרוץ בהחזקת היהדות  
הרב וז"ח א"א מוה"ר שמואל דוד ש"י הלוי  
רייסישק, אשר כ"ק אדמו"ר שליט"א ממלא את ידו  
להעסק כמתנם ה"ס בעניני החצוורות כשמירת  
החורה ומצוה לעורר ולחזק דרכי ומנהגי החסידים,  
בהחזקת מעמד בית תי"צו שליט"א ולהענין במצב  
הרוחני של כל אחד ואחד לסוכתו בגשם וברוח,  
נודל נקשתנו מכבוד אנ"ש יחי  
לקרב את ידידנו הרב הנעלה וז"ח א"א מוה"ר  
שמואל דוד ש"י רייסישק, ולהתייחס אליו כאמון  
הראוי כבוד ערך שליחותו הרמה ונשאה, והש"ח  
יצליחם בבשמינות וברוחניות.

כבוד וברכה.

המוכיר, ח. מ. א. ג. א.



MACHINE ISRAEL  
770 EASTERN PARKWAY  
Brooklyn, N. Y.

מחנה ישראל  
770 איסטערן פארקווי  
ברוקלין, נ. י.

Tel. SLocum 6-2919 6"ה טל. סלעום 6-2919

שלום וברכה.  
חור"ה ח"ה א"ה נ"ה וכו' סחורשטי

סכתבו נחפז. ובאתי להגיד לל"ג בעומר הנ"ל  
ובדאי יזכה בו את הרבים באופן איוחד מחיים וברכה  
בניית הנ"ל אל ובג"מ  
ואולי אצל בקישר הקנינים, דהנה ל"ג בעומר סחורשטי  
במש"ל גל קד, וכולל שנים: גל בין לובן העלין דקרושה  
אקב, גל בין קרושה והלעוס. ובגוש"ה לו במידור פ"ה  
שער חל"ג בעומר, וזמן ל"ג בעומר ג"כ כולל שנים: חבלות  
העל" דרשב"י, פנימין חורה עליה ביום זה דוקא, והנחה  
דחוקא, עבודה דאנשים טעוים לבשרי, ובמשנה בקונטרס  
דח"ה נח  
ול"ג בעומר כל זמן שה' נסחר ה' ג"כ בבתי' לובן העלין  
דקרושה, וזמן שמכור דרשימת (שבלקוד) המוסט ע"פ (20)  
דמשגמר זמן חיונו נסחר וז"ל דריך להחלום סיפור חור  
גל עד דוקא, וידוע מש"ל ח"ה (נחמה בבית) ב'  
כעליו חר"ג, ובחסיים ח"ה (קדוש) לי"מ, ח"ה  
סורו אח"י משל"ג, (ראח במח"ר טר"ס) חור, גולד, וז"ל  
ירושלמי ברכות ט"ז ח"ה דריך להחלום סיפור חור  
ב"ה ח"ה ח"ה  
ד' אע"פ ע' 12000 -  
ד' אע"פ ע' 12000 -  
ד' אע"פ ע' 12000 -  
ד' אע"פ ע' 12000 -

Letter of Iyar 12

My fathers letter of appointment

On the 17<sup>th</sup> of Sivan, the Previous Rebbe sent a letter:

...“Your letter was received and had great pleasure from your good work and words of encouragement, both publicly and privately. The Abishter should give you success in your great work. ... You should expand your connects with families and find a specific advantage of each one. The main thing of a Chabad Chassidische oveid is to know, and to put ones effort into bringing closer, a love for a Jew, and to give that Jew a considered path and a means, where he *on his own*, will increase in goodness and properly guide his family. The Abishter should strengthen him and help with the health of his Rabbanis. His yedid who seeks his welfare and who blesses the physically and spiritually.” /Signature of the Rebbe/

RABBI J. SCHNEERSOHN  
OF LUBAWITZ  
770 EASTERN PARKWAY  
BROOKLYN 13, N. Y.  
BLOCUM 6-2919

יוסף יצחק שניאורסאהן  
ליובאוויטש

ב"ה י"ט סיון תש"ט.  
ברוקלין.

ידידי חלמידי הרב ור"ח א"א  
מוה"ר מנחם שמואל דוד שי

שלום וברכה

מכתבו מסוצש"ק העבר גרם לי ענג רב וחוני מברך אח ידידי זרעיתו הרבנית חת"י כחצ'לח בכל עניניהם אמרטיים, ונהניתי במאד מה שמכוננים לסדר אגודה נשים כי הוא דבר נחון במאד, ואחר העיקרים בזה שלא להכביד עליהן בדרישות כעניני הנחנה והעיקר לאסביר כסוב טעם על יסוד אז עם איז פראן זאכן וואס אז מען וויל פארילכטן שמעטער קאן מען נים ווי אז עם ווערט געבארן א קינד וואו די פרוי האט נים געח'ט סהרה אין א מקוה כשרה, און דער עיקר אז דער ריידן אין דעם זאל זיין בקירוב הדעה וחשי"ת יצליחם.

ידידו חידו"ש ומכרכם גד צ"ל

ב"ה יצחק שניאורסאהן

ליובאוויטש

Letter of Sivan 19

RABBI J. SCHNEERSOHN  
OF LUBAWITZ  
770 EASTERN PARKWAY  
BROOKLYN 13, N. Y.  
BLOCUM 6-2919

יוסף יצחק שניאורסאהן  
ליובאוויטש

ב"ה י"ז סיון תש"ט.  
ברוקלין.

ידידי חלמידי הרב ור"ח א"א  
מוה"ר מנחם שמואל דוד שי

שלום וברכה

מכתביך נכון הגיעני והגענוגחי מפעולותיך הסוכות וברכי ההחפוררוח כרבים ועם יחידים.  
השי"ת יצליחך בעבודתך הכי גדולה ורצוי למקום ב"ה וחשדל להרחיב חוג ההיכרות עם הכלי כחים ובני כיתח, געפינען אין יעדערן א מעלה.  
דער עיקר העיקרים פון א חב"ד חסידות'ן עובד איז קענען און ליגן אין מקרב זיין און מחבב זיין א אידן און נעכטן אים א קלוגען דרך ואופן ווי אליין צו שטייגן אין טוב און ווי צו מדריך זיין בני כיתח. השי"ת יחזק אה כריאוחך וכריאוח זוגתך הרבנית חת"י

י"ב ב"ה יצחק שניאורסאהן

ליובאוויטש

Two days later, the Rebbe wrote (19<sup>th</sup> Sivan):

Your letter from the past Motzoi Shabbos gave me much pleasure. I am going to bless my yedid and his wife, the Rabbonis, success in all of their private matters. I was happy that you are preparing a women's group. This is very important. It is vital not to make it burdensome on them, with many demands on their conduct. The main things is to explain to them the basics and that there are matters that will need to be corrected later, but cannot be done now. (Such as when a child is born, and a women did not keep tahara in a proper mikvah.) It is most important that this conversation should be done with Kiruv haDaas. The Abishter should give them success. His yedid who searches his welfare and blesses them with success and all the matters, general and private, physically and spiritually." / signed by the Rebbe/ (See second "yud" of Yitzchak")

On the first of Tammuz, the Rebbe writes:

RABBI J. SCHNEERSOHN  
OF LUBAWITZ  
770 EASTERN PARKWAY  
BROOKLYN 13, N. Y.  
SLOCUM 6-2919

יוסף יצחק שניאורסאהן  
ליו ב' א' חסון חס"ט  
ברוקלין

ב"ה א' חסון חס"ט.  
ברוקלין.

חלמידי יידיי הרב ה"ח אי"א  
מה"ר מנחם שמואל דוד שי

שלום וברכה!  
במענה על כתבו. בודאי משתדל יידי  
להרחיב חוג מכיריו ומיודעיו בכל אופני אפשרות  
עבודה בקירוב פנימי ואף כל אחד ואחד מידידיו  
הנכבדים ובודאי משתדל לקרב גם את ילידיהם  
הצעירים ולסדר לפנייהם זמני התוערות בהסתאים  
להם. ורעייתו הרבנית חתי' בודאי עושה תעמולה  
בין הנשים לסדר בעזרתו ית' חברה בית רבקה  
ובית שרה ולבוא בחליפות מכתבים עם המל"ח  
-מרכז לענייני חינוך- ולפרסם את הנדפסים באידעש  
ובאנגליה, וצריכה להשתדל להרבות הכירות ולהשתמש  
בכל אופני פרסום להרחיב העבודה והשי"ת יצליחם.

ניבול יצחק אברהם בר

כאמור וכו' וכו'

Letter of Tammuz I

In answer to your letter...

"Surely you are trying. Surely my yedid is broadening his acquaintances. In all ways possible, in service and in inward closeness and everyone of our yedidim who are esteemed, surely he is trying to bring closer also the young children and to make time for farbrengens that are appropriate for them. And his wife, the Rabbanis, is surely working with the women, to organize, with Hashem's help, a group of Bais Rivka - Bais Sarah, and she should be in written contact with Merkos L'Inyonei Chinuch, and publicize that which is written in Yiddish and English. She should add to her acquaintances and to use all forms of publicity to widen the impact of her work. The Abishter should bring success.

His yedid who seeks his welfare physically and spiritually // signature FR/

Understanding that the Raichik's were lonesome, Rabbi Moshe Leib Rodshtein wrote a long letter about 770. On 8 Tammuz, he wrote a letter discussing the establishment of K'far Chabad, who was getting married to whom, who was having children, as so forth. Reb Moshe Leib also tells my father to take care of himself.

ב"ה ה' חסון חס"ט, ברוקלין

יידיי הרב הנעלה החמים מה"ר שמואל דוד שי  
שלום וברכה!

שמעתי וראיתי כי מתרעם הנך שאין כותבים לך דבר מהתרושת  
שבפה האמת והצדק אחר, אבל הלא ירעה כי פשוט אין עמי עמי, ומדתה הנני  
מפעם לפעם לכתוב לך, ואין בא לפועל. וגם הפעם הנני כותב לך רק בקצרה  
ואראה להבא לסדר, לכתוב לך מהחדשות, מרי, בפעם.  
תמול שב הרש"ג שי' מאה"ק ת"ו, הוא עזר שם בסידור אנ"ש  
הפלי"מים, שנתנו להם סטה אדמה בכפר ספריא בשביל להחייב בעד מאה טשפתוח  
וגם לסדר להם "מסק" שיוכלו להחפרנס. וגם פעל אשר 10 חלמירדים מאה"ק  
יקבלו רסיון לבוא לפה להשיבה, וגם מפאריז קיבלו אישור מכ"ש שיבואו  
לפה 13 חלמיר, ומשתדלים להשיג חיונה סטודנטים לפה.  
אצל ה' יחזקאל דערטן יהי' היום חנאים עם בת הרב שלום פאזנע  
מפיטסבורג, אצל מרדכי לוריא יהי' חנאים עם גיפתו של הרב גערליצקי, להרב  
יוסף בארענטשין נולד בן, להרב גערליצקי נולדה עוד בת. אצל הרב קאטליארס  
קי נולד בן כחדש ימים קודם. הרב ווינבערג שב חסול מנסיעתו מבראזיל,  
הרב גאראדעצקי נסע לפני עשרה ימים (12 יום) חזרה לפאריז, וודחך הרבנית  
זלמנוב ובנה ובתה נוסעים מחר אי"ה לחיור לאה"ק, המוהל בערנשטיין נסע  
לאה"ק להחייב שם, אצל אהרן פאפאק נולדה בת, יצחק פאפאק וזוג' באו לפה  
לחיור (ואולי גם להחייב) הרב זלמן גורארי' יהי' ביוראפ בשביל עסקו ושב  
צלחה, הרב אשכנזי מתכוונן לנסוע לאה"ק לבקר את הוריו, הורי הירשל היטריק  
נוסעים לקנדה בעוד שבוע, הרב פיטספאן ביקר את פיטסבורג, בשביל בעמד,  
אצל האחים בויגארטן היה שריפה בש"ק ונספל כמעט כל הי"ן, נהיש לך כסף  
אצלם בגס"ה? הרב קארלפאן וזוגתו באו הנה מאאוסטער, וכנראה שאין עוד  
להם משרה בשם, הרב דוד משה ליבערמאן עודנו בשיקאגא בבית הכנסת בני ראובן  
רבים מהחלמירדים שהתלמדו אומנות הוביהה אצל ש"ן, אברהם גארדען, קיבלו  
הודעה וקבלה, ה' חיים אהרן קנפערמאן, נסע לביתאן,

Mdsr267

RABBI J. SCHNEERSOHN  
OF LUBAWITZ  
770 EASTERN PARKWAY  
BROOKLYN 13, N. Y.  
SLOCUM 6-2919

יוסף יצחק שניאורסאהן  
ליובאוויטש  
ב"ה, י"ח תמוז תש"ס  
ברוקלין

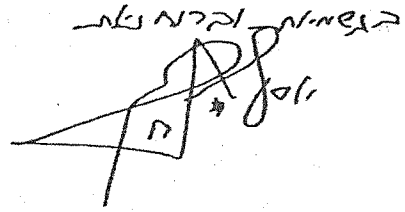
תלמידי ידידי חרה"ג ו"ח אי"א  
מזה"ר שמואל דוד שליט"א ריימשיק

The Rebbe replies to my father again on the 18th Tammuz

In answer to the telegram and to all those who assembled for the farbrengen of 12 Tammuz. A Yom Tov of Chasidim and Chasidus, and you blessed me. A blessing for health and strength and the strength to the good deeds. From the depth of my heart, amen, yechi ratzon. The Abishter should strengthen the health of everyone, and give to everyone, livelihood good and abundant. The yedid who seeks their welfare //and blesses them with all good physically and spiritual / signature of the Rebbe/

שלום וברכה!  
במענה על המע"ג בשמו ובשם כל המסובים בהתחזקות, ליום שנים עשר תמוז יום טוב של החסידים והחסידות, בברכתם אותי בברכה רפואה וחיוק הכחות בפעולות טובות, הנני עונה מעומקא דליבא אמן כן יהי רצון יאמר ה', וחשי"ה יחזק את בריאות כולם ויחן כולם פרנסה טובה בהרחבה.

ידידו הדו"ש ומברכם בט

בשמיחה וברצון  


Letter of Tammuz 18

RABBI J. SCHNEERSOHN  
OF LUBAWITZ  
770 EASTERN PARKWAY  
BROOKLYN 13, N. Y.  
SLOCUM 6-2919

יוסף יצחק שניאורסאהן  
ליובאוויטש  
ב"ה, ד' ניסן תש"ס  
ברוקלין

תלמידי ידידי הרב ו"ח אי"א  
מזה"ר שמואל דוד שליט"א

שלום וברכה!  
מכתבו קבלתי. יחזק בעבודתו והשי"ה יצליחו בפשימות וברוחניות.

בשם כ"ק אדמו"ר שליט"א  
מזכיר. ח. א. א. א.

Letter of Nissan 4

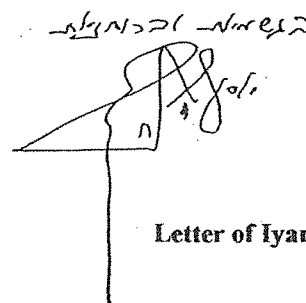
RABBI J. SCHNEERSOHN  
OF LUBAWITZ  
770 EASTERN PARKWAY  
BROOKLYN 13, N. Y.  
SLOCUM 6-2919

יוסף יצחק שניאורסאהן  
ליובאוויטש  
ב"ה, ט' אייר תש"ס  
ברוקלין

ידידי תלמידי הרב ו"ח אי"א  
מזה"ר מנחם שמואל דוד שליט"א

שלום וברכה!  
במענה על כחכו השי"ה יחזק את בריאותו ובריאות זונתו הרבנית תחי' ויחן לו פרנסה טובה בהרחבה ויצליח בעבודת שליחותו ברוחניות ובפשימות.

ידידו הדו"ש ומברכם

בשמיחה וברצון  


Letter of Iyar 16



<p><b>CLASS OF SERVICE</b></p> <p>This is a fast message unless its deferred character is indicated by the proper symbol.</p>	<h1 style="margin: 0;">WESTERN UNION</h1> <h2 style="margin: 0;">TELEGRAM</h2> <p style="font-size: small; margin: 0;">W. P. MARSHALL, President</p>	<p><b>SYMBOLS</b></p> <p>DL=Day Letter</p> <p>NL=Night Letter</p> <p>LT=International Letter Telegram</p>
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The filing time shown in the date line on domestic telegrams is LOCAL TIME at point of origin. Time of receipt is LOCAL TIME at point of destination.

PK006 723A EST MAR 17 65 SYB117  
 SY VDV134 RW68 24 PD INTL CD LVOV VIA WUINTL 16 1215  
 LT EEJDA M  
 1649 PRESIDENT ST COR GROWER (DELIVERY BY MESSENGER) BROOKLYN (NY)  
 REKOMENDUJUT MNIE DZIEWUSZKU ESTER BAU HOLDE ZDEM POZELANIA TELEGRAFOM OBRATNO CWY LVOV ULICA LVA 9/12.

Zeida

NAILUTSHIE POSHELANIA WASHEMU PREDLOZHENIU

During that dark ebb in history, the communist government had issued harsh decrees in attempt to uproot Jewish faith in Soviet Russia. Anyone suspected of religious involvement was mercilessly persecuted by the much-feared secret police. The latter were well aware of the 'counter-revolutionary' activities of the Rebbe's emissaries, and were constantly seeking pretenses with which to arrest them.

The KGB closely monitored the chassidim's every move, and paid special attention to their correspondence. Consequently, no one dared address a letter openly to the Rebbe, in fear of the ever-watchful communist authorities. Many a chassid was sent to Siberia and never seen again for lesser a crime!

Nevertheless, nothing could sever a chassid's inexorable bond to the Rebbe. Even in light of such mortal danger, chassidim found ways of communicating. Likewise, the Rebbe wrote back to them under the name "Zeida" – "Grandfather" in Yiddish. Indeed, every chassid does in fact regard the Rebbe as a father, as the Alter Rebbe often referred to the Baal Shem Tov with the patriarchal title, Zeida.

In the following copy of a unique telegram, a bochur from Russia sends a message to Rabbi Groner on President Street, to be conveyed to the Rebbe. In the telegram he informs the Rebbe of marriage proposal he had recently received, and requested the Rebbe's approval and blessing via telegram in return.

The Rebbe responds by underlining the words "CWY LVOV ULICA LVA 9/12," which is the young man's address, and writes: "NAILUTSHIE POSHELANIA WASHEMU PREDLOZHENIU," and signs "Zeida." Translation: "Best wishes for the proposal," (signed) "Grandfather."

לזכות

החתן התי' הרב יוסף יצחק הלוי שי'  
והכלה המהוללה מי' שיינא גיטל תחי'

רייטשיק

לרגל נישואיהם בשעטומ"צ  
יום ראשון, א' דר"ה אלול, תשס"ה



נדפס על ידי הוריהם

הרב שמעון הלוי וזוגתו מרת חנה ליבא

רייטשיק

הרב יצחק מנחם מענדל וזוגתו מרת פייגא חי'

לרמן

וזקניהם

הרבנית לאה רייטשיק

הרב יעקב גאנובורג

הרב צבי אבא וזוגתו מרת מנוחה לרמן

מרת נירה בליזינסקי