

TESHURA

FROM THE WEDDING OF
ARI & MUSHKIE HERZOG

23 SHEVAT 5786

B"H

FOREWORD

Dear Family and Friends,

Thank you for participating in and enhancing our Simcha—the marriage of our children, **Ari and Mushkie Herzog**. May we always merit to share Simchas together, in good health and with true joy, Gezundheit un Freilacherheit.

As we stand beneath the Chuppah, in the presence of grandparents and great-grandparents, we recognize that we do not stand alone. We are accompanied by the spiritual legacies of many great Chassidim and devoted Yidden, whose lives were defined by unwavering faith, deep His'kashrus, and true Mesiras Nefesh. Their strength and devotion are woven into this moment, as two families are united into one eternal bond.

In this small yet precious momento, you are invited to experience a brief history of some of the pillars of our two families. Certainly, the material presented here cannot fully do justice to the greatness of these individuals. Each one truly deserves an entire volume to properly convey the depth of their lives, their accomplishments, and their enduring influence on future generations.

May we merit to go speedily from this simcha to the ultimate simcha—the complete and everlasting union between Hashem and Am Yisrael, when we will reunite with all past generations, and most importantly, with the Rebbe, B'karov Mamash.

FAMILIES HERZOG & BRASHEVITZKY

THE REBBE'S LETTER
TO MR. YECHEZKIEL HERZOG

By the Grace of G-d
24th of Cheshvan, 5734
Brooklyn, N.Y.

Mr. Chaim Teller
Mr. Yechezkiel Herzog
Melbourne, Australia

Greeting and Blessing:

I was pleased to receive your regards through Rabbi Serebryanski who reported to me that your business is enjoying Hatzlocho, and that your moving it to its present location, proved beneficial.

It is surely unnecessary to emphasize again, what I discussed personally with Mr. M. F. when he was here, about the importance of the strict observance of Shabbos and Yom Tov. For, although this is a "must", as G-d's command, this is also the channel to receive G-d's blessings for continued Hatzlocho.

With regards to your inquiry through Rabbi Serebryanski whether you ought to take out some money from the business for investment purposes, it seems to me that since it is not so long since you moved to your new location, it is yet premature.

As I have often mentioned in regard to Parnosso, the blessing of Parnosso is twofold, namely, that the income should be adequate, and also the expenditure of it should be on good and healthy things and on matters of Tzedoko.

May G-d grant that this should be so in your case, and that you should go from strength to strength in all matters of Yiddishkeit, both materially and spiritually.

With blessing, /signed/

P.S. Receipt is inclosed for your Tzedoko, and may it additionally stand you and yours in good stead.

THE REBBE'S LETTERS

TO RABBI GORDON & CHABAD OF THE VALLEY

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

By the Grace of G-d
22 Shevat, 5738
Brooklyn, N. Y.

Greeting and Blessing:

I was pleased to receive your letter of Jan. 26, with enclosures, particularly about the forthcoming Inaugural Chassidic Dinner in your honor.

I will, please G-d, send a message to the Banquet. In the meantime, no doubt, the preparations for the Banquet and all activities are proceeding at full pace and with continuous momentum. May G-d grant that everything should be with Hatzlocho in the fullest measure.

Receipt is enclosed for your Tzedoko, and may the Zechus of it additionally stand you and yours in good stead,

All the more so, since we are about to enter the auspicious month of Adar, and this year - a Leap Year - having two auspicious months of Adar.

With all good wishes, and

With blessing

M. Schneerson

Tel. HYacinth 3-9250

Cables: LUBAVITCH NEWYORK

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

SECRETARIAT of RABBI MENACHEM M. SCHNEERSON
the Lubavitcher Rabbi

770 EASTERN PARKWAY, BROOKLYN 13, N. Y.

B. H.
25 Shevat, 5738
Brooklyn, N. Y.

Rabbi J. B. Gordon
4917 Hayvenhurst
Encino, Cal.

Sholom uBrocho!!

Enclosed please find the Rebbe's *same*
message to the forthcoming Banquet.

You will no doubt consult with other
Chabad askonim whether to make an advanced
copy of the message available to Yechiel *✓*
Blauner, and, if there is no reason to the
contrary, will surely do so.

With all good wishes,

Atman
Secretary

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ברוקלין, נ. י.

By the Grace of G-d
Erev Shabbos Mevorchim Adar II
Parshas Shekolim, 5738
Brooklyn, N. Y.

To All Participants in the Inaugural Banquet
The Valley Friends of Lubavitch
Encino, California 91436

Greeting and Blessing:

Everything is, of course, directed by Divine Providence; certainly an event which is connected with a sacred cause for the benefit of the community. It is therefore significant that the Banquet is taking place on the day after Parshas Shekolim, for its lesson - eternal as all teachings of the Torah - has a bearing also on the present occasion.

The "Half-Shekel" was contributed (at this time of the year) - by rich and poor alike - during the time of the Beis Hamikdosh for the purpose of maintaining the holy services in behalf of the entire Jewish people. It was a silver coin, yet, as the Torah declares, it was to serve as "Kofer-nefesh" - a "ransom," or "atonement," for the soul.

Why was an atonement for the soul necessary in connection with this contribution?

One explanation is as follows: A Jew is expected to carry out all his obligations in matters of Yiddishkeit as close to perfection as humanly possible. This is particularly true of one's obligations to the community in which one lives, and to our Jewish people as a whole.

However, even with the best of intentions, there is likely to be a margin of error in assessing one's responsibilities and obligations. A person is naturally subjective and prone to be satisfied with his, or her, effort in discharging these obligations.

The Half-Shekel is therefore a timely reminder that one's goal in matters of Torah and Mitzvos, both in regard to personal advancement as well as community-wise, particularly in the area of Jewish education of the young - young in years and those who are still "young" in Jewish knowledge and experience -- this goal is never fully achieved, for however great the endeavor and however satisfactory it is per se, there is so much more to be done.

This is why an "atonement for the soul" is called for. At the same

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time, it opens new channels to receive G-d's blessings to be able to go from strength to strength in discharging one's responsibilities to one's self, one's family and to the community at large, in the fullest possible measure.

In the spirit of all that has been said above, I extend prayerful wishes to each and all of you for Hatzlocho in this and all your endeavors, materially and spiritually.

With esteem and blessing

M. Schneerson

ARI & MUSHKIE HERZOG

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שניאורסאהן
מסדס - מאויסס
איספעקטן פארקוויי
ברוקלין, נ. י.

By the Grace of G-d
23rd of Adar I, 5738
Brooklyn, N. Y.

Greeting and Blessing:

This is to acknowledge receipt of your recent correspondence.

I was gratified to read about your personal efforts in connection with the Chabad Inaugural Banquet. As in the case of all good things, I trust that the success of the event will stimulate even greater dedication on the part of all participants in this event, as well as in the forthcoming dedication of the Chabad Russian Synagogue. There is surely no need to elaborate on the great Zechus of these activities to spread and strengthen Yiddishkeit in the region.

Since we are now in the auspicious month of Adar - and this year, a Leap year, we have two months of Adar - when, as the Megilla tells us, "For the Jews there was light, joy, gladness and honor," may G-d grant that this should be so for all Jews everywhere, both in the plain sense of these words, as well as in their inner meaning, as our Sages interpret them, namely, "Light - this is Torah, Honor - this is Tefillin," since for a Jew the material and spiritual must go hand in hand together...

Wishing you and yours a joyous and inspiring Purim,

With blessing, *M. Schneerson*

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By the Grace of G-d
7 Adar, 5740
Brooklyn, N. Y.

To All Participants in the Banquet of
Chabad-Lubavitch of the Valley
Encino, Cal. 91316

Greeting and Blessing:

This year's Banquet, like last year's, is taking place on the day after Shabbos Parshas Hachodesh. And although the basic teachings of Torah are eternal and constant from year to year, each year brings them to us with renewed force, new dimensions, and timely instructions that need to be implemented in the everyday life.

It has been pointed out that one of the instructive messages of Parshas Hachodesh is that the "rebirth" (molad) and renewal of the moon (unlike the constancy of the sun) is that it symbolizes the essence of our Jewish people and of the individual Jew. Like the moon, which receives its light from the sun and lights up the darkness of the night, a Jew reflects the constant light of the Torah and Mitzvos and illuminates with it his and her personal life and the whole environment.

The current year - 5740 - has the added dimension of being a Year of Shemittah, a Sabbatical Year, designated by the Torah as a "Shabbos unto G-d." During such a year, agricultural activity in the Holy Land is forbidden, and a Jew is expected to turn his attention from the field and vineyard to the home, and devote the released time to spiritual pursuits and advancement in Torah and Mitzvos - much in the same way as the holy Shabbos day, when all manner of work is forbidden, should be dedicated to the needs of the soul.

To be sure, the law of Shemittah pertaining to agricultural activity does not apply in the Diaspora, nor, in any case, is agriculture our principal occupation ~~as~~ in olden days. However, as in the case of all aspects of Torah which transcend time and place, the inner content of Shemittah and its practical teachings are indeed very relevant to each one of us here and now. We are reminded that this year, especially, we must renew and redouble our efforts in all matters of Yiddishkeit, both at home and in the community at large.

The annual banquet, as all other programs and activities of Chabad-Lubavitch, is the ideal forum and frame in which every Jew can participate, and ought to participate fully, to strengthen and spread Yiddishkeit, Torah and Mitzvos, and to provide leadership and direction for the younger generation starving for Jewish identity and a meaningful life.

With esteem and blessing for Hatzlocho

M. Schneerson

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By the Grace of G-d
Erev Shabbos Mevorchim
Chodesh Adar I, 5741
Brooklyn, N. Y.

To All Participants in the Banquet of
Chabad-Lubavitch of the Valley
Encino, Cal. 91318

Greeting and Blessing:

This year's Banquet is taking place between Purim Kotton and Purim, in a year of Hakhel, which have a timely relevance to the present occasion.

Purim Kotton brings to mind that day in 5687 (1927), when the Rebbe, my saintly father-in-law, delivered his history-making public address that openly defied and challenged the ruthless regime which was determined to completely suppress Yiddishkeit in that country.

The theme of his discourse was: "Out of the mouths of babes and sucklings You established strength... to still the enemy and the avenger" (Ps. 8:3). He explained that "enemy" (oyev) refers to an overt enemy, and "avenger" (misnakem) refers to a hidden enemy, and that the way to vanquish both is through the G-d-given strength of the Torah that is inculcated in our children from their earliest infancy. This was, of course, what he had been doing over the years, with complete Mesiras-nefesh, and with the help of G-d came out victorious.

By the grace of G-d we live in a country where no peril threatens any Jew practicing Yiddishkeit, working for Torah-Chinuch and spreading Torah and Mitzvos. Yet the message of that historic Purim Kotton is just as relevant here and now. For there is that ever-present enemy - the "alien god within" - whose job is to distract a Jew from the Torah way, either openly - by undermining one's trust in G-d and one's commitment to the Torah and Mitzvos, or in a more subtle way - through distortion and compromise.

The way to combat the enemy and the avenger⁴ "within our gates" is through strengthening commitment to uncompromising Torah Yiddishkeit in one's personal life, and working to strengthen this commitment among all fellow Jews in one's surroundings and in the community at large. In this every Jew, without exception, must be involved. Which is also the basic message of Hakhel: "Assemble the people, the men and the women, and the very young infants (taf), that they hear and learn, and fear G-d your G-d, and observe to do all the words of this Torah."

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The programs and activities of Chabad-Lubavitch in the Valley, as everywhere else, are geared to this paramount and vital cause, and offer an opportunity for everyone to participate - not merely with a generous contribution, but also by personal involvement, with heart and soul. May G-d bless each and all of you and yours to carry it out with joy and gladness of heart.

With esteem and blessing
for Hatzlocho,

M. Schneerson

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By the Grace of G-d
Rosh Chodesh Adar, 5742
Brooklyn, N. Y.

To All Participants in the
Fifth Annual Banquet of
Chabad-Lubavitch of the Valley
Encino, Ca. 91316

Greeting and Blessing:

You are gathered at this important event with the inspiration of Purim still fresh in everyone's mind. The most important message of this festival is summed up in the familiar phrase in the Megillah: "For the Jews there was light, joy, gladness and honor." This expresses, first of all, the total relief of the Jews of Shushan and of all the 127 provinces of the Persian Empire, after their miraculous triumph over Haman and all other enemies - a feeling that was not diminished by the fact that they still remained in Golus (exile) for a period of time.

At the same time, our Sages see in the said words also a deeper meaning, namely, "Light - this is the Torah... Honor - this is Tefillin." In this way our Sages remind us that for a Jew "Light and joy," etc. in the ordinary sense is connected with "Light and joy" in the spiritual sense, namely the light of Torah and joy of Mitzvoth.

By celebrating Purim, we identify with our ancestors in Persia, for we, too, are still in Golus, and are awaiting the final and complete Geulo through Moshiach Tzidkeinu. We are heartened by the message of Purim that in the midst of Golus, surrounded by enemies, we can nevertheless enjoy "Light and joy, gladness and honor" both materially and spiritually, by following in the footsteps of Mordecai and Esther. For they exemplified the spirit of true Jewish pride in their religion and way of life, with dignity and strength ("Mordecai would not kneel nor bow down"), and the recognition that this strength can come only through Jewish unity in Torah ("gather all Jews together...").

Since "action is the essential thing," I trust that every one of the participants will translate the inspiration of this experience into concrete terms of continued personal advancement in the spirit of the Purim message as noted above. At the same time, he and she will also take an increasingly supportive role in spreading and strengthening Yiddishkeit in one's immediate circle and in the community at large, with personal involvement and dedication.

With prayerful wishes for Hatzlocho in all above, and

With esteem and blessing,

M. Schneerson

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By the Grace of G-d
Pesach Sheni, 5743
Brooklyn, N.Y.

To All Participants in the Annual Banquet
of Chabad of the Valley
Encino, Ca. 91316

Greeting and Blessing:

Since everything is by Divine Providence, it is significant that this year's Annual Banquet is taking place on the 12th of Sivan, the day that completes the period of Tashlumin (payment of one's obligations) connected with the Festival of Shovuos - the anniversary of our receiving the Torah at Mount Sinai. Thus, the Torah, which is called Toras Chessed (a Torah of loving-kindness), has provided this extension (for each of the Three Festivals) to everyone who, for one reason or another, had not discharged one's obligations connected with the festival, either fully or not at all. Everyone got a second chance.

This is also one of the basic teachings of Pesach Sheni ("Second Pesach") on the 14th of Iyar, the date of this letter.

While we ponder and appreciate the great kindness of the Torah in giving every Jew a second chance, we must ask ourselves: What of those children and youngsters who, for no fault of theirs, have been deprived of a Torah education -- will they get another chance if we fail them, G-d forbid? Can we, dare we, take a chance with so vital a matter?

And speaking of children and youngsters, we do not mean only those who are young in years, but also those who are "young" in terms of real Jewish experience, the experience of Yiddishkeit, Torah and Mitzvos, in the everyday life. Not to mention the fact that Torah education is a life-long process, as we declare in our daily prayers, "These (the Torah and Mitzvos) are our life and the length of our days"; and life is a continuous and uninterrupted process.

With the inspiration of the Festival of Mattan Torah still fresh in one's mind and heart, and being gathered on the auspicious day of Tashlumin, as mentioned above, it is to be hoped with certainty that all friends of Chabad of the Valley, who know and appreciate the dedicated work it is doing to spread and strengthen Torah-true Yiddishkeit in the region, will respond to the occasion with even greater involvement, both personally and financially, than before, in keeping also with the principle that "all matters of goodness and holiness should be on the ascendancy."

With prayerful wishes for Hatzlocho in all above, and

With esteem and blessing,

M. Schneerson

ARI & MUSHKIE HERZOG

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ברוקלין, נ. י.

By the Grace of G-d
Erev Shabbos Mevorchim
Chodesh HaShlishi Sivan,
5744. Brooklyn, N. Y.

To All Participants in the Annual Banquet
of Chabad of the Valley
Encino, Ca. 91316

Greeting and Blessing:

I was pleased to be informed of the forthcoming Annual Event, taking place on the 13th day of the Third Month, the month of Mattan Torah.

The date of this event is thus highly significant for a cause that is directly concerned with Torah education and Torah learning, particularly since the Torah was given to our people only after our ancestors, standing at Mt. Sinai, gave the pledge to HaShem. "Our children will be our guaranty that the Torah will be kept and cherished for all times. "

Indeed, the Torah schools and Yeshivos in every generation since the Torah was given to us at Mt. Sinai, kept alive and transmitted the Torah and Mitzvoth from generation to generation to this day, very often under the most trying conditions and circumstances. This proved beyond the slightest doubt that the Torah and Mitzvoth are indeed "our life and the length of our days. "

Generally, Jews everywhere, are partners in that pledge and commitment at Sinai, and we have to make it good. Our responsibility is all the greater because of the environmental influences in the society, which, unfortunately, tend to lure away some of our boys and girls from Torah education and from the Torah way of life as an everyday experience. Here is a case where time is clearly of the essence, for the sooner a Jewish child is brought back to Torah education, the stronger is the certainty that "also in old age he will not depart from it. "

Since this year's Annual Event is taking place immediately after the Festival of Mattan Torah and its days of Tashlumin, the inspiration of the Festival will still be fresh in everyone's heart and mind. I hope and trust it will find full expression in the generous response on the part of all who appreciate what Torah means to our Jewish people, and respond also in terms of personal involvement in the vital work of Chabad of the Valley in a consistently growing measure.

With prayerful wishes for Hatzlocho in all above, and

With esteem and
blessing,



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ליובאוויטש

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ברוקלין, נ. י.

By the Grace of G-d
Erev Shabbos Mevorchim
Chodesh Shevat, 5745
Brooklyn, N. Y.

To All Participants in the Annual Banquet
of Chabad of the Valley
Encino, Ca. 91316

Greeting and Blessing:

This year's Annual Event is taking place in proximity to the 10th of Shevat, the Yahrzeit-Hilulo Anniversary of my father-in-law of saintly memory, Founder of Chabad institutions in the U.S.A.

When the Rebbe came to these shores in 1940, he brought with him a spirit of selfless dedication to the cause of Torah and Torah education that has been, and still is, an inexhaustible source of inspiration and encouragement to all who have involved themselves in Torah education ever since. For, he was a living example of what can be achieved with an unshakable resolve to overcome difficulties.

One may say, Who can compare to his stature? But so incomparable are also the difficulties which we face here in the U.S.A. to the problems, perils and ruthless persecution which the Baal HaHilulo faced in the early years of that regime behind the Iron Curtain. Yet, with G-d's help, he overcame them all, showing also that when a Jew is determined to do his utmost for the preservation of Torah Yiddishkeit, HaShem helps him, or her, to do even more.

I trust the inspiration of the Baal HaHilulo will come through forcefully in the generous response of all participants and friends of Chabad of the Valley, both in terms of financial support, as well as in terms of personal involvement in the vital work of this most worthy organization.

With prayerful wishes for Hatzlocho in all above, and

With esteem and
blessing,

M. Schneerson

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By the Grace of G-d
25th of Shevat, 5746
Brooklyn, N. Y.

To All Participants
in the Annual Banquet
of Chabad of the Valley
Encino, Ca. 91316

Greeting and Blessing:

It is significant that this year's Annual Banquet is taking place on the day after Shabbos Parshas Ki-Thisso; the day which happens to be also the first day of the week of Parshas Shekolim. Since Parshas Shekolim constitutes the opening portion of Ki-Thisso, we have the unusual situation of reading the same Torah portion on two consecutive Shabbosim. This circumstance lends added emphasis to the eternal message of the "Half-Shekel" (Machtzis HaShekel) - the central theme of Parshas Shekolim.

Our Sages relate that when HaShem told Moshe Rabbeinu about the Mitzvo of the Half-Shekel contribution which was to be given by rich and poor alike as an "atonement for the soul," Moshe wondered how a small silver coin could be an atonement or "ransom" as it were, for one's soul. Whereupon HaShem produced a "coin of fire" from beneath His Throne of Glory, showed it to Moshe, and declared, "This is what they have to give."

The lesson of it, our Sages explain, is to show how a Jew - every Jew, rich and poor - can convert a silver coin - in itself an inanimate object of small value, and one that has not even the organic life of a plant, not to mention that of a living creature, let alone a human being - into something like a coin of fire, originated from under the Throne of Glory of the Holy One, blessed be He - when he uses this coin for a cause that is connected with Torah and Mitzvoth, and gives it with warmth, joy, and inspiration.

Such is the cause for which you are gathered on this occasion, to celebrate the Thirteenth Anniversary of Chabad of the Valley's dedicated service to the Valley Jewish community.

Each and all of you participating in this cause through financial support and personal involvement, are sharing in the great Zechus of the Machtzis HaShekel Mitzvo, which, in a real sense, goes to "ransom" many a Jewish soul held captive by forces of a "Chinuch-deficient syndrome," bringing it back to a healthier and more vigorous state of Jewish identity and experience, illuminated with the light of Torah and Mitzvoth in a steadily growing measure.

May you all - Chabad of the Valley and all friends and supporters - continue from strength to strength in this concerted effort, with all the Divine blessings that go with it, both materially and spiritually, as the "other half" of the Half-Shekel Mitzvo.

With prayerful wishes for much Hatzlocho in all above, and

With esteem and
blessing,

M. Schneerson

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By the Grace of G-d
10th of Shevat, 5747
Brooklyn, N.Y.

To All Participants in the Annual
Banquet of Chabad of The Valley
Encino, CA

Greeting and Blessing:

I was pleased to be informed that this year's annual event will take place on the 25th of the current month of Shevat. The time element is noteworthy, since this month is associated with the Yahrzeit anniversary of my father-in-law the Rebbe of saintly memory (on the 10th of Shevat, the date of this letter).

Chabad of the Valley, like all Chabad-Lubavitch institutions in this country, is part of the great heritage of the Baal HaHilulo since he transplanted the Chabad Headquarters on the American continent nearly half a century ago.

If one were to pinpoint two of the most characteristic features of the Baal HaHilulo, these would be his Ahavas Yisroel - his boundless love for all Jews, and his Mesiras Nefesh - self-sacrificing dedication to the preservation of our Jewish people in these most turbulent and critical times. Day-in, day-out, his utmost efforts and energies were focused on helping Jews, wherever they lived, near and far - near and far not only geographically but also spiritually: Those who were "near" - to bring them nearer still to HaShem and His Torah and Mitzvos; and those who were "far" Jewishly - to bring them ever closer to their Jewish roots, Jewish identity, and Torah-true Jewish experience.

For those who have the Zechus to have a worthy share in his on-going institutions and programs, the Yahrzeit is a time of self reappraisal in terms of abovementioned two characteristics, which are indeed innate in every Jewish soul, but which have to be actualized and nurtured through consistent application in actual practice. Suffice it to reflect on the happy circumstance that Jews in this blessed country can carry on his work without having to face anything remotely resembling the difficulties and perils which he had to face from time to time and from place to place.

With prayerful wishes to each and all of you in all above, and

With esteem and blessing,



RABBI MENACHEM M. SCHNEERSONLubavitch
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ברוקלין, נ.י.

By the Grace of G-d
12th of Adar, 5748
Year of Hakhel
Brooklyn, N.Y.To All Participants in the Annual
Banquet of Chabad of the Valley
Encino, California

Greeting and Blessing!

I was pleased to be informed of the forthcoming annual event taking place on the 24th of Adar. I take pleasure in extending congratulations and prayerful wishes to the worthy honorés, distinguished guests, and all participants in this event. May it be blessed with a full measure of achievement both materially and spiritually, especially as it is taking place in the year of Hakhel.

The Mitzvah of Hakhel, as ordained in the Torah, is that at the end of every seven years, immediately after the year of Shemittah, when Jews make their pilgrimage to the Bais Hamikdosh (Temple), during the festival of Succos, all Jews had to be gathered (Hakhel) - the men, and the women, and the children even babies, and the king read to them sections from the Torah, selected for their content to stimulate Jews in the observance of Mitzvos and strengthen them in their faith and in Yiddishkeit, and it made a profound impression on them, as if they heard it from G-d himself.

Although the Mitzvah of Hakhel, in its concrete and plain form, is connected with the time of the Bais Hamikdosh, there is the well known principle that all matters that are connected with the Beis Hamikdosh, such as sacrifices and the like, are in their spiritual content relevant at all times. This is why the daily prayers, which have been enacted in the place of the sacrifices, substitute for them. A Jew prays with all his heart, offers himself completely in submission to his Creator, and is ready to sacrifice the best of his possessions and his most passionate interests (the "fat and the blood") to the will of G-d - and it is acceptable to G-d as a "burnt offering" in the Beis Hamikdosh. indeed, also during the times when Jews had a central Sanctuary and Mikdosh and actually offered sacrifices there, it was the Jewish heart that he desired most, in accordance with His imperative, request, and promise: "Let them make Me a Sanctuary and I will dwell within them" - in their innermost Jewish hearts.

It is also obvious how strongly the Mitzvah of Hakhel emphasizes

the Torah-education of our children. It follows that also those who are grown in years but still "children" in Yiddishkeit; all those "who know not," who, for one reason or another, did not get the proper Jewish education, and even those who belong to the category of "one who knows not to ask," namely, those who do not know, and do not feel, that they miss something and should ask and seek help - these also must be assembled to let them hear and learn what Torah is, what a Mitzvah is, in a manner of learning that would imbue them with fear of G-d, and, most importantly, that they should "observe and do all the words of this Torah," the Torah from Sinai that shall never be changed - all of the above with such impact, "as if they heard it from G-d himself."

Chabad of the Valley, as Chabad-Lubavitch everywhere else - has, with the help of G-d, and of its dedicated friends, made substantial achievements in helping Jews become even more fully and intimately aware of Torah and Mitzvos in their everyday experience, and is committed to continue this vital activity in a consistently growing measure. I am confident that everyone of you will increase still further your active participation in the vital activities and programs to keep the light of Torah shining even more brightly.

Hashem will surely bless you with Hatzlocho in this endeavor, as well as in all your needs, both materially and spiritually.

With esteem and blessing



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ברוקלין, נ.י.

By the Grace of G-d
7th of Adar I, 5749
Brooklyn, N.Y.

To All Participants in the Annual
Banquet of Chabad of the Valley
Encino, California

I was pleased to be informed of the forthcoming Annual
Event, taking place on 23 Adar I. I extend congratulations
and prayerful wishes to the distinguished honorees
and all participants.

Last month (on the tenth of Shevat) we observed the
Yahrzeit of my saintly predecessor, my father-in-law
the Rebbe - thereupon entering the fortieth year of
his passing - a highly significant milestone.

The Torah tells us that everyone in the 40th year of
his activities (studies, activities), attains a deeper
knowledge, a keener perception and a fuller appreciation
of the eternal values, in which he has been and is
involved.

It follows from the above that such understanding and
appreciation calls for new dimensions in terms of one's
dedication and participation in the ongoing and expanding
activities and institutions that have been founded
by the Rebbe and are conducted in his spirit and guidelines.

In light of the above, I am confident that all friends
and supporters of Chabad of the Valley will henceforth
- in keeping with the new milestone - open even more
fully their hearts, eyes, and ears to the vital activities
of spreading and strengthening Torah and Yiddishkeit
in your area.

May HaShem bless each and all of you with Hatzlocho
in these, as well as in all your worthy endeavors,
materially and spiritually.

With esteem and blessing

M. Schneerson

ARI & MUSHKIE HERZOG

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By the Grace of G-d
23rd of Shevat, 5750
Brooklyn, N.Y.

To All Participants in the
Annual Banquet of
Chabad of the Valley
Encino, California

Greeting and Blessing!

I was pleased to be informed of the forthcoming event,
taking place on the 30th of Shevat, 5750. I extend prayerful
wishes to the distinguished honorees and all participants.

It is highly significant that this event is taking place in
the month of Shevat - the month in which we just observed
the fortieth Yahrzeit of my saintly predecessor, my father-
in-law the Rebbe.

As mentioned on previous occasions, the 40th year is a highly
significant milestone, and relates to all who follow in
the footsteps and teachings of the Rebbe, spreading Yiddishkeit,
Torah and Mitzvos, with Chassidic light and warmth.

Moreover, the current year תש"ל, which has been designated as
a year of Nissim (miracles), adds a further meaning to the message
relating to the event. In Loshon HaKodesh, the word Nes (miracle)
also means a flagpole, or banner, which is used as an effective
means of rallying people together for a common purpose. And,
of course, the common purpose of all Jews is to make this world
a fitting "dwelling place" for HaShem - in our heart and mind,
in our home and in our community, and in the world at large.

With the above in mind, I am confident that each and all of
the participants, will take the fullest advantage of the
enormous opportunities that you have to expand and intensify
your ongoing activities and programs of spreading and
strengthening Torah and Yiddishkeit in your area, and the
world over.

With prayerful wishes for Hatzlocho in all above, and

with esteem and blessing

M. Schneerson

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By the Grace of G-d
9th of Iyar, 5751
Brooklyn, N. Y.

To All Participants In The
Eighteenth Anniversary Banquet Of
Chabad of the Valley
Encino, California

Greeting and Blessing!

I was pleased to be informed of the forthcoming event taking place on the Eve of Lag B'omer, 5751. I take pleasure in extending congratulations and prayerful wishes to the worthy honorees, distinguished guests and all participants. May it be blessed with a full measure of achievement both materially and spiritually.

It is highly significant that this event is taking place in a year which has a special feature, whereby this year differs from other years.

The specific feature of this year is that the two days of Rosh Hashanah occur on the 5th and 6th days of the week (Thursday and Friday, erev Shabbos) leading directly into the holy Shabbos. Thus having three consecutive days filled with holiness.

There is a well-known principle in our holy Torah: "What is repeated three times acquires the force of *chazakah* (permanence)." The term is derived from the word *chozek*, strength, and carries an assured presumption that having occurred three times, it will take hold and continue the same way.

If this principle applies in regard to non-obligatory matters, it is certainly true in regard to matters of holiness that already have the quality of everlasting Torah endurance, where each action has a lasting and perpetual impact.

How much more so in the case of Rosh Hashanah which is designated, literally, the Head (*Rosh*) of the year, not just "beginning" of the year. This means that in addition to being the beginning of the year it is (also, and *essentially*) the "head of the year." Just as the head directs all the organs of the body, and it is only in this way that each organ carries out its purpose in the fullest measure, also as an organ *per se* – so Rosh Hashanah directs and animates each and every day of the year in all particulars of the daily life –

Hence it is understandable that since there is a *chazakah* in the state of holiness mentioned above, it exercises a very strong influence on the entire year, so that all one's activities, in each and all days of the year, are carried out under the strong influence of the sublime holiness of the first three days of the year.

It is also significant that this event is taking place, as mentioned above, on the Eve of Lag B'omer. Lag B'omer emphasizes the importance of Ahavas Yisroel – "Love for your fellow Jew."

The Talmud relates that after Rashbi came out of the cave, in which he had been hiding from the Romans for 13 years, he asked: "Is there something that needs fixing?" When told there was a place that priests could not pass because of a doubt of impurity, and they were put to the trouble of going another, longer way – he fixed it up just to save them this trouble and bother!

We learn from this to what extent a Jew must go to do a favor for another. The command, "Love your fellow man as yourself," must be expressed not just in feelings or words of love to one's fellow, but also in actual deed.

One of the purposes of this banquet is to assist Chabad of the Valley in helping another Jew in all his or her needs, a true act of Ahavas Yisroel.

Indeed, it is a great zechus to participate in this event on the Eve of Lag B'omer.

Bearing all the above in mind, I am confident that each and everyone of the participants in this event will increase on a consistently growing measure your support for the vital activities of Chabad of the Valley, thus keeping the light of Torah shining even more brightly in your area and the world over.

Hashem will surely bless you with Hatzlocho in this endeavor as well as in all your needs both materially and spiritually.

With esteem and blessing

M. Schreiber

THE HISTORY OF THE HERZOG FAMILY OF VERBAU

In Honor of the Wedding of
Aryeh Leib Herzog to Mushkie Brashevitsky

A NOTE TO OUR GUESTS

This booklet presents a summary of the Herzog family history, compiled from various works including "The Herzog Family of Verbo," family memoirs, records, journals, and personal recollections. It traces our family's remarkable journey through centuries of exile, persecution, resilience, and faith—a journey that has brought us to this joyous celebration tonight.

References to "the Chosson" throughout this booklet refer to Aryeh Leib Herzog.

PART I: ORIGINS AND EARLY EXILE (1095–1683)

FROM GERMANY THROUGH EUROPE

The Herzog family's documented history begins in **Rottenberg**, in the Lower Franconia region of Germany, before 1095. During the Crusades, anti-Jewish decrees forced the family into exile, and they eventually settled in **Furda, Bavaria**.

Over the following centuries, waves of displacement carried the family through **Bohemia** and eventually to the **Hungarian border** by the mid-1500s.

LIFE IN MORAVIA

In the mid-1550s, the family established themselves in **Moravia**, in a town known in Yiddish as "**Ingerish-Brod**" (Hungarian Brod). They lived there peacefully for nearly a century—until history intervened once again.

THE GEZEIROS TACH V'TAT

The Cossack uprisings of 5408 (1648), known as the **Gezeiros Tach v'Tat** (the persecutions of 1648-1649), were a catastrophic period for European Jewry. The Herzog family was forced to flee Ingerish-Brod, first seeking refuge in **Vienna, Austria**.

SETTLEMENT IN VERBAU

On **Yom Kippur 1648**, the family was driven out of Hungary to Vienna. Around **1670**, they arrived in the city of **Verbau (Vrbové), Slovakia**. Even there, peace proved elusive. The community was plundered, forcing a temporary flight back to Hungary before the family could return to rebuild their lives.

From **1683 through 1949**—more than 250 years—Verbau would be the Herzog family home.

PART II: THE GENERATIONS IN VERBAU

Reb Moshe Mandels (First Rabbi of Verbau, 1737)

A visionary leader who established the independent Verbau Kehilla and founded the Chevra Kadisha (Burial Society) in 1754.

Reb Yochanan Herzog

Son-in-law of Reb Moshe Mandels, married to the Rabbi's daughter, Leah.

Reb Menachem Herzog (The First)

A devoted community leader and businessman who balanced involvement in the local economy with deep commitment to Torah learning in the Bais Medrash.

Reb Yosef Yozpe Herzog

A pillar of the Verbau community during the early 19th century.

Reb Moshe Shmuel Herzog (Born 1800)

Continued the family tradition in Verbau, leading into the era of the modern family business.

Reb Shraga Feishe (Philip) Herzog (Born 1843)

The patriarch who would establish the Herzog winemaking legacy that endures to this day.

PART III: THE ROYAL WINERY AND THE BARON TITLE

THE GENERATIONS OF REB SHRAGA FAISH "BARON" PHILIP HERZOG OBM

In **1843**, the Chosson's great-great-great-grandfather, **Shraga Feishe Herzog**, was born in Verbau, Czechoslovakia. At the tender age of 14, following his father's passing, he was called back from yeshiva to run the family brewery that his great-grandfather had established in the early 19th century.

A THRIVING COMMUNITY

By **1880**, the Jewish community in Verbau was flourishing. Of the town's 4,654 residents, **1,303 were Jews**—representing 28% of the population. Under Philip Herzog's leadership, the family winery, brewery, and distillery grew into a renowned enterprise.



THE BARON TITLE

The Herzog wines achieved such excellence that they became the **exclusive wine supplier to the Austro-Hungarian court**. **Emperor Franz Joseph I** was so impressed that he granted Philip Herzog the title of **Baron**—a distinction that remains central to the family's identity today. The "Baron Herzog" name continues to grace wine bottles around the world.



Reb Shraga Feishe passed away on **Friday night, 13 Cheshvan (October 19, 1918)**, at the age of 75.

His estate was divided peacefully among his children: **Reb Yochanan** and his brother **Reb Yaakov** inherited the wine business and brewery; their brother **Reb Moshe Shmuel** received the grocery store; and all the sisters received shares of the estate.

PART IV: REB YOCHANAN HERZOG

Reb Yochanan Herzog, the Chosson's father's namesake and great-great-grandfather, was born in Verbau on **10 Tevet (Tuesday, December 30, 1873)**. He studied at the Yeshivah of Verbau under **Reb Koppel Reich**, who later became Av Beis Din in Pest. In 1895, Reb Yochanan entered the family wine business.

A MAN OF DISTINCTION

Reb Yochanan was a pillar of the Verbau community:

- Head of the kehilla
- Renowned philanthropist
- Adamant that his sons receive Torah education
- Known for selling Pesach wine at reduced prices
- Famous for providing complimentary wine to anyone who could not afford it for the Seder



He perished **al Kiddush Hashem** in Auschwitz on **16 Tamuz (Friday, July 7, 1944)**.

THE THREE SONS

Reb Yochanan and his wife **Chava** had three sons. After the war, the three families received visas to three different countries: the United States, Australia, and Canada.

1. Reb Yonah Tzvi (Born 13 Menachem Av, Shabbos, August 4, 1906)
His children: Yitel (wife of Yitzchak Amran Donath), Moshe Yehoshua, Yaakov, Shraga Faish, Rosa (wife of Yosef Stern), and Shmuel Dovid.

2. Reb Menachem Herzog (Born 26 Cheshvan, Sunday, November 3, 1907)
The Chosson's great-grandfather

Children born before the war:

- Yaakov Eliezer (original Rosh Yeshivah of Yeshivah Gedolah in Melbourne)
- Shraga Faish
- Yisroel (Izzy)

- Leah Hindel
- Roza (Beba)
- **Yechezkiyahu (Chezky)** — *The Chosson's grandfather*

Children born after the war:

- Chava Rifka
- Shlomo
- Malka
- Ester
- Yehoshua
- Yochanan

3. **Reb Yosef Chaim** (Born Iyar, May 1910)

His children: Malka, Gittel, Yaakov, Yochanan, and Refuel.

PART V: THE LIFE OF REB MENACHEM HERZOG



EARLY YEARS WITH HIS GRANDFATHER

From ages 6 to 11, during World War I (1914-1918), young Menachem learned with his grandfather, **Reb Shraga Faish Herzog**, who taught and tested him and his brothers in Chumash, Rashi, and other studies.

BAR MITZVAH YEARS (1920-1921)

Around his bar mitzvah, Reb Yochanan hired a Talmid Chochoh named **Reb Hillel Hoffman** to learn Gemara with meforshim and Chumash with Rashi with Reb Menachem and his brother Reb Yonah Tzvi.

YESHIVA EDUCATION

1922 - Sent to the Yeshivah in **Piestany**, near Verbau

Subsequently, Reb Yochanan personally accompanied his sons to **Galante** to study in the Yeshivah of **Reb Yehoshua Bucksbaum**, the Galante Rebbe. He remained until his sons were properly settled. Over the years, Galante produced approximately 4,000 talmidim, most of them were tragically killed in the Holocaust.

1927 - Reb Menachem traveled to **Chust** to study in the Yeshivah of Rabbi **Yosef Tzvi Dushinsky**. There he learned with his relative Moshe Shmuel Herzog from Verbau (who later settled in America and worked as a Sofer).

THE PLAGUE AND THE WONDER IN CHUST

In 1927, a devastating typhus epidemic swept through the town of Chust. Many fell gravely ill, and countless lives were lost. Amid the anguish and fear, the Admor, Reb Yosef Tzvi, acted with remarkable resolve.

He arranged a **chuppah and kiddushin** for an orphaned bride and groom, undertaking the wedding as a *segulah* to avert the decree. On the wedding invitation, he inscribed the verse:

“And I will remove sickness from your midst” (*Shemot / Mishpatim*).

The chuppah was erected beside the cemetery, in accordance with the ancient custom invoked in times of communal danger. Before the ceremony, the Admor entered the **Ohel of the Maharam Shik**, where he poured out his prayers with deep intensity. He then returned and conducted the wedding with extraordinary joy and fervor.

Following the chuppah, the plague came to an abrupt halt. Those who were ill began to recover, and no new cases were reported. Throughout Chust, the event was widely regarded as a revealed miracle—an enduring testament to faith, selflessness, and the power of communal merit.

RETURN TO VERBAU (1929)

In **1929**, the brothers returned home to Verbau. Their father brought them into the wine business, though they continued learning for most of the day.

Reb Yonah Tzvi established a Yeshivah with 12 boys from Verbau and surrounding areas, personally ensuring they had food and lodging. The Rosh Yeshivah was the Dayan

Reb Hagaon Reb Yitzchak Weiss, a God-fearing man and great scholar to whom many came with their questions. The boys learned with great diligence.

In **1930**, Reb Yonah Tzvi married in Tirno and settled in his father's old home.

MARRIAGE AND FAMILY LIFE

On **8 Kislev (Wednesday, November 18, 1931)**, Reb Menachem married his first wife **Chayla**, daughter of Reb Shlomo Steiner of Gyor (Raab).

From **1932 to 1942**, Reb Menachem made a good living in his father's wine business, dividing his time between the wine factory and the production of spirits (slivovitz, kirschwasser, brandy). His wife Chayla loved hosting guests, and their home became a gathering place for visitors and those in need.

PART VI: THE WAR YEARS

THE DARKNESS DESCENDS (1938-1940)

In **1938-1939**, troubles and oppression began for the Jews. By **1940**, restrictions reached Slovakia. A decree forbade Jews from conducting wine and beer businesses. The family was forced to transfer their business to a sympathetic gentile neighbor named **Shivisten**, who maintained good relations with the family and allowed them to continue working, preserving some income.

THE NAZIS ENTER VERBAU (1942)

In **1942**, the Nazi enemy entered Verbau. Through connections ("Protekzia"), the family initially received a license to remain in the city. But the reprieve was brief.

Reb Yonah Tzvi Herzog, Menachem's brother and head of the community, had extensive connections. He actively warned people when their names appeared on deportation lists and used his influence to have people removed whenever possible.

SEPTEMBER 1942: THE LIST

One day in September 1942, at the train station in Pistchan, Reb Yonah encountered a police officer he knew. The officer delivered devastating news: this time, **it was the Herzogs on the deportation list**.

Reb Yonah immediately mobilized his network to save the family. But the knock came in the middle of the night—time had run out. He faced an agonizing choice: stay with his

family or escape to fight for their release. Understanding that if he was captured, no one would remain to work for their freedom, **Reb Yonah jumped out a back window, climbed the fence, and hid with his loyal friend, Mr. Kulco.**

THE MARCH THROUGH VERBAU

The entire Herzog family—**Yochanan and Chava, their three sons and their families**—were arrested and marched through town. Despite the Herzogs' respected position in Verbau, there were no gestures of sympathy. People stared impassively as they were led through the streets.

In Pistchan, as they changed trains, **Menachem's wife Chayla managed to escape with her baby Chezky** (the Chosson's grandfather). The rest of the family was transported to **Zilina**, a transit center where Slovak Jews were gathered before deportation to Auschwitz and other camps.

REB YONAH'S DESPERATE RACE

Reb Yonah left no stone unturned. He traveled to Pressburg and Prague, tapping every connection, offering large rewards to secure the family's release. Transports left Zilina every Saturday night. He managed to delay their transport but couldn't secure their freedom.

Time was running out. This was happening over Rosh Hashanah and Yom Kippur. The final transport was scheduled for the day after Yom Kippur.

THE MIRACLE AT NEILAH

Before Yom Kippur, Reb Yonah sent a confidant named **Shebista** to the **Galante Rebbe** to explain the desperate situation and beseech prayers for his former students. **Mr. Sternfeld**, a cousin of Chayla Herzog, also made monumental efforts for their release.

In the middle of the final Neilah prayer on Yom Kippur, a government telegram arrived in Zilina:

All eighteen members of the Herzog family were to be released—a miracle!

PART VII: FLIGHT AND SURVIVAL

ESCAPE TO HUNGARY (1943)

In **1943**, the family illegally transferred the children from Slovakia to Hungary, which

was temporarily safer:

- Sons **Yaakov Eliezer, Shraga, and Yisroel (Izzy)** were sent to **Pupa**
- Daughters **Beba and Leah** were sent to **Raab (Gyor)** to be with their grandfather Reb Shlomo Steiner
- **Reb Menachem, his wife Chayla, and young son Chezky** went to **Neipest**, hidden with local contacts

REB MENACHEM'S IMPRISONMENT

In Budapest, Reb Menachem was arrested for being from Slovakia without proper authorization. Through the intervention of **Reb Aaron Tauber**, he was released after two weeks under special conditions. The family received permission to remain in Hungary and lived in Budapest from October 1942 until March 1944.

BROTHER'S DEPARTURE TO ERETZ YISROEL (WINTER 1944)

In winter 1944, Menachem's brother **Reb Yosef Chaim Herzog** received permission to travel to Eretz Yisroel. Though he had only three sons, he requested permission for five so he could take his nephews: **Yaakov Eliezer** (Menachem's son) and **Moshe Yehoshua** (Yonah Tzvi's son).

In the month of **Tevet 1944**, they traveled to Eretz Yisroel on **one of the last trains** to make that journey before the Nazis invaded Hungary.

RETURN TO SLOVAKIA

When conditions in Hungary intensified and Slovakia became relatively quieter, Reb Yonah orchestrated the family's return to Slovakia—a complex and dangerous operation. Everyone had to be smuggled across a heavily guarded border. An experienced guide was hired to make the trips.

Yochanan and Chava insisted the children go first—their safety was the top priority. The children were divided into smaller groups for the perilous nighttime border crossings.

Reb Yonah's sons **Feish and Yanky**, together with Reb Menachem's youngest son **Chezky**, were placed in the home of a local non-Jewish postal worker.

A FRIGHTENING INCIDENT

One day, while the children played in nearby woods, a suspicious local man attempted

to exploit their innocence, seeking to determine whether young Chezky was circumcised—thereby exposing the children as Jews.

Recognizing the deadly threat, **the woman sheltering them ran outside and screamed at the man to get away from "her children."** Her quick and courageous intervention averted a potentially tragic situation.

THE ULTIMATE SACRIFICE

Yochanan and Chava's refusal to leave until all the children were safe, saved the lives of their grandchildren but cost them their own lives.

Unknown to the family, the border guide had been accepting payment from both sides. Fearing exposure, **he betrayed Yochanan and Chava** as they prepared to cross the border.

Reb Yochanan and Chava were sent to Auschwitz in June 1944.

Records show that:

- **Chava died on 9 Tamuz (Friday, June 30, 1944)**
- **Reb Yochanan died on 16 Tamuz (Friday, July 7, 1944)**

May their blood be avenged.

CHAYLA'S CAPTURE

The Germans also caught **Chayla**, Reb Menachem's wife. She was seized at the border and sent to **Rechlitz**, a labor camp near Berlin, where she "worked" for almost a year. Through terrible hardships, she became gravely ill and died there on **Shabbos, 15 Iyar (April 28, 1945)**—almost at war's end.

PART VIII: SEPARATION AND SURVIVAL

OCTOBER 1944: THE FAMILY TORN APART

Reb Menachem and his two young daughters—**Leah, age 7, and Beba, age 6**—had been hidden with a gentile near Nitra. In **October 1944**, they were informed on.

The Germans showed no mercy. Despite Beba's bitter crying, **the family was separated:**

- Reb Menachem was sent to forced labor in **Sachsenhausen, Berlin**

- The daughters were sent to **Theresienstadt** camp

THE GIRLS IN THERESIENSTADT

In the Theresienstadt camp in Slovakia, surrounded by iron fences, the Germans held over **2,000 girls**. Most perished. Only **200 survived**—including Beba and Leah.

They were saved by a **gentile named Hoffman** who lived nearby. The two girls found favor in his eyes, and he brought them food every day. This sustenance kept them alive.

REB MENACHEM IN SACHSENHAUSEN

In Sachsenhausen, Reb Menachem and other Jews worked every day from 5 AM until evening, receiving very little food.

One day, an SS officer announced orders to take **300 people**—everyone understood this meant death. Reb Menachem was among the 300. He had already accepted his fate.

But then a **father refused to be separated from his son**, begging to be included in the 300. The SS officer insisted on exactly 300—not more, not less. As the father persisted, the officer pulled another man out to maintain the count. That man was Reb Menachem.

The father and son were included in the 300 and led to their deaths. Reb Menachem was spared.

THE FINAL MONTHS

Toward war's end, Reb Menachem was transferred to **Lichterfeld**, a hard labor camp. He became gravely ill with **tuberculosis and holes in his lungs**. Months of starvation and brutal labor had led to severe malnutrition and sickness.

In **April 1945**, as the Russians advanced, the Germans fled, abandoning the camps.

On **Thursday, May 10, 1945**, the Russians liberated the camp. They provided food and established an infirmary for the sick. Reb Menachem was eventually taken to a large convalescent home in Prague, where, after months of recovery, he survived.

REUNION

Reb Menachem was eventually reunited with his brother **Reb Yonah** back in Verbau. His two daughters were returned to him by a woman named Yust, who recognized the girls and took it upon herself to reunite them with their family.

PART IX: REBUILDING AND NEW BEGINNINGS

RECLAIMING THE BUSINESS (1946)

In **1946**, after the war, the three brothers—**Reb Yonah Tzvi, Reb Menachem, and Reb Yosef Chaim**—reclaimed their wine and beer business, beginning the work of rebuilding their lives.

Reb Menachem lived in Verbau until **Nissan 1949**.

THE JOURNEY TO AUSTRALIA (1949)

As communism took hold of the region, it was time to flee once more. Reb Menachem obtained a visa to take his children to **Australia**.

In early **1949**, they traveled for several weeks aboard the ship **Luciano Manara**, bringing with them matzah, wine, and everything needed for Pesach.

Australia received them with great hospitality.

THE FIRST YESHIVA STUDENTS

Two of Reb Menachem's sons—**Lazar and Shraga**—along with **Arel Serebryanski**, became **the first three students** of the newly established Yeshiva in **Shepparton**, a country town on the outskirts of Melbourne.

PART X: THE LIVING LEGACY

FROM MELBOURNE TO TONIGHT

Reb Menachem's son **Chezky** and his wife **Susan** raised their family in Melbourne.

Their son **Jonathan (Yochanan) Herzog** married **Faygie Gordon** from the Valley in California.

A son was born to them on **23 Adar 5760 (March 30, 2000)**:

Aryeh Leib—our Chosson, celebrating his wedding tonight!

TIMELINE OF KEY EVENTS

| Year | Event |
|---------------|---|
| Before 1095 | Family in Rottenberg, Germany |
| 1095 | Crusades force exile to Bavaria |
| Mid-1550s | Settlement in Moravia (Ingerish-Brod) |
| 1648 | Cossack uprisings - Gezeiros Tach v'Tat |
| 1670 | Arrival in Verbau, Slovakia |
| 1683 | Permanent settlement in Verbau begins |
| 1737 | Reb Moshe Mandels becomes first Rabbi |
| 1754 | Chevra Kadisha founded |
| 1843 | Reb Shraga Feishe (Philip) Herzog born |
| 1857 | Reb Shraga Feishe (Philip) takes over brewery at age 14 |
| 1880 | 1,303 Jews in Verbau (28% of population) |
| Late 1800s | "Baron" title granted by Emperor Franz Joseph I |
| 1873 | Reb Yochanan Herzog born |
| 1907 | Reb Menachem Herzog born |
| 1918 | Reb Shraga Feishe is niftar |
| 1927 | The Plague of Chust |
| 1931 | Reb Menachem marries Chayla |
| 1938-1940 | Nazi restrictions begin |
| 1942 | Nazis enter Verbau; family deported |
| Sept 1942 | Miracle of Yom Kippur - 18 family members released |
| 1943 | Children smuggled to Hungary |
| Jan 1944 | Last train to Eretz Yisroel |
| June 30, 1944 | Chava dies in Auschwitz |

| Year | Event |
|----------------|--------------------------------------|
| July 7, 1944 | Reb Yochanan dies in Auschwitz |
| Oct 1944 | Reb Menachem and daughters captured |
| April 28, 1945 | Chayla dies in Rechlitz |
| May 10, 1945 | Liberation of Sachsenhausen |
| 1946 | Brothers reclaim wine business |
| 1949 | Reb Menachem immigrates to Australia |
| 2000 | Aryeh Leib Herzog born in Melbourne |
| Tonight | The Chosson's Wedding! |

AFTER THE WAR:

- Australia (Reb Menachem's family → Melbourne → Chosson's family)
 - United States (Reb Yonah Tzvi's family)
 - Canada/Israel (Reb Yosef Chaim's family)
-

THE HERZOG LEGACY

FROM WINE BARRELS TO WINE BOTTLES

The "Baron Herzog" wine label, born from the family's royal appointment in the Austro-Hungarian court, continues today as one of the most recognized kosher wine brands in the world—a testament to excellence spanning generations.

FROM VERBAU TO THE WORLD

What began in a small Slovak town has blossomed into families across three continents:

- **Australia** - Where the Chosson's family has thrived in Melbourne
- **United States** - Home to Reb Yonah Tzvi's descendants
- **Canada/Israel** - Where Reb Yosef Chaim's family settled

A CHAIN UNBROKEN

Despite:

- Seven centuries of exile and wandering
- The Crusades of 1095
- The Gezeiros Tach v'Tat of 1648
- The horrors of the Holocaust
- The loss of Reb Yochanan, Chava, Chayla, and countless family members

The Herzog family's commitment to Torah, to tradition, and to the Jewish people has never wavered.

Tonight, as **Aryeh Leib** stands under the chuppah, he represents:

- 10 generations from Reb Moshe Mandels, the first Rabbi of Verbau
- The great-great-great-great-grandson of Baron Philip Herzog
- The living fulfillment of his great-great-grandfather Reb Yochanan's devotion to Torah education
- The miracle of Jewish survival and continuity



Chossons Grandfather R' Yechezkiyahu Herzog on the Yeshiva Gedola Melbourne board of directors

RABBI YEHOShUA BINYOMIN GORDON

Rabbi Yehoshua Binyomin Gordon, the Chosson's beloved grandfather, took his grandson Ari Herzog under his wing from a very young age. Rabbi Gordon had a remarkable gift for seeing the hidden potential within people and helping them rise to it. In Ari, he recognized a quiet but extraordinary talent — a bright, capable young boy with the makings of a true leader.

Sensing this, Rabbi Gordon invested deeply in Ari's growth. He encouraged him to take an active role at Chabad of Encino, to step forward rather than stay in the background. Under his grandfather's guidance, Ari became involved with the youth, led tefillos, mastered the skills of a Baal Koreh, spoke publicly at community events and taught classes. Rabbi Gordon gently but persistently nurtured Ari, helping him come out of his shell and develop confidence, poise, and a sense of responsibility.

Thanks to that early mentorship, Ari grew into a refined and respected young man — someone the entire community looks up to. Rabbi Gordon's influence lives on in the character, leadership, and dedication that Ari embodies today.



Chosson and his grandfather Rabbi Yehoshua B. Gordon at his bar mitzvah

“THE REBBE WAS OUR WEDDING PLANNER”

FROM THE CHOSSON'S GRANDMOTHER
REBBETZIN **DEBORAH GORDON**

Someone outside the family just asked my mother about her anniversary, this was her response:

My husband and I got married 1st night of Chanukah

We were going to get married in March in Borough Park.

We wrote the Rebbe for a Brocha

The Rebbe answered:

What's wrong with Chanukah?

You can light a public Menorah at the wedding ..

Which we did and was so gorgeous with singing etc.

And the Rebbe asked:

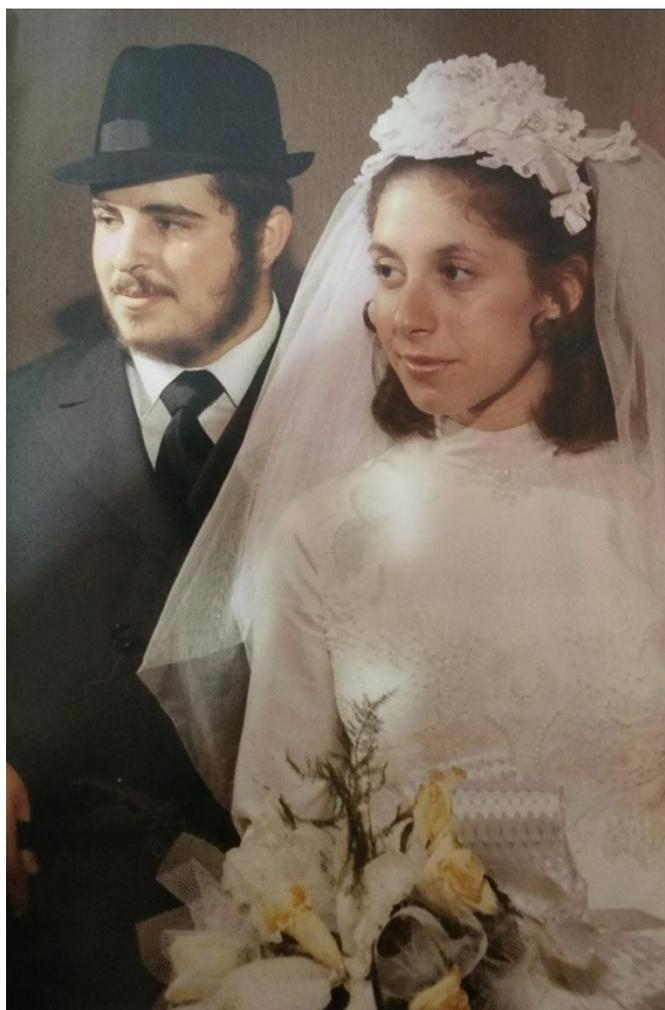
What's wrong with Crown Heights?

We were one of the first to get married at the Jewish Center with the Chupah at 770.

I was told the Rebbe looked out the window.

I guess you could say the Rebbe was our wedding planner.

What a Zechus!



RABBI MORDECHAI EINDBINDER'S ENCOUNTERS WITH HIS COLLEAGUE RABBI GORDON

STORY #1

Once, we wrote to the Rebbe about a zoning issue at the front of Chabad of Encino. I don't recall all the details, but fixing it would have cost six or seven thousand dollars. Money was tight, and it was purely a legal matter.

It wasn't dangerous, and it wasn't something that absolutely had to be fixed—it was just the law. In our letter, we mentioned that many would consider this illegal, related to zoning or something similar.

The Rebbe answered and underlined the word illegal. Azkir al hatzion, he said, this is totally not our concern. It's not our inyan klal u'klal at all. He emphasized strongly that we should never do anything, G-d forbid, that could even appear illegal.

Then, azkir al hatzion, he promised to pray for us at the Ohel of his predecessor, the Friediker Rebbe. From this, we see the Rebbe's concern that everything be above water and completely kosher—even a small zoning issue.

STORY #2

One day, we were called to a house, and it was a terrible situation. A person had passed away, and the police were involved as well. The policeman, who was Jewish, was so shaken up that we put tefillin on him—I even remember his name.

The main thing is that we both hugged him because he was emotional. It was a very difficult situation, and we got completely involved in helping the family. It was just something very hard, which unfortunately happens sometimes when the police and shluchim are called. We were totally distraught Rabbi Gordon and myself and we hadn't eaten all day.

I called my wife, Chavi, and said, "Maybe you have some food in the house—Josh and I haven't eaten. We went through a terrible day." She said, "Please come right over." She made us meat and potatoes, and we shared with her what had happened, without going into all the details.

Then she said to us, “You two face challenges every day—worldly challenges, money problems, issues with people. You are like two lifeguards. From this day, you must write a diary.

Josh looked at me, and I looked at him, and I said, “You’re right.” Although, as it often goes, it never quite ended up happening.

STORY #3

One day, we were delivering matzo to a Baal Habas in Los Angeles. After spending a few minutes with him, we got into Rabbi Gordon's car and started driving out of the parking structure.

This was back when there weren't really cell phones. We had a car phone on a tall, bendable metal stand—half the calls would drop after 30 seconds!

Then the phone rang. It was Rabbi Leibel Groner. “The Rebbe wants the bank account of this person,” he said.

Of course, we knew the person, but how would we know his bank account? Rabbi Groner said, “Why are you asking questions? This is what the Rebbe wants—find it out.”

We made the call, got the account, and that was it. Rabbi Groner said, “Thank you. I’ll give this to the Rebbe.”

A day or two later, the Baal Habas came to us smiling. He had fallen on very hard times, and Chabad had been helping him a little. But when Pesach came, the Rebbe somehow heard he was struggling—and asked for his bank account.

That very day, \$5,000 was deposited into his account. With that, he and his wife could celebrate Pesach in the grandiose way they were used to, with children and grandchildren over. He was like a new man.

We asked Rabbi Groner, “Why \$5,000?” He explained that the Rebbe said it's a halacha in the Rambam: when a wealthy person falls on hard times, you help him so he can live as he's accustomed. This man had never limited his spending, and so the Rebbe gave accordingly he could have given him 1,000 or 1800 and that would more than suffice, but no he gave him \$5,000.

STORY ABOUT RABBI **SHOLOM BER GORDON**

THE CHOSSON'S GREAT GRANDFATHER

Rabbi Sholom Ber Gordon was called into the Frierdiker Rebbe's room and he was given a one way bus ticket to Newark, New Jersey. The Frierdiker Rebbe sent him on a shlichus, and for close to sixty years, he devoted his life to this shlichus in Newark, and then in Maplewood.

His shlichus was multi-faceted and many people would point out his different and numerous accomplishments. But everyone agrees that mitvzah tefillin was extremely dear to him, and he would constantly encourage and assist Jewish men to put on tefillin. So obviously, being that he was the chaplain in one of the hospitals there, he encouraged patients and the doctors to put on tefillin as well.

Since he conducted himself with humility and without any ego, he was beloved by everyone whom he was in contact with. They recognized that he was for real. Nevertheless there was one top Jewish surgeon in the hospital that would always reply, "Rabbi you know I love you dearly, and will do anything you ask of me, but I am not going to [change my "religion", and] put on tefillin."

When he was ill, he was told he must undergo a surgery. Being the chaplain in the hospital, he knew exactly how long these surgeries last, and he expected his to be for at least four hours.

When he awoke from the surgery, he noticed that not even an hour passed and he immediately understood that it meant that the disease spread and there was no longer any benefit in having the surgery.

A short while later, the surgeon came in very solemn and said, "Rabbi I see you understand the situation, but if there is anything I can do for you, I will do it."

Reb Sholom lifted his eyebrow and looking directly at the surgeon, he inquired, "Anything?"

The surgeon replied, "Yes Rabbi, anything."

Reb Sholom said, "If so, please put on tefillin today."

The surgeon could no longer refuse. If at this time in the Rabbi's life and situation, his deepest request is to put on tefillin with another Jew, how can he refuse him? He saw that Rabbi Gordon wasn't doing it as a job or obligation, but it was a mission that was truly personal and meaningful to him, so he allowed Rabbi Gordon to assist him in putting it on.

R' MOSHE HALEVI KLEIN RELATES:

My son Yochanan, sheyichyeh, is a mohel in Florida

He went to perform a bris for a non-Chareidi family.

The baby's grandfather began speaking with my son. My son asked him where he was from. He answered, "Newark, New Jersey."

My son said, "My uncle used to be the rabbi there."

And the man asked, "Rabbi Gordon?"

My son replied, "Yes—Rabbi Sholom Dov Ber Gordon."

The man said:

"Rabbi Gordon—through Schneerson (he meant the Rebbe)—saved my life!"

"I was a child playing baseball, and I accidentally got hit hard in the head with the bat. I lost consciousness and was placed on a ventilator.

The doctors gave me very little chance of survival.

Rabbi Gordon, who was the hospital chaplain, asked my father for my name and my mother's name. My father gave it to him, and Rabbi Gordon immediately called and gave it to the Rebbe's secretary to request a blessing.

A few hours later, Rabbi Gordon called the secretariat again, and they told him the Rebbe gave a blessing for a complete and speedy recovery.

Two days went by, and there was still no improvement. Rabbi Gordon called back and asked the Rebbe's secretary to tell the Rebbe there was no progress.

An hour later, he called again, and the secretary told him:

"The Rebbe said: That can't be. There must be a mistake in the name that was given."

Rabbi Gordon ran to my father and relayed the Rebbe's response.

My father thought for a few minutes and then exclaimed, "Oh! You're right. I mistakenly gave the wrong name" (he wasn't used to the Jewish name of the family), and he then gave the correct name—Dov.

Rabbi Gordan passed along the correct name to the secretariat.

The Rebbe gave a new blessing: that he should live a long life.

Two hours later, I woke up.

I owe my life to the Rebbe—through Rabbi Gordan.”

My son responded emotionally,

“You are about to be the sandek now—and the uncle who saved your life through the Rebbe was my sandek at my bris!!!”

On Rosh Chodesh Nissan 5768 there was a dedication for a Sefer Torah in Encino California, in memory of the Kallah's grandfather. Below is an excerpt from the booklet that was distributed.

RABBI SHOLOM B. GORDON OB'M

A True Chossid

This article was culled from a series of obituaries regarding Rabbi Gordon published in various Chabad periodicals

The Lubavitch community was saddened upon hearing of the passing of Rabbi Sholom Dov Ber Gordon, of blessed memory, on the last day of Pesach, 2001.

Rabbi Gordon was born on 24 Iyar 5681 (June 1, 1921) in Doksyzc (Poland/Russia) to his father Reb Yochanan Gordon, of blessed memory, and was named after the Rebbe "Rashab" – the fifth Chabad Rebbe, Rabbi Sholom Dov Ber Schneerson. Among Rabbi Sholom Ber Gordon's teachers in Doksyzc were Chassidim of the Rebbe "Maharash" – the fourth Chabad Rebbe.

In his youth Rabbi Sholom Gordon merited to meet the previous Lubavitcher Rebbe. His father Reb Yochanan traveled to the previous Rebbe and took his sons, Sholom Ber and Nissan along. The second time the previous Rebbe saw them, he told his secretary, Reb Yechezkel Feigen, "*Zei zenen doch fun di alte Chassidim*" (they are from my "old" Chassidim).

The Gordon family immigrated to the United States in 1934. Rabbi Sholom Ber attended Yeshivas Torah VaDaas, while continuing his Chassidic education with the Mashpia (Chassidic

mentor) Rabbi Yisroel Jacobson, ob'm. During this period, he disseminated the teachings of Chassidus within the Yeshiva. He excelled in Chassidic conduct, and did not allow the permissive spirit of the time to affect him. It is



Rabbi Sholom B. Gordon ob'm extending grandfatherly blessings at the wedding of his granddaughter Faigy Herzog, as the proud parents - his son Rabbi Joshua B. Gordon and his wife Deborah - look on.

said that he was the only Yeshiva student who didn't trim his beard at a time when this was considered an act of great *Mesiras Nefesh* – self sacrifice. He served as an outstanding example of a serious Chassid, thus drawing dozens of young students to the teachings and practices of Chassidus.

When the previous Lubavitcher Rebbe, Rabbi Joseph I. Schneer-

sohn arrived in the United States on the 9th of Adar 5700 (1940), Rabbi Sholom Ber Gordon was one of the first students in the new Yeshivas Tomchei Tmimim founded by the Rebbe immediately upon his arrival to this country.

In 5702 (1942), Rabbi Gordon was sent by the previous Rebbe, to Newark, New Jersey to establish Yeshivas Achei Tmimim Lubavitch, where he remained for three years. After marrying his wife Miriam, daughter of the illustrious Chasid, Rabbi Eliyahu Simpson on the 15th of Sivan 5705 (1945), the couple was sent as emissaries of the Rebbe to Springfield, Mass. to pioneer Yeshivas Achei Tmimim there. Rabbi Sholom and Miriam Gordon remained there until 5708 (1948), when the Rebbe sent him back to Newark to run the Yeshiva there. Rabbi Sholom Ber's lofty character and his Chassidic humility came to the fore in those years. His concern for the young students' physical needs was well known.

Rabbi Gordon also served as a Rabbi of one of the larger congregations in Newark, Congregation Ahavath Zion, which was housed in a beautiful physical

HE EXCELLED IN CHASSIDIC CONDUCT, AND DID NOT ALLOW THE PERMISSIVE SPIRIT OF THE TIME TO AFFECT HIM

structure, which in its prime seated some 1,200 people.

In addition to running the Lubavitcher Yeshiva in Newark, Rabbi Gordon was utterly devoted to his many congregants. In the period of time after the Rebbe had taken over the leadership of the Chabad Lubavitch movement, members of the Shul's board tried to convince Rabbi Gordon to use a microphone on Shabbos. They decided to meet with the Rebbe, figuring the Rebbe was an expert when it came to engineering, and would surely agree to their request.

When they presented their request, the Rebbe said: There are various categories of people, those who understand electricity but are not experts in the laws of Shabbos; those who are expert in the laws of Shabbos but don't understand electricity; those who are expert in both, and those who don't understand either. I am an expert in both and you don't understand either, and I say it is forbidden, by Halacha, to use a microphone on Shabbos.

Rabbi Gordon lived in Newark until 5727 (1967). Many Jews decided to move away due to the

racial tension so prevalent at the time. After the Shul was burned down by an arsonist, Rabbi Gordon moved to Maplewood where he became the Rabbi of the new Congregation Ahavath Zion, where he disseminated Torah until his final days.



Rabbi Sholom B. Gordon receiving "Wine of Blessing" from The Lubavitcher Rebbe.

Rabbi Sholom Ber Gordon also served as the hospital chaplain for some forty years in two area hospitals, Newark Beth Israel Hospital and S. Barnabas Hospital in Livingston. He regularly visited and comforted the patients there. Rabbi Gordon was especially devoted to the Tefillin campaign initiated by the Rebbe in 1967. Over the years, he was privileged to don the Tefillin with many thousands of Jewish men and boys of all ages.

Rabbi Gordon kept his distance

from publicity and wherever he went he served as a role model for a true Chassid and Shliach of the Rebbe. He taught classes to thousands of Chabad girls over the years in the Bais Rivka School system in Crown Heights, at great personal sacrifice, often becoming exhausted from the weekly commute.

When Rabbi Sholom Gordon was diagnosed with a very difficult illness, he carried on with

RABBI GORDON KEPT HIS DISTANCE FROM PUBLICITY WHEREVER HE WENT HE SERVED AS A ROLE MODEL FOR A TRUE CHASSID AND SHLIACH OF THE REBBE

his holy work and continued to teach his many adult classes despite his weakness and suffering. In this period of time, his devotion to the ideal and teachings of Chassidus and to the Rebbe was fully revealed.

Rabbi Sholom B. Gordon is survived by his wife, Rebbitzin Miriam Gordon, by his sons and daughters, his grandchildren, and great-grandchildren, who are disbursed throughout the world and many of them serve as emissaries of the Rebbe the world over. May his memory be a blessing to all.

RABBI SHOLOM B. GORDON OB'M

A Brief Biography

By Rabbi Chaim Dalfin

Reprinted from the book Who's Who in Lubavitch

Rabbi Sholom Ber Gordon married Miriam Simpson. They had seven children. He was related to Reb Avraham Pariz and to Reb Chatsha Feigin. His eldest son, Yehoshua Binyomin, is director of Chabad of the Valley in Southern California. His son Yosef Yitzchak is an educator in Melbourne, Australia. His son Menachem Mendel is mashpia in London Lubavitcher yeshiva. His daughter Chana and her husband, Rabbi Manis Friedman, are shluchim in S. Paul, Minnesota. His daughter Bluma and her husband, Rabbi Zelig Rivkin, are shluchim in New Orleans, Louisiana. His youngest daughter Fruma Ita and her husband Rabbi Yosef Posner, are shluchim in Birmingham, Alabama. His oldest daughter, Yocheved Baitelman, has four children on shlichus in California and Canada. Her home in Crown Heights, Brooklyn serves as headquarters for her family whenever they come to "770."

YICHUS

Rabbi Sholom Ber Gordon was born the 24th of Iyar 5681 (1921) in the city of Doksyzc, which today is part of Russia. From 1918 to 1938, it was part of Poland. Doksyzc was a Chasidic shtetel. Four out of five shuls were nusach Arizal. Only one was nusach Ashkenaz. The Litvisher Rav was Rabbi Galinkin who made his way to America in 1938 and became a rabbi in Worcester, MA. The Rav of the Lubavitcher community in Doksyzc was the prominent Lubavitcher chasid Rabbi Laibl Shainin who was said to be the Benuni prototype of the Tanya. He passed on Al Kiddush Hashem (in the sanctification of G-d's Name), in Doksyzc in 1941-42.

Rabbi Gordon's father, Reb Yochanon Gordon, the famous Lubavitcher chasid and gabbai of "770" from 1947-1969, was a shochet (ritual slaughterer), in Doksyzc. His maternal grandfather was Reb Nissan Klibanov. His mother was Zisa whose uncle was Reb Gershon Feigin,

who was also Reb Chatsha Feigin's uncle and the father-in-law of Reb Avraham Pariz. Reb Gershon Feigin's sister, Bluma, married Reb Chatsha Himmelstein, later to be a mashgiach in Tomchei Temimim in Lubavitch. Reb Chatsha Himmelstein made the shidduchim for Reb Yochanon and Reb Avraham Pariz. Since Reb Chatsha Himmelstein was mashgiach in yeshiva and knew the bochurim well, he was able to pair them up with the proper women – his nieces.

Rabbi Gordon's paternal grandfather was Reb Yisrael who married Esther Alpert. Reb Yisrael was a chasid of the Rebbe Maharash. When he visited his son Yochanon in Tomchei Temimim in Lubavitch, he would first go to the tzion (gravesite) of the Rebbe Maharash. He was criticized for this because the Rebbe Rashab was functioning as Rebbe and other Chasidim felt he should first visit the Rebbe Rashab.

His son Yochanon, under the influence of his mentors and friends, respectfully asked his

father why he first visited the Rebbe Maharash's tzion. He responded, "Voz zol ich ton az mein hartz tzit mir dorten" (what should I do that my heart draws me there).

Rabbi Gordon's childhood melamed (teacher) was Reb Epfraim "der melamed" who was a chasid of the Rebbe Maharash.



THE GORDON FAMILY IN DOKSYZC, POLAND, CIRCA 1932 (From right to left) Rabbi Solom B. Gordon ob'm, his mother Zisa, his younger brother Yisroel, his older brother Nissan ob'm, and his sister Esther.

Rabbi Gordon saw the Previous Rebbe three times in Europe.

The first time was in 1932 when the Rebbe was in Postov. His brother Nissan and he came to Postov where their mother's cousin, Reb Chatsha Feigin, who was the Rebbe's secretary, introduced the two youngsters to the Rebbe as Reb Yochanon's children. Reb Yochanon has already left for America.

The second time was in Gluboka in 1934. Gluboka was a town near Doksyzc. When the Previous Rebbe came there, he recited several Chasidic discourses such as *Az Yiboka KaShachar*, etc. Reb Chatsha forgot that he already introduced his relatives to the Rebbe and introduced them again. The Rebbe said to Reb Chatsha, "*Ich ken doch zei; zei zeinen alle Chasidim*" (I know them; they are old Chasidim [of mine]!).

The third time Rabbi Gordon saw the Previous Rebbe in Europe was in Warsaw in Elul of 5694 (1934), before he went to America with his mother, brothers and sister.

Rabbi Yisrael Gordon, Rabbi Sholom Ber's youngest brother, told me that in 1940 while the Previous Rebbe was visiting Lakewood for Pesach, he sang Chasidishe niggunim along with the adults. It made a good impression on the Previous Rebbe. The Rebbe commented, "*Dos iz mein youngest chasid*" (this is my youngest chasid).

AMERICA

In 1934, at the age of 13, Rabbi Gordon together with his mother, sister and brothers moved to the United States. His

father had immigrated to the United States in Chanuka 5692, 1931.

He studied in Yeshivas Torah Vodaas from 1934 till the 9th of Adar Sheini, 5700 (1940), when the Previous Rebbe arrived in America and the very next day, the 10th of Adar, opened the first Lubavitcher yeshiva in America. It was held in what later became known as Rabbi Bukiet's shul in East Flatbush, Brooklyn. Rabbi Gordon transferred to the newly founded Yeshivas Tomchei Temimim Lubavitch. He was among the first ten students of the Yeshiva. It's interesting to note that one of his Rebbeim in Yeshivas Torah Vodaas was HaRav Pam, the former Rosh Yeshiva of Torah Vodaas. He was also a student of Rabbi Moshe Dovber Rivkin and Rabbi Shlomo Heiman.

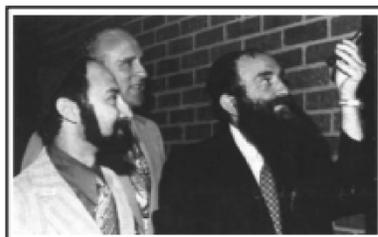
RABBI GORDON WAS A HOSPITAL CHAPLAIN FOR MORE THAN 40 YEARS. HE VISITED THESE INSTITUTIONS DAILY AND PUT ON TEFILLIN WITH LITERALLY THOUSANDS OF PEOPLE.

1ST SHLIACH TO NEW JERSEY

In 1942 the Previous Rebbe sent Rabbi Gordon to Newark, New Jersey to open a Lubavitcher *Yeshiva Ketana* (elementary day school). He was there for three years until the 15th of Sivan of 5705 (1945), when he married Miriam Simpson, daughter of Rabbi Eliyahu Simpson, *Yechidus Gabbai* of the

Rebbe. After his marriage, the Rebbe instructed him to move to Springfield, MA and open a yeshiva day school there. He was in Springfield for three years and in 1948 returned to Newark, taking a position as Rabbi of Congregation Ahavath Zion. At the time, Newark had many Jews and Ahavath Zion was one of the largest shuls in Newark with seating for 1,200 people, classrooms for *Talmud Torah* programs, and a social hall.

(I asked Reb Yisrael Gordon,



Rabbi Sholom B. Gordon, Medical Center chaplain, puts up a mezuzah at Newark Beth Israel Medical Center. Looking on are Lester M. Bornstein (center), executive director of the Medical Center, and Arthur B. Cohen, associate director.

Reb Sholom Ber's brother, why the Previous Rebbe sent his brother away from Newark to Springfield. He told me that apparently the Previous Rebbe had a policy for not keeping his emissaries in one city longer than 2-3 years. For example, Rabbi Moshe Yitzchak Hecht was first in Worcester and was later sent to New Haven. Rabbi Hershel Fogelman was first in Buffalo and was later sent to Worcester. Possibly, Reb Yisrael explained, the Previous Rebbe didn't want the institution created by the *shaliach* to be identified as "his" – the *shaliach*'s institution; it was a Lubavitch institution. If the *shaliach* would stay there for a longer period of time, he and the people associated

with the institution would feel it was their institution. To avoid this, he kept on rotating the shluchim. Our Rebbe, seemingly has a different approach. He was asked numerous times by shluchim about leaving their posts and he told them not to. There were exceptions, but as a general rule, his policy was wherever your shlichus is, that's where you remain.)

In 1966 during the riots in various cities across the United States, there were also riots in Newark. This included burning the large Ahavath Zion shul that took up a square block. Many Sifrei Torah were burnt. The Ahavath Zion board of members were forced to vacate Newark and bought a building in Maplewood. It was in this shul that Rabbi Gordon remained rabbi until his very last day, *Achron Shel Pesach*, 5761 (2001).

Rabbi Gordon was a Chaplain for more than 40 years in Beth Israel Medical Center in Newark and in S. Barnabas Medical Center in Livingston, New Jersey. He visited these institutions daily and put on Tefillin with literally thousands of people. On Sukkos he would use twothree Esrogim because he had hundreds of people making a blessing on his Esrog causing it to become excessively brown. This rendered it invalid according to Jewish law.

After becoming Rabbi of Ahavath Zion in 1948 he was not able to come to Brooklyn for Yom Tov. Until then, his job as director of a day school allowed

him to come for Sukkos, Shavuos, etc. to the Previous Rebbe. (From 1948 till 2001 he was never away from his shul for Yom Tov).

CONGREGATIONAL RABBI

Rabbi Gordon had the difficulty of bringing *halachic yiddishkeit* to traditional Jews, many of whom did not observe Shabbos, etc. He inculcated his congregants with the basics of *Shulchan Aruch* (code of Jewish Law), and *yiras shamayim* (fear of Heaven). For example, his brother Reb Yisrael noticed that some of his congregants washed their hands before Mincha. When asked why they did that, they said they didn't really know why except that they saw their rabbi do it, and if it was important for him, it was important for them!

Rabbi Gordon would immerse himself in a *mikva* (ritual bath)

RABBI NOSSON SHERMAN,
EDITOR OF THE ARTSCROLL
PUBLISHING, STUDIED IN
RABBI GORDON'S TALMUD
TORAH. HE RECEIVED HIS
FOUNDATION IN TORAH
KNOWLEDGE FROM RABBI
GORDON

each morning. Because this was essential to his life, he had a men's mikva built in his home. Until the very last days of his life he went to the mikva daily. Even during the last year of his life, when his physical condition was painful, he would ask his

various attendants to help him go to the mikva. He would say to his grandchildren *who helped him around the house*, "*zorg zich nisht, di bove vet nit visen*," (don't worry, your grandmother won't know). His wife didn't want him to go each morning because just going up and down the mikva ladder was extremely painful for him. He taught 3-4 classes a day in

his shul. Before *shacharis*, from 6-7am he taught one half hour *Chasidus* and one half hour *mishnayos*. He taught after *shacharis* and before *mincha*. He taught the entire *Shisha Sidrei Mishna* (six volumes of the Mishna), including the most difficult *mishnayos* such as *Ohelos and Kilayim*, 7-8 times during his 54 years as rabbi of Ahavath Zion. Additionally, he taught the entire *Ein Yachov* many times. On Shabbos, during the long summer days, he taught for one hour *Pirke Avos* and another hour *Chasidus* before *mincha*. During *Shalosh Suedas*, he always explained one of the Rebbe's *sichos*.

Reb Sholom Ber's brother, Yisrael, relates that he had met many people of great stature but had never met anyone like his brother, a human being in who *chasidus*, *yiras shamayim*, and *lamdanus* (Torah scholarship), all functioned as one harmonious whole.

He was a *chasid* because of his extraordinary connection to the Previous Rebbe and the Rebbe, implementing each activity they suggested.

Additionally, he never ate food that was an indulgence. If one asked him what he had just eaten, he would not know. Whatever his wife Miriam served was fine.

He exemplified yiras shamayim, as mentioned earlier, his mesiras nefesh of going to the mikva under the duress of physical pain. Additionally, the way he stood at the bima during the repetition of shmoneh esreh and answered out loud, "*boruch hu uboruch shmo.*" Was laudable. He did this because he wanted each and every shul member to follow suit. When he heard talking during the chazan's repetition of the amida he wouldn't scream at them; nor would he say, "*sha, sha.*" He just turned around and looked at those talking while he said out loud *boruch hu uboruch shemo.* They got the message. There was no talking in his shul. He would give a sermon every Shabbos that was no longer than eight minutes. It included a brief comment on the parsha, a personal message to a congregant, and a quick, witty remark.

He was a *lamdan*, a Torah scholar because he was a baki in *shas* (he mastered the entire Talmud). He also knew much Chasidus, and Jewish and Chabad history. Because he was a real chasid and a *Lamdonisher yid*, he was called upon by many organizations to speak. He was also a Chabad

history teacher at Bais Rivka Girls seminary in Crown Heights, Brooklyn. He traveled weekly for many years to educate the young future Jewish leaders.

Rabbi Gordon influenced many people to lead a more Torah-observant life. Those who were already frum were helped to become Chasidim. Some of the more known personalities who Rabbi Gordon inspired include:

HaRav HaGaon Rabbi Yehuda Kalman Marlow, the late Rav of the Lubavitcher Crown Heights community was influenced by Rabbi Gordon to study in the Lubavitcher yeshiva.

Rabbi Hershel Shusterman, the late Rav of the Bnei Rueven shul in Chicago, was inspired to study chasidus and become a chasid through Reb Sholom Ber's personal conduct and chasidus shiurim. Rabbi Gordon and Rabbi Shusterman were students at Yeshivas Torah Vodaas in the late 1930's.

Rabbi Nosson Sherman, the

editor of the Artscroll publishing company, studied in Rabbi Gordon's Talmud Torah. He received his foundation in Torah knowledge from Rabbi Gordon.

PASSING

Rabbi Gordon passed away on Achron Shel Pesach, the 23rd of Nissan, 5761 (2001). He was one month shy of his 80th birthday. He is interred in the Lubavitch cemetery and lies on the left hand side of the rebbeim, in the 4th place, first row. He left a wife, 7 children, and a numerous grandchildren, many who are

HIS PASSING ON ACHRON SHEL PESACH REMINDS US OF THE BAAL SHEM TOV'S TEACHING CONCERNING THE SPECIALTY OF ACHRON SHEL PESACH – "ON THIS DAY THE RADIANCE OF THE LIGHT OF MOSHIACH SHINES OPENLY."

shluchim of the Rebbe throughout the world.

Rabbi Gordon's goal in life was to hasten *the Geulah Shlaima* (the ultimate redemption). He is certainly doing his utmost in the higher worlds. His passing on *Achron Shel Pesach* reminds us of the Baal Shem Tov's teaching concerning the specialty of Achron shel Pesach – "*On this day the radiance of the light of Mashiach shines openly.*" (*HaYom Yom – 22 Nissan*).



Rabbi Sholom B. Gordon, ob'm (right), and his father, Reb Yochanon Gordon, ob'm (far right), look on as his father-in-law Rabbi Eliyahu Simpson, ob'm, congratulates the new groom - his first son-in-law - Rabbi Avrohom Moshe (Avi) Baitelman, ob'm. His future son-in-law, Rabbi Manis Friedman זצ"ל, standing by (top left).

ZEIDE R' AVROHOM MENDEL RUBASHKIN

BASED ON ACCOUNT WRITTEN BY RABBI GETZY RUBASHKIN

As members of the tribe of Levi, the Rubashkins have always possessed the endowment of the Levites: "He will have no inheritance among his brothers, for G-d Himself is his inheritance." Indeed, all the accounts of the family's long and full history illustrate the heritage they claimed, protected, and treasured. Theirs is truly the language of faith.

I am adorned with the name of my maternal grandfather, Reb Avraham Mendel Rubashkin, whom I obviously never met. Unfortunately, he passed away in Russia. He is buried in Malachavka, a suburb of Moscow, not too far from Ilinka where he lived at the end of his life. Although I am not of the tribe of Levi, I am by birthright a member of the Rubashkin family. Gratefully, all that a Rubashkin represents is my inheritance.

My Zeide and Fetter (uncle) Getzel were born in Nevel, Russia, to Sholom and Gutel Rubashkin. In the Russian Empire and post-reformation, the Rubashkins were considered to be wealthy, in terms of their means, and their demeanor. I have been wont to say that their children cannot practice charity, for their parents have already perfected the art. Yet, regardless of their holdings, a Rubashkin bears an enduring legacy.

Sholom was the second of five sons of Menachem Mendel and Badana (nee Rothenburg) Rubashkin. All five brothers worked together in harvesting raw furs. They were industrious in their enterprise and equally so in communal affairs. Despite their impressive diligence in the latter, they performed their duty with ease and honor.

In 1913, Fetter Getzel visited his elderly paternal great-uncle Baruch in Polotsk. Boruch was considered "An Honorable Citizen" of the Russian Empire, a title that was carried by members of the Schneerson family, the Rebbes of Chabad.

The title was earned by Rabbi Shneur Zalman, the founder of Chabad in recognition of his support of the Czar during the Napoleonic wars. Rabbi Shneur Zalman, the "Alter Rebbe," intervened on high, as well as providing practical assistance to the Czar by sending Rabbi Moshe Meisels of Vilna to serve as an interpreter for the French High Command, and relaying strategic information to the Czar's generals. Rabbi Shneur Zalman was awarded the title of "Citizen honored for posterity." Five generations of Chabad Rebbes made use of the honorific on behalf of Russian Jewry.

Having lived in the generation of the Tzemach Tzedek, the 96-year-old held on to the tales from his past and the history of Lubavitch.

As well, Baruch possessed a document chronicling his family's line of descent which conveyed their lineage from the saintly SHaLoH. Rabbi Yeshaya HaLevi Horowitz was known by the acronym of his great book "Shnei Luchos Habris," or "Two Tablets of the Covenant." He was born in Prague, in 1558 and is buried in Tiberias, Israel. The Sainly SHaLoH served as Chief Rabbi of Prague as well as Rabbi of Posen, Cracow, and Frankfurt. After the passing of his wife Chaya, the SHaLoH settled in the Holy Land. He arrived in the "Good Land," (as he refers to the Land of Israel in a letter to his children chronicling his 22 day journey across the Mediterranean) in 1621, and was welcomed by Jerusalem's Ashkenazi community as their Chief Rabbi.

As descendants of the holy SHaLoH, the Rubashkin family's name was changed from Horowitz, the original patronymic, to evade Czar Nicholas I's infamous conscription decree, known as the decree of the Cantonists. Rescuing their young from the grips of an uncertainty filled with certain peril, the Horowitzes adopted Rubashkin as their surname from a family of Kohanim in Nevel.

Getzel studied in Nevel until the age of 14 when he left to study trade from his uncle Leibe, in the exclusive Russian City of Cholma. At the time, the central Chabad Yeshiva, Tomchei Temimim, was at the court of the Rebbe in Lubavitch. Still, Leibe's son Betzalel was considered a "Tomim," one who studied in the Rebbe's Yeshiva, as the Rebbe Rashab would send private teachers to study with the young man. When Getzel arrived to Cholma he joined his cousin's sessions and studied under R' Chatche Feigen and R' Yuda Eber. Hence, Getzel's great-great-grandchildren, who are privileged to study in branches of the Lubavitcher Yeshiva, are fifth generation "Temimim."

With battle looming, Getzel returned to Nevel before Germany declared war on Russia on August 1, 1914. Soon, the institution he was an alumnus of, but had never been to, would relocate in a step that would bring Tomchei Temimim to the Rubashkins' hometown. In 1916, Nicholas II evicted scores of Jews from towns and cities near the western frontier. Included in the Jewish population that would be forced eastward, were the Chassidim of Lubavitch.

Following the expulsion, the Rebbe Rashab resettled in Rostov and his Yeshiva moved to Kreminchug. The brutal world war led into the Russian Revolution. The period between these two conflicts were chaotic times in Russia. Soon, Tomchei Temimim would again be relocated.

In 1923, the Previous Rebbe dispatched Rabbis Binyomin Gordetzky and Asher Susunkin to Nevel to prepare the move of Tomchei Temimim to the

city. As communal leaders, Zeide Sholom and his son Getzel facilitated the accommodations and study hall. Aside from the tremendous responsibilities they took upon themselves, in order to bring the Yeshiva to Nevel, they took great personal care of the students of “the Rebbe’s Yeshiva.”

When one of Getzel's granddaughters became engaged, Rabbi Susunkin tried to impress on the Chassan the nature of the family he was marrying into. “There were no Coca-Cola machines in Nevel,” quipped R’ Susunkin, “but there were the Rubashkins, who besides their own milk cow, bought a second one so that the Yeshiva students could always have milk and cheese.” Rabbi Susunkin continued to describe the Rubashkin home which was always open to, and full of, guests. “Many families would host Yeshiva students for their daily meals at great expense to the Yeshiva administration. However, the Rubashkin family would always be open to hosting more, without compensation.” The Chassan had no trouble imagining such hospitality, as he had been a regular Shabbos guest at the home of Yisroel and Rochel Duchman, Zeide Getzel’s son-in-law and daughter.

Relatives who have returned to visit Nevel since our family’s settlement in the United States, have reported the Rubashkin house to still be intact. Indeed, while the physical structure still stands, what filled it is an everlasting home. Most of Getzel's descendants were accustomed to sleeping on the floor in their parents’ bedroom as guests occupied their beds and rooms. Younger cousins (the third generation) grew up visiting their grandparents not just to see them, rather to help serve the dozens of guests that fill their Shabbos table on a weekly basis. All the Rubashkin siblings (children of Zeide Getzel) have distinguishable “Rubashkin Homes.”

A Rubashkin descendant can be stirred by the sight of their relative tending to a guest, even as they themselves are practicing such hospitality across the table. These qualities were instilled in them by their parents, whose parents learned this in the home of their rearing, namely from their parents, Zeide Getzel and Buba Rosa Rubashkin.

Following Red October Russia’s already-broken economy was crippled, as the Revolution had deprived the nation of industry. To prevent the total collapse of the economy, Lenin introduced the New Economic Plan, allowing small businesses to reopen for profit. Zeide Getzel and Buba Rosa moved to Ostashkov where Getzel opened and owned a leather factory. The couple spent the first two years of their marriage in Ostashkov, until Stalin abandoned the NEP and Getzel and Rosa returned to Nevel.

Stalin’s rise to power most notably increased the scope of the Soviet secret service and intelligence network. Aside from the implications of these actions on an international scale, within Russia itself citizens were closely scrutinized and

monitored. All Russians were required by law to carry identity papers on their person, always. If someone were to visit another town, they would have to register at the local municipality by presenting their state-issued identification. When the documents would expire, new IDs had to be obtained. Being without the proper documentation was outlawed, and therefore exceedingly dangerous. At a certain point, the administrator overseeing Nevel who was approachable, and for that matter bribable, was replaced by a new executive who was unwelcoming and inaccessible.

Soon after the new supervisor arrived, new documentation was distributed. For some inexplicable reason, all of Nevel received their new papers, except for members of the Rubashkin family. Not having been given their papers, placed a great deal of anxiety on the Rubashkin family. To be sure, communism already robbed one of his individuality, being stripped of even that pall of an identity meant possibly being robbed of your residency within the hub of the Soviet Republic, or worse. Not knowing why this fate had befallen them, or what they could do to put things right, Getzel approached three senior Chassidic figures in Nevel. With the physical unreachability of the Rebbe at the time, Getzel would honor the Rebbe's directive of posing and placing one's questions and burdens on a Mashpia (spiritual mentor).

Zeide Getzel approached Rabbis Itche Laime's, Leibel Karasik and Yona Kahn.

Now, Getzel and Rosa Rubashkin's home was constant host to a Chassidic atmosphere. Yeshiva students could enjoy a good meal, while their hosts took in the Torah lessons that the boys repeated. There were festive meals the Rubashkins would throw in honor of Jewish and major Chassidic holidays. Theirs was a model of a home built on the foundations of Torah and the illumination of Chassidus. Therefore, the mentoring trio suggested that Getzel do the most natural thing, and "make a Kidush" in his home over Shabbos. Chassidim live by the dictum that, "That which a Chassidishe Farbrengen can achieve, even the angel Michael cannot." The throngs of people that would attend the Shabbos gathering would surely bless the Rubashkins as they toasted L'chaim and engaged in Judaism's most powerful force: brotherly love and unity.

Following Shabbos morning prayers, people began to pack into the Rubashkin home. They filled the house with song, words of Torah, and heartfelt blessings and wishes upon the family. By the time Shabbos was out, the guests still had not left. Having finished all the meat in the house, and staying long enough to pass the six hour interval after consuming meat, they moved on to a dairy Melava Malka. By the time Sunday morning came around, there was not a morsel of food left in the Rubashkin home. Needing to feed her family, and expecting the usual unexpected guests,

Rosa and her father-in-law, Zeide Sholom set out for Sunday's market day to replenish the pantries. At the market, Rosa ran into a good friend, whom she had not seen in a while. The friend, noticing Rosa's weight loss and apparent stress, wondered why her friend was so distraught. Rosa unloaded the episode on her attentive friend, describing how all of Nevel, save the Rubashkins, had received updated documentation, and how the new supervisor carried his position in full formality.

Unexpectedly, Rosa's confidant informed her that her friend was romantically involved with the said supervisor. She would make it her duty to assist the Rubashkin family.

Bube Rosa's friend did approach the man responsible for Nevel. When she approached him, he seemed relieved that someone he trusted could inform him about the Rubashkins. He had a number of questions about the subjects under discussion. "What kind of people are they?" "They are very fine people." "How do they earn a living and how would you speak to their honesty?" "They work extremely hard for their livelihood and are decent, honest people." Alleviated of a heavy weight, the supervisor explained that when he had taken up his new post he received a letter placing the Rubashkins under suspicion of illegal activity. It turns out that the family's neighbor who would regularly visit Bube Gutel, and was a recipient of the Rubashkins' kindness, orchestrated the affair. Despite always leaving the Rubashkin home well fed, and carrying packages of food to take home, the covetous and bitter woman pointed out the family's wealth and recommended that they be investigated.

With their identities restored, the Rubashkin family resumed their regular life in Nevel, until they would need to flee because of their Jewish identities. When the Nazis overtook Nevel in 1941, they mercilessly murdered the Jews who would not or could not escape. Thank G-d, the families of Sholom and Getzel Rubashkin had fled the German advance. For many weeks, the Rubashkins walked across Russia, sleeping in fields, and making every effort to survive. They walked over 300 kilometers until they could board trains heading to Rosa's sister Danya's town of Chelyabinsk, at the center of the Trans-Siberian Railway. They arrived on the eve of Sukkot, 1941.

Moments after lighting the Shabbos candles, Bube Gutel called for her daughter Rosa. Exhausted and ill, with Rosa's name on her lips, Bube Gutel succumbed to sickness, passing away shortly after arriving to Chelyabinsk. At the end of Sukkot, about a week after their long and perilous journey and burying their matriarch, the Rubashkin men would need to set out once more in order to recite the Mourner's Kadish in the company of a Minyan.

Following the Soviet annexation of eastern Poland in the early stages of WWII,

opposition to the new rule was quelled by means of extrajudicial executions and the mass deportations of Polish citizens to Siberia. Included in these transports were large numbers of Polish Jews who would be interred in Stalin's Gulag Archipelago. After Operation Barbarossa, the Soviets were forced to recognize the Polish Provisional Government in Exile in the United Kingdom, to secure Western aid and alliance.

In a gesture of goodwill, Stalin paroled Poles held in his work camps.

Many Jewish prisoners moved southward to the warmer climate of Uzbekistan, whose Muslim population hardly abided with Soviet law. With the large concentration of Jews in the Uzbeki cities of Tashkent and Samarkand, Zeide Sholom, Getzel, his brother Avraham Menachem Mendel, and son Avraham Aharon, departed on a 6000 kilometer journey to find a Minyan in Samarkand.

A seasoned traveller, Zeide Getzel had packed his Talis and Tefillin in a personal bag. At a central transit station a man greeted him extending a warm "Shalom Aleichem," asking where his fellow Jew was coming from as he extended both of his arms. Zeide Getzel lowered his bag to extend his arms in return. The man turned out to be a professional thief, and as he held Zeide Getzel, an accomplice snatched his bag and made off. Those who were with Zeide Getzel on the journey tell of how after losing his mother, the loss of his precious Talis and Tefilin left Getzel inconsolable.

Later, Bube Rosa and her children would join the men in Samarkand. Many Jews would find refuge in Samarkand and remain there until the end of the war.

Rabbi Moshe Levertov OBM was a student when he arrived in Samarkand.

In his book, *The Man Who Mocked The KGB*, he details his arrival in the unusual city: ...For the six-kilometer ride from the train station to the city, I hired a donkey-driven wagon. Soon we were alone on a road that led through empty desert. Imagine my shock when the gentile driver suddenly stopped and demanded full payment of the fare. I meekly complied and he took me further, but dropped me off at some distance from the yeshiva's address I had given him. At least he had done me no harm, thank G-d. I was forced to drag all my baggage quite a way to the yeshiva.

On the way, I was overwhelmed by a sight I had never before witnessed — a Jewish marriage ceremony! A groom and a bride were being led under the Chupa canopy, surrounded by a large crowd of Chassidic Jews singing aloud a deeply moving melody. After the chupa, the festive meal and

spirited dancing and singing continued for many hours into the night, the joyous voices reaching the far ends of Samarkand's Jewish quarter. This fearless Jewish celebration was unlike anything I had ever seen, and it filled me with deep emotion. After all my years of dread, it was so heartwarming to see such a fearless and large Chassidic celebration. The Chassidic families of Reb Getzel Rubashkin and Reb Uziel Chazanov (son-in-law of the well-known Chassid, Reb Meir Simcha Chein of Nevel) were uniting in marriage.

Rabbi Levertov witnessed the marriage of Getzel and Rosa's eldest, Avraham Aharon to Riva (Chazanov, granddaughter of R' Meir Simcha Chein).

At their union they managed to impress upon the young refugee the majesty of Yidishkeit, even though he himself was an observant Jew.

It is a reaction they elicit in countless people who are enchanted by the eloquence and expressiveness of their language of faith.

Samarkand and the eventual flight from Russia is a long chapter in our family's history, and someday a book must document it. Before they fled the Soviet Union, Rosa took her children to bid farewell to her family in Leningrad. Then as did thousands of Jews at the time, they headed to Lemberg, Ukraine, some 70 kilometers from the Polish border. Lemberg, or Lviv, was an exit port for many Polish Jews, as well as an exodus route for Russian ones. Since the trains carrying the refugees would leave from Lemberg, a committee of Chabad activists formed there to facilitate the daring escapes. They altered and forged Polish passports and arranged massive bribes to secure passage for their fleeing brethren.

All refugees had to surrender their valuables to the committee so that goods and cash could be exchanged for the passage of other Jews. At the time, the Rubashkins were carrying a considerable amount of money, and turned their assets over to the council. While it was necessary to sacrifice, Zeide Getzel would not hold on to any of his money before crossing over into an unfamiliar and uncertain world. Others had kept some petty cash on their person, but the Rubashkins relinquished all of theirs, in congruity with their upstanding decency, honesty, and bravery.

After a stay at a displaced person's camp, the journey to America continued. In 1947, the Rubashkins arrived in Paris, France, where Zeide Getzel ran a grocery shop, and Bube Rosa served as a cook at the Beth Rivkah girls school. When they arrived in New York, in 1954, Bube Rosa continued to serve as cook at the Beth Rivkah school in Brooklyn, and at Camp Gan Israel for boys, in the Catskills.

A classic story which sums up both Zeide Getzel's and Bube Rosa's life occurred on a summer's night at Gan Israel. A couple that had been driving through the curving and dark mountain roads with their infant stopped when they saw the camp. When they entered the grounds, they noticed a light on in a particular unit and approached to ask for help. Zeide Getzel and Bube Rosa were in the kitchen when the couple entered. They asked if there were nearby accommodations where they could spend the night while taking a break from the unfamiliar roads.

Getzel and Rosa looked at each other and then told their visitors that there was a room on grounds where they could stay, and excused themselves to prepare the quarter while the couple waited.

In the middle of the night, the guest's baby woke up, crying. The husband went to the kitchen where he had met the kind and hospitable couple earlier, to get some milk for the baby, and was astonished. "The couple were sitting asleep at a small table in the kitchen resting their heads on their arms, which were folded atop the table." The "vacant room" that they were given, was the one occupied by the exemplars of loving kindness.

Reb Getzel was the consummate Chossid. At Chassidic gatherings, when elders would be seated on the platform behind the Rebbe, or at tables among the crowds, Reb Getzel insisted on standing among the young students. As a "soldier," he would not be seated before the "general."

The diadem in the life of this great, devoted Chosid, was the Rebbe's acceptance of Fetter Getzel's special gift to him. During the 1960's, Getzel had saved enough to purchase a Megilla. His friend, the veteran scribe Rabbi Yeshaya Matlin retired from writing, but supplied scrolls that were written by other expert scribes. Getzel's Megilla was written by Rabbi Eliezer Zirkind, an accomplished scribe and Chassidic figure. When Zeide Getzel came to Rabbi Matlin to collect his scroll, he asked the dealer what he thought of the handiwork. As Getzel's dear friend, Rabbi Matlin disclosed, that even the Rebbe did not have such a beautifully written Megilla.

Getzel and Rosa decided to make a gift of the Megilla to the Rebbe, encased in sterling silver. Instead of delivering the gift to the Rebbe's secretariat, as the Rebbe did not ordinarily accept gifts, they sent their grandson, Arik Raskin, to deliver the Megilla on the day before Purim. The Rebbe's wife, Rebbetzin Chaya Mushka with thousands of Jews to hear the Megilla reading, the Rubashkin family waited with anticipation, hoping that the Rebbe would be holding the new Megilla. To their disappointment, the Rebbe entered the main sanctuary with his familiar Megilla. Early Purim morning, Getzel received a phone call from Rabbi Chodakov, the Rebbe's personal secretary.

It seemed that the Rebbe had not returned home before the previous night's Megilla reading, and therefore had not received the gift. Rabbi Chodakov told Zeide Getzel that the Rebbe was grateful for the Megilla, but insisted on remunerating eighteen dollars for an item to be used for a Mitzvah.

Once Getzel would receive payment, the Rebbe would be honored to use the Megilla. From that Purim onward, the Lubavitcher Rebbe exclusively used the Megilla that had been given to him by his beloved Chossid.



R' Avrohom Mendel's Kever in Malakhovka

A FEW STORIES FROM R' **SHMUEL KRAVITZKY**

GRANDSON OF R' AVROHOM MENDEL RUBASHKIN

During the years following World War II, around 1946, a group of Chassidim who had survived hunger and persecution and had managed to reach Tashkent and Samarkand learned that the Russians were allowing Polish citizens to return to Poland under special conditions.

A Beit Din was formed in the city of Lviv, and it was decided that anyone who had the opportunity to leave the Communist regime should seize it. People could purchase forged Polish papers and thereby escape the Soviet Union. Those who remained behind were encouraged to contribute financially—offering whatever they could—to help others who wished to flee but could not afford the costs involved in this dangerous emigration effort.

ZelDE realized that, for various family and technical reasons, he and his immediate family would have to stay behind. Still, he gathered every bit of his wealth—a substantial amount—and traveled to Lviv to give it all to the committee to help others escape.

At the time, he was promised that when he would eventually get the chance to leave Russia, he would be repaid the same amount in the free world.

Many years later, when my Bubbe Nechama managed to escape Russia and came to America, she showed the document confirming this commitment. However, she was told that, for various reasons, repayment was no longer possible. She decided to let the matter go, believing that her late husband would have made the same choice, namely to help others reach safety, even at great personal cost.

*

In the 1950s, Zady worked as a manager at a government-owned factory. He received permission to keep a folding bed in his office, explaining that harsh weather sometimes made it difficult for him to arrive early in the morning, as his job required. This way, he said, if the weather turned bad, he could simply stay overnight at the factory to ensure he'd be on time for work.

But that wasn't the real reason for the bed. In reality, he was a devout observer of Shabbat. During the short winter Fridays, it was often difficult to leave work early enough

to make it home before sundown. So, every Friday morning, preparations were made by Bobby to send along all he may need for Shabbat just in case he couldn't make it back in time.

The whole family knew that on such weeks, he would spend Shabbat away from them, overnighing at his office in the factory, ready and at peace when the holy day began.

*

Around December 1956, Chaim Marinovski became engaged to Malka Rubashkin (daughter of Reb Btzalel, a first cousin of Zaidy). Finding a place to celebrate their engagement was no simple task. The guest list included some well-known rabbis — each of whom was far from being a friend of the Communist regime. Among them were Rabbi Shmaya Marinovski, the groom's father; Rabbi Moshe Vishedski, the bride's uncle; Rabbi Yehuda Kulasher, the Mara De'Atra (the local chief Rabbinical authority); and the Machanovker Rebbe. Hosting a gathering like this — a clearly "non-kosher" event in Soviet eyes — could easily land someone in serious trouble with the authorities.

Still, Zaidy, who was a cousin of the bride's father, bravely offered to host the celebration at his home in Ilyinka, a small town on the outskirts of Moscow. Many Chassidim came to join the farbrengen, filling the house with joy, song, and an unspoken sense of defiance.

A few days later, however, there was a knock on the door. Zaidy was summoned to the KGB offices for questioning.

"What was that party at your house the other day?" the officer asked. "Who were all those Rabbis? It seems you hosted a religious gathering — is that true?"

Zaidy, keeping his composure, replied in Russian, "No, Tovarishch! It wasn't a religious event at all! Some of my friends decided to throw a surprise birthday party for me. I actually surprised them by coming home earlier than expected. Out of excitement, I started drinking on an empty stomach before anyone showed up. Honestly, I don't even remember much about the party — by the time people arrived, I was already quite drunk. I don't even know who organized it or who came!"

The officer frowned. "Come on, Tovarishch Rubashkin. It's December — your birthday is in February! What are you talking about?"

Zaidy smiled calmly and said, "Ah, you see, we celebrate our personal dates according

to a different calendar — the Jewish calendar. The dates don't match the secular one."

They held him for around forty-eight hours, pressing him to name names or explain more. But Zaidy stood firm, offering nothing. Eventually, realizing they would get no further with him, the KGB released him.

*

Zady was named after his grandfather, his father's father — Avrohom Mendel Rubashkin.

This Avrohom Mendel was known as a great scholar, spending his days immersed in learning. His father-in-law, Reb Betzalel Rottenberg, was a very wealthy man. He took upon himself to support his son-in-law "on Kest". Meaning, he took care of all the family's expenses so that Avrohom Mendel could dedicate himself fully to Torah.

However his wife Bahadana, didn't like the idea of being completely dependent on her father for every bit of petty cash. So, she decided to take some initiative. In their backyard, she kept two cows. Every day she would milk them and take the milk to the market, where she had her regular corner to sell it.

One day, Bahadana wasn't feeling well. But as everyone knows, cows must be milked every single day — no excuses. So she turned to her husband and said, "Avrohom Mendel, please, do me a favor. Close your Gemara for a few hours, go out, milk the cows, pour the milk into the two metal jugs we use, and take them to the market. You know my corner — just sell the milk there."

Avrohom Mendel did exactly that. He milked the cows, brought the milk to the market, and sold what he could. When he got home, he wasted no time — he went right back to his Gemara and resumed learning.

A little while later, Bahadana asked him, "Avrohom Mendel, where is the Pidyon?" — meaning the profit from the sales. "It's in my coat pocket," he replied. She reached into the pocket expecting to find some bills, but all she felt was small change."

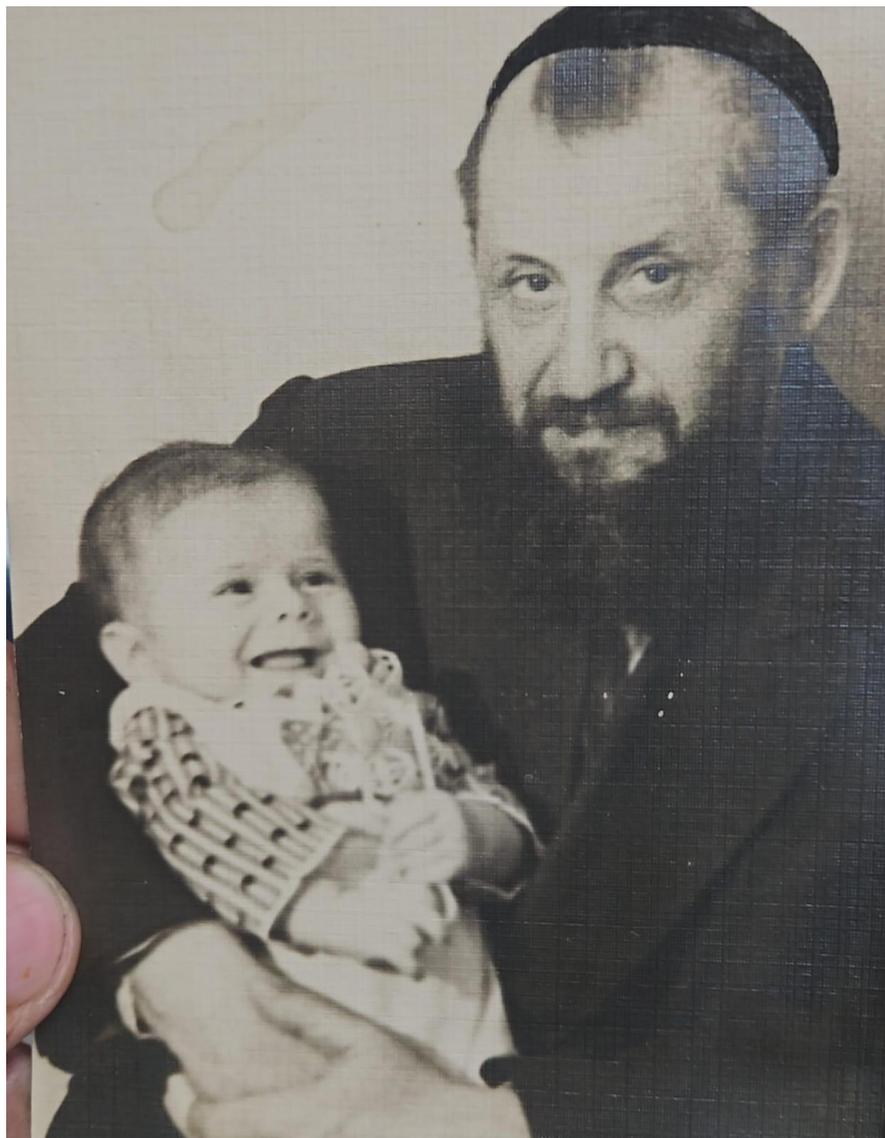
"Avrohom Mendel That's all you got?! It was two full jerrycans of milk!" she said in shock.

He answered calmly, "Bahadana! What don't you understand? The rich people have their own cows — they don't come to the market to buy milk. And the poor people? They don't have money to pay. So that's all I got!"

ARI & MUSHKIE HERZOG

And that, they say, is how the Rubashkin Chesed began — with a Jew who couldn't bring himself to charge the poor for a bit of milk, and instead gave it to them with a full heart.

*



With his Grandson Shmuel Kravitzky

REB GETZEL RUBASHKIN

AS TOLD BY HIS GREAT GRANDSON RABBI **MENDY FELLIG**

I will share with you what I remember, from what I have heard from my Zeide (Reb gavriel Rubashkin son of Reb Getzel AH Rubashkin).

The Rubashkin family is originally from Polotsk. The original last name of the family was Horowitz, descendants of the Holy SHaLoH (Rabbi Yeshayahu Horowitz OBM, a great Kabbalist, lived at the end of the 16th Century through the beginning of the 17th Century). This is based on a Ksav Yuchsin (genealogy document) which Reb Getzel saw, when he visited Polotsk as a Bar Mitzvah boy.

The reason for his visit was for official documentation purposes. Since the family hailed originally from Polotsk, although by this point the Rubashkins were in Nevel for well over 50 years - still the documents were held where the original seat of the family was. He visited with a great uncle, who was either a brother or uncle to Zeide Avrohom Mendel (the first). His name was Reb Baruch and he was close to one hundred years old. He was a regular visitor in his day, to Lubavitch, where he was a devout Chosid of The Rebbe the Tzenach Tzedek. He possessed the said Ksav Yuchsin, which traced the family lineage all the way to The Holy SHaLoH.

Reb Avrohom Mendel Rubashkin moved to Nevel, when he married Bahadane, the daughter of Reb Betzalel Rutenberg. She ran a store, while Reb Avrohom Mendel sat and learned all day. He was a Lamdan and was totally devoted to learning. However, at times when she needed help, he would come to the store to assist her. They had several sons, including Zeide Sholom, Yehuda Leib, Chaim Keifke and Shimon. They all went into business. The brother Yehuda Leib was particularly close with The Rebbe Rashab. He was in the Fur business, and Zeide Sholom worked with him. For winter they would set out traps, and in the summer they would spend considerable time with the workers, processing the hydies and shipping them back to Nevel.

In Nevel the furs were turned into Peltzen (Parkas) and shipped to Drisha, which was in the Dvinsk region. Since it was in the same province as Nevel, there were no issues with passports and/or interstate commerce. Perhaps that part of the region was also somewhat more sophisticated vs. Nevel, thus also serving as a gateway for the western world - providing greater opportunity for business. Much business and many Shidduchim came about as a result of this. At some point a Shidduch was arranged for Zeide Sholom with Bubbe Guttel. Her maiden name was Diner. She had a brother Dovid who was big in the beer business. He had a big brewery in S. Petersberg.

To get an idea, to appreciate the caliber of person, Bubbe Guttel was. When Zeide Getzel (Zeide Sholom's son) was thirteen years old and needed to go into some business (in Nevel, typically at age thirteen all boys went into some kind of job or business, almost all did not continue on in higher Yeshiva). The two obvious choices for him were either with Fetter Yehuda Leib in the fur business or with her brother in the beer business. Now, as mentioned, Reb Yehuda Leib was a Chasidisher Yid, Mekushar to The Rebbe Rashab, while her brother who lived in a big city and was not on the same level. For her there was no question that her son would go work for her brother in law, rather than her own brother, although sge was an orphan and Getzel was named after her father.

This is how Reb Getzel became very involved in Lubavitch and Chasidishkite. Being that he worked with his uncle Reb YL, he was exposed to some very great Chassidim, namely Horav Yehuda Leib Ebber and Reb Chatche Feigen HY"D. They were sent (as Bochorim) by The Rebbe Rashab to study with Reb YL's son, for periods of a Zman (semester) each. This is how Reb Getzel - although he never had the privilege of actually being in Tomchei Temimim, yet he had the inspiration and influence of a typical Tomim. The son's names was Reb Betzalel (his son Reb Michel later lived in Kfar Chabad).

Reb Sholom and Guttel's home was an open home. They had a very strong connection with Lubavitch. Whether Zeide Sholom actually traveled to The Rebbe, to Lubavitch, Reb Getzel could not recall. They were "in Mischer" - businessmen, and quite busy all the time.

To get a glimpse as to what type of people Zeide Sholom and Bubbe Guttel were, there's the famous "silver story". During WWI many Jews were forced to evacuate the frontline cities, as they were suspected of potentially collaborating with the enemy. This created a terrible refugee crisis. Many Jews flowed through Nevel with the few, little possessions they had managed to take. One family had some valuable silver in its possession and asked around for the most trustworthy people in Nevel, withome they can entrust their valuables for safekeeping. Everyone directed them to the Rubashkins. They brought the silver to Zeide Sholom, and said they will return after the war to retrieve their stuff. They never came back.

Fast forward to post WWII, when Chabad Chasiddim realized an opportunity to leave the Soviet Paradise. The Communist Regime, as a humanitarian gesture, allowed for Polish expatriots who had entered the USSR during the war, to return back to Poland. This set in motion a whole underground operation, which included obtaining and forging Polish documents, which cost exuberant amounts of money. Also, there were many officials who needed to be "Shmeared" in order to have them look the other way. A Beis - Din of the great Chassidim was set up to decide how much people needed to give for this cause. Zeide Sholom presented the silver which was entrusted with them over THIRTY YEARS prior, asking if he is allowed to contribute it for the cause. The Psak was that the people themselves would likely have given up these valuables for this cause of Pikuach Nefesh.

Think about it, They held onto these valuables during the most difficult of times; A. It was forbidden, thus dangerous to hold on to valuables during the Soviet Era. B. While escaping from the Nazi invaders YM"S, running for their lives, they obviously couldn't take much with them, yet they took this. After all, it was Yiddische Gelt which belonged to others!

Bubbe Guttel was very strict and diligent when it came to the integrity of the Frumkite of her children. An example of this is the interaction with the family of Shimon, Reb Sholom's brother. It seems that his children were not on the same level as her children, thus she would not allow her children to go there. Shimon would come with his sons to their house, as well as partake in the "Rubashkin enterprise" (they produced candles and other household necessities). She was very methodical and deliberate in raising a Chassidische family.

Due to the strict rules of the Communist regime, people like Zeide Sholom could not secure regular employment. He was considered to be from the bourgeoisie, thus undesirable in the "workers' paradise". He had a very close friend Reb Yisroel Baruch Butman (grandfather of the Butman family) who himself was in the same predicament. At the time, the government required that from every paycheck one buy a savings bond. The workers had no choice in the matter. However, most people could not make ends meet, so they would sell their savings-bonds on the black market. Rebs Sholom and YB would buy these bonds and resell them on the black market. The government turned a blind eye on this, which allowed these two to make a pretty good living. Having lots of time on their hands, the two ended up being the Klei Kodesh, taking care of the Chevra Kadisha and the Shul etc. In fact, throughout the entire time, up until when the Nazis YM"S invaded, there was a functioning Shul and Davenings, despite the communists.

Even before Zeide Getzel was born, the RUBashkins were very involved with the Yeshiva in Nevel. Legend has it that the Rubashkins had one cow, when the Yeshivah came to Nevel (in addition to hosting the students and supporting the Yeshivah) the Rubashkins purchased another cow, so the Bochorim could have milk and cheese. This was the type of people Sholom and Guttel were. All the Farbrengens, being too dangerous to hold in the Shul, were hosted in the Rubashkin home!

When the Nazis YM"S came close to Nevel, they escaped with their four children (Getzel, Avraham Mendel and two daughters (one was later married to R' Yerucham Levilev, the other was a Lipshitz, later she got swept up with Communism)). Unfortunately, upon reaching safety somewhere deep in Siberia, Bubbe Guttel fell ill and soon passed away. Zeide Sholom together with his sons went looking for a place where they can recite Kadish. They heard that in Samarkand there's some type of community, where they will be able to recite Kadish on a regular basis. Thus they relocated to Samarkand. Eventually Zeide Sholom passed away, and is buried there.

ZEIDI FOX

Although I did not grow up in the Fox family, still I can say with confidence that I knew him for most of my life. True, by the time I married into the family, Zeidi was not a young man anymore. Still, I grew up in Crown Heights, went to the same school where he taught and saw him all the time around 770 and Crown Heights. My impression of him did not change with marriage and the personal connection. He turned out to be the same humble, approachable, down to earth personality. Never sought the limelight, never looked for recognition. Always mingling with the regular, common folk. Always with that shy smile on his face. Always in a good friendly conversation.

I remember seeing Zeidi seated in the front of 770, running the Gemach. At the unfortunate occasions of a funeral in the community, he was there, with humility and grace. How many times did I spot him at a Bris or Sholom Zachar. In school, as a young child, I remember seeing him with the students, always mingling with them, as if he was one of them. At least that was my childhood impression. He always gave me the impression of a nice, approachable, good guy.

Then there were the constant legends which went around school, namely his vast knowledge, his memory. I cannot confirm that indeed he knew all the Yeshivish Gemaras, but all his students claim that they tested him up and down, and he knew it all. This is the basis for the following experience I had. Again, I experienced the down to earth, all around nice guy, approachable, relatable and considerate.

It took place during the reception of one of my brother's weddings. Zeidi was outside on the balcony of Oholei Torah having a cigarette. I engaged him, asked him perhaps a curious question. I said to him that I heard many times about his memory of many Gemaras etc.. His response was: "what do you think? We sat and learned, there were no jokes". He went on to explain that the students would never be just hanging around and smoking. In fact, the only time he saw any of his colleagues smoking was during the fast days. Otherwise, Seder was serious, the boys were serious, thus the learning was serious.

Then he explained how he began to smoke. If you knew Rabbi Fox, you knew that he was a heavy smoker. "My father didn't smoke, my Zeide didn't smoke, I didn't smoke". Then towards the end of the war, something happened, which changed this. He was a refugee together with his fellow Temimim in Shanghai. One day, close to the end of the war, the storekeeper of the candy store across the street from where they were staying, came to the building. He knew they were from Europe, so he asked if anyone understood Russian. Zeidi grew up in Disna, in the past it belonged to Russia, then it became a Polish territory. So, Zeidi understood Russian. The man asked if he could come early in the morning

to help decipher some news broadcasts.

The next day, Zeidi was there. Turns out the storekeeper was a pretty astute individual. When the authorities decreed that everyone must produce their electronics (which in that time consisted exclusively of radio apparatuses), he outsmarted them. He in fact had two such devices. One he produced, the other he hid. Now, he was the only one with certain radio frequencies, and was picking up news reports in Russian. Zeidi was there to translate, to tell him that the war is coming to an end very soon. The man urged Zeidi to have a cigarette, so as to not look suspicious. Candy stores, in those days, would sell individual cigarettes. The first day he had one, the next day the news was very intriguing, he had another, and the rest is history.

Why is this story so special to me? Because to me, it personifies Zeidi's personality and qualities. He was always curious, ready to help and available for others. The simplicity and matter-of-fact manner in which he related this part of his life, will never leave my memory.

Unfortunately, many of my children didn't get to know him. My 15 year old son is named after him. My oldest daughter however, did have the privilege of going over to Zeidi's as a young child. She referred to him as "Zeidi with the checks", as he was always writing checks. Of course we all know, it was his constant involvement with helping others, namely the Gemach.

May his memory always remain with us, not just as a memory of the past, of what was. Rather, he should constantly serve as an inspiration and encouragement for us, to be there for other, to help all, always in a humble and gracious fashion.



Rabbi Fox receiving dimes from The Rebbe as a Melamed, after a Children's rally

MEMORIES OF MY FATHER HARAV SHMUEL TZVI [HERSCHEL] FOX, A”H

By: Mrs. Sara Gottlieb

When the name of my father is mentioned, his life can be summed up in two words - *Ahavas Yisroel* - or in three words - Acts Of Kindness.

My father’s entire life was devoted to helping others - always caring, giving and giving some more.

* * *

Rabbi Clapman recalls:

The *Sofer*, Rabbi Clapman, was once in Detroit when the *Gabbai* called Zaidy up for an *aliyah* to the Torah. Zaidy went up with a Siddur. Afterwards, Rabbi Clapman asked Zaidy why he used a Siddur, because obviously he knew the brocha without one!

Zaidy answered that a few years earlier, the *Gabbai* had asked Zaidy if he could use a Siddur to say the *brochos*. He explained that the person receiving an *aliyah* after Zaidy would be using a Siddur. It might be embarrassing for him that he didn’t know the brocha by heart and Zaidy did. However, if the person getting the next *aliyah* would see a distinguished looking *yid*, using a Siddur, he would feel more comfortable using one too.

Zaidy said that since that time he has always used a Siddur. This is an example of how Zaidy always took into consideration the feelings of others! And there were many more.

* * *

Zaidy, as we all lovingly called him, was one of the founders of the *Gemilus Chessed, Keren Yisroel Aryeh Leib*. He knew that there were people who needed money. Some needed it to expand their businesses, while others needed it for their day to day expenses, for survival. The reason didn’t matter to Zaidy. The *G’mach* was founded (with The Rebbe’s *brochos*) to help people in need, and they always knew that they could count on Zaidy’s help.

* * *

Zaidy was also very active in the *Simchas Shabbos V'Yomtov Fund*. Since Zaidy knew from his association with the *G'mach* which people needed financial assistance, he was able to help them through this fund - by providing them with whatever they needed for *Shabbos* and *Yomtov*. This too, he did in a quiet, dignified way, so no one knew who was receiving the help and, therefore, they were not embarrassed to accept this help.

* * *

One of the greatest *mitzvos* mentioned in the Torah for which a person receives reward in this world, and also in the world to come, is *Halvoyas Ha'mes*. In this respect, Zaidy was one of the most active members in the *Chevra Kadisha*, being the first one called when anyone passed away r"l, so he could help the families with their final arrangements and with the *Tahara*.

* * *

Zaidy always went to *Sholom Zochors*, many times even a few on the same Friday night. I once asked him why it was so important for him to go to every *Sholom Zochor*? He replied: "When you work for the *Chevra Kadisha*, it is important to celebrate "Life," new babies being born, and *Simchos* in general!

Even when visiting in Detroit, he would always go to *Sholom Zochors*, whenever possible.

* * *

Zaidy was known for his love of children. When he arrived in New York in the late 1940's as a *Bochur*, he was the dorm counselor at the United Lubavitcher Yeshiva on Bedford Avenue corner Dean Street in Brooklyn. He quickly became one of the most beloved *Rebbe'im* in the yeshiva, where he taught for over fifty years.

We all know that typically when students meet one of their (past) *Rebbe'im* in the street, they get shy and turn away, not knowing what to say and how to act. With Zaidy it did not work this way. His *Talmidim* always flocked *towards* him, wanting to hear more and more of his *Chassidische* stories, and relating to him personal matters when they needed someone in whom to confide.

* * *

Zaidy was known for his punctuality. He was never late for a *minyán*, for a *simcha*, or for any appointment he had. Time was very precious to him, and he did not waste a minute.

* * *

Zaidy was also very careful never to wake up someone who was sleeping. He said that if you wake a person up, you are stealing his sleep and you can never pay it back.

* * *

Zaidy knew the entire *Tanach*, and *Chitas* by heart. He never bragged about this. We knew this by being his children and overhearing some of the phone conversations with his students.

A student once called Zaidy to ask him a question in *Chumash*. Zaidy told the *Bochur* to hold on, while he went to get the *sefer*. Then Zaidy went to get a cigarette, lit it, and returned to the phone. He asked the *Bochur* on what page his question was. Then he said, "One minute while I find the page." Zaidy then learned with the *Bochur* over the phone, with no *sefer* in front of him. He answered the student's question, and the student thanked Zaidy for his help and hung up.

* * *

I recall as a young girl needing to memorize various chapters in *Navi*, *Chumash* and even *Tehillim*. I spent hours memorizing the *Pesukim*, and finally asked Zaidy to "Farher" me. Zaidy told me to start saying what I knew. "But you don't even have a *sefer* in front of you. How will you know if I make a mistake?"

Zaidy told me not to worry and to just start saying it...which I did. And you can be sure Zaidy corrected every *Nekudah*!

* * *

Benzion recalls...

I remember how Zaidy used to play checkers with us. He had lots of patience for us and would make us win the game (even though he had 6 kings and we had one). I realized later the skill it takes to do that.

* * *

My sister Shifra recalls...

One day as Zaidy was opening his mail from the *G'mach*, he looked unusually sad. I waited a few minutes, then asked what he found in the mail that made him so upset. He replied, not only did the person have no money; not only did the person have to lower himself to borrow money; not only did he not have enough money to pay back the loan, but in addition to the amount that he owed, he now also had an additional bank fee that he had to pay for a bounced check. These were the kinds of things that Zaidy really took to heart!

* * *

Mrs. Chaya Frayda Kahan recalls:

Zaidy's *G'mach* did banking in Boro Park. Every few weeks Zaidy would go to Boro Park. Mrs. Chaya Frayda Kahan (nee Schildkraut) once related to my sister that she, on occasion, would see Zaidy waiting for the bus on 14th Ave., and would offer him a ride home.

He would say each time, that he knows it might be out of her way, but the only way he would take up her offer, on one condition. When reaching 40th Street in Boro Park, she takes this road, so as not to pass Shomrei Hadas (which is on 39th St.). He would explain it was not his month to volunteer for the Chevra Kaddisha, and it hurt him to see any Jewish people at the funeral chapel

* * *

Shlomo (Rabbi Fox's son-in-law)Recalls:

It was in Utvotsk, on Yom Kippur, after shacharis during the hafsaka, The Rebbe (who was then only The Son-In-Law of The (Friediker) Rebbe) walked over to Zaidy and asked him: "*Du kenst layenen?*" Zaidy ran to gather a *minyán* of *Bochurim* to make a *Kriyas Ha'Torah* for *mincha* (so the Rebbe should be able to receive *Maftir Yonah*).

After the *Kriyah*, the Rebbe smiled at Zaidy and said, "*Yasher Koach.*" Zaidy would always say that until then he never *Layened*, even though people who knew him could testify that he knew the words and the 'Trop' unbelievably well. He once remarked to Shlomo that maybe this is an example of the adage "*A Chossid darf zein klug.*" He does not know till this day how he was able to comprehend the Rebbe's question!

* * *

Rabbi Yossi Volovik Recalls:

At one point, after surgery, Zaidy was convalescing at Shifra and Shlomo's house. He went to *mincha-maariv* at the Empire Shteibel. While there, Rabbi Yossi Volovik came there to daven as well. He asked Zaidy how to translate a certain word in a *Gemara* which not too many people usually learn (it was long before Artscroll or Steinzaltz).

Zaidy immediately told him the translation. Rabbi Volovik was amazed! He exclaimed that he had asked at least 20-30 *Lomdishe Yungerleit*, and most of them said they didn't know, while some of them started to fumble for an answer...Ah..Bah...Maah... Zaidy, with a smile, asked Rabbi Volovik, "How would you know that this is the right translation?" Rabbi Volovik replied, "Because the answer - the *Teitsch* - fits very well in *Pshat* of the *Gemara* before, and to the *Gemorrhah* after!"

Afterwards Rabbi Volovik explained to Shlomo that such a memory is very hard to imagine.

* * *

Levi Recalls:

One time (in Atwasck) on Erev Rosh Hashana, Zaidy went to pick up food from the Freirendiker Rebbe's mother to deliver to a chossid named, "Itche the Masmid." She gave him a small bowl of soup. Zaidy stood there waiting for the rest of the food, and then she came back and said in Yiddish, "Why are you waiting, even this soup he won't finish..."

* * *

Moshe and Dina Fox Recall:

Zaidy was very fond of our son Mendel. He used to put out his hand out to Mendel every time he saw him and say Shalom Aleichem to Mendel. Mendel was only two years old. After a while, Mendel got used to it, and knew exactly what to do whenever Zaidy would extend his hand. It was very sweet.

* * *

Behind every successful man is a woman. I'd like to mention a few words about our dear mother OBM. Our mother was always at our father's side. She encouraged him in his work. The phone would ring at all hours of the day and night, and Bubby always

encouraged Zaidy to do what had to be done...someone needed his help...someone needed a loan...someone had a question about something he was learning... Whatever the situation, our mother was always there encouraging Zaidy to do what needed to be done.

There is a story that I'd like to relate. It happened many years ago and it taught me a very important lesson in life. Bubby had gone to The Rebbe's room that morning with all the *women* who were active in the *Chevra Kaddisha*. Later that day we went with Bubby to the hospital where Zaidy was recuperating from a surgery.

As we were walking towards the entrance of the hospital, Bubby somehow missed a step and fell down, bruising her wrist. We could see that she was in a great deal of pain, even though she never complained. I could not help but ask, "Mommy, how can it be that you just got a *brocha* from The Rebbe and then you fall and are in such pain?" To which she responded, "Imagine if I *hadn't* been to The Rebbe this morning!"

* * *



Rabbi Hirshel Fox, Passing by the rebbe (on a float) Lag Beomer 5740