

IN HONOR OF THE UPSHERNISH

Avraham Dovid שי';

HIS PARENTS

Rabbi Mordy & Itty Feiner, שיחיו;

HIS SIBLINGS

Mushka, Sara, Moshe Mendel, שיחיו;

HIS GRANDPARENTS

*Rabbi Raphael & Goldie
Tennenhaus*, שיחיו;

*Reb Yisroel & Miriam
Feiner*, שיחיו;

IN HONOR OF THE UPSHERNISH

Dovi (Avraham Dovid) שי';

HIS PARENTS

Shui & Sheva Kastel שיחיו;

HIS BROTHER

Remi שי';

HIS GRANDPARENTS

*Rabbi Raphael & Goldie
Tennenhaus* שיחיו;

*Rabbi Mendel & Tzippy
Kastel* שיחיו;

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Introduction & Background

My father, Reb (Avrohom) Dovid Tennenhaus ז"ל, was born in Romania in 1921. At the age of seventeen, he emigrated with his parents and siblings to Canada in 1938. My father was originally a Viznitzer Chossid. He first encountered Lubavitch when the nine Shluchim of the Previous Rebbe arrived in Montreal in 1941. Thanks to these Shluchim, my father became a devoted Chossid of both the previous Rebbe and our Rebbe.

These Shluchim became close with my father, my father's parents, ז"ל, and the Dalfen family. My father's mother was (Sheva) Esther Dalfen, the oldest of nine children of Menachem Mendel and Tova Devorah Dalfen.

The Dalfens were from the early and prominent supporters of Rabbi Leibel Kramer ז"ל, and the Lubavitcher Yeshiva in Montreal.

My grandfather Reb Yisroel Tennenhaus, ז"ל, would during the

cold winter months, visit the dormitory of the Lubavitcher Yeshiva students, when the Bochorim were studying in Yeshiva, and anonymously leave brand new pairs of "long underwear" for all the Yeshiva students.

I was told by a number of these "nine Shluchim" that my grandmother Esther, who was highly intelligent and knowledgeable in worldly matters, was often approached by the Shluchim when they needed advice in their personal matters etc. (It was long before "therapy" etc. and "psychologists" was popular in the "frum" world). She was someone who many people came to for advice, including the Shluchim and Bochorim from the Yeshiva.

In the Igros Kodesh of the Previous Rebbe, on 14 Cheshvan 5702, twelve days after the nine Shluchim arrived in Montreal, there is a letter from the Previous Rebbe to Rabbi Yitzchok Hendel, ז"ל, concerning my grandfather Reb Yisroel Tennenhaus. Rabbi Hendel showed me this letter, and told me that the letter was in response to a letter Rabbi Hendel

had written to the Previous Rebbe that described my grandfather, who befriended the Shluchim upon their arrival. In the letter, the previous Rebbe makes reference to the letter of 9 Cheshvan which served as guidance to the Shluchim, right after their arrival, on what their mission in Montreal was all about.

My father first met our Rebbe, in the winter of 1946 (see Story 1: First Encounter).

My father lived in a small town, Bathurst, New Brunswick, from 1940-1960. He helped support his parents and siblings long before he married my mother, Hanna Faust, ב"ה, in February 1949.

In this small town, and neighboring towns, my father was the “unofficial” Rabbi and spiritual leader.

Both the Previous Rebbe and the Rebbe, gave my father many directives in spreading Yiddishkeit in this “Shtetl”.

My father always kept his store closed on Shabbos, and always wore his Yarmulke, something that was not all that common, which had an impact on all the townspeople, both Jews and non-Jews alike. The impact

has lasted over 70-80 years, as several months ago, a 90 year old non-Jew, who lived in Bathurst in the 1940’s and early 1950’s, made mention of this on a Bathurst, New Brunswick Facebook page.

In the winter months, when Shabbos would end early, my father would open up his store some 15 minutes after Shabbos. My father told his customers, that he would show up Saturday night, after three stars appeared in the sky.

So on Main Street, in Bathurst, New Brunswick, on any given winter Saturday night, crowds of non-Jews would congregate, with their heads turned to the sky, to see if three stars were visible; if three stars appeared, they knew that “David” was on his way...

This letter gives a glimpse of the warm and loving relationship that existed between my father and the Rebbe, in both personal and communal matters.

My father, with the Rebbe’s support, built a Mikvah in Bathurst in the mid 1950’s. (see Story 7: Miracle Mother and Child)

As the children were getting

older and needed formal Jewish education, the Rebbe gave my father the blessings to move to Montreal in 1960, on condition that he stayed in Bathurst to conduct High Holiday services before he departed.

R' T. Hirsch Gansbourg שליט"א once told me that he had been to Bathurst as chazzan in the early 1950's. He added: Your father was a very Chassidishe Yid. He took me Rosh Hashanah morning to the backyard of his house, on 525 Riverside Drive, which was on the Bay of Chaleur, and we used it as a Mikvah. It was freezing, but that's what a Chassidishe Yid does...

My brother, the late Rabbi Yisroel שליט"א, told me, that he once arrived at 770 in middle of the night with my father. My father noticed that the Bais HaMidrash was a bit "messy" (perhaps there was an impromptu farbrengen?). So my father found a broom and started to clean

770, muttering "the Rebbe's Bais HaMidrash must be clean..."

It is said that "a Minyan" of Chassidim depart this world in the year that a Rebbe is nistalek (passes away).

My father passed away on Shabbos Shuva, 3 Tishrei 5754, exactly 9 months before Gimmel Tammuz 5754.

As we celebrate the upshernishen of my grandsons Dovid Tennenhaus, and we observe the 26th year since Gimmel Tammuz (and 26th yahrzeit of my father), I have compiled 52 stories about my father and the Rebbe.

May these stories inspire all of us to strengthen our bond to the Rebbe.

A special thank you to all who helped compile 26 Years, 52 Stories, including my secretary Mrs. Chana Eliyahu, Mr. Ari Kasowitz, Rabbi Yossi Lebovics and Rabbi Mendy

Tennenhaus.

As we celebrate the Upsherenishen of my grandsons Avrohom Dovid Feiner (4 Tishrei) and Dovi (Avrohom Dovid) Kastel (5 Tishrei), and we are in the 26th Year since Gimmel Tammuz, and as I observe today the 26th Yahrzeit of my father, ז"ל, Reb Avrohom Dovid (David) Tennenhaus I have compiled 52 stories about the Rebbe and my father who had a warm and loving relationship.

(This is a sequel to "25 Years 26 Stories", published in honor of the Bar Mitzvah of my grandson Dovid

Tennenhaus.)

May we merit the complete and final Redemption, NOW, with the Rebbe at our head, and celebrate all future simchas in Jerusalem.

Rabbi Raphael Tennenhaus
Hallandale Beach,
3 Tishrei, 5780

May it be the Year of our
Liberation:

תש"פ תהא שנת פדוּתֵינוּ

26th Yahrzeit of my father ז"ל
—in the 26th Year since Gimmel
Tammuz.

First Encounters



1. First Encounter

My father first came to 770 in 1946, and had a yechidus (private audience) scheduled with the Friediker (previous) Rebbe upstairs in 770.

He had grown up in a small town in Romania, lived then in a small town in Canada, and wasn't sure how to use the elevator to get upstairs to the second floor.

A yungerman (young man) studying in the zal (study hall), wearing a short jacket, noticed my father looking a bit lost, and asked if he can help.

The yungerman (known then as the RAMASH, the previous Rebbe's younger son in law who later became the Rebbe) told my father in a heavy

accent “קוועטש די קנעפל” (“push the button”), referring to the elevator button shortly after entering 770.

Due to the heavy accent, and even though my father was a linguist, my father didn't understand what the Rebbe was referring to.

The RAMASH repeated himself a few times, until he himself took my father upstairs to meet the previous Rebbe.

Although this was their first encounter, many years later a document came to me, with the Rebbe's handwriting, concerning my father, that was written during World War II.

This document will be displayed at the end of the book.

2. An Even Earlier Connection

My father first met the Rebbe in the mid 1940's, prior to his first of two private audiences with the Previous Rebbe. I became aware (only in the summer of 2003) of an earlier connection that the Rebbe had with my father. This episode was in regards to the Previous Rebbe's Campaign to

study Mishnayos by heart, which was launched on the last day of Pesach in 1942.

I was sitting in a restaurant in Crown Heights with Rabbi Moshe Schwartz, Chabad of South Broward's Administrator since 1988, in Elul 2003, drinking a coffee, when Rabbi

Shmuel Hurwitz came over to me and asked me if my father's name was Dovid.

I answered in the affirmative, and Rabbi Hurwitz told me he has a present for me, filled with the Rebbe's handwriting.

It was an index card, with seven גורלות, the result of seven raffles, that my father participated in, as part of the Previous Rebbe's campaign to study Mishnah by heart and purify the atmosphere, etc.

Sure enough, the Rebbe served as an administrator to this campaign.

Here are 5 observations in connection to this card, in addition to the fact that each raffle allotted each participant to be responsible to study either 3 or 6 chapters of the Mishnah by heart:

The Rebbe wrote in Rashi letters (apparently for the first raffle): שבת כ"ד (Shabbat 19-24).

The Rebbe wrote ג' ז"ב (the third raffle 7-12).

The letter D before Tennenhaus could have been mistaken for an O, so the Rebbe adjusted the D with a pencil, put a period after the D, and just to make things even clearer, wrote the letter D on the right side of my father's name.

The letter h in Bathurst could possibly have been mistaken for the letter n, so the Rebbe elongated the letter h to make it clear that it was an h.

On the back of the index card the Rebbe wrote:

משניות בעל פה

דוד טענהויז

How Rabbi Hurwitz obtained this index card (and many more) is a story for another occasion.

With particular Divine Providence, I became aware of this index card, shortly before an important meeting, in which we had great success. This meeting helped shape the future of Chabad of South Broward, its growth and its branches.

3. My Dear Friend...

In a letter in 1946 from the

Previous Rebbe to my grandfather,

Reb Yisroel Tennenhaus, שליט"א, the Rebbe tells my grandfather to partner in business with my father.

It is interesting to note that the Previous Rebbe refers to my father as ידידי, my dear friend. Our Rebbe generally did not use the term ידידי - my dear friend- when addressing Chassidim and others etc.

The Previous Rebbe, in his earlier correspondence with my father, before they met in 1946, did not refer to my father as ידידי- my dear friend. Only after my father had his first Yechidus - private audience, with the Rebbe, did the Previous Rebbe, in all correspondence with my father from the first Yechidus onward, refer to my father as ידידי, my dear friend.

I believe my grandfather had a beard when he was in Europe before he emigrated to Canada in 1938. My

great grandmother, Tovah Devorah Dalfen, is second from left.

My grandfather was well learned in the Talmud, as was my father.

Also in the picture is Rabbi Leibel Kramer, שליט"א, my great uncle and aunt Yossel and Clara Hutman, שליט"א, my great uncle and aunt Mayer and Bertha Sand, שליט"א, some of the Dalfen's, and others.

I only saw this picture when I recently visited my sister in Efrat, Israel.

The Sand's housed the Mikvah that my father built in Bathurst in their basement.

Mr. Manuel Hutman, may he live until 180, told me many times, that my father sat in the back of his store in Bathurst with his Gemara, relying on others to sell the merchandise, and in this manner finished the entire Shas (Talmud) before he got married.

4. Stay in Business

In 1947, my father was considering giving over his business in Bathurst to his brother to run (HaTomim Moshe שליט"א), and he wanted to go study in

Yeshiva and in university to study to become a Doctor.

There is a letter from the Previous Rebbe to my father, with instructions

not to study medicine, but to continue his business in Bathurst, and to focus on finding the right shidduch.

Shortly thereafter my Uncle Moshe moved to Israel, and changed his last name to Arazi, served in the IDF, fought in the Sinai Campaign in 1956, etc.

My mother מ"ה told me that Rabbi Hirschprung זצ"ל asked my father a number of times to accept Semicha (Rabbinical Ordination) from him (as they studied together

Talmud for decades), but my father refused, saying "I'll leave that for the children."

When my brother in law Rabbi Steve הכהן Solomon שי, was studying for Semicha, my father studied together with him יורה דעה, on a regular basis.

Despite not receiving "formal Rabbinical ordination", on numerous letters to my father, my father is referred to as "Rabbi", both on the envelope and in the letter.

5. Tear Up Your Checklist

In one of my father's two private audiences with the Frierdiker Rebbe, in the late 1940s, the Rebbe asked my father why he was not yet married. My father replied that he had a checklist of what he was looking for in a wife, and was waiting to find someone with all of the 10-20 qualities on his list. The Frierdiker Rebbe asked to look at the checklist, which was in my father's pocket.

The Frierdiker Rebbe read the list, smiled and said "this list is for someone who is perfect. Being that

you are not perfect yourself, you should throw away this list."

Shortly after this Yechidus (private audience) my father became engaged with my mother. The story was told to me by my mother long after my father passed away...

This story I shared with numerous שדכנים (matchmakers) many who have told me that this helps them in their profession succeed in making שידוכים (matches) when there are "reasons" for men and women to balk at a good שידוך (match)...

6. The Frierdiker Rebbe's Yechidus

Rabbi Sholom Menachem Mendel Simpson of blessed memory was the son of Rabbi Eliyahu (Yaichel) Simpson ז"ל, a Secretary of the Previous Rebbe.

My father told me that on the two occasions that he merited to have a private audience with the Previous Rebbe, it was the older Rabbi Simpson who was with him in Yechidus and translated to my father what the Previous Rebbe said.

Due to the Previous Rebbe's illnesses and suffering, he had a speech impediment, especially in his later years, and only someone who was very close and very familiar to the Rebbe, could understand what the Rebbe was saying.

My father told me that without the older Rabbi Simpson, the Previous Rebbe's voice was practically inaudible.

The Rebbe wrote me a letter at

the occasion of my 9th birthday. I wrote a letter to the Rebbe in 1966 before my birthday at the encouragement of my brother, Rabbi Yisroel, ז"ל.

In this letter, the Rebbe encourages me to be a living example to all my friends.

The letter is signed by S.M. Simpson- ש.מ. סימפסון.

Apparently, although the name reads S.M. Simpson, the signature was actually signed by the Rebbe. On numerous occasions, the Rebbe signed his own letters to different people with the name S.M. Simpson.

A number of letters from the Rebbe to my brother, were also signed by S.M. Simpson, as well as the letter to our family when my father passed away, (when the Rebbe was infirmed due to a stroke). That letter in 1993, was signed בשם הרבי, in the name (on behalf of) the Rebbe.

7. Why Do You Need the Headache?

It is known that the Rebbe was extremely close to the Chassidim

from Montreal, and had a group Yechidus with all the Chassidim from

Montreal who came for Yud Shevat in 1951. The Rebbe also had private audiences with many Chassidim from Montreal the night before the Rebbe would accept the leadership of the Chabad movement and would recite his first maamar (discourse) at his first Farbrengen as Rebbe.

One of the people who had yechidus with the Rebbe, was my father. He had already signed a K'sav Hiskashrus (a petition proclaiming his acceptance of the Rebbe), as he had known the Rebbe for 5-6 years already, and had befriended him.

The older Chasidim in New York asked the Montreal Chassidim/Rabbonim (who were younger than they were) to beseech the Rebbe to accept the role of Rebbe and leader of the Chabad movement. When they did, the Rebbe began to cry and told them to leave his office.

As one can imagine, my father, anticipating his private turn to go in to the Rebbe, felt the Rebbe's pain and, his heart ached for the Rebbe about to lose his private life etc.

He told the Rebbe, "What does the Rebbe need this קאפוייטיק (head-ache)? The Rebbe could sit in a corner

and learn, without any aggravation, but now the Chassidim are going to bother the Rebbe day and night!"

The Rebbe replied, that if I have Chassidim who work and are dedicated, then it's כדאי (worth it). The next night, a good part of the Farbrengen was focused on this idea, that in Lubavitch everyone has to do their share, unlike other Chassidic groups, who rely totally on their Rebbe.

At the first Farbrengen, the Rebbe elaborated on this theme: In Chabad, unlike in other Chassidic courts, one doesn't completely rely on the Rebbe. Everyone has to do. Everyone has to accomplish. It wasn't enough that Abraham, the first of the seven leaders, recognized and called out to G-d. Abraham made others recognize and call out unto G-d. Abraham showed that to really be connected to Hashem, you must get others connected to HaShem.

The Rebbe continued, that if someone doesn't know Aleph-Beis, you must feel the responsibility to teach that person the Aleph-Beis. All this is part of the responsibility of our generation, the seventh generation,

to bring the primary Divine Presence back to this, the lowest of worlds.

From day one, my father took this mission to heart. Even in small-town Bathurst, New Brunswick, starting right after this Farbrengen, my father taught children and others who didn't know the Aleph Beis in New Brunswick, how to read the Aleph-Beis. In a letter from those early

years, the Rebbe emphasizes how to properly teach the Aleph-Beis according to the correct Jewish manner.

In a private audience with a Chabad Communal Leader from Montreal in the 1950's, the Rebbe said about my father: He has a warm heart that beats for Chabad!

8. First Letter

The first correspondence known to me is a letter from the Rebbe to my father. Dated 1 Sivan, 5711- 1951, the Rebbe begins by expressing his joy that my father wrote the Rebbe that my mother was feeling well, and that business was going well.

The Rebbe continues, that the day before, Erev Rosh Chodesh Sivan, when he was at the Ohel of the Previous Rebbe, he mentioned my father for everything he needs, with the hope that in the future, my father will continue sharing good news.

The Rebbe goes on to write, inquiring what established Torah study classes my father was busy

with, as they had discussed when my father was in NY.

The Rebbe continues writing, that it would be good for my father to have others join him when he learns Torah, or at least that he influences others to study Torah.

The Rebbe concludes, that he has enclosed with the letter the Sichah (the Rebbe's talk) of Lag B'Omer, and when my father learns the Sichah it will certainly benefit his service to HaShem.

The Rebbe signs off with the blessing of Chag Sameach (for Shavuot) and that my father should receive the Torah with joy and innermost

satisfaction.

In his own handwriting, the Rebbe adds the blessings for good

health to my father and his whole family, followed by the Rebbe's holy signature.

9. Dancing Hakofos With the Rebbe

On Simchas Torah 5712, (1951), which was the first formal Simchas Torah of the Rebbe's nesius (leadership) the Rebbe didn't dance with the Rashag (his brother-in-law) as was his custom in later years, but with older chassidim.

My father was upstairs in 770 on a table along with other chassidim from Montreal, where services and Hakafos were held, when suddenly the table collapsed, and he landed on the floor.

As he got up, he felt an arm on his shoulder — it was the Rebbe's arm. He then put his arm on the Rebbe's shoulder, and they danced together for 45 minutes to the tune of what later became *כמופת הייתי*.

After 45 minutes my father stopped because he was tired. I was later told by one of my Melamdim (teachers) that he remembers how my father danced with the Rebbe,

but that he wouldn't have put his arm back on the Rebbe's shoulder, had the Rebbe put his arm on his shoulder.

In Chabad, one does not extend "Sholom" to the Rebbe. It is done by other Chassidim with their Rebbe but Chabad Chassidim do not shake their Rebbe's hand. Even as a youngster, the comment by my Melamed seemed moot: The Rebbe didn't put his arm on my Melamed's shoulder, he put his arm on my father's shoulder...

Yet my father (originally a Viznitzer Chossid) didn't hesitate for a second, put his arm on the Rebbe's shoulder, and was *זוכה* (merited) to the holy touch of a *צדיק*, for forty five minutes!

We see from the Hayom Yom how special it is when a Tzaddik (See Hayom Yom 14 Teves, regarding the Baal Shem Tov and the Shpole Zayde) places a hand on someone.

When this story was briefly

published in the Kfar Chabad Magazine in 1994, the late Rabbi Leib Kramer ז"ל, came over to me and said, "The story of your father dancing with the Rebbe for 45 minutes was not adequately described. There was so much detail, so much simcha, so much intensity, the story must be rewritten."

For whatever reason, (probably because my father never made

a big deal out of it) I never asked my father's contemporaries for the details of that 45 minute dance.

Certainly one day, the details of the dance will be told. Either way, there's no doubt that the Rebbe dancing for 45 minutes with my father Hakofos vividly made an everlasting Chassidishe vibrant, warm, and joyous impact on my father and on anyone he influenced.

The Rebbe's Man in Bathurst



10. Miracle Mother and Child

My father spoke to the Rebbe on the telephone on 3 different occasions (that I am aware of) after the Rebbe had already become Rebbe. Normally, one would only be able to speak to a member of the Rebbe's Secretariat.

On one occasion, in approximately 1951, Mr. F., a Jewish businessman in Bathurst, N.B., called my father, with an emergency: his wife was in middle of a dangerous labor in which the doctors said that either the mother or baby would not make it. The doctors wanted to save the mother's life by aborting the baby.

Mr. F. asked my father to pray. My father right away called the Rebbe, who got on the phone. The Rebbe said to go immediately to the hospital and tell the family that they should not operate, on condition that the parents accept upon themselves the laws of Taharas Hamishpocha (family purity), Mikvah, etc.

"Tell them the basics," the Rebbe said, "And if they accept upon themselves these laws, both the mother and child will live." My father ran straight to the hospital as they were

wheeling the mother into the operating room. He quickly explained the basics of Taharas Hamishpocha and Mikvah, and what the Rebbe had said. The family agreed, and refused the operation.

The doctors were furious, and asked my father if he would take responsibility for the mother and baby. My father agreed, and signed the papers that they brought him. This detail was told to me by Rabbi Moshe E. Gerlitzky מ"ר, who frequently visited Bathurst on behalf of the Lubavitcher Yeshiva in Montreal.

Baruch Hashem, soon after, a healthy baby was born and the mother was healthy as well. A few years later, (approximately 1953 or 1954) when my father was in NY for Simchas Torah, he came into 770 on Shemini Atzeres in the morning and was told that Rabbi Chodakov (head of the Rebbe's secretariat) wanted to see him right away.

Rabbi Chodakov told my father that the Rebbe wanted to see him in Yechidus (a private audience) on Shemini Atzeres in the morning

before Shacharis!

When he walked in to Yechidus, the Rebbe asked my father why he wasn't by lekach (distribution of sweet honey cake) on Hoshana Rabba. The Rebbe then gave my father a piece of lekach, a second piece for our family, and then a third piece for the family of Mr. F. with the instruction, "Tell them not to take shortcuts in Taharas Hamishpocha."

Apparently, this family had

compromised their conviction to this Mitzvah. Women in Bathurst like my mother ב"ר either traveled to Moncton, New Brunswick, or to Montreal (over 500 miles by train) to use the Mikvah.

A few years later, my father with the Rebbe's blessings and monetary assistance built a Mikvah in Bathurst in the basement of my late Great Uncle Mayer and Great Auntie Bertha Sand ב"ר.

11. Stopping an Intermarriage

One of the other occasions when the Rebbe personally spoke to my father on the telephone, involved the following:

A young Jewish man in Bathurst, New Brunswick, was planning to marry a non-Jew. All of my father's pleading with the individual to not go through with the intermarriage was to no avail.

My father called the Rebbe's office with this dilemma, and very shortly, the Rebbe got on the phone.

The Rebbe told my father to sit down with this young man, and ask

him to think about the past 20 generations of his family, where they lived, how they behaved and what their lives were all about.

Then, said the Rebbe, ask this young man to think about the 20 generations of the ancestors of this non-Jewish woman: Where they lived, how they behaved, and what their lives were all about.

As soon as my father got off the phone, he reached out to this Jewish man, sat down with him, and asked him to reflect on his ancestry in the past 20 generations, and on the past

20 generations of the ancestry of the non-Jewish woman.

No sooner did the conversation end, that this man had complete remorse, and immediately broke up

with this non-Jewish girl.

In a short time, this man found a Jewish girl, got married, and had much pride in his Jewish children and grandchildren.

12. More Nachas From Small Town Farbrengen

My father once made a Farbrengen in the mid 1950's in Bathurst, New Brunswick for 19 Kislev, (The New Year of Chassidus when the founder of Chabad, The Alter Rebbe, was released from Czarist Prison) and wrote to the Rebbe that it didn't have the same געשמאק (enjoyment) as the larger farbrengens in Montreal.

The Rebbe wrote back, that you can never know where the nachas ruach (pleasure HaShem receives) is greater. He then gave the explanation from Chapter 27 of Tanya of בני מיני מטעמים —two types of tasty foods: sweet and spicy.

You never know which Farbrengen gives Hashem more pleasure, just like spicy food can sometimes be better than sweet food. In the same letter, the Rebbe wrote that if the general is

a good one, it doesn't matter as much where the soldier has been sent, the key is to complete the mission. At a later date, the soldier may yet be sent to a higher mission.

A number of years ago, I publicized this letter, and heard from numerous “small town” Shluchim, that it gave them חיזוק (strength), not to compare themselves to the Shluchim of the big cities, but to realize that the programs etc in the small towns, can give HaShem in many instances more nachas (pleasure), than the big programs in the big cities.

13. Surprised You Did Not Report Yud Shevat

The following are two letters, one from the Previous Rebbe addressed to my parents in honor of their upcoming wedding, which took place on 21 Shevat 1949, (exactly 70 years ago) and one to my father in 1959 (exactly 60 years ago) which expresses wonderment why my father didn't report about his Yud Shevat observance etc., with the Rebbe expressing confidence that my father's observance of the customs etc of the 10th of Shevat should have an impact on the entire year ahead.

Of particular interest is:

Both letters are dated on the 17th of Shevat, (albeit ten years apart).

The Yud of the Previous Rebbe's signature (יִצְחָק in his name Yoseph Yitzchok) is written with a large Yud, as a Yud is written in the Torah.

In the published letters of the Previous Rebbe, it is pointed out by the editors, that the Previous Rebbe started signing his name Yitzchok with a large Yud, exactly one year before his passing, on 10 Shevat 1949. So this enclosed letter to my parents is one week after this custom started.

The Rebbe was asked during that year, for the reason that his father in law the Rebbe signed his name with a big Yud etc, and the Rebbe responded: הטעם על זה לא שמעתי — the reason for this I have not heard.

In the letter to my father the Rebbe expresses his appreciation of the good news that my mother ע"ה was feeling better, and also mentions that he considered a close relative of my father "internally religious".

14. Pesach in Bathurst

My father in the mid 1950's went to the farm a week or two before Pesach, with my brother Rabbi Yisroel (Sroli) ל"י and my sister Adele ל"א.

My father and siblings watched the milking of a cow, and came home with milk for Pesach.

The next day, my mother ל"א poured a cup of (Pesach) milk for

my sister. Adele defiantly proclaimed: I DO NOT DRINK MILK FROM COWS! I ONLY DRINK MILK FROM BOTTLES...

In Bathurst, my father participated in one of the Rebbe's earliest campaigns, of giving out Shmurah Matzah to the small Jewish community and beyond.

15. Studying Torah during business hours

Reb Aron Dalfin, may he live until 180, from Crown Heights, is a second cousin to my father z”l, being a great nephew of my great grandfather Menachem Mendel Dalfen, z”l.

He shared with me his excitement on reading “25 Years 26 Stories”, and retold to me a story I had once heard from him a number of years ago.

In 1958, Reb Aron visited Bathurst, New Brunswick for about two weeks. I was at the time a one year old baby.

Being that he had studied eight years in Tomchei T’mimim - Lubavitch, my father was excited to see someone who had formally studied many years Chassidus.

Since the Rebbe wrote a letter to my father in 1956, to study more Chassidus (see 25 Years 26 Stories, story # 19), this was a golden opportunity for my father to heed the Rebbe’s instructions.

So he told Reb Aron: There are salespeople in my store who can handle the business. Let’s learn every day for one hour Likkutei Torah, (Discourses in Chassidus from the Alter Rebbe, often referred to as “the

Chassidishe Parsha”) in the back of my store, while you are in Bathurst.

Your father, Reb Aron said, insisted on paying me. I had no money, and he paid me \$8 per hour. Today, in Canadian money, it would be the equivalent of over \$70 an hour!

I couldn’t believe 1-that a man, in the middle of a business day, totally relied on his salespeople, and sat with me (and often by himself) studying Torah, with zero interest in what was going on in the business;

2- I was floored by the amount that he paid me, \$8 an hour, a sum that was unheard of in those days, for a learning partner...

Your father’s dedication to Torah study, and total disregard for how his business was going, reminded me of the Chassidim of years ago, yet I merited to see this with my own eyes! It left a perpetual impact on me that I will never forget!

A Special Connection



16. Always on the Rebbe's Mind

At one point while living in the small town of Bathurst, New Brunswick, my father began to feel quite lonely. When he next met up when visiting Montreal in the 1950's with the famous chossid, Mashpia and Mekubel Reb Volf Greenglass, ז"ל, he complained how he feels that the Rebbe isn't thinking about him, and he is "no longer on his radar". He said that certainly the Rebbe thinks more of the New York Chassidim, who can see the Rebbe every day, and even the Chassidim from Montreal, who were able to visit the Rebbe more often than my father.

Reb Volf listened, and the next time he was in Yechidus, (a private audience with the Rebbe) he recounted this conversation to the Rebbe. The Rebbe told Reb Volf, "זאג, עס, אז נאך וויפל ער טראכט וועגן זיך איך טראכט "tell him, that however much he thinks about himself, I think about him even more."

Most letters from the Rebbe to my father were responses to my father's letters to the Rebbe. Several, however, were completely initiated

by the Rebbe. This is a prime example of how the Rebbe thought of my father, independent of any prior correspondence.

This particular letter, the Rebbe begins by writing that it's been a while since he (the Rebbe) has heard from my father, and he hopes that this is a sign that all is well.

The Rebbe continues in the letter to discuss my father's influence on some people regarding the Mitzvah of Taharas Hamishpocha Family Purity (Mikvah) with the emphasis that every effort is guaranteed to bring about results.

In conclusion, the Rebbe expresses his hope that my father used his influence on inspiring the children of Bathurst and the neighboring communities regarding the holiday of Purim, pointing out that "children" can also mean adults who are young in knowledge.

The Rebbe enclosed in this letter his recent מכתב כללי (general letter) with the hope that my father will utilize it accordingly.

17. Yechidus in Latin

My father נ"ע was a linguist who was fluent in English, Yiddish, Hebrew, German, Romanian, French, and Latin.

In addition to math and other secular subjects, he also taught French and Latin. His colleagues told me, that he was the only professor in Montreal who was actually able to speak Latin fluently as a language, (not merely as a subject).

Once in the 1950s, when he walked into Yechidus (a private audience with the Rebbe), the Rebbe told him, "You look a bit מרה שחורה

(depressed). Let's converse in Latin!"

So for 40 minutes the Rebbe and my father spoke, about various subjects, all in Latin! The conversation in Latin clearly uplifted my father's spirits.

Obviously, the Rebbe (who was a far greater linguist than my father) also spoke Latin as a language. Recently I was reading the biography of the fourth Rebbe, the Rebbe Maharash, Rabbeinu Shmuel, and there it mentions that the Rebbe מהר"ש was fluent in Latin as well...

18. 17th Century French

My father studied at Universities in New Brunswick in the 1940's and 1950's and in Montreal during the 1960's and 1970's. He earned three BA's, including a Bachelors of Education, an MA, and was in middle of studying for a PHD when he had to curtail his studies.

When studying for his Bachelor of Education in the 1950's, before his examinations, he had a private

audience with the Rebbe.

He asked the Rebbe for a blessing that he succeed in his tests etc. The Rebbe asked him specifically what he was being tested on. My father told the Rebbe, that amongst the different subjects, he was being tested on French Literature from the 17th Century.

To my father's total surprise, the Rebbe began to discuss with my

father the specific French Literature that he was going to be tested on. The discussion actually helped my father get top marks in his exams!

My father walked out of the Yechidus (private audience) totally amazed at the Rebbe's range of knowledge. He knew that the Rebbe was a world renowned Gaon, a great scholar - in Talmud, Kabbalah and

Chassidus. He knew the Rebbe had a vast knowledge in secular studies, including having studied in the Sorbonne and in the University of Berlin, and specializing in Naval Engineering.

But he was totally flabbergasted at the Rebbe's wide range of knowledge of French Literature in the 17th Century!

19. Print Before Counterfeit

My father was fond of Seforim and books, and my parents favorite "date" was visiting the Jewish Public Library. I will therefore share some stories related to Seforim and books.

1. In the 1950's, during a private audience (yeichidus) the Rebbe asked my father (knowing that he was originally a Viznitzer Chossid) why Viznitz doesn't publicize (and study) the Chassidic Sefer Damessek Eliezer from the Viznitzer Rebbe (Rabbi Eliezer Hager, 1891-1946) known as the Damessek Eliezer. (There are numerous Seforim that carry this name: דמשק אליעזר — Damessek Eliezer).

My colleague from Chabad of Princeton, Rabbi Dovid Dubov, who has compiled a voluminous set of Seforim called ילקוט משיח וגאולה with insights on each Torah portion related to Moshiach and Geulah, was pleased to hear this as he occasionally quotes the Damessek Eliezer in his Seforim.

2. When my mother ע"ה was about to publish her book on the Holocaust, entitled Eva in 1959, the manuscripts were stolen and a different "version" of Eva, based on my mother's book was indeed published. (My mother kept in her files the book review by the New York Times of this "stolen" book also called Eva).

The Rebbe's advice to my father, upon hearing of the theft of the manuscripts, was to publish the "real Eva", ASAP, before the counterfeit Eva was to be published.

My father made many phone calls, and the printing company that was able to publish the real Eva immediately, was in Quebec City.

My father ran to Quebec City, and they told him he has to use the name of a publishing company for the book to be printed.

He and my mother immediately came up with the name, AIRE PUBLISHERS, with "AIRE" being the acronym of his four children: Adele, Israel, Raphael and Esther.

Being that the book was published in Quebec City, the printer only spoke French, and Eva ended up with over a hundred typos...

The Rebbe refers to Eva in several letters as "the Sefer that your wife wrote".

When Eva first hit the bookstores, 2,000 copies were sold at Eaton's in Downtown Montreal on the very first day it was available to the public!

3. Although this text is primarily about my father and the Rebbe, since

my love for Seforim came to me from my father, who loved to buy and learn from many Seforim, and had a large collection of Seforim, I will share a story of mine with the Rebbe and Seforim.

In the late 1980's, on a Sunday before Pesach, I was at the Chabad House in Davie, that was located on University between Sheridan and Stirling. That is where one of our Hebrew Schools and Preschool was located in the late 80's and early 90's.

A lady Mrs. Dinnerstein, whose husband's grandfather was a teacher in the Yeshiva Torah Vo'Daas, was Pesach cleaning, and she drove by the Chabad House with a donation of a box of 20 Seforim.

Expecting Birnbaum Siddurim, I quickly opened the box, and was surprised to see some ancient Seforim.

I immediately contacted the Rebbe's Library, and was told to fax the name and the edition of each Sefer. The Rebbe was interested, I was told, in every edition of every Sefer.

What I thought would be of most interest to the Rebbe and the Library, was a book of responsa by Rabbi

Yaakov Veil on the laws of Shechita, ritual slaughter, published in the year 5309 — ת"ש ! Today this Sefer is 470 years old!

Rabbi Veil lived in the time period between the last Rishonim, earlier Torah commentators, and first Achronim, later Torah commentators.

Sure enough, this book was already in the Rebbe's Library, but at that time they were interested in the First Printing of this Sefer, which was published two years earlier, in 5307 — ת"ש .

The Library was interested in, however, six Seforim!

So after receiving these Seforim, I went to New York, and presented these Seforim to the Rebbe during "Dollars"- telling the Rebbe that these Seforim are not in the Rebbe's Library.

The Rebbe responded: וויפל ספרים? How many Seforim are there here? I answered: זעקס (six). The Rebbe responded: פאר א ספר דארף מען צאלן (for a Sefer one must pay), and gave me six extra dollars.

20. Happy Birthday, Happy Anniversary

Reb Meir Plotkin מ"ר told me that my father ז"ל celebrated the Rebbe's birthday back in the 1950's, (long before the Rebbe's birthday was publicly celebrated by Chassidim in the 1960's and onward) and would send the Rebbe every year before 11 Nissan a Birthday Card, with warm greetings.

My father told me that he also used to often send the Rebbe and Rebbetzin ז"ל an Anniversary Card, for their Wedding Anniversary on 14

Kislev.

Last year, 14 Kislev, marked 90 years since the great wedding of the Rebbe and the Rebbetzin in Warsaw in 1928, attended by thousands of people, including many Chassidic Rebbes and great Torah Scholars such as Rabbi Menachem Zemba זצ"ל הי"ד and Rabbi Meir Shapiro זצ"ל, founder of the Daf Yomi and head of the world renowned Yeshivas Chachmei Lublin.

21. The Rebbe anticipates next letter

In this letter dated 17 MarCheshvan 5720, (1959), the Rebbe responds to a letter my father wrote on Erev Shabbos.

The Rebbe says he will pray for my father at the Ohel, for what was requested, and he hopes my father received an earlier (recent) letter from the Rebbe (although my father didn't mention this letter) and the Rebbe emphasizes that the blessings of everyone should be fulfilled, and as we request, in a manner that the good is fulfilled in a revealed way.

The Rebbe continues that this is especially relevant to the year that they were in, the 200th year of the Yahrzeit-Hilulah of the Baal Shem Tov, who famously translates the verse "when you see the donkey etc struggling with its burden etc, help it (him) out"- which the word donkey-חמור is related to חומר- the coarseness and physicality of the body- implying that one should not afflict the body, but rather help it out, so that everyone should have all their needs both materially and spiritually.

The Rebbe concludes that my

father makes no mention of health matters, and hopes that's a sign that everything is good, and points out that certainly, in the next letter my father writes, he will explicitly speak about health matters. The Rebbe adds that essentially, good health is more important than good Parnossah-sustenance, and that both are necessary for a Jew to receive from Hashem's full, open, holy and broad Hand- and just because one may be lacking in one area (mezonei - sustenance) it is not a reason to overlook the blessing of Hashem in the other 2 areas (חיי and בני, one's children and health), and by not overlooking these 2 it will bring a greater brocha in the 3rd area as well (the more sustenance - מזוני - one receives).

The Rebbe signs off with "awaiting for good news in everything mentioned."

This letter is interesting on many levels. On a practical level, the Rebbe doesn't write "if you write me another letter", but casually writes "in your next letter you will specifically write".

This highlights how the manner

of correspondence that the Rebbe had with my father, was a constant “back and forth”, and after every letter the Rebbe wrote my father the Rebbe

EXPECTED that my father would respond with a letter in return. This manner of correspondence went on for over three decades!

22. Dear Beloved Rebbe

After leaving home at the age of 16, in September 1973, to learn in Morristown, NJ, I once visited home a few months later, and noticed my father was writing a letter to the Rebbe.

Somehow, I glanced at the top of the letter, and was surprised that my father addressed the Rebbe: טייערער און ליבער רבי שליט"א (Dear and Beloved Rebbe, etc.) Thinking I was a “know it all”, after several months in an out-of-town Yeshiva, I exclaimed to my father: “Aren’t you supposed to address the Rebbe: כ"ק אדמו"ר שליט"א? The Honorable, Holy etc., etc., which is a more reverent title but (perhaps) less loving.

My father gave me an “Archie Bunker” look, which implied: “What do you know about the Rebbe and I?” And that was that.

Sure enough, over the years, my

father, who received some hundred letters and written responses from the Rebbe, often received very warm and loving touches in his correspondence with the Rebbe.

One example, is a letter, written to my father on the occasion of the wedding of my late sister Adele, Chaya Aydel, ע"ה, (whose 18th Yahrzeit is this coming Elul), before she married my brother-in-law, Reb Yitzchok Lebovics, may he live until 180!

When mentioning my sister, who at that time had only one name, איידל (Aydel), the Rebbe used the more loving derivative of איידעלע, Aydele, which is probably how my father referred her to the Rebbe.

My sister Adele, on the other hand, when she received letters from the Rebbe, was addressed by the Rebbe with the name איידל, Aydel.

It reminds me how when I

brought friends and lay leaders to the Rebbe, if I addressed the Rebbe in Yiddish, the Rebbe would address

them in Yiddish. If I addressed the Rebbe in English, the Rebbe would address the Baalei Batim in English.

23. From Dovid to Avrohom Dovid

My father always went with the name Dovid or David. All correspondence from the Rebbe to my father until the mid to late 1960's was always addressed to Reb Dovid, etc.

As a matter of fact, he always preferred a single name, even when it came to naming others. His mother was actually Sheva Esther, but when he named my sister Esti (may she live until 180), he opted to name her just Esther.

Even at my bris, on a winter Friday in Bathurst, New Brunswick, in 1957, he was about to name me with one name, רפאל (Refoel) when my mother's ז"ל brother Uncle Joe Faust, may he live until 180, interjected and insisted I be called רפאל ראובן (Refoel Reuven), after my grandfather הי"ד who was murdered by the Nazis (along with my grandmother Adele הי"ד) in a Concentration Camp in Riga, Latvia.

At some point in the 1960's, an uncle of my father told my father that he was at my father's bris in Radautz, Romania in 1921, and he remembers that my father was named Avrohom Dovid...

My father was surprised, especially since Avrohom Dovid was a common name on his mother's side, the Dalfen family, but not on the Tennenhaus side, and he was sure that on the Tennenhaus side he was Dovid ben Yisroel and his father was Yisroel ben Dovid, and his grandfather was Dovid ben Yisroel etc., etc.

Not knowing what to do, he wrote a letter to the Rebbe with this "new information" from his uncle.

From then on, the Rebbe always addressed my father as Reb Avrohom Dovid...

24. Your Work is the Work of Heaven

It is known that with the Rebbeim in Chabad, they didn't exaggerate etc when addressing people with specific titles.

As mentioned in an earlier story (#3), the Previous Rebbe started addressing my father with the endearing title of ידידי, my dear friend, in all correspondence following their first meeting (but not before).

Our Rebbe, on the other hand, generally did not use the title ידידי - my dear friend.

At the same time, the Rebbe used numerous titles when addressing my father:

In addition to ותיק וחסידי הנכבד, והנעלה, which was standard in all letters from our Rebbe, which means a veteran (established) Chassid, honorable and elevated, the Rebbe often added the terms עוסק בצרכי ציבור - who is occupied in community affairs and sometimes וכר - etc to this title.

On occasion, the Rebbe addressed my father with the term רב פעלים - many are your accomplishments, as will be found in the next story (# 25)

This expression רב פעלים is based

on a verse in the second book of Shmuel, 23:2. It is also the name of a book on responsa by the author of the Ben Ish Chai.

The Rebbe also, on occasion, used the term מלאכתו מלאכת שמים - his work is the work of heaven, alluded to in the Talmud in Sotah 20a, in regards to a scribe.

The letter below has this title, מלאכתו מלאכת שמים, in a letter addressed to my father, on the occasion of the engagement of my sister Esti to Rabbi Steve הכהן Solomon, may they both live until 180.

I merited to begin receiving the title of עוסק בצרכי צבור - occupied in community affairs, while I was still in Kollel, (many of my friends did not receive this title while still in Kollel), when our firstborn Shmuel, may he live until 180, was born.

Why? I have some thoughts, that perhaps I will share on a later occasion.

25. The Rebbe's Kindness

It is very difficult to sum up the Rebbe's greatness in one word: Scholar (in all dimensions of the revealed and hidden Torah and in science), leader, organizer, servant of HaShem, founder of modern day Jewish Outreach, kind, etc etc.

So today I will speak about the Rebbe's kindness, which surely will inspire all of us to add in our own goodness and kindness.

In the early winter of 1974, I was sitting in the study hall of the Yeshiva in Morristown, NJ, and a Bochor (Yeshiva student) walked in to the Zal (study hall) and told me that the Rebbe's secretary, Rabbi Binyomin Klein, שליט"א, was on the phone looking for me.

The phone meant the one pay phone (remember those?) that was in the basement of the Yeshiva.

I ran downstairs, and after Rabbi Klein asked me how Yeshiva was going etc, he told me that Rabbi Chodakov, the chief of the Rebbe's Secretariat, needs to speak to my father, and the phone number he had for our home in Montreal wasn't working.

Being that we had moved from Outremont (Querbes) to Cote S Luc (Cavendish) in the fall of 1972, our old phone number wasn't being forwarded to our new number any more, and Rabbi Chodakov needed the new phone number.

Shortly after, my father called me, telling me what the phone call was all about: Raphael, you can't imagine how big a Rebbe the Rebbe is!!! And here's the rest of the story:

My father, who had a number of businesses in New Brunswick until we moved to Montreal in 1960, had still maintained a business in New Brunswick in the 1960's.

He was partners with a Mr Churchill, in Chatham-Newcastle, (now part of the city Miramichi) but in the late 1960's something was "going wrong" in the business.

In 1968, I joined my father on a trip by train to Chatham-Newcastle, to help for a few days (during Chanukah) with the business. We stopped in both directions at the Bathurst train station, which was the last time I "saw" the town in which

I was born.

It turns out, that the cashier (the sales lady) had been stealing from the store for many years, and this is why the store went “belly up”.

The losses impacted my father greatly, and it took him many years to “recover”.

Not long before Rabbi Chodakov reached out to my father, my father had written to the Rebbe that he was still trying to recover his losses, and if he (my father) could find someone who could lend him \$3-4,000, it would be a huge help in his road to financial recovery.

Sure enough, the Rebbe took the initiative to lend my father \$4,000 US, (the equivalent of about \$37,000 Canadian today!) and sent the money via special delivery express in a special letter.

The Rebbe added in addressing my father the term רב פעלים - someone who has great/many

accomplishments, which was an extra title the Rebbe added to my father in this (and a few other) letter(s).

The letter was addressed on 28 Teves, the birthday of the Rebbe’s mother, and it was a response to my father’s letter of 24 Teves, the Hilulah - Yahrzeit of the Alter Rebbe.

There is a considerable amount of the Rebbe’s handwriting in this letter, including the Rebbe informing my father of the loan, and how it could be paid up over 1-2 years, with “head” checks.

In the closing blessings, the Rebbe gives my father a blessing to strengthen his בטחון - trust in HaShem - Who supervises every single individual with particular Divine Providence, and blesses my father for good news.

May we all be inspired to follow the Rebbe’s ways of kindness, and bring about the revelation of Moshiach, NOW!

26. The Rebbe Means Me

On numerous occasions, the Rebbe spoke how some Chassidim,

when he gives a directive re a Mitzvah Campaign etc at a Farbrengen, think,

“the Rebbe doesn’t mean me. He’s referring to someone else”.

It is obvious by reviewing the correspondence my father had with the Rebbeim, how he was a true Chossid, who when the Rebbe issued a directive, he immediately took action.

One of the special ways a Chossid connects with a Rebbe is with מעמד, a monthly gift by a Chossid to the Rebbe for the specific upkeep of the Rebbe’s household.

My father gave generously for this purpose for many many decades.

See story “Time for Tzedaka Beruchnius”(#40) regarding a receipt

for this special Mitzvah, sent to my father in Shevat, 1947 for \$54. The amount of \$54 in 1947 would be equivalent today in 2019 to the sum of \$600!

Below the receipt is an envelope addressed to my father from the Previous Rebbe with the postmark of January 13, 1950, 15 days before the Previous passed away on Yud Shevat (January 28, 1950).

This envelope likely contained the letter of Mazal Tov to my father on the birth of my late brother Rabbi Yisroel z”l, who was born on the fourth day of Chanukah 5710, December 19, 1949.

27. Hope You Received My Letter and Read It

It is important as a Chossid, to not only attend the Rebbe’s Farbrengens, and/or to read and learn the Rebbe’s Sichos (talks), Maamorim (Chassidic discourses) and Igros Kodesh (letters) etc.

It is also (and most) important to “walk away” with something practical that you will add in your service to HaShem thanks to a Farbrengen, as

it is important to glean something practical in your Avodas HaShem (service to HaShem) by reading and studying the Rebbe’s Torah.

Needless to say, if the Rebbe sends you a letter, it’s not enough to open it... one must also READ IT!

In this letter, dated 29 Menachem Av, 5720, (1960), the Rebbe acknowledges receipt of a letter from my

father with enclosures.

The Rebbe continues: And I hope, even though you don't mention it, that you duly received my response to your earlier letter, (and here the Rebbe adds with his holy handwriting), AND READ IT (the earlier letter the Rebbe sent to my father), may it be the Will of HaShem that from now on, you should only be able to report good news, good that is visible and revealed.

As we find ourselves at the conclusion and "seal" of the month of Menachem Av, that as is its name, so is the month, that our Father in Heaven consoles His sons (children), My son, my firstborn Israel, you are

sons (children) to HaShem your G-d, in exchange for those things that happened in this month, may it be the Will of HaShem that you shall see with your physical eyes good that is visible and revealed, construction instead (in exchange) of destruction, in a manner that is *וּפְרִצָה יָמָה* וּקְדֵמָה וְצִפּוּנָה וְנִגְבָּה - you shall spread out (and strengthen) to the west and to the east, and to the north and to the south, in exchange for *בֵּין הַמְצָרִים* (in the narrow straits of the three weeks), in a practical manner through Moshiach.

With blessing for good news.

M Schneerson

The Chabad Approach



28. Pioneering Jewish Outreach

The Rebbe, as is well known, is considered the pioneer of modern Jewish outreach.

In this letter from 1954, the Rebbe emphasizes his position, that nowadays (and possibly even years ago), one does not wait until someone comes asking for Yiddishkeit, but one must go to the next person, and awaken their appetite for Yiddishkeit.

In a “light spirited” analogy, the Rebbe compares this to how HaShem came first, before anyone to Mt Sinai, when the Torah was given, waiting for the Jews who were sleeping...

The Rebbe points out that taking the initiative is appropriate both in material and spiritual matters.

A businessman doesn't sit by

himself in his room, waiting for someone to come to him and tell him: You need פרנסה - to make a living- I could help you etc etc.

This letter is a classic example of how the Rebbe guided and nurtured my father, in taking the initiative to spread Yiddishkeit to any Jew my father encountered, and not to wait until a Jew asked my father about Yiddishkeit etc.

Today, this approach is common by many Jewish organizations and individuals. Back in 1954, when this letter was written, this perspective and way of thinking and implementing, was nothing short of “revolutionary”.

29. Farbrengen in the Rain

My father shared with me a fascinating scene that took place at a Farbrengen with the Rebbe in the Sukkah, including a talk the Rebbe gave that impacted my father for life.

As is well known, Chabad Chassidim eat and drink only in the

Sukkah, even in the rain. I remember in the early 1960's our family went to a hotel in S. Agathe for Sukkos. One night of Sukkos, it was pouring rain, and 99% of the hotel guests ate in the dining room. Despite the down-pour, my father sat alone in the hotel

Sukkah, getting drenched, and some children in the Dining Room were looking out the window, screaming: Mommy, there's a man in the Sukkah!

Some years before the hotel experience, my father attended a Farbrengen with the Rebbe in the Sukkah.

According to my father: It was raining cats and dogs: Most Chassidim came prepared, wearing coats. The Rebbe walked briskly into the Sukkah, as always at the precise starting time, wearing a coat.

As soon as the Rebbe approached his chair, the Rebbe took off his coat, draped it over his chair, and sat down as if he was in his house or in 770.

The rain was relentless. The Rebbe's demeanor was akin to the demeanor of someone sitting comfortably at home.

The downpour had no visual effect on the Rebbe or on the Farbrengen. The Sichos (talks) went on as usual.

During the Farbrengen, in the torrential rain, the Rebbe related the following: A man comes home from work, tired from a hard day's work. His wife greets him with the

afternoon newspaper (remember those?), his slippers, and a hot tea.

He sits in his comfortable chair before supper, and certainly is worthy of relaxing after a hard day at work.

Says the Rebbe, while huge raindrops are rapidly drenching his Kapote and all his clothes through and through: Relax? How can someone relax at home at 5:00, 6:00PM in the afternoon, when there is a boy and a girl who lives on this man's block, who never in their lives said a Brocha שהכל נהי בדברו, (that everything came into the world by Hashem's word) on a candy?

My father continued that the Rebbe quoted a verse from Tanach at this point (RT does not remember this verse, but with a little research I will G-d willing locate this talk from the Rebbe and the verse he quoted), and perpetually impacted, my father and all the Chassidim in attendance. One should always remember, that even after a hard days' work, one must be focused to have self sacrifice in loving and reaching out to a fellow Jew, including a young boy and girl who never made a blessing on a candy...

30. Vilna Gaon on Studying Pnimityus HaTorah

My father, while still in Europe, was familiar with the Shulchan Aruch of the Alter Rebbe, growing up in Radautz, Romania. He was not familiar, however, with the Tanya, and other Seforim of Chassidus Chabad, when he arrived in Montreal in 1938.

After being befriended by the nine Shluchim of the Previous Rebbe, when they arrived in Montreal in October 1941, he started to study Tanya and other Chabad Chassidic classics. Nevertheless, my father's "specialty" in Torah studies, for most of his life, was in the Talmud and the Codes, the "revealed" part of Torah.

In this letter from 1956, the Rebbe thanks my father for the regards from my father that he received from Mr Manuel Dalfen, may he live until 180

and from Mr Manuel Sand may he live until 180 (first cousins of my father), who met with the Rebbe before traveling to Israel.

In this letter, the Rebbe encourages my father to study more Chassidus, and quotes both Reb Chaim Vital and also the Vilna Gaon, that by not studying the inner dimensions of Torah, one holds back the Geulah (the Redemption)!

The Rebbe concludes the letter by mentioning that he enclosed a booklet of Chassidus in this letter (as the Rebbe often did in letters sent to my father), and expresses confidence that my father bring merit to many with this booklet of Chassidus, and that *זכות הרבים תלוי בו* (the merit of the public) is dependent on my father.

31. Teaching Chassidus to the Unfamiliar

In 1956 my family apparently went to a hotel for Yom Tov (probably Sukkos etc). It was a few months before I was born.

In general, there was a Minyan in Bathurst only on Rosh Hashanah and Yom Kippur. When my father had Yahrzeit, he would travel to Montreal.

In the letter below, the Rebbe expresses surprise that my father did not teach Chassidus at this Yom Tov hotel program. Apparently, the person in charge of the Torah classes had told my father that the hotel guests were not familiar with Chassidus, and it seems my father had written the Rebbe that for this reason, he didn't teach Chassidus.

The Rebbe writes that to the contrary: The fact that the hotel guests were unfamiliar with Chassidus and you were on the scene was precisely for you to reveal this dimension of Torah to them!

Regarding Torah the word עֹסֵק - work- is used. One doesn't merely study Torah. One occupies oneself with Torah like a business. A businessman asserts himself to seek "buyers", and doesn't wait for customers to merely show up. So too with Torah, one doesn't wait for someone to ask for Chassidus, but one proactively utilizes every opportunity to teach

Chassidus to all Jews.

It's interesting that when this letter was published in the Igros Kodesh of the Rebbe I was unfamiliar with the letter. Most of my father's letters from the Rebbe came from a special file in his filing cabinet. This letter was not in the file.

Many years ago, I was teaching Talmud from my father's Shas (his set of the Talmud) and as I turned the page, this original letter appeared!

May this be a life lesson for all of us, that a good thing in Torah we must always share, especially the revelation of the innermost teachings of Torah called Chassidus.

Furthermore, if people are unfamiliar with Chassidus, we must not shy away from sharing Chassidus, but we must realize that our precise mission is to reveal this dimension of Torah to everyone who (until now) were not fortunate to study the essence of Torah: Chassidus Chabad.

32. Teaching Chassidus to the Unsuspecting

My father told me the following about the late Rabbi Yaakov

Silberman, שליט, a renowned Sofer (scribe) in Montreal. Rabbi Silberman was one of the Sofrim (scribes) who the Rebbe requested to be present at the completion of the writing of Moshiach's Sefer Torah prior to Yud Shevat, 1970.

Rabbi Silberman was not originally a Lubavither Chossid. One day, (I believe in London in the 1940's), he came across a Sefer that was without the cover, and was missing the first few pages of the Sefer.

The Sefer appealed to Rabbi Silberman, to the extent that he said, "I want to be connected to whoever this Sefer is connected".

A while later, Rabbi Silberman was informed, that the Sefer that impacted him so greatly was actually the Tanya, the "written Torah" of Chassidus Chabad. He was my grade eight Melamed (Torah teacher) and my favorite Melamed. He was very

learned, in both the revealed teachings of the Torah, and in Chassidus, as well as in many secular subjects.

My father shared with me that this was a classic example how sometimes Chassidus reaches people when people are unaware (at first) that what they are studying is Chassidus.

The Rebbe often encouraged that Chassidus be taught and spread in this manner, without (at first) specifying that it is Chassidus. The reason for this is very simple.

Regrettably, from the early days of Chassidus, myths and misinformation (fake news?) slandered the Chassidic Movement, its leaders and its teachings. Sometimes this misinformation made individuals so biased, that they wouldn't want to associate themselves with Chassidus. So in the Bais Yaakov, many times my father gave over Chassidic teachings without specifying that it was Chassidus.

33. Tzedaka for Torah = Security for Israel

At one point when living in Bathurst, New Brunswick, my father

was asked to head the Campaign in the Maritime provinces (New Brunswick,

Nova Scotia, Newfoundland and Prince Edward Island), for the Jewish Federation, United Jewish Appeal etc.

He asked the Rebbe for advice, and the Rebbe responded with a letter, written several weeks after the 1956 terrorist massacre in Kfar Chabad.

The Rebbe emphasizes in this letter to support the Torah institutions in Eretz Yisroel, specifically the Chabad institutions etc in Israel- and by supporting Torah study in Israel, the danger is minimized.

The Rebbe elaborates, that

if anyone asks why his funding to the various Israeli campaigns is not noticeable etc, he should respond that his support is even more significant, because his donations and the Torah (studied thanks to his support) minimizes the danger, and therefore less expenses are needed for physical needs.

The Rebbe concludes that after the tragedy in Kfar Chabad, there should be revealed the attribute of רחמים (Compassion) which is greater than the attribute of Chesed (Kindness).

34. A little light dispels a lot of darkness

In this letter below, from 1960, which is a כללי-פרטי, a general letter individualized to my father, the Rebbe dates the letter on the Parsha of Chukas, quoting the end of the verse (Bamidbar 21:17), and referring the Parsha as פרשת עלי באר ענו לה - O well, arise (from the valley)! Raise your voices (in song) to it!

The Rebbe makes reference (as was done throughout that year) that it was 200 years since the הילולא

- Hilulah - Yahrzeit of the Baal Shem Tov.

Mention is made that it was a response to my father's letter of 28 Sivan. (28 Sivan 1941, was the date the Rebbe and Rebbetzin arrived in New York, escaping France and the Holocaust). The day 28 Sivan was publicly celebrated by the Rebbe and the Chassidim in the "later" years.

In the letter, the Rebbe mentions that Tammuz is the month of Geulah

- Redemption.

It should be the will of HaShem that good news should be reported that all the general and particular disturbances etc should be redeemed, and that this should lead to a renewal of energy in the spreading of Judaism, and the spreading of the wellsprings in particular, especially in connection with the Holiday of Redemption 12-13 Tammuz that is approaching.

It is written in the holy letter(s) of the Baal Shem Tov, that this behavior draws near the true and complete redemption with the righteous Moshiach.

The Rebbe signs off with blessing in all the aforementioned, and with his holy handwriting adds “ and in his personal matters- as is simply (understood).”

After the signature the Rebbe adds: The connection to your letter is simple (underlined). If a bit of light pushes aside much darkness, certainly much light and source of illumination. And I await good news.

My mother ז"ל used to tell me, that whenever a Brocha was asked from the Rebbe for a situation that needed assistance due to something that was difficult and/or unpleasant, she would always remind my father that when the Brocha was fulfilled, and the situation improved, my father should immediately tell the Rebbe the “good news”.

A Chossid doesn't only ask the Rebbe for a Brocha. A Chossid has the *mentchlechkeit* (the decency) to inform the Rebbe of good tidings, as well.

In my monthly report that I send to the Rebbe (Ohel), there is a category called בשורות טובות - “good news” - to inform the Rebbe of good news.

As the previous Rebbe used to say, that Chassidim can't be צרות חסידים - that they remember the Rebbe when they have Tzoras - problems, trouble etc.

A Chossid should always report to the Rebbe good news...

35. Reb Peretz is Besimcha

There is a story about the well known Chossid and Mashpia, Reb Peretz Mockin ז"ל, published in the sefer about Reb Peretz. It was first printed in a *תשורה* (memento) at the wedding of one of the Mockin children. The story is known thanks to a letter my brother Rabbi Yisroel ז"ל once wrote to Rabbi Berl Mockin, שי.

My father was once in Yechidus (a private audience) in the early 1960's, and asked the Rebbe, "Where is *ישר* (fairness)? Reb Peretz Mockin goes with a torn sirtuk (cloak), and before he has a Yechidus (private audience) with the Rebbe, he has to borrow a nice Kapote from another Chossid, while Marilyn Monroe, a Hollywood movie star – להבדיל – makes five

million dollars a year!"

The Rebbe said, that this predicament of Reb Peretz, having a torn Kapote, it's possible he doesn't even notice it, and even if he does, "ס' גייט" "עם אין אינגאנצן נישט אן" (It doesn't effect him at all- it doesn't bother him).

Reb Peretz is *בשמחה* (happy) and will be *מאריך ימים*, (will live a long life) and this person in Hollywood is not *בשמחה*, and *לאו דוקא* (won't necessarily) will be *מאריך ימים*. Very shortly after, her life came to a quick end...

Reb Peretz, on the other hand, was *מאריך ימים*, had a very long life, was always truly *בשמחה*, and merited to spend his last years in close proximity to the Rebbe.

Transition from Bathurst to Montreal



36. Permission to Leave Bathurst

Towards the late 1950's, my father was seriously considering moving away from the small town of Bathurst, New Brunswick, to Montreal, for the sake of a good Jewish education for his children.

In this letter, dated ט"ו אייר תשי"ט, Iyar 17, 1959, the Rebbe writes that he received my father's letters from the 6th and the 9th of Iyar, even though the letters are not in the spirit of the month of Ziv (ray or radiance) a term used in the Tanach to describe the month of Iyar. (See 1 Kings 6:1 and 37- yerach ziv).

The Rebbe blesses my father, that it should be the Will of HaShem, as expounded upon in the Rebbe's Communal letter for Pesach, that everyone has the power to place oneself from one extreme to another extreme, both materially and spiritually, and that my father's matters should practically change to "the depths of above", and is Hashem's Hand short?

In general, writes the Rebbe, the thought of relocating to the city (Montreal) is now an appropriate

thing to do, but certainly, with a preparation, at least a minimum preparation, and HaShem Who sustains everything with grace, with kindness and with compassion, will find for you a livelihood from His full, open, holy, and broad Hand.

The Rebbe continues, that since we came from the month of Nissan and find ourselves in the month of Ziv (radiance- which literally means that the month of Iyar is radiant with their beautiful new spring growth. According to Chassidus, in the month of Nissan, the essence of HaShem was revealed to the Jewish people, in the month of Iyar, only a ray and not the essence of HaShem is revealed to the Jewish people. RT);

And the month of Iyar which follows Nissan is when the Patriarchs (Avraham, Yitzchok, and Yaakov) who were the brilliant (radiant) ones of the world, were born. (The Patriarchs were born in Nissan, and their brilliance fully illuminated the month of Iyar, since they were born right before Iyar, see Rosh Hashanah 11:1 RT).

And it is known the words of the Arizal, that when the days are properly remembered - נזכרים (then they are) properly kept - ונעשים (Esther 9:28), so you should increase in all your personal and communal matters, amongst all of Israel - via freedom and redemption to increase Ziv-radiance- in the world, by the ray and illuminations of the actions of our forefathers, and as is brought down in the Tanya, that all their limbs and all their actions (of the Avot - the forefathers) were only to fulfill exclusively the Supernal Will, all the days of their lives.

With blessings for good news in all the aforementioned

M Schneerson

Concerning what you write about the story of your wife, may she live, it would be appropriate that a lawyer should write them that something is not right etc.

The last (postscript) sentence making reference to my mother ל"ה and a lawyer, apparently (to my understanding) refers to my mother's book Eva, which was published in the year this letter was written (1959), but the manuscripts were stolen and

someone else published "Eva", very similar to my mother's Eva, albeit with some "racy" content etc etc.

In another story, I elaborated how the Rebbe instructed my father to publish my mother's book Eva first, before the "counterfeit" Eva was published.

It is of interest that in this letter the Rebbe changed with his handwriting the date of the letter from 10 Iyar, to Tov (Good) 17 Iyar, apparently as an extra blessing to my father for good...

In addition, the mere fact that my father in the small Shtetl (town) of Bathurst in 1959, took the time to write TWO letters to the Rebbe, THREE DAYS APART FROM EACH OTHER, one on 6 Iyar and one on 9 Iyar, shows to what degree my father turned to the Rebbe in all matters, and at all times, even several days in a week! His relationship with the Rebbe was constant and ongoing!

Perhaps I acquired this trait from my father, of writing frequently letters etc to the Rebbe. I wrote rather frequently to the Rebbe before Gimmel Tammuz, and after Gimmel Tammuz I write even more frequently to the Rebbe (the Ohel)...

37. Last Tishrei in Bathurst

Although my father lived in Bathurst, New Brunswick from 1940-1960, being that the children were getting older and needed a proper Chinuch- Jewish Education, the plan was to move to Montreal in 1960.

There are a number of letters from the Rebbe concerning this move.

In a letter from the Days of Selichos in 5719, 1959, the Rebbe wishes my father with the traditional blessings for the New Year.

With his holy handwriting, the Rebbe adds the blessings “to broaden his Parnassah (livelihood) very soon”.

In a postscript, the Rebbe writes that he has already written that the move to Montreal is appropriate, but that he should only move after the Holidays of Tishrei.

The Rebbe also enclosed a letter that he had written to my Uncle Moshe, (who lived in Israel) and

expressed surprise that it seemed that he (my father) wasn’t corresponding in writing with his brother...

In regards to the High Holidays in Bathurst: Rosh Hashanah and Yom Kippur were the only times of the year that there was a Minyan in Bathurst. When my father had Yahrzeit, he would travel to Montreal.

Rabbi Hirsch Gansbourg, שליט, once told me that he had gone in the early 1950’s to be the Chazzan in Bathurst.

“Your father”, Rabbi Gansbourg told me, “was a very Chassidishe Yid. The backyard of your house (525 Riverside Drive) was on the Bay of Chaleur. Before your father built the Mikvah in Bathurst, that’s where we went to Toivel (immerse) on Rosh Hashanah and Erev Yom Kippur. It was freezing cold, but that wouldn’t stop your father from going to the Mikvah.”

38. Parnaasa Comes from Hashem

It is apparent that a number of letters from the Rebbe to my father dealt with Parnassah- making a living.

In a letter from 4 Teves 1960, the Rebbe responds to my father’s letter from Rosh Chodesh Teves

- the seventh night of Chanukah. The Rebbe assures my father that the Rebbe will pray at the Ohel for what my father requested, and that my father should report good news in everything he wrote.

As to what my father wrote that there were no “buyers” to my father’s (main) business:

The Rebbe suggests to go to Montreal for several days, to find Parnassah there, and while he is in Montreal, a buyer for his business (in Bathurst) may come around, and not necessarily from where my father was now looking.

Since there are “none amongst us who know anything at all”, for hidden reasons only HaShem knows, we have to look in many ways, and HaShem should give you the way that is the best.

May it be the Will (of HaShem), as we are immediately coming from the days of Chanukah, and the time of this Mitzvah is from when the sun sets, when it becomes dark, and that’s when a Jew lights and illuminates, not only for himself, but also from the doorway to the outside, that even

there (outside) the light should reach, and not in the same constant measure, but specifically in a manner that is מוסף מוסף, ודולק מוסף ואור, to add in the candles and brightness, to the extent that the Ramban (Nachmonides - in his Torah commentary in Behaaloscha) says, concerning the miracle of Chanukah, the lamps of Chanukah are perpetual, and all the blessings are perpetual, and the blessings refers to יברכך ד' וישמרך - HaShem should bless and protect you, and as our sages expound, that your possessions be blessed.

So shall it practically be in your matter. And then you will be preoccupied not from this that you wrote (about), for our sages say, (concerning one’s livelihood) “it’s a wheel that turns etc”, and if G-d forbid one finds himself on the very bottom, it’s a sign that the turn (elevation) is starting. Your inconvenience (harassment) will assist you, so that you can justify all your questions and the tone of your questions, although in the grace after meals, and specifically in the first blessing, which is from the Torah, it says clearly that (HaShem) sustains

with His goodness, grace, kindness, and compassion, but as the world says, הלואי - Halevai- we sure hope that we are holding at that level - (to practically see HaShem's generous Parnassah that He gives us).

With blessings in all the aforementioned.

M Schneerson

P.S. You don't mention how things worked out with the Sefer (Eva) which your wife, may she live, published. Also, if you are in correspondence

with your brother, may he live, in our Holy Land, and your sisters, may they live, in Montreal. May it be the Will (of HaShem) that also in this you shall report good news.

This letter is clearly a lesson, that whoever is struggling with Parnassah, (making a living) and even (and specially) at the very bottom rung, that is the clear sign, that "as the wheel turns", the very bottom rung is encouraging, because it's the beginning of the wheel turning upward, and one's livelihood improving!

39. Tennenhaus (Bathurst) Montreal

In this letter from the Days of Selichos 1960, prior to the New Year of 5721, the Rebbe wishes my father a Happy New Year etc (for my father and everyone in his family to be inscribed and sealed for a good and sweet year, in everything material and spiritual) via the standard New Year's letter the Rebbe wrote to many individuals. The Rebbe concludes the New Year's letter with a handwritten blessing לבשריט - for good news.

Being that our family moved in 1960 from Bathurst to Montreal, the Secretariat of the Rebbe may have automatically maintained our address etc in Bathurst - and this letter was originally (from the Secretariat) addressed to my father in Bathurst- באטהורסט.

The Rebbe put a parenthesis around the word Bathurst, and in his holy handwriting wrote: מנטרעאל - Montreal.

It is customary, when writing a letter after 15 Av, to already wish

people who we correspond with, to be blessed for a Happy New Year, etc.

40. Time for Tzedaka Beruchniyus

My father ה"ע was a successful businessman in the 1940s and 1950s and was able to give very generously to Tzedakah. I have in my possession many receipts of מעמד, the special Tzedakah to support the Rebbe's personal household, which my father gave to the previous Rebbe in the 1940s and later to our Rebbe, and the amounts were extremely generous. He gave generously to many institutions and to needy individuals as well.

After we moved to Montreal in 1960, my father shifted from being primarily a businessman to becoming primarily an educator.

On one occasion, he told the Rebbe, that he felt bad, that as an educator he can't give Tzedakah to

the institutions and to the collectors at the same level that he gave when he was a businessman.

The Rebbe responded: Your main Shlichus (mission) now is to give Tzedakah b'ruchnius, spiritual Tzedakah. This uplifted my father.

I told this story to a well known philanthropist, who was attending a Bris in my Shul. This philanthropist, who once "very generously" helped over one hundred Chabad Houses with serious "seed money" contributions, had (for the time being) lost his fortune.

After hearing what the Rebbe told my father about his new primary mission of spiritual Tzedakah, he too was uplifted...

Influence in Montreal



41. Implanting Love and Fear of Hashem

My father was a well known educator, teaching both formally in various schools after 1960, and also informally when he was in business from 1940-1960.

Both the Previous Rebbe and the Rebbe expressed their satisfaction in my father's efforts in teaching Torah informally when in Bathurst, New Brunswick.

My father's first cousin, Dr. Sammy Hutman, may he live until 180, shared with me the following: In New Brunswick, the cousins often had BBQ's on Sundays in the various towns the extended Dalfen families (which included the Hutmans, Sands, Tennenhaus's, Litwins and Lehrers) lived, including Bathurst, Campbellton, Edmunston etc. The Glatt meat was regularly sent by train from Glatt's in Montreal.

When the cousins (who were all younger than my father) would come to Bathurst, and they would make noise in our house, my father would tell them: If you don't behave, I won't study with you!

Studying with my father Torah

was so enjoyable, that this got all the children quiet! They didn't want to miss a learning session with cousin David...

In a letter from 1962 from the Rebbe to my father when we already were living in Montreal, the Rebbe in the second last paragraph emphasizes that his efforts with both his male and female students, instilling within them love of HaShem and fear of HaShem, which is the source of all Positive Commandments and Negative Commandments, as explained in Tanya at the beginning of Chapter 4, will assist him in the blessings my father was requesting and which the Rebbe addressed in the first part of the letter.

Of great interest to all the above, as I have mentioned elsewhere, is that my father formally taught secular subjects, yet the Rebbe considered his teaching as one would consider the teaching of Torah!

42. Encouraging R' Hirschprung to Visit the Rebbe

I will share something the late Chief Rabbi of Montreal, Rabbi Pinchas Hirschprung זצ"ל said at my father's funeral, and something he said at the הקמת מצבה, when the tombstone for my father was erected. I will conclude with how my father drew Rabbi Hirschprung closer to the Rebbe.

At the funeral, Rabbi Hirschprung mentioned how in Lubavitch there are no eulogies, but he shared the following: When Reb Dovid Tennenhaus still lived in the Shtetl (Bathurst New Brunswick- where I was born), he would sometimes call me on the telephone, to ask me P'shat (the meaning) of an obscure Tosefos (the additional commentary on the Talmud).

When he moved to Montreal in 1960, I asked him to oversee the Secular Department of the High School of the Bais Yaakov Girls School, which I headed. Reb Dovid agreed to accept this position, on condition that we have a Chavrusah, one on one learning session, in Talmud, once a

week. I agreed to this condition, and we studied Talmud for many years together early Shabbos morning in the Bobover Beis HaMidrash. Rabbi Hirschprung & my father both used the Mikvah in Bobov every Shabbos morning.

At the placement of my father's tombstone, Rabbi Hirschprung remarked: I can honestly say that we learned Gemara together for many, many years. Reb Dovid was not my student, he was clearly my Chavrusah, my learning partner.

My father told me how he, during these learning sessions, encouraged Rabbi Hirschprung to visit and get closer to the Rebbe: I never asked Rabbi Hirschprung to become a Chossid of the Rebbe. All I asked him was: How can such a great Torah scholar like Rabbi Hirschprung not visit and become close to such a great Torah scholar like the Lubavitcher Rebbe?

Obviously, my father's words, spoken from the heart entered the heart. Rabbi Hirschprung over the

years became extremely close to the Rebbe, had the most prominent seat behind the Rebbe at all the big

Farbrengens, and was dedicated to all the Rebbe's Mitzvah Campaigns, etc., with enormous self-sacrifice.

43. Taught Secular, Spiritual Influence, Secret Class

My father taught for numerous years in the High School of the Bais Yaakov in Montreal, where he headed the Secular Studies Department and taught Latin, French and Math. Despite heading the Department of Secular Studies, he was a major influence in the Yiddishe (Jewish) Education of the students, along with (albeit perhaps less obviously to the public and the administration) the Chassidishe (Chassidic) Education of the students.

Although my father taught לימודי חול (secular subjects) in Beis Yaakov, the Rebbe wrote that his teaching was “על טהרת הקודש” (done in the spirit of holiness, a term generally only used for Judaic subjects).

During his classes in Beis Yaakov, my father would “smuggle” in a translation of the Tanya in French, and stories of Chassidic Rebbes, including

the Mezritcher Maggid, in the course of teaching secular subjects. Once, a member of the administration who was not (yet) a Chossid, asked my father: Is it true you told the students a story of the Maggid of Mezritch? To which my father answered: Yes. Sit down and I will share with you the story...

When he taught math, (including in the Mesivta and the Herzliah High School) he would sometimes bring in the parts of Tractate Eruvin which deal with math.

He once received a handwritten response from the Rebbe, when my father was considering leaving the Beis Yaakov, which said:

מה לדעתו, יהי צביון הרוחני של ת'

בית יעקב, באם ח"ו יצא משם?

(In your opinion, what will be with the spiritual character of the students of Bais Yaakov, if Heaven

forbid you will leave?)

At a later date, the Rebbe gave my father permission to leave the Bais Yaakov, and to teach in the public schools, where he established Tefillin Clubs, putting on Tefillin with thousands of boys each year.

Recently (Yud Shevat 2019), my nephew Rabbi Yossi Lebovics, was discussing my father with Mrs. Devorah Klar (née Klein) who was a student of my father in Bais Yaakov

in 1967.

Mrs. Klar actually “revealed a secret” that my father had with the 32 students in her class. Every Friday, in middle of teaching Latin, my father would “interrupt Latin” in order to teach Chassidus. It was definitely a well kept secret, as I never heard of this “secret weekly Chassidus class” until Yud Shevat, 2019... over 50 years later!

44. Pioneer in Mivtza Tefillin

When מבצע תפילין (the famous Tefillin Campaign) started, before the Six Day War in 1967, both my father and my brother immediately got involved.

After being principal in the Mesivta, in the early 60's, and teaching in Bais Yaakov and Herzliah High School for many years, my father moved on to teach for the Protestant School Board of Greater Montreal.

He was teaching in Strathcona and Outremont High, shortly after the Tefillin Campaign began, and in the early 70's was transferred

to Wagar High School. Wagar High School had a student body that was 95% Jewish!

Unlike in the States, where the separation of church and state limits religion in the Public Schools, the Protestant School Board (ironically) was elated that my father started Tefillin Clubs in every Public School he taught in.

In each school, they set aside a special room, and one hour before school started each day, my father put on Tefillin with dozens of boys. Every week, he put on Tefillin hundreds of

times with the students. Every year, he put on Tefillin thousands of times with the boys. In nearly 18 years working in the Public Schools, my father put on Tefillin with teenagers tens of thousands of times!

It was known in every school and in every classroom, that if you put on Tefillin with Mr Tennenhaus, you will always pass your French exams!

When my parents נ"ע went to Eretz Yisroel in 1968, and visited the Kotel for the first time, my mother told me that my father's first stop wasn't "the Wall" or putting on his own Tefillin and Davening. His first stop was the Tefillin booth at the Kotel, where he helped Chabad volunteers put Tefillin on tourists, IDF soldiers and others.

At the end of a general/personal klali/prati letter (a general letter with some extra blessings and/or details to the individual receiving the letter from the Rebbe) the Rebbe gives my father a special Bracha for his dedication to מבצע תפילין, the Tefillin Campaign.

In another letter, klali/prati, from the Rebbe to my father, the Rebbe says how the Tefillin Campaign was

just as relevant in 1969 as it was in 1967. Furthermore, the Rebbe writes that the Tefillin Campaign has to be carried out with greater strength and might than when the Campaign started.

This letter reminds us how all of the Mitzvah Campaigns of the Rebbe are not only relevant at all times, but they intensify with time!

Occasionally my brother took me, a ten year old boy, on a city bus to McGill University, to put Tefillin on the male students.

It was a radical time on college campuses, so very often the students would challenge my brother (quite offensively) with questions about faith in G-d, to prove that there is a G-d, and very often with statements like "who says there is a G-d"?

Calmly, my brother would answer: Faith and belief in G-d is a different Mitzvah. Today we are talking about Tefillin. Today, let's put on Tefillin. Tomorrow, let's talk about G-d. If we start talking about G-d today, the conversation could take many hours, ending after sunset, when it's too late to put on Tefillin. Let's put on Tefillin today, and talk

about G-d tomorrow!

Nine out of ten times, his approach worked, and the student would put on Tefillin!

Although Tefillin was the main campaign of the Rebbe that my father dedicated himself to, he was also involved with many of the Rebbe's Mitzvah Campaigns, including Lulav and Esrog.

One year, in the 70's, when teaching at Wagar High School, he was faced with a dilemma: On Sukkos, since the student body was 95% Jewish, none of the students would show up to school on Yom Tov. Nevertheless, the School Board insisted that every

teacher must show up, and there will be a \$250 penalty per day (much more than they were getting paid...) for every teacher who was absent!

My father asked Rabbi Aizik Schwei ז"ל, what to do: Stay home, and lose \$250 every day of Yom Tov, or just walk to the school, since he won't be teaching etc.

Rabbi Schwei answered: No reason to lose money. You won't be working. To the contrary. Do what you always do: מבצעים —Mitzvah campaigns! Go to the school, and bentch Lulav and Esrog with all the Jewish teachers! No one will suspect that you are working on Yom Tov...

45. The Minyan on Jeanne Mance

One of the unique qualities of my father was his genuine Ahavas Yisroel - love for a fellow Jew. His upbringing and education enabled him to be comfortable with all "crowds and communities", ranging from the many Chassidic groups, the Litvishe (Lithuanian) non Chassidim, the Yekkes (German Jews) the Modern Orthodox, and the wide range of not

so traditional Jews. No doubt, my father's Ahavas Yisroel, love for a fellow Jew, had much influence on everyone he encountered, so that ultimately, people who knew my father admired Chassidim in general, and Lubavitch and the Rebbe in particular.

At my Shabbos Bar Mitzvah, in the "old" Lubavitch Minyan on Jeanne Mance, Satmarer, Bobover, Viznitzer

and Belzer Chassidim, who were all friendly with my father, joined in the Kiddush and festivities that followed the Daavening.

This was in the winter of 1970. This “old” Lubavitch Minyan stopped operating in 1972, when our family moved to Cote S. Luc. Most Lubavitch families had already moved to Snowdon, (where the “new” Lubavitcher Yeshiva was built in the early 1960’s) so by the time we moved out, there wasn’t a Minyan left to keep the Lubavitcher Shul on Jeanne Mance going.

On some Friday nights, when the Minyan was already dwindling, my father and I would pick up Rabbi Hirschprung הרב, (both our families lived on Querbes) to help us make the Minyan on Jeanne Mance. Although Rabbi Hirschprung usually Daavened in Boboy, which was on Hutchinson, he went out of his way on numerous occasions, walking a number of extra blocks, because my father had asked him to help be the “tenth” for our Minyan.

One of the tasks my father had as the “president” of this Lubavitch Minyan on Jeanne Mance, (besides

raising the money for the rent, organizing the Seudah Shlishit etc) was to read out loud (while standing) the new letters from the Rebbe that were addressed to all the Jewish People, before every Yom Tov and Chassidic holiday. This was usually done on Friday nights in between Mincha and Maariv.

The same warmth and Ahavas Yisroel my father had for the “frum” community, he equally had this love for the non “frum” community, including his many non-traditional students, many of whom he put on Tefillin with at his Tefillin Clubs in various Public Schools.

To this day, many people with Montreal roots who visit my Shul, tell me how my father had introduced them to Tefillin. For some of these former students, Tefillin with my father was their “introduction” to Judaism, and today they lead lives with their wives and children, (and grandchildren) fully observant in Torah and Mitzvot!

Family Matters



46. Nachas From Your 5-Year-Old Son

In the letter below, the Rebbe wishes a relative of my father a complete and speedy recovery, and recommends that this person makes a Shidduch (finds a match), and that this, a Shidduch and the marriage that follows, will provide the “good healing” as experience has shown.

The Rebbe did not think that my mother should be preoccupied with this situation.

The Rebbe continues that he had pleasure from my brother (Rabbi Yisroel ל"ט) who had told the Rebbe what he was learning (in Torah) and had repeated to the Rebbe a number of subjects (he was only five years old at the time!). The Rebbe writes that he was confident that my mother ל"ט,

who had visited the Rebbe (with my brother and sister Adele, ל"ט) and had a private audience with the Rebbe, had shared this with my father.

The letter concludes with wonderment why my father didn't report to the Rebbe in his last correspondence, about himself, his family and his communal work, and expresses confidence that my father will do so in the next letter.

In the above mentioned Yechidus (private audience) that my mother had with the Rebbe, the Rebbe told my mother at the end of the Yechidus: You asked for Brochos for numerous people but you neglected to ask for a Brocha for yourself...

47. Rebbe's Blessing For Newborns

The Rebbe wrote letters for all joyous occasions, including the birth of a child, an Upshernish, a Bar Mitzvah, a Bat Mitzvah and a wedding.

I have the letter that the Rebbe

wrote to my father when I was born. I also have the letter (and envelope) the Rebbe sent to me for my Bar Mitzvah, as well as the letter the Rebbe wrote to me when my firstborn Shmuly was born.

Both before Shmuly was born (in 1980) and before my niece Miriam Muszkat (Solomon) was born (in 1973), the Rebbe was contacted many times because it looked like a C-section would be necessary based on the positioning of the baby.

Sure enough, the Rebbe gave his blessings in each instance for “a natural delivery”, and indeed, both babies were born healthy, thank G-d, via a natural delivery.

A few days before Shmuly’s Bris, my father called me with the following “suggestion”: Since the baby was born on the 13th of Tishrei, the Yahrzeit of the Rebbe Maharash, Rabbeinu Shmuel, and my father had “a hunch” that we would name the baby Shmuel- my father recommended that I consider naming the baby Menachem Mendel, after the Tzemach Tzedek, since the Tzemach Tzedek lived a relatively long life (of the 7 Lubavitcher Rebbes, only the Tzemach Tzedek and our Rebbe lived past 70...).

The Rebbe Maharash did not live a long life, and was ill a good part of his life...

In the interim, my father stopped

off on the way to the airport at his first cousin Dr. Zvi Pomerantz (a well known cardiologist at the Jewish General) for a check up. My father was carrying a Sefer that he was planning to give to my father in law, Reb Yoseph Mordechai Fellig, z”l.

Dr Pomerantz told my father: David, you are not going to the Bris. You are going to the hospital! You had a “silent” heart attack...

The day of the Bris arrived. No one had told me about my father’s condition. I was surprised that my father wasn’t there, but my brother in law Reb Yitzchok Lebovics, may he live until 180, had flown in for the Bris.

The baby was named Shmuel, (in addition to being born on the 13th of Tishrei, the “Chassidic Ushpizin” of the day of the Bris was the Rebbe Maharash)!

When I visited my father a few weeks later in a convalescent home, he told me the following: I knew the Bris was called for 9am. I was lying in bed at the Jewish General Hospital, staring at the big clock in my room (it was long before people were pre-occupied with their iPhones).

I saw 7 o'clock came and went.
I saw 8 o'clock came and went. As
9 o'clock was rapidly approaching,
I said to myself: Let them call the
baby Shmuel...let them call the baby

Menachem Mendel ... etc etc.

As long as they don't have to call
the baby Dovid, I'm fine...

48. Please Share Details of Your Sister's Wedding

In this letter, dated 24 Menachem
Av, 1957 (5717), the Rebbe acknowl-
edges receipt of my father's letter
from 22 Menachem Av, in which the
Rebbe was first informed about my
father's sister's (Shirley-Shulamit ש"ר) wedding in a good and auspicious time.

The Rebbe writes, that even
though my father wrote very briefly,
he hopes that this itself is a sign that
everything is in order and harmonious.
The Rebbe expresses his hope that
HaShem May He be blessed, should
help that even in this matter it should
go from good to better, both materi-
ally and spiritually, and by a Jew, both
(material and spiritual) go together,
and hopefully, my father, when he
has more good news in this matter
he will write the Rebbe about it. The
Rebbe thanks my father in advance for

this, using the expression ות"ח מראש -
expressions of favor in advance.

The Rebbe continues: You don't
write about the officiating - the Sidrei
Kiddushin- and about the wedding,
but certainly this too was בסדר - in
order.

What you write concerning your
son Yisroel (ישראל), ש"י - that he is fearful
at night- this will probably go away on
its own, nevertheless one should have
the Mezuzah checked of his room, and
he should wear a Talit Katan with good
(inspected) Tzitzis, and also sleep
with his head covered.

With blessing for good news in all
that was mentioned, and with other
matters, in your Daled Amot (four
cubits) and in your portion of the
world-

M Schneerson

49. Medical advice for Psoriasis

In this letter from 1958, the Rebbe was responding to my father who asked advice from the Rebbe because he was suffering from psoriasis.

The Rebbe said to inquire (from the doctors) if traveling to a warm climate for several weeks could be of help, and also to use the suitable ointments.

The Rebbe expresses confidence, even though each case is different, that this (psoriasis) could go away on its own for a long time, and the treatments could temporarily relieve the condition.

This letter is a classic example of how my father turned to the Rebbe like a son lovingly turns to a father, seeking advice on improving a skin condition...

Later in the letter 1- the Rebbe expresses satisfaction that my father was in correspondence with someone,

2- asked my father to forward a receipt to Mr Kaminsky (the Rebbe didn't have his address) and 3- thanked my father in advance for doing this.

In conclusion, the Rebbe expresses wonderment, how my father didn't write about a Farbrengen in general, and in particular about a Yud Shevat Farbrengen.

On numerous occasions, the Rebbe both commended my father for reporting about a Farbrengen, and also expressed surprise when my father didn't report about a Farbrengen.

The Rebbe signs off with a blessing that HaShem should enable my father to be successful in always reporting that which is good, and blesses my father for a joyous Purim and good news.

50. Bracha from Rebbetzin Chana

The first time I recall seeing the Rebbe was Rosh Hashanah 5724, 1963. I went with my father ז"ל and my

brother ז"ל. We stayed at the home of a widow, that was arranged for us by Rabbi Leibel Groner, the Rebbe's

secretary, may he live until 180, at the request of the Rebbe.

In addition to the interaction I had with the Rebbe, in particular at Kos Shel Brocha, when the Rebbe poured wine from grace after meals into our cups (details in a different segment of Oneg Shabbat), I had the additional merit of meeting and receiving a blessing from the Rebbe's mother, Rebbetzin Chana, זצ"ל.

Unlike the Rebbe's Rebbetzin, Rebbetzin Chaya Mushka, זצ"ל, Rebbetzin Chana was a "public" Rebbetzin, who had a special seat for Daavening in 770, at Farbrengens etc etc. Rebbetzin Chaya Mushka was very much out of the public eye.

Rebbetzin Chana would stand after Daavening outside of 770, and people would greet her with "Good Shabbos", "Good Yom Tov", etc.

My father, who was not shy in asking for a Brocha, decided he was going to introduce his sons to the Rebbetzin when he went to wish her

a good year and a Good Yom Tov. In 5724, it was a three day Yom Tov, so I'm not sure if this was on Rosh Hashanah (Thursday-Friday) or the Shabbos that immediately followed.

After telling the Rebbetzin our names, my father asked the Rebbetzin to give us a Brocha.

The Rebbetzin blessed us with *יברכך*, the priestly benediction.

A year later, Rebbetzin Chana passed away on 6 Tishrei, Shabbos Shuva, and my father flew in for her funeral.

At the funeral, my father was pained how some students were taking pictures of the Rebbe, which bothered the Rebbe greatly, as is known when reading diaries of Rebbetzin Chana's funeral.

My father passed away also on Shabbos Shuva, exactly thirty years after introducing us to Rebbetzin Chana, on Shabbos Shuva, 3 Tishrei, 5754, 1993.

51. Caring for your younger siblings

In a letter, from 1965, the Rebbe dates the letter - ימי חשוון - the Days of Cheshvan - 5726- rather than putting a specific date of the month, as was the usual manner when dating letters.

The Rebbe addresses my father in this כללי פרטי letter (a Communal letter personalized to an individual) regarding the impact the holidays of Tishrei should have on the entire year ahead.

In a handwritten note, at the end of the letter, the Rebbe expresses satisfaction that my father wrote the Rebbe about my aunt, my father's sister Shirley, ז"ל, (Shulamith).

The Rebbe ascertains that my father is assisting his sister in the observance of Torah and Mitzvot, and concludes, “if ALL the Jewish people are responsible one for the other (כל ישראל ערבים זה בזה), how much more so 1- a brother 2- the older brother”.

My Auntie Shirley (Kaspi) once shared with me a long Yechidus (private audience) she had with the Rebbe in the 1950's. Included in their discussion was the method of giving Tzedakah.

My aunt told the Rebbe, that in her opinion, if one gives a check once a month to Tzedakah, of substance, it is just as significant as putting every day coins into the Pushka - charity box.

The Rebbe, on the other hand, explained to my aunt, the added benefit of giving Tzedakah every day. Each time one gives Tzedakah, one connects with HaShem and receives blessings.

My aunt, who was very kind and brilliant, had her own correspondence with the Rebbe, and received numerous letters from the Rebbe addressed to her in English.

In many letters to my father, the Rebbe inquired about the wellbeing of my aunt, including a letter after she my married my uncle Yoseif, may he live until 180, in which the Rebbe asks about details of the wedding and the manner of קידושין - how the wedding was officiated, etc. (See Story #48)

52. The Rebbe's Father

I remember very vividly my father's reaction when the Seforim of the Rebbe's father were first published in the early 1970's. Rabbi Levi Yitzchok Schneersohn, may his merit protect us, was a giant in Talmudic scholarship, Kabbalah, and Chassidus.

Due to his fearless leadership as a Rav who would not be intimidated under the Communist regime, and for his spreading Yiddishkeit etc, he was arrested, imprisoned, and sent to a very harsh exile.

Miraculously, his Torah writings, written on the tiny margins of the few Seforim he possessed in exile, were written with the bravery of his Rebbetzin Chana, (who blessed my brother and I on Rosh Hashanah 5724 -1963, as recounted in story #50) may her merit protect us, and eventually these Torah teachings were smuggled out of Russia.

In his introduction to his teachings, (which was recently republished in a reader friendly format with insights by my colleague, Rabbi Dovid Dubov from Princeton) Reb Levik, as

he was affectionately called, among many topics related to his trials and tribulations, Kabbalistically connects his two names לוי יצחק, to גבורות - severity and harshness - as well as the 5 years of exile (and 5 prisons) connected to the 5 levels of גבורות - severity.

He actually writes that his punishments and harsh treatment shall be an atonement for all his sins etc - and my father was up in arms!

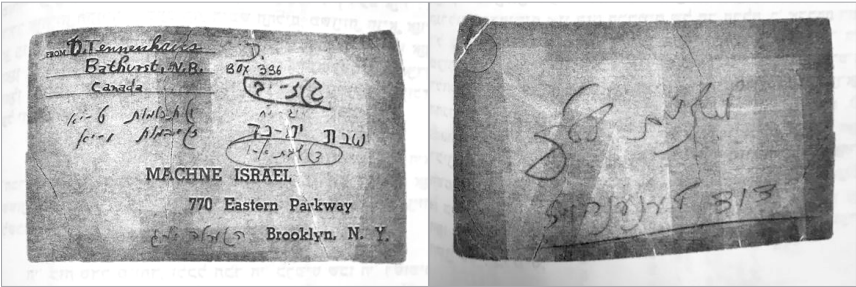
How could the Rebbe's father say that he had sins, etc? Such a holy Tzaddik, such a Torah scholar, such a בעל מסירת נפש - man of tremendous self sacrifice - has an iniquity? If Reb Levik has sins, what do we have???

When these Seforim - לקוטי לוי יצחק, etc, were first published, Rabbi Pinchas Hirschprung זצ"ל, Montreal's Chief Rabbi, was amazed, that although Reb Levik was without a set of Talmud, and other key Torah volumes when in prison and in exile, every time he quoted from a passage from the Talmud, etc, using the term, "apparently on this page", he nailed it on the head, and was 100% accurate,

thanks to his phenomenal and photographic memory that stayed with him even under severe duress.

At the end of this book is some scholarly insight, on one of Rabbi Levi Yitzchok's fascinating Torah teachings, concerning the foundation of many debates between Abaye and Ravah, with Chassidic and Kabbalistic analysis, written by my late brother Rabbi Yisroel, of blessed memory.

We have always considered it a great honor that the Rebbe allowed us to name our Shul (with certain conditions) after his holy father. May we merit that the harshness of the bitter exile is removed, that the Redemption be upon us, and that we have once again Reb Levik in our midst, together with his illustrious son, our holy Rebbe, and Moshiach, NOW.



From the annual yearbook of Wagar High School, Montreal, in the mid 1970's.

TFILLIN CLUB



Top: L. Greenfield, L. Shier, N. Hoffman, A. Altman, J. Leper, J. Engel, M. Sazant, R. Luvarsky, D. Kaun, C. Lion, M. Leutner. Bottom: Mr. Tennenhaus (leader) R. Goldstein, N. Steinberg, R. Burke, J. Freedman, D. Rosenberg, J. Churning, L. Rosen, J. Churnack.

LIBRARY MONITORS

Miss Lodge (Librarian), E. Gordon, J. Lipsey, E. Goldbloom, H. Frankel, D. Miduidy.



STAGE CREW



Top: M. Goldberg, K. Wilder, E. Burman, J. Peterson, B. Udashkin, H. Bloom, R. Aster. Bottom: J. Corber, B. Maklin, M. Lehberg, S. Frank, M. Takefman, M. Ginsberman, D. Hilton.

*My father speaking to the
Rebbe, Yud Shvat, 1967.*



*My father in Israel,
Summer 1968.*



*My father with the late Canadian
Prime Minister Pierre Elliot
Trudeau, when the Premier
visited Wagar High School.*



Me and my father; Purim, 1962

RABBI MENACHEM M. SCHNEERSON
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HYacinth 3-6250

מנחם מענדל שניאורסאהן
ליובאוויטש

770 איסטערן פארקיי
ברוקלין, נ.י.

ב"ה, כח"אדר, ה'תשכ"ז
ברוקלין, נ.י.

הו"ח אי"א נר"נ עוסק בצ"צ כו'
מו"ה דוד שי'

שלום וברכה!

מאשר הנני קבלת המכתב מיום כ"ו אדר.

בימים אלה, ימים שבין פורים קטן לפורים גדול, הו"ל קונטרס
- מאמר כ"ק מו"ח אדמו"ר זצוקלה"ה נבגמ"ז זי"ע, שאמרו בפורים קטן
לפני ארבעים שנה, ד"ה וקבל היהודים את אשר החלו לעשות, ומצו"ב.

ובודאי אשר כל אלה שיגיע המאמר אליהם ילמדו אותו בעיון המהאים
לבדול ערך חוכנו, ובפרט בהביא בחשבון המקום והזמן בס נאמר (מבואר
במכ"ה שו"ל בהוספה לקונטרס).

ויה"ר שיהי' גדול לילמוד זה-שיביא לידי מעשה, מעשה גדול ופעולות
רבות בכמות ובאיכות גם יחד, בכל הענינים אודותם מדובר במאמר
זה,

ובמסכ"כ וק"ו: ומה בארץ ההיא ובשנה ההיא, ארץ קשה ושנה קשה,
עשו ופעלו וכו' - עאכ"כ צ"ל העשי' והפעולה בארצות אלו ובשנים אלו.

ובכל כגון זה הוסיפו כחז"ל: הבה לשהר

- וידוע דיוק רבנו הזקן "לשהר" (חסר יו"ד) - לשהר אחרים -

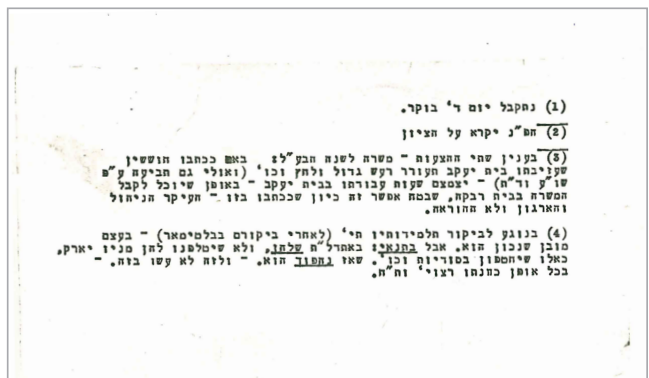
מסייעין אותו.
צ"ל, ה'תשכ"ז, אדר, כח"א
ל' אדר, כח"א, ה'תשכ"ז

בבית ה'תשכ"ז, אדר, כח"א
ל' אדר, כח"א, ה'תשכ"ז

פורים קטן, גדול: כן נק' בסי' אדה"ז (לפני ובא לצ"ג) ובכ"ס. והוא
ע"ד פסח קטן, גדול (חולין קטן, ב. מגלת הענינה פ"ב ועוד). הו"ל
קונטרס: נדפס לראשונה ב"החמישים" ח"ז. אח"כ - בס' המאמרים תשי"א
(קונטרס סט). לפני ארבעים שנה: להעיר ממחז"ל (ע"ז ה, ב). לא קאי אנוש
אזכיר: (סוף דעתו והבנתו, תשי"ו) דרבי' עזרביעין שני. לקו"ת ס"פ
אחרי, מאמר וקבל: להעיר ממאמר ד"ה זה בחו"א, שערי אורה, דרמ"צ
להצ"צ ח"ב (ע' תקנה ואילך) ועוד. שביע, אליהם: להעיר מלקו"ת ר"פ
שמיני "להגיע (אן רידעק בל"א)". וראה ג"כ מגילה יט, א. חו"א (צט, ב.
קיה, ג-ד) בסי' מש"נ ומה הגיע אליהם. גדול לימוד: מעשה: גדול -
שהה"ח הממסכה מבחי' ולגדולתו אין חקר כו' (ראה בארוכה בבי' הדעות
דהלמוד או מעשה גדול - באה"ת להצ"צ ד"ה ושננות ע' חלש ואילך).
ארץ קשה ושנה קשה: מפיו"ל (חוליות כו, יב) שניתם להם כו' - מוכח
דיכאשר שני "קשה" הם בבית אחת - כל אחד מהם מוסיף בה"קשה" של השני.
וידוע דיוק: לקו"ת דברים ט, ד. לשהר" (חסר יו"ד): כגירסה הש"ס
(ולא הע"י) יופא לה, טע"ב.

Here is the letter where the Rebbe,
in his own handwriting, speaks
how the spiritual influence of the
Bais Yaakov students is dependent
on his being in the school...

Here is an answer from the Rebbe
to my father that includes Halachic
advice when he was possibly
contemplating to switch schools
from Bais Yaakov to Bais Rivkah.
In addition, there is also advice
regarding bringing Montreal girls
who were attending the Bais Yaakov
Annual Convention in Baltimore. This
response mentions that for them to
come visit the Rebbe, it can only be
if it was their initiative, and not if in
any way that there was an initiative
from 770, etc.
Either way, the Rebbe expressed favor
to my father about the general idea.



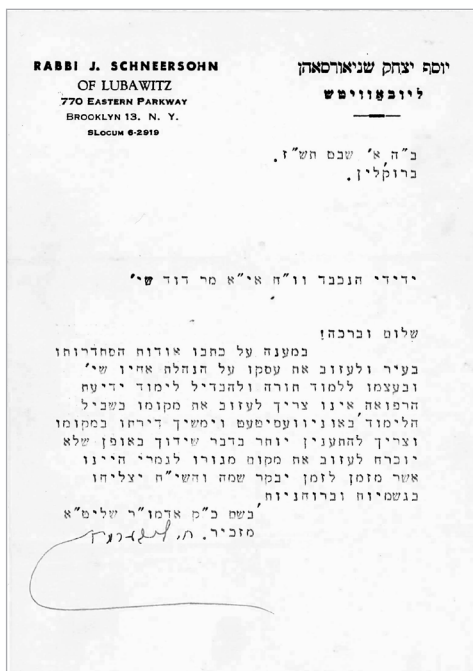


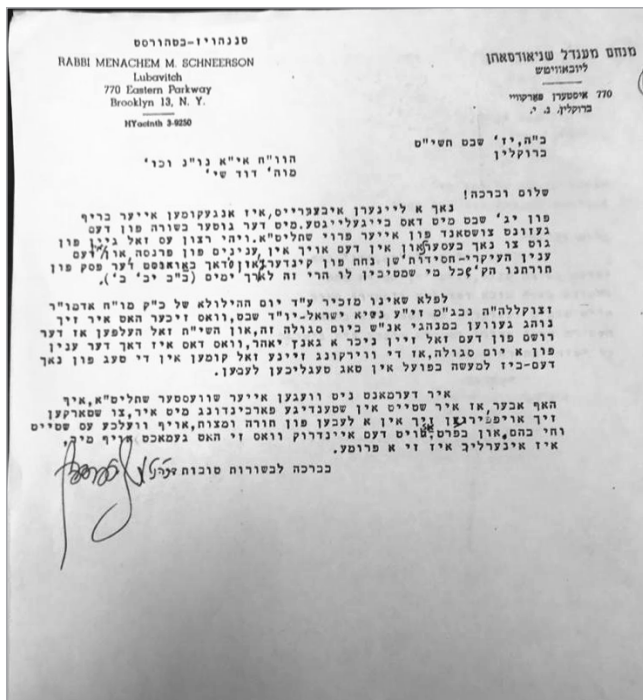
Illustration credit: Tziporah Greenberg



My father being referred to as
"Rabbi" on a special delivery Express
letter, sent by the Rebbe in 1974.



At the Sheva Brachos of Rabbi and Mrs. Leibel Kramer.
My grandfather R' Yisroel can be seen towards the back,
wearing a "hamburg".



Letter dated 17 Shvat, 1959, asking my father why
he didn't report Yud Shvat.

טננבוים - פורעמאנט

RABBI MENACHEM M. SCHNEERSON

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770 Eastern Parkway
Brooklyn, N. Y. 11213
Hyacinth 3-9250

מנחם מענדל שניאורסאהן

ליובאוויטש

770 איסטערן פארקוויי

ברוקלין, נ.י.

ב"ה, כח' אייר תשל"ב
ברוקלין, נ.י.

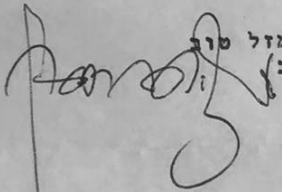
הו"ח אי"א נו"נ עוסק
מוה"א דוד שי

שלום וברכה!

במענה על הודעתו מקביעות זמן חתונה
בתם מרת איידעלע ח' עם ב"ג האברך מוה' יצחק
זאב שי' בשעה טובה ומוצלחת,

הנני בזה להביע ברכתי ברכת מזל טוב
מזל טוב ושתי' בשעה טובה ומוצלחת ויבנו בית
בישראל בנין עדי עד על יסודי התורה והמצוה
כפי שהם מוארים במאור שבחורה זוהי תורת החסידות.
ויררו מהם רוב נחה יהודי אמיחי
חסידותי.

בברכת מזל טוב
מזל טוב



טננהויז-אוסרעמאנט

RABBI MENACHEM M. SCHNEERSON
Lubavitch
770 Eastern Parkway
Brooklyn 13, N. Y.

HYacinth 3-9250

מנחם מענדל שניאורסאהן
ליובאוויטש

770 איסטערן פארקוויי
ברוקלין, נ. י.

כ"ה, ימי הסליחות, ה'תש"ל
ברוקלין, נ. י.

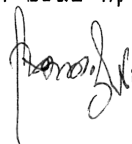
הו"ח אי"א נו"נ עוסק בצ"צ
מו"ק דוד שי

*Note Correction by the Rebbe
from "Dovid" to "A' Dovid."*

שלום וברכה!

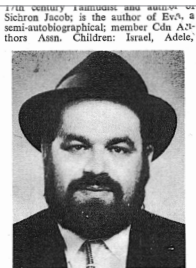
ה'תש"ל - א' דוד

לקראת השנה החדשה, הבאה עלינו ועל
כל ישראל לטובה ולברכה, הנני בזה להביע
ברכתי, לו ולכל אשר לו, ברכת כתיבה וחתימה
טובה לשנה טובה ומתוקה בגשמים וברוחניות.

בברכה


*A description of my father in the Who's Who of
Canadian Jewry published in 1966.*

Author: Born 17 Sep 1909, Toronto, son of Ephraim and Rifka. Married Rachel (Nussbaum); Member: Agudath Women; Elitz Chaim PTA; Torah Emet Shalom; Children: Samuel Mordechai, Yeshiva College, Tulsa, Cleveland; electronics technician Brenda; Teachers College, music teacher and elementary school teacher; Shifra, BA, Sora College, New York, and post graduate work at U of Toronto; Raphael, Rabbinical Seminary Chaim Berlin, New York; Nendie, Nechama and Ruchama, 2 Grandchildren. Education: Graduate Rabbinical Seminary, Telz, Lithuania, 1930; C. Phil Leyden, Holland, 1935. "Yavse", Telz, was instructor in physics, mathematics and methodology in Java, Indonesia, in high school and teachers college. During World War II was Chaplain in Far East with Netherlands Army and Allied Forces and in POW camps in Java, Singapore and Siam. From 1943 to 1945 lectured on higher mathematics and epistemology. Following World War II Chaplain for UNRRA for Far East camps. Returned to Holland in 1946 and became publisher and editor of a cultural magazine, "Moris".



D. TENNENHAUS

Esther and Raphael. Education: BA, magna cum laude, 1947 and Teacher's Diploma 1960 at Sacred Heart University, Balhurst, N.B. Settled in Canada 1958; Balhurst N.B. in retail trade and acted as spiritual leader for Jewish Community. Removed to Montreal where he is an educator at Beth Jacob and Herzliya high schools in French, Latin and Mathematics. Studying at University of Montreal for Ph.D. Descendant of Rabbi Joshua Falk, 16th century Talmudist, head of Lemberg Yeshiva and author of Sefer Meirat Enayim. Rei Afili: Lubavitch Synagogue. Res: 661 Quebec Ave, Montreal.



C. NUSSBAUM

In 1948 came to Ottawa as spiritual leader and in 1949 to Toronto as Principal of Elitz Chaim Schools. A prominent author, many of his articles have been published in Dutch, English, French, German, Yiddish and Hebrew. A textbook for Hebrew teachers training is being printed. Preparing the publication of a Jewish philosophy based on principles of epistemology. Affiliations: Executive member of World Organization Agudath Israel and National Conference of Principals of Torah Umesora; National Board of PTA of TU. Rei Afili: Torah Emet. Res: 40 Fairholme Ave. Office: 1 Viewmont Ave, Toronto 19.

TENNENHAUS, David. Educator. Born in Rumania. Son of Esther and Israel. Married: Hanna Faust, Germany, a descendant of the Koshnitzer Maggid, Professor Jacob Obermeyer of University of



SILVERBERG, Jack. Educator. Born 8 Sep 1910, son of Aron and Rachel. Married Sally (Studnitz) of Winnipeg, past president Junior YWHA, member Hadassah, leader of Young Judaea Clubs, 1930-36, organizer and chairman of West Kildonan Senior Citizens Club. Children: Dr. Donald Solomon Silver, post-graduate work at Mayo Clinic; Leonard, dental student, U of Manitoba; Manly, West

17th century Talmudist and author of Sitchon Jacob; is the author of Ev'v, a semi-autobiographical; member Cdn Authors Assn. Children: Israel, Adelle, supervising vice principal Daniel McIntyre Collegiate. Author of geometry text, "Geometry Step by Step". Affiliations: Member Manitoba Teachers Society and Chairman Education and Certification Committee 1960-61; Winnipeg Men Teachers Association and president 1957-58; Winnipeg District Association of Teachers and vice-president 1957-58; Winnipeg Mathematics Club; past president Winnipeg Young Judaea and past director; co-founder Chaim Weizmann Zionist Club; Hebrew Fraternal Lodge; youth advisor to USY of Rosh Pina Synagogue; past director Talmud Torah Board; school trustee in West Kildonan 1954-57; Chairman - West Kildonan School Board 1955-57. Father came to Winnipeg in 1912. Res: 324 Hartford Ave, Winnipeg.

GOLDBERG, Emanuel. Teacher and Editor. Born 2 Feb 1916, Swalocz, Bialistock, Poland, son of Malka and Abraham (Alter). Married Yochved (Gorfinkel). Children: Abram Aaron; Melech; Hadassah. Education: Graduate, State Teachers Seminary, Warsaw, 1938;



E. GOLDBERG

BA, Sir George Williams U 1955; Post-graduate studies in History, Columbia U, New York; U of Ottawa and U of Toronto. From 1938 until outbreak of World War II taught in a "Tarbut" school. During the war and until 1946, taught in Russian and Polish schools. 1946-48, School Inspector, Munich Germany for Jewish schools of American and British zones of occupation. Editor of a children's magazine published by the Central Committee liberated Jews of Germany and Jewish Agency. Arrived in Montreal in 1948 and joined the Faculty Peoples' Schools; Co-editor bulletin published by Federation of teachers Jewish schools in Montreal. From 1950-57, on staff of Adath Israel elementary and high schools. 1957, Director of Education, day and afternoon schools, Ottawa. 1960-61, on staff Hebrew Teachers' Seminary, Toronto and Beth Tzedec Congregational School. 1962-63, appointed Principal, Bialik Hebrew Day School.

מוכירות כ"ק אדמו"ר שליט"א מלובאוויטש

Secretariat of RABBI OF LUBAWITZ

Address: **RABBI J. SCHNEERSOHN**

770 EASTERN PARKWAY

BROOKLYN 13, N. Y.

Stecum 6-2919

No. 880

כ"ה א' שבט תש"ז.
ברוקלין.

בכור ירידנו הוככר ו"ח א"א

מו"ר דוד שי' טענענאוויז

שלום וברכה!

שילוחו למעמד חסך \$54

(חסמים וארבעה שקלים)

נכון נתקבל ליד כ"ק אדמו"ר שליט"א

ובגלל הדבר הזה יבדך חשם יתברך אותו ואת ביתו יהיו
בשפעת חיים וברכה מרובה בנשמות וברוחניות ויחזילו
עליהם אור זכות קדש הקדשים מנפש ועד כשר.
הפרנסה בשם כ"ק אדמו"ר שליט"א

פזביר

החתימה

\$54 in 1947 to support the Rebbe's household, roughly equivalent to \$600 in today's currency.

ד'תשצה

בי"ה, בי מ"ח, תשי"ז
ברוקלין.

הו"ח אי"א נוי"נ עוסק בצ"צ מו"ה דוד שי

שלום וברכה!

באשטעטיג די ערהאלטונג פון אייער בריף פון כ"ח תשרי, און השי"ת זאל העלפן אז פון איצטער אן און ווייטער זאלט איר אנזאגען נאר גוטע בשורות בהנוגע צו די אלע ענינים וואס איר שרייבט, און עס זאל גיין פון גוט צו נאך בעסער.

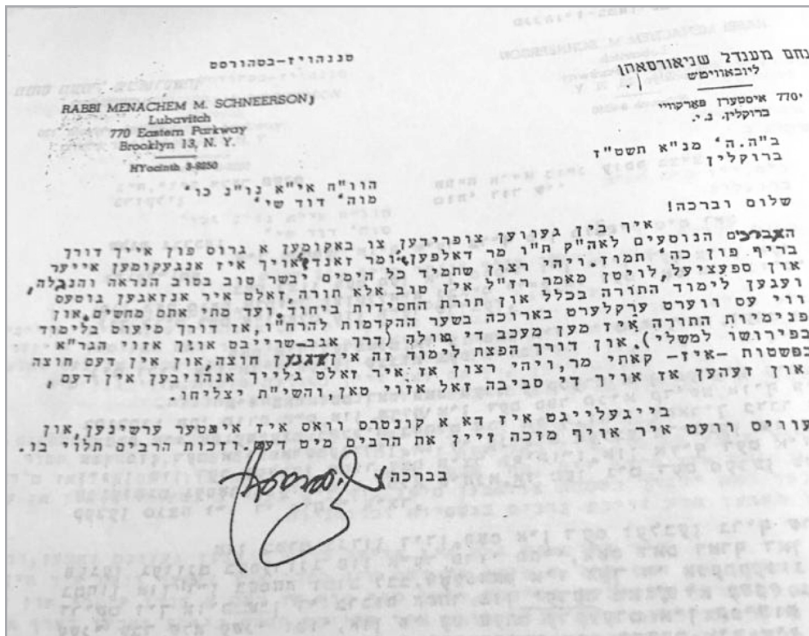
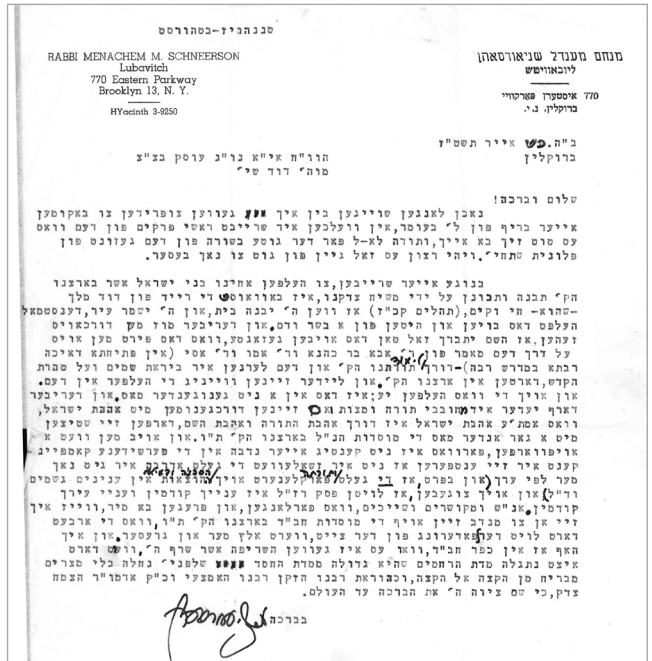
וואס איר שרייבט וועגן אייער זיין אין האטעל, און דעם תוכן פון די לימודים דארט. — א שאדן און א צער וואס איר האט ניט פארווירקליכט אייער גוטע מחשבה צו לערנען פאר זיי חסידות (דא"ח), און אדרבה, דאס וואס דער ראש המדברים האט געזאגט אז דער עולם איז ניט געוואהנט צו דעם, איז דאס א הוראה באצבע, אז איר זייט דער ערשטער צו אויפדעקן פאר זיי דעם חלק תורה, און דער ראש המדברים איז ניבא ולא ידע מה ניבא, און ווי עס טרעפט ליידער גאנץ אפט בא מענשן.

דאס וואס בא דעם ראש המדברים זעהט אויס פאר א טענה, אז מען איז ניט געוויינט צו אזעלכע לימודים, איז די פראגע שוין פארענטפערט געווארען און ערקלערט געווארען באריכות לפי ערך אין דעם קונטרס לימוד החסידות.

זעלבסט פארשטענדליך, אז איך מיינ ניט צו מצער זיין אייך מיט דאס געזאגטע, נאר צו אויפמערקזאם מאכען, אויף צו נאכקוקען בעתיד פאר אזעלכע שטייגער געלעגענהייטען, און בימינו אלה, איז ניט גענוגענד צו ווארטען אויף אזא [ס]ארט געלעגענהייט, נאר מען דארף דאס נאכזוכען, און ווי עס איז באוואוסט די שיחה פון כ"ק מו"ח אדמו"ר, אין דעם דיוק הלשון עוסק בתורה עוסק במצוה, אז דאס דארף זיין אזוי ווי אן עסק בגשמיות, אז מען ווארט ניט ביז עס וועט קומען אימיצער און פארשלאגען א עסק, נאר מען זוכט דעם קונה און מען רעדט עס איין וכו', וק"ל.

הפ"נ שבמכתבו, יקרא בעת רצון על הציון הק' של כ"ק מו"ח אדמו"ר זצוקלה"ה נבג"מ זי"ע.

בברכה לבשו"ט.



Reg. and Fe. this office, **718**
Feb. 11, 1946. Application No. _____

Foreign Service Form No. 897
(Rev. 1-1-44)

Checked: **gwe** **AMERICAN FOREIGN SERVICE**
At **Montreal, Canada.** Date **Feb. 11, 1946.**

APPLICATION FOR NONIMMIGRANT VISA
visa on affidavit

I declare that the following statements are true and correct:


Name **David TENNENHAUS**
Place of birth **Radauti, Bucovina, Rumania.** Date of birth **July 31, 1921.**
Nationality **STATELESS** Race **Hebrew**

Travel document Affidavit in lieu of valid passport issued by **Maurice A. Solkin, Commissioner of the Superior Court, Montreal, Feb. 11, 1946.**
Accompanied by **nil**

Present legal residence **Bathurst, New Brunswick.**
(Street, city, and country)
Address (if any) in the United States **c/o Rabbi J. Schneerson,**
779 Eastern Parkway, Brooklyn, N.Y.

Purpose of entry **to visit former tumor**
Length of stay **10 days**

I have not previously been refused a visa, deported, or excluded from admission into the United States.
The statements included in my application for registration under the Alien Registration Act, 1940, are hereby incorporated in and made a part of this application.
I understand that I shall be required to depart from the United States at the end of my temporary sojourn.
I hereby agree that if I am permitted to proceed to the United States I shall do so at my own risk and assume all responsibility for losses or damage which may result in the event I should not be permitted to depart from the United States or in the event my departure should be delayed.

 **Tennenhauz, David**
(Signature of applicant)
Subscribed and sworn to before me this **11th**
day of **February**, 1946.
Harold T. Popper
Vice Consul
of the United States of America.


718
Nonimmigrant visa No. _____ issued **Feb. 11, 1946** under Section 2 (2) of the
Immigration Act of 1924. Service numbers _____
doq _____ L.E.C.

U. S. GOVERNMENT PRINTING OFFICE 16-72829-6

AFFIDAVIT IN LIEU OF A PASSPORT

Before me, **Maurice A. Solkin, Commissioner of the Superior Court** in and for the District of Montreal, duly commissioned and qualified personally appeared this 11th day of February, A. D. 1946, **David Tennenhauz**, merchant, of Bathurst, N.B. who after being duly sworn deposed and said:

1. I was born in Radauti, Province of Bucovina, Roumania, on July 31st, 1921.
2. I was admitted to Canada at Quebec on July 10th, 1938 ex s.s. "Alaunia" as a landed immigrant.
3. The Roumanian passport I had in my possession at the time of my landing in Canada has expired and to the best of my knowledge and belief cannot be renewed or extended at the present time.
4. To the best of my knowledge and belief Roumanian citizens of the Jewish faith have been deprived of their citizenship and disenfranchised following the alignment of Roumania on the side of Germany.
5. I applied for naturalization in Bathurst, N.B. on December 15th, 1945 but pending such naturalization, I believe myself to be stateless.
6. I intend to go to the city of New York for about 10 days to visit Rabbi J. Schneerson, my former tutor who resides at 770 Eastern Parkway, Brooklyn.
7. I submit this Affidavit to induce the authorities concerned to accept same in lieu of a passport so that I may make my journey to the United States.
8. The photograph appended below is a true likeness of myself and my personal description alongside the photograph is also true and correct.

 **Tennenhauz, David**

DESCRIPTION
Height - 5 ft. 7 "
Weight - 160 lbs.
Eyes - Gray
Hair - Brown, getting bald.
Complexion - Dark
Marks - None

Sworn and signed before me **M. A. Solkin**
Commissioner of the Superior Court.

The affidavit that allowed my father to visit the Previous Rebbe and the United States for the first time in 1946.



Rabbi Hirschprung and my father in conversation at my sister's wedding, 1972.

RABBI MENACHEM M. SCHNEERSON

Lubavitch
770 Eastern Parkway
Brooklyn 13, N. Y.

HYacinth 3-9250

נחמן מענדל שניאורסאהן
ליובאוויטש770 אסטען פארקוויי
ברוקלין ג. י.ב"ה, זאת חנוכה, ה'תש"ל,
ברוקלין, נ.י.הו"ח אי"א נו"נ עוסק בצ"צ כו'
מו"ה דוד שי

שלום וברכה!

מאשר הנני קבלת המכתב מיום ג' חנוכה.

ובעמדתו בסיום וחותם ימי חנוכה, יום בו מדליקין כל שמות הנרות,
יה"ר שתומשך השפעת ימי חנוכה אלה בכל השנה כולה,
ועד לאופן שתקאה ההשפעה (שאינה דומה) (פעולה) ראי' ל(פעולה) שמיעה)
ושלש אה עינא,

ותביא את כל אחד ואחד, בתוככי כאחבנ"י, שליט"א, עליהם נאמר ואנשי
קודש תהיון לי, לקיום התומ"צ בשלימות, קיום לשמה,
וכהוראת נרות חנוכה, אשר קודש הם ואין לנו רשות להשתמש בהן אלא
לראותן בלבד,

ויקווים היעוד: כה אמר ה' צבאות אם בדרכי חלך ואם את שמרתי חשמו
גו' הנני מביא את עבדי צמח,

כי יעשה ה' תשועה גדולה ופורקן לעמו ישראל ויבואו לדביר ביתו
וידליקו נרות בחצרות קדשו ויודו ויהללו לשמו הגדול.

ברכה למנוהנוה"ג ולשמחה ולש"ל ולבש"ל
- וזכות במצע תפלין תעמוד לזכרה"ל

זאת חנוכה: ראה ד"ה ברך עשעה נסים - לאדמו"ר הצ"צ - סו"ס ד ומסיים שיהיה
ח' חנוכה הוא ע"ד יום ח' דמילואים. עיי"ש. שפונת חנוכה: להעיר ממדול"ל
כנור של מקדש של ז' נימין כו' ושל ימיה"מ שפונה (ערכין יג, ב). שו"ת הרשב"א
ס"ס. חו"א ד"ה ת"ר מצות נ"ח (לג, ד). ימי חנוכה אלה: דמדליקין את"ה נרות
(ראה מהר"ל, רוקח ועוד). (שאינה דומה. שמיעה): ראה מכילתא יחזק"ל, ט. חו"א
סו"ה מי כהו"י ונביאורו. ובכ"מ. ושלש אה עינא: בסוכה (ב, א) דלמעלה מכ'
אמה לא שלטא בה עינא ופירש"י שאינו רואה. ולכאורה קשה שהרי רואים שרואה
גם למעלה מכ' אמה. וי"ל הכוונה: א) שאינו משרי עצמו לראות בגבוה כ"כ
(ועפ"י יובן בפשטות הקס"ד לחלק בזה בין הולך ליושב ומה שאמלחא כשרה אף
למעלה מכ' (עירובין ג, א). ב) דאין כאן שלש - ראי' חזקה [וכמו בברכות
כ, סע"א]. ובתענית (ח, סע"ב) דקרי דאין העין שולטת - אף שחאה אלא שלא
מדן כי האור מזיק לעינים (ב"י ספרע"א ד"ה וכתב הר"י). ולכאורה: א) עפ"י
הרואה נ"ח במישור אבל רחוק מכ' אמה אסור לברך! ב) נרות משחשק החמה
מסחלים בהם יותר מאשר בציר וכיור שבקורה (שו"ע או"ח סס"ג סכ"ו). ולהעיר
מבכורות (נד, ב) שיחטר מיל קא שלשא בי' עינא דרועה (ובפי' רמב"ה - לשומרון).
כל אחת: וצ"ע בנוגע לעבד רואה רמב"ם הל' מגילה וחנוכה פ"ג ה"ד וריש פ"א
ובצפ"ע (שם ולמג"א בסופה). העמק שאלה לשאילתא כו סוס"ק כב. ואחתי: שבה
כג, א. ועיין רש"י שם. וחוד"ה שאף (מגילה ד, א). ואנשי קודש. התחומ"צ:
משפטים כב, ל. סהמ"צ להרמב"ם שרש ד. ובברכה המצות: קדשנו במצותינו. ואנשי
קודש: נשים מניין ח"ל תהיון לי (מכילתא דרשב"י במדרה"ג). וראה חז"ל קכא, א.
ירוש' קדושין פ"א ה"ז. בשלימות, קיום לשמה: ראה רמב"ם סוף הל' שושה.
קודש הס. בלבד: ל' נרות הללו - כפי נוסח אדה"ז בסידורו (וראה סס' סופרים
פ"כ ועוד). וצ"ע טעם השינוי הם - ל' זכר, משא"כ בהן, לראות. קודש הם:
צ"ע משבת (כב, א) וכי נר קדושה יש בה. ולכן אפילו לפס"ד - יש מתירין
חמשים של קדושה (שו"ע ר"ס תרע"ג). ואולי י"ל הכוונה דקודש הם לענין שאין
מסתפקים שמסנו - (ובזמן השיעור - לכ"ע) - וכי"ב. ודוחק. ועיין אור התורה
- להצ"צ - לחנוכה (שכו, א ואילן). שד"ח אס"ד חנוכה סק"ס. אלא לראותן בלבד:
אולי בא לשלול דלא רק שימוש דמלאכה אסור (דלא כדעה ראשונה בפסקי קה"ק ד"כ
ר"פ ב. וראה בפי' דרע ישי). או גם חמשים של קדושה (לדעת האוסרים). כה אמר
ה'. הפסוק שבה חנוכה. צמח: משיח (תרגום ומפרשים במקומו - זכרי' ג, ח).
חל. השמור: י"ל: מ"ע, מ"ל (דכל מקום שנאמר השמר אינו אלא בל"ת (עירובין
זו, א). יעשה ה'. הגדול: כל ועל הנסים. ופי' באבודיהם וכו'. לשמו הגדול:

נ.י. שש שומר על שלשת השיעורים השונים לכל נפש בחומש תהלים ותנאי, ועפ"כ
יעשה כן מכאן ולהבא.
הפ"נ שבמכ' יקראו בעת רצון על הציון הק'.

The Rebbe acknowledges my father's
efforts in Mitzvah Tefillin and explains
how it will add to all of his blessings.

RABBI MENACHEM M. SCHNEERSON
Lubavitch
770 Eastern Parkway
Brooklyn 13, N. Y.
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מונחט מינענדר שניאורסאחן
ליובאוויטש

770 איסטערן פארקוויי
ברוקלין, נ.י.

ב"ה, ועש"ק ואחחנן, ה'תשכ"ט
ברוקלין, נ.י.

הו"ח אי"א נ"נ
מו"ה דוד ש"י

שלום וברכה!

מאשר הנני קבלת המכתב שפסקתם סאז *לפי* ועל של עתה באחי, אשר שאלוני חוות דעתי בקשר עם "מבצע תפלין", השתדלות - ובכל הדרכים המתאימות - לחזק קיום מצות תפלין והפצחה בכל מקום שיד אדם, אחם קרובים אדם, מגעת, האם גם עתה צ"ל השתדלות מיוחדת בזה ובכל החוקק ובכל החובשים, אף כי, כמובן, בכל חוג וחוג ע"פ דרכו הוא, אבל כל הדרכים וההישגים יסודות בהררי קודש, הוא צד השווה שבכל החובשים, בלשון חכמינו ז"ל "אני ישנה (אבל) ולבד ע"י לעשותם (המצות) כו" להקב"ה שיגאלני (מן הגלות)", ובפרט מצות תפלין שהוקשה כל החורה כולה לתפלין, וכאשר ידבר המשתדל בדברים היוצאים מן הלב הנה הובטח "כי כל דבר שיצא מן הלב יכנס בלב", וכיון שכל האברים תלויין בלב, הרי סוף סוף ישעול פעולתו -

ודעתי ברורה אשר ההתעוררות והבקשה והדרישה ע"ד "מבצע תפלין", שמדובר בהן זה שנהיים ימים ויותר - בחקן עומדות גם עתה. ואדרבה ביחר שאת וביתר עז, כי המצב כהוא הוא שזקוקים כעת לא רק לזה אשר "כל עמי הארץ.. יראו ממך" - יראה הבאה ע"י מצות תפלין - אלא גם - לחזק ההלכה הירידה - כמ"ש הרא"ש (הל' קטנות - הל' תפלין ט"ו) וז"ל:

מפני קיום מצות תפלין ותיקונן יתקיים באנשי המלחמה ושרי זרוע אף קדש.

וע"פ האמור מובן גודל המצוה והזכות לפרסם הלכה זו בין כל אנשי המלחמה וקירוביהם וידידיהם וכל בג"מ - שליט"א - בכל מקום שהם.

ויהי רצון אשר בקרוב ממש נזכה - בתוככי כל אחב"י - לאמר אשר מצב זה ה" ביום אחמול, כי ישלום השלום בעולם ובפרט בארץ הקודש עלי' נאמר: ונחתי שלום בארץ,

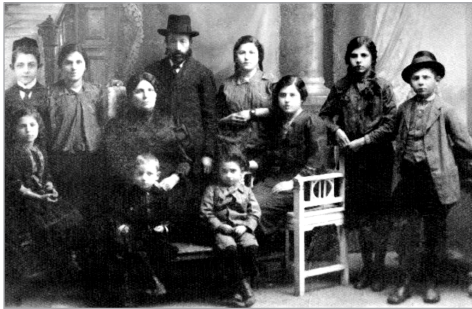
ויסופו כנא"א מבני" בתורה ומצותי" מחוך שלום השקט ובטח.

בברכה

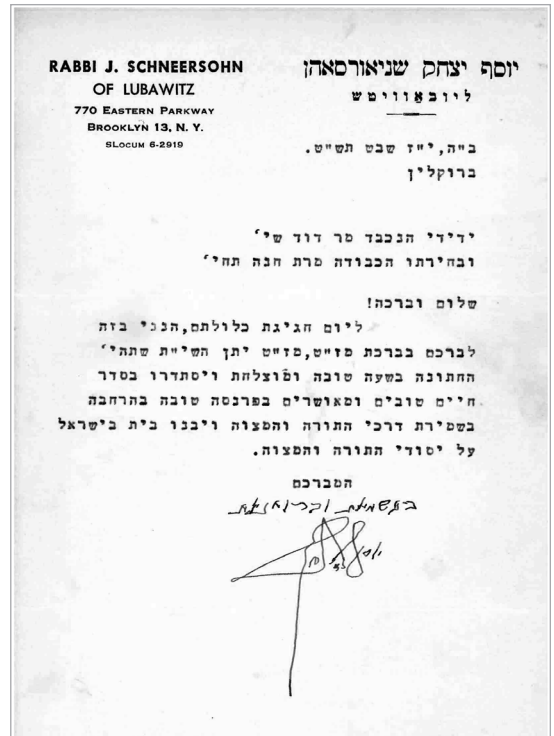
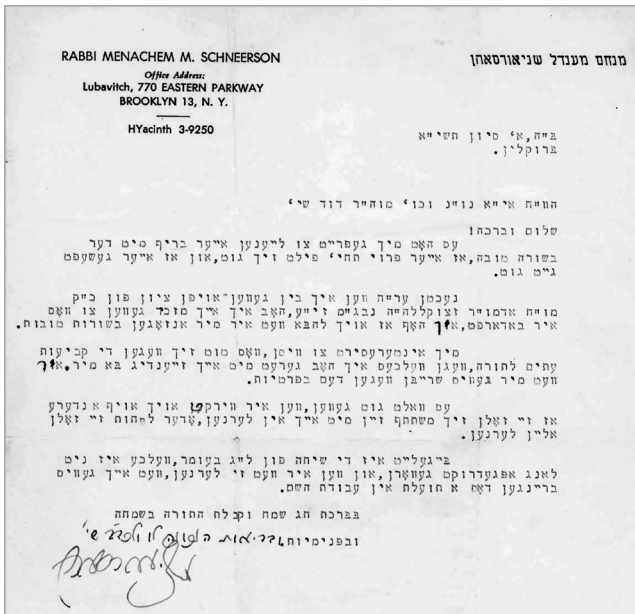
של עתה: ומשעור היום כפ' השבוע: וקשרתם לאות על ידך וחיו לטוטפת בין עיניך. לחזק: ראה שבת (קל, א): מוחזקת כו' מרופה כו'. ודחונת (יד, ט"ז) ד"ה א"צ חיוזק (שלא יקילו בהם), היינו ע"י ד"א. ובאבות (רפ"א) ועשו סייג לתורה, היינו הרחקה (כפיה"מ שם. ראה אדר"ג רפ"ב). שבת יג, ט"ז. וברמב"ם הל' משרים פ"ב הל' "לחזק הדת ולעשות סייג". וראה שם פ"א ה"ב. ואכ"מ). ודברכות (לב, ב), היינו שיהי' תמיד בכל כחו (פרש"י שם), או שאף שלא הצליח יחזור עוה"פ (כ"מ באגה"ק דאדה"ז בית רבי ע' קנ), וי"ל דהוכחתו ממאמר הסמך לו: אם ראה כו' שנאמר קוח (כו'). אחם קרובים אדם: יבמות סא, רע"א. בהררי קודש: היא בחי' חכמה שבנפש האלקית שבה מלוכש אור א"ס ב"ה (תניא ספ"ט). ולהעיר מחחרגוס (תהלים פז, א). אני ישנה, הגלות: ילקוט שמעוני שם"ש רמז תתקפ"ט. וראה ד"ה אני ישנה הר"ן וביאורו (ס' הקונטרסים ח"א). שהוקשה, לתפלין: קדושין לה, א. - דהכונה לכל המצוה. - ועפ"י וימחק מה שאמר אלישע על תפלין כנשי וזנה (שבת מט, א), אף דרדויל עתה"ם (תהלים סח, יד) היא "מצות" סח. ועפ"י י"ש דברי רש"י שם ד"ה כנפי יונה "מפני שם מצות" (אף רמב"ם - "שם קאי אכנפי יונה"). תבנית: ס' הישר ליה"ת ש"יג. ש"ה"ס האותיות אות ל". שכל: בלבו ירוש' תרומות ספ"ח. וראה דח"ג קמא, ב. וראה ש"ה"ש. כל עמי, תפלין: ברכות (ו, א) ושם "אלו תפלין שבראש". אבל הרי צ"ל כל זמן שבין עיניך יהיו שמים (מנחות לו, א). וראה צפ"נ (להגאון הרגזובי) על הרמב"ם הל' תפלין (פ"ד הל' ד) דש"י מוסיפה בחש"ר. הרא"ש: וראה ג"כ בחי' משו"ב, לב. מפני, ותיקונן: נ"א: ע"ש קיום מצות תפלין שחקנו. זרוע אף קדש: חש"י גם בפ"ע - לא רק שוסיפה בחש"ר. תבנית: - כי שם הפעולה "ויראו" היא באחרים - וחש"י לא לאחרים לאות (מנחות לו, ב), משא"כ "ושרף". ונחתי שלום בארץ: להעיר ממד"ל כל הנותן בעין יפה נותן: ובפרש"י - ב"ב ע"א, א ד"ה אבל - מוסיף: יותר מדאי. ולהעיר מפרש"י ר"פ השבוע: ואחחנן כו' מחנת חנם אפע"י כו'. שלום השקט ובטח: להעיר מאגה"ק סי"ב. ד"ה אחת אחד לאדמו"ר האמצעי. אוה"ת לאדמו"ר ה"צ"א (וכן מט' ואחחנן ע' שכו - ושם מביא משל"מ מט' חולין ר"פ ח"א, קטז, א) עתה"ם ונחתי שלום.

The Rebbe mentions here how
Mivtza Tefillin in 1969 is even
more relevant than in 1967.

The Dalfen family in Radautz, Romania, ~1915. My grandmother Esther is pictured sitting, center right.



This is the first letter, after the Rebbe became Rebbe, that I am aware of, that the Rebbe wrote to my father. For a summary of the translation, please see page 39.



Letter dated 17 Shvat, 1949, from the Previous Rebbe to my parents for their wedding.