

THE REBBE'S PERSONAL THANKS

**500
TIMES
AS MUCH!
DAVENING AND
SEEING YESHUOS!**

**24/7/365
JEWISH LIFE IN
KAZAKHSTAN**

MEMORIES OF EXILE AND SUFFERING

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**Exclusive:
CHASSIDIC SINGER
R' BENNY
FRIEDMAN'S
MOVING TRIP
TO ALMATY**

Published for Rabbi Levi Yitzchok Schneerson's 79th Yom Hilula on Chof Menachem Av 5783.

**להיים
ולברכה!**

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JEWISH LIFE IN
KAZAKHSTAN

24/7

REB LEVI YITZCHOK SOWED
IN TEARS, TODAY WE ARE
REAPING THE FRUIT!

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THE REBBE

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From the Shliach and Chief Rabbi of Kazakhstan A Once a Year Opportunity to Repay the Rebbe

The yahrtzeit of Rabbi Levi Yitzchok Schneerson, father of the Rebbe, the leader of our generation, is approaching.

Once again, here in Almaty, the place where he lived in his final days, we are preparing for the arrival of thousands of Chassidim from Eretz Yisrael, Crown Heights and Europe. They will come to daven and pour out their hearts, asking Reb Levi Yitzchok to intercede on High on their behalf.

Davening at the tziyun of Harav Levi Yitzchok is no simple matter. Chassidim relate that there were numerous instances when Yidden davened at the tziyun of Reb Levi Yitzchok and, afterward, sometimes without saying a word, the Rebbe let them know that he was aware of their visit. One such story took place with R' Yosef Nimotin, who went to the tziyun during the years of Communism and asked for a bracha to be allowed to leave the USSR. At the tziyun, he promised that if he had a yeshua, he would travel to the Rebbe, Reb Levi Yitzchok's son, in New York, and he would ask him why he did not visit his father.

A short while later, R' Yosef miraculously received an exit visa and he traveled to the Rebbe. He had a yechidus with the Rebbe, where he and the Rebbe spoke for a long time about the state of Reb Levi Yitzchok's tziyun and the Jews of Almaty. He did not have the courage, however, to ask what he had promised to ask.

Before he left, the Rebbe said to him, "Nu, you told my father that you would ask something...?"

The Rebbe's feelings of gratitude toward anyone who helped his father, was extraordinary. While, in general, the Rebbe's conduct could be described as noble, perhaps even as royal, with regards to his father, it was clear to see that first and foremost the Rebbe was a son honoring his beloved father whom he deeply respected and for whom he had the greatest esteem, and whose memory he highly cherished.

The Rebbe almost never asked for personal favors. One exception was for anything that had to do with his parents' honor. As the Rebbe himself said at a farbrengen, "The yahrtzei and hilula of my father and teacher, Rabbi Levi Yitzchok the son of my grandfather and teacher, Harav Baruch Shneur z'l... it is my obligation and great privilege to suggest and strongly request to learn his teachings during a farbrengen and to donate on this day in memory of his neshama."

Throughout the year, we ask the Rebbe for brachos in all areas of our life; for health, parnassa, nachas from our children, and so much more. Now on his father's yahrtzeit, the Rebbe ask us to do him a personal favor, "... it is my obligation and great privilege to suggest and strongly request..." This is our opportunity to pay the Rebbe back!

R' Menachem Mendel Gorelik, who helped put the matzeiva at the tziyun of Rabbi Levi Yitzchok, related what the Rebbe told him in yechidus:

"When I entered, the Rebbe thanked me for the great nachas ruach I caused him by putting up a new matzeiva on his father's grave, 'I give you a big yashar koach and teshuos chein!'"

Surely, the holy work of the shluchim in Kazakhstan, a "living matzeiva" which pays testament to the great effect that Reb Levi Yitzchok had and continues to have, brings the Rebbe immense nachas ruach.

Now, we turn to you and ask for your support to allow us to continue our activities in the Jewish community of Almaty and throughout Kazakhstan. We ask for your partnership in the holy work in this special place.

I have personally witnessed that those who have partnered with us in the past, perpetuating the work of the Rebbe's father in spreading Yiddishkeit in Kazakhstan, and especially those who did so during the Chof Av appeal, experienced miracles in a manner truly above nature. The Rebbe does not remain in debt!

Surely, your partnership in continuing the work of the *ba'al hahilula* - the *mara d'asra* of Kazakhstan, will serve as a *keli* for the brachos from Hashem at this crucial time, forty days before Rosh Hashana, when the *parnasah* of each individual is decreed. May each donor merit a *ksiva v'chasima tova*, with health, happiness and material wealth, as the Rebbe said "by my father, everything was *b'harchava* - in abundance!"

Rabbi Yeshaya Cohen

Shliach and Chief Rabbi of Kazakhstan

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The image features an open, antique book with Hebrew text, likely a Tehillim, resting on a wooden surface. A lit candle in a metal holder is in the foreground, casting a warm glow. In the background, a hanging lantern is visible, and the Hebrew word 'שְׁחַל' (Shchal) is written on a wall. The overall atmosphere is solemn and historical.

REBBETZIN CHANA'S MEMORIES OF EXILE AND SUFFERING

The Tehillim of Rebbetzin Chana
(Courtesy of the Central Chabad Library in New York)

Photo: Benny Dukelsky

“This Tehillim belonged to my husband, of blessed memory. I sent it to him, upon his request, to his place of exile, in the village of “Chi’ili” in the Republic of Kazakhstan. If these pages would have a mouth and a tongue, they would have a great deal to tell. Each and every page was constantly soaked with tears and was wet from them.”

“From the day that he was arrested and jailed, his physical strength changed for the worse by the day. His spirit was strong.”

“It was very difficult to hear the cries coming from the depths of his heart, and from his broken heart, that was more troubled by the lack of spiritual life than the troubles of simply starving without bread to eat and other terrible living conditions....This book was with him until the day of his passing.”

These lines, laden with emotion and pain, were written by Rebbetzin Chana on the front page of a Tehillim that accompanied her husband, Rabbi Levi Yitzchok Schneerson throughout his exile in Kazakhstan until his passing in Alma Ata on Chof Av.

Rebbetzin Chana, who joined her esteemed husband in his exile of her own free will, experienced first-hand the deep sorrow of her holy husband, exiled and far from other Yidden, unable to influence others to come closer to Yiddishkeit as he had done up until then.

With her resourcefulness and foresight, she managed to produce ink from various herbs, and from this primitive ink, Reb Levi Yitzchok was able to write Torah insights and explanations. Thus, we was able to write his Torah insights in Kabbalah and thus was able to continue ‘teaching’ Torah, at least to the pages of the seforim he so lovingly learned.

And so, in the clay hut, in the distant exile, sat Rabbi Levi Yitzchok Schneerson zt’l, and wrote his composition “Torat Levi Yitzchok” on the margins of a Zohar.

It Was Difficult to Hear the Heartrending Cries

Heartfelt memories and heart-wrenching descriptions of the hardships experienced by Rabbi Levi Yitzchok during his years of exile in a remote village in Kazakhstan and the final months of his life in Alma Ata. >

Bracha Torenheim

The handwritten inscription of Rebbetzin Chana on the first page of her Tehillim



this experience. I was amazed when he told me what he did for drinking water to quench his thirst; he just shrugged off my question and told me that one of the convoy guards had given him glasses of water several times, which he used for negel-vasser. ("You can't imagine what a wonderful 'taste' that had for me!") The guard handed him the water in exchange for some food my husband had given him from his provisions for the journey," Rebbetzin Chana later wrote, transcribing what her husband had told her.

From the diary of Rebbetzin Chana

Reb Levi Yitzchok was forced to remain in his place of exile for about four years, far from other Yidden, with mosquitoes swarming around him, terrible heat in the summer days and terrible cold in the winter, and mud everywhere. ("The ground in Chi'ili is very muddy and sticky, and it almost never freezes. As my husband told me, it was almost impossible to pull one's foot out of the mud,") Rebbetzin Chana wrote. On top of that he was surrounded by primitive and crude villagers.

"It was very difficult to hear the cries coming from the depths of his heart, and from his broken heart," Rebbetzin Chana wrote in her memoirs of that time.

She also described her journey to meet her husband.

"When it was time to disembark, my fellow passengers carried my luggage and then waited for my son to arrive for me in his car. While waiting, they described the region's awful living conditions, the heat, mud and mosquitoes, and the malaria, which takes many victims."

"To their surprise, however, my son's car did not appear. Instead, my husband, of blessed memory, came to meet me, together with another Jewish deportee..."

"I was immensely happy to see him, though his appearance and unfamiliar clothing, the total change in his face and the apparent change in his whole personality, bored a hole in my heart, as the saying goes. Despite all, however, we both strengthened ourselves and kept our spirits up."

"...The heat was then so intense that it was impossible to sit fully dressed. I recall how in the evening, I brought my husband a fresh change of clothes, and at around 10:00 in the morning the shirt was already covered in black specks... This was caused by fleas, which soiled the shirt over the course of the night. It was simply intolerable. After a while, we managed to find rooming with less fleas."

"When my husband spoke, he would always glance at the stains on his shirt, and would transport himself to a completely different world. He absolutely refused to allow take these difficulties to heart."

In another poignant entry, Rebbetzin Chana vividly describes her husband's bitter

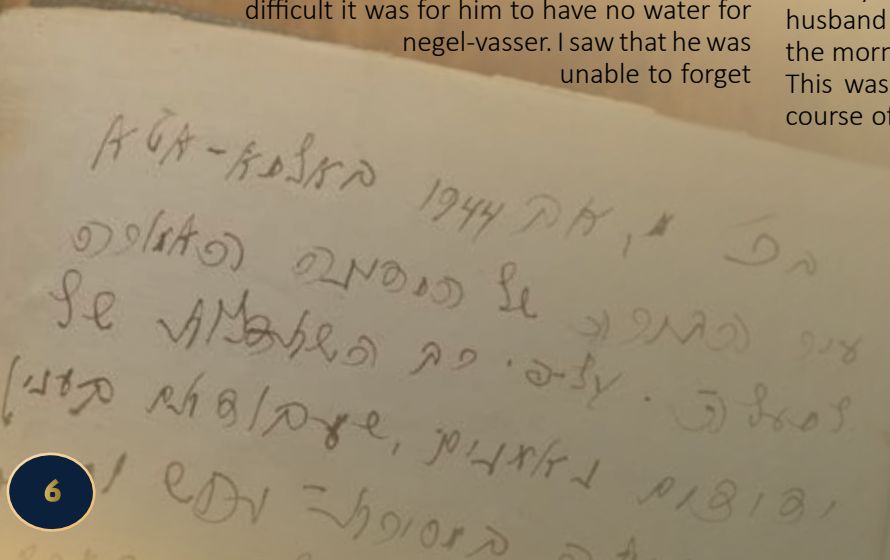
It began on that dark night, the night of the 9th of Nisan 5699, when a harsh knock was heard on the door of the home of the chief rabbi of Yekaterinoslav in Ukraine. The door was broken open, the secret police burst inside and confiscated everything: seforim, letters, holy objects; anything that could possibly incriminate him.

That very same night, Rabbi Levi Yitzchok was taken to the basements of the NKVD for a serious crime: spreading Judaism.

After interrogations and torture, he was sentenced to a five-year exile in Central Asia, to the remote village of "Chi'ili" in the Republic of Kazakhstan.

The trip itself was incredibly taxing, taking over a month in the company of dangerous criminals, without any basic accommodations. But his mind was on something else entirely: His spiritual needs.

"The journey took one month to complete, during which they were absolutely without any water for eleven days. My husband later described to me with deep emotion how difficult it was for him to have no water for negel-vasser. I saw that he was unable to forget



feelings
and how he
poured out his
heart on Beis Nissan,
5702, the yom hilula of the
Rebbe Rashab.

"...My husband and I were sitting together
at a small table knocked together from boards.
Near us was a window which, whenever I could—when
its light wasn't needed—I used to cover so that my
husband, of blessed memory, shouldn't see the hogs
that always roamed about there, which made him very
uneasy."

"Where can I find words to express what he endured
that night?"

"He just said simply, 'Today is the 2nd of Nissan. Oh,
the Rebbe!' He sank into a reverie for an hour or more."

"At that time we had no pen or ink for writing. I
understood that some great and profound concept was
bursting through his mind that begged to be expressed,
but no one was there to whom to communicate it."

"He did not react at all to his surroundings, as bitter as
the situation was. There was nothing I could say to him,
until he himself made a great effort to emerge from that
world where he had been."

Soon after, a serious illness took root in his tormented
body. It was only with supreme efforts that it was
possible for a handful of dedicated Jews to relocate him
from the remote and primitive town to the city of Alma
Ata, where a Jewish community gathered around him.

Rabbi Levi Yitzchok's body was broken, but his spirit
was strong. Fearlessly, he continued to spread Judaism
and teach the wellspring of his Torah to the local Jews
who listened thirstily to the words of his teachings and
saw in him their leader in every regard.

Until his last day, he worked with true dedication so
that every Jew would know, feel and live a Jewish life.

On Chof Av 5704, after five years of exile, suffering and
serious illness, Rabbi Levi Yitzchok returned his soul to
its Creator.

A small group of people walked slowly, their heads
bowed, their eyes humbled, filled with grief, carrying a
coffin and inside it the gaon, tzadik and mekubal, Rabbi

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Levi Yitzchok. All around, one could sense that it was
wartime, – although the front lines were far from Alma
Ata, but the effects of the war were strongly felt and
were displayed on the faces swollen from hunger.

It was during this troubled time that the community
of Alma Ata was hit with the shocking blow of Reb
Levi Yitzchok's passing. And even afterwards, Reb Levi
Yitzchok remained in exile, buried in a small Jewish plot
swallowed in a large non-Jewish cemetery.

In silence, the coffin was lowered into the grave. The
hidden feelings burst through sorrow, grief and agony.
They watched as Reb Levi Yitzchok was buried far from
his beloved sons, with only his wife present.

The crowd took one last look, a farewell, at the fresh
mounds of dirt they had shoveled over their beloved
rov and teacher. They turned their backs and returned
to their home, saddened and pained by his departure.

There was no way they could have known that just a few
decades later, the holy tziyun would become a magnet
for thousands of Jews from all over the world. This
was bolstered when the Rebbe, his eldest son, himself
encouraged those in need of salvation and Heavenly
mercy to travel to the tziyun and daven there.

The tziyun also became a living beacon and source
of Jewish warmth for the entire Jewry of Kazakhstan,
largely in part to the Rebbe's shlichim who are working
to continue the legacy that Rabbi Levi Yitzchok began -
to revive every Jewish heart and ignite the spark of the
soul in it.

A SPECIAL YASHER KOACH



Rabbi Levi Garelik

“We always saw the special nachas the Rebbe had from anything that was done to honor his parents,” says Rabbi Levi Yitzchok Garelik, rav of the Beis Shmuel shul in Crown Heights, and one of the prominent rabbonim in the neighborhood. > He recalls his family’s special connection with the Rebbe’s family, the stories behind naming his sons for the Rebbe’s family members, and relates something unusual the Rebbe told his father on Chof Menachem Av.

Yitzchok Hershkowitz

A SPECIAL YASHER KOACH

Rabbi Levi Garelik, rav of the Beis Shmuel shul in Crown Heights, has a special connection to Harav Levi Yitzchok Schneerson, having been himself named after him, a fact that gave the Rebbe much nachas ruach.

Rabbi Garelik is the son of Rabbi Gershon Mendel and Mrs. Bassie Garelik, shluchim in Italy, whose family helped Rabbi Levi Yitzchok when he was in exile, and later helped Rebbetzin Chana when she escaped from Russia. Since then, there was a warm connection between the Garelik family and Rebbetzin Chana. The Rebbe as well, expressed his deep appreciation for the help the Gareliks had given his parents.

Because of the special connection that R’ Gershon Mendel felt with Rabbi Levi Yitzchok, he would travel to the Rebbe every year for Chof Menachem Av, Rabbi Levi Yitzchok’s yahrtzeit.

“In those years, Chof Av wasn’t really marked as one of the special days in the Chabad calendar,” says his son, “and in general, less was known about Rabbi Levi Yitzchok. So, my father’s making a special trip from Europe was an expression of the deep connection he had.”

On Chof Menachem Av 5734, which marked the thirtieth yahrtzeit, the Rebbe said to R’ Gershon Mendel, “Yasher koach for coming for my father’s yahrtzeit.”

THE REBBE’S NACHAS

Rabbi Levi Yitzchok Garelik recounts a childhood memory:

I was seven years old and my mother, my sister and I went to the Rebbe. It was my first time going. Before we returned to Italy, we were standing together in the lobby of 770 when the Rebbe’s secretary approached us.

“The Rebbe asked that the Garelik family come in for yechidus now,” he told us.

We weren’t for yechidus at all, but since the Rebbe called for us, we went.

After the Rebbe spoke a bit with my mother, he spoke to me in Yiddish:

“What is your name?”

“Levi Yitzchok.”

“What are you learning?” asked the Rebbe, smiling all the while.

“Parshas Toldos.”

“What does the word ‘toldos’ mean?”

“Children.”

“Whose children?”

“Yitzchok’s children.”

“Who were Yitzchok’s children?”

“Yaakov and Eisav.”

“Which of the two was more frum?”

Although I could speak Yiddish, I was not familiar with the word 'frum.' I turned to my mother and said in Italian, "I don't understand that word."

The Rebbe knew Italian and he immediately reworded his question and asked, "Which of the two was better?"

I knew the answer. "Yaakov!"

"Then, let's talk about Yaakov. Do you know whether he had children?"

Of course, I knew. The twelve sons of Yaakov later became the twelve shevatim. Fortunately, my uncle had given me a puzzle with the names of all the shevatim, so I hoped that the Rebbe would ask me this question and he did. I began to list their names until the Rebbe stopped me at the sixth and said, "Very good! That's enough."

But he wasn't done.

"Tell me again, what was the name of the third son?"

"Levi."

"And what is your name?"

That was easy.

The Rebbe's face turned serious and he looked into my eyes.

"And who are you named for?"

In Italian there is a formal way of saying "you," but I didn't know the corresponding Yiddish word, so instead of saying, "Your father," which seemed disrespectful, I said, "The Rebbe's father." When I said this, a big smile spread over the Rebbe's face.

He called me over and gave me a siddur which I treasure till today.

THE RIGHT NAME

Rabbi Garelik married his wife Chana [daughter of the Rebbe's secretary, Rabbi Binyamin Klein a"h]. They were the first couple who were both named for the Rebbe's parents – Rabbi Levi Yitzchok and Rebbetzin Chana.

"We knew our children's names would also be connected to the Rebbe's family," says Rabbi Garelik.

They named their first son for the Rebbe's brother, Yisroel Aryeh Leib. When their second son was born, in 5751, they wanted to name him for the other brother, Dovber, but this other brother was killed as a young man in the Holocaust and some are wary about naming for someone who died an untimely death.

"We knew that nobody had named for him but didn't know the reason and whether it was correct or not," says Rabbi Garelik. "We thought of asking the Rebbe but we knew that the Rebbe did not get involved in naming children and always left it to the 'prophecy' of the parents.

"I had gotten confirmation that when my mother was expecting, wanting to give nachas to Rebbetzin Chana, she wrote to her that she wanted to name additional children

after members of the Rebbe's family and perhaps the Rebbetzin had other relatives whose names she wanted to memorialize.

"Rebbetzin Chana wrote back that even her son ("as the Rebbe shlita says") doesn't get involved in naming and therefore, she didn't want to get involved.

"Despite this, we wanted to ask the Rebbe about naming for his other brother. So I wrote to the Rebbe that our first son was named R' Yisroel Aryeh Leib ben Levi Yitzchok and Chana, and we wanted to name our second son for the Rebbe's other brother (we did not specify the name in the letter), 'but we've seen that this isn't done and we don't know the reason.' I added that, 'either way, the child would be named for a relative of the Rebbe,' and I asked what to do.

"When my father-in-law, the secretary saw the letter, he reminded me that the Rebbe does not get involved in naming. I said that he should give the letter to the Rebbe anyway and whatever would be, would be.

"That was Friday morning at about 10:30. About half an hour or an hour later, my father-in-law called me and said he had an answer from the Rebbe. The Rebbe wrote on the letter [under the words that we wanted to ask what to do, for nachas ruach for the Rebbe shlita], 'Dovber shlita.'"

SPECIAL WARMTH

"In general, we saw that the Rebbe had special nachas from anything that was done to honor parents. Any time something came up that pertained to his father or mother, the Rebbe would express his deepest gratitude."

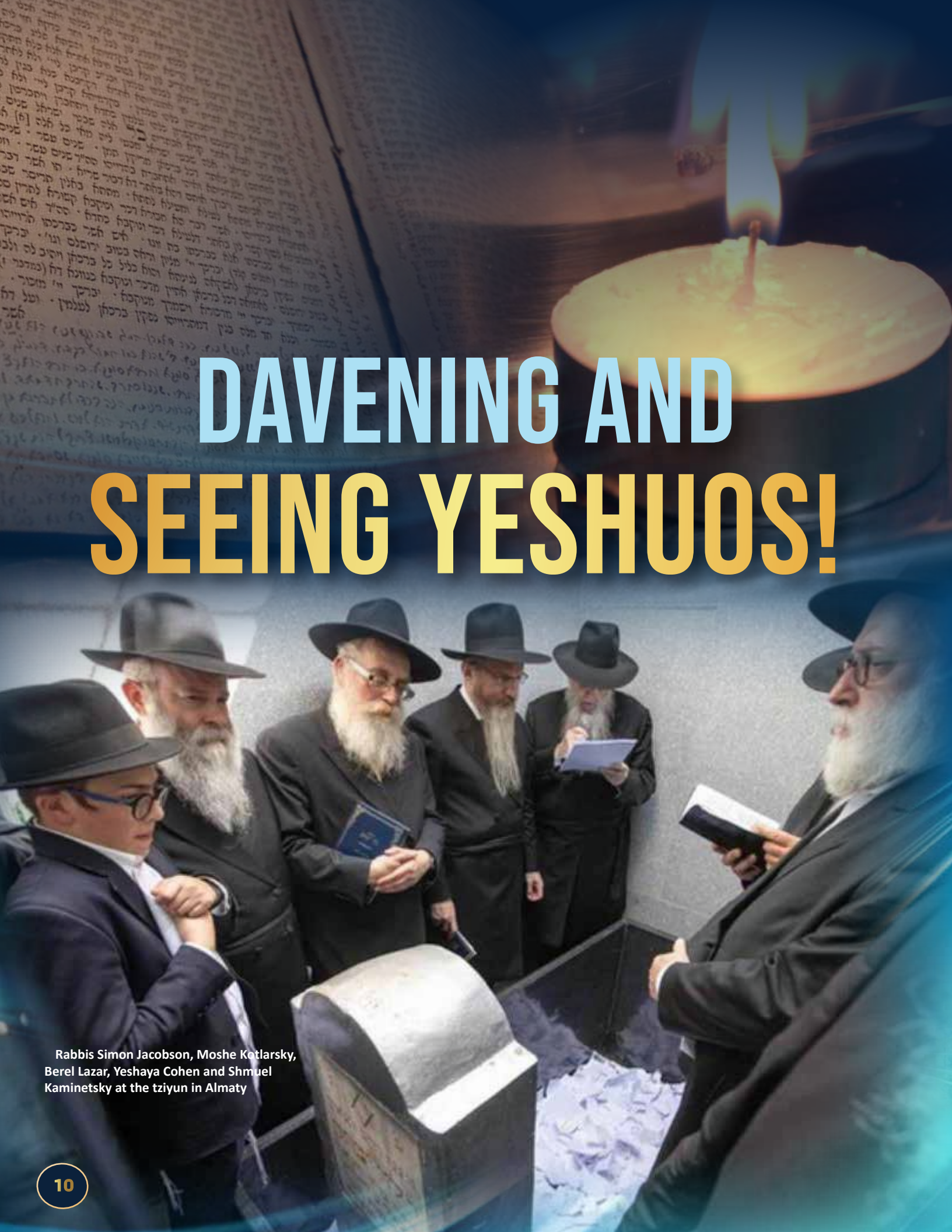
Rabbi Levi Garelik himself is particular about being near the Rebbe on the yahrtzeit, ever since 5726, when the Rebbe told his father, "Yasher koach for coming for the yahrtzeit."

"Since then, I don't leave Crown Heights on Chof Av."

“In general, we saw that the Rebbe had special nachas from anything that was done to honor parents.”



Members of 'Beis Shmuel' shul in Crown Heights at the tziyun in Almaty



DAVENING AND SEEING YESHUOS!

Rabbis Simon Jacobson, Moshe Kotlarsky,
Berel Lazar, Yeshaya Cohen and Shmuel
Kaminetsky at the tziyun in Almaty

Time and again, the Rebbe's words reverberate – whoever donates to the fund in the merit of his father, "Hashem will surely bless them many times over... up to 500 times as much!" * Many have been inspired to open their heart and wallet and saw the Rebbe's promise was fulfilled. > A compilation of some of the stories, anecdotes and feedback that the shlichim in Kazakhstan received over the past year.

Shneur Zalman Levin

AS SOLID AS CONCRETE

One day, Mr. Yitzchok Machtayev, a contractor and member of the community in Almaty, excitedly told shliach Rabbi Elchanan Cohen, the following story:

"I've recently been busy, in fact completely invested, in a big construction project. At one point, we were up to the stage of construction where we need to pour an enormous amount of cement. For that step, I had ordered many cement mixers and paid for them in advance.

"That morning, there were frames set up to have the cement poured into them, and a long line of trucks were ready to pour it in. They began pouring when a problem suddenly cropped up. The wooden frames that were meant to contain the cement began to break; they were unable to handle so much weight. The entire team of workers went into a panic. What should they do? If the frames continued breaking, all the work and money would go to waste.

"I knew that everything had to immediately be halted so we could fortify the wooden frames. I called the company and asked them to take back the cement mixers but they were unwilling, and rightly so. What would they do with the cement? I quickly decided to look for other construction projects so they could buy the cement from me, even at a reduced cost, but nobody was up to that stage of construction.

"I had a problem. I turned to Hashem and said, 'I contributed toward the fundraiser for the tzaddik in our city; at least, let me not lose the money.'

"Having no choice, I made a decision. We would wait for an hour so that the cement that had already been poured would harden somewhat and then we would continue pouring. The workers all said that wouldn't

help and we had to completely stop working.

"The drivers were pressuring us to finish the job, the workers were taking no responsibility, but I insisted; it was the only solution I had.

"After the cement hardened somewhat, I gave the order to continue pouring. To everyone's amazement, the cement remained in place and the frames didn't break. There were some places where the frames swelled a bit, but nothing beyond that. I had gotten back 500 times what I had donated!"

TWO REQUESTS

Head shliach Rabbi Yeshaya Cohen relates:

On Erev Yom Kippur, I got a call from Miami. On the phone was an individual who was clearly excited. He told me that he had traveled to Almaty for Chof Menachem Av 5781 and while there, he had asked for a bracha that he be able to buy a house. Until that point, he had been having a difficult time.

Once he was already in Almaty, he also asked for a bracha for another child.

Boruch Hashem, in 5782 he saw both requests fulfilled: He bought a house, and his wife gave birth to a baby boy on 11 Menachem Av, with the bris mila on erev Chof Av.

This isn't an one-of-a-kind story, Rabbi Cohen concluded, I hear plenty of stories like this.

MORE THAN 500!

Mrs. S of Kfar Chabad called the shlichim in Almaty. She planned on going with her husband to daven at the gravesite of Rabbi Levi Yitzchok and she wanted to know where she could stay and what to do about kosher food.



אהל
כ"ק הרה"ק מוהר"ר
לוי יצחק נ"ע
שניאורסאהז

I WANT TO GIVE MORE

Rabbi Menachem Shochet of Yerushalayim wrote:

I called a friend yesterday and asked him to donate to the appeal l'ilu nishmas Rabbi Levi Yitzchok. My friend apologized and said he wanted to make a donation but he was so financially bad off that he didn't have the money to pay his rent. But then, on second thought, he agreed to make a donation and asked that I write him down for 100 shekels.

The next day, he called me and excitedly said, "I want to increase my donation and give another 300 shekels. My situation has, boruch Hashem, improved."

The Rebbe does not remain in debt.

THE DOCTORS HAD GIVEN UP

A text message that Mrs. Yehudis Cohen received which speaks for itself:

Hello Yehudis, my name is Naomi and we spoke a few weeks ago. I asked you to pray at the grave of the Rebbe's father for Efrat bas ____.

Efrat is a young woman and, boruch Hashem, she woke up yesterday after being unconscious for five weeks. The doctors had given up hope and so we all feel this is a miracle!

I greatly appreciate your help. May the tefilos always be well received. Continue with your important shlichus and be successful!

With blessings for good health for all. Naomi.

FROM CHOF AV TO VOV TISHREI

In the Jewish community of Astana, a boy was born on Rabbi Levi Yitzchok's yahrzeit, Chof Menachem Av. Because he was jaundiced, the bris was postponed several times. It finally took place on 6 Tishrei, the yahrtzeit of Rebbetzin Chana.

The sandak at the bris was Chief Rabbi Shmuel Karnoach, and the baby was named Refael. The mohel was the shliach in Almaty, Rabbi Elchanan Cohen,

The shlucha told her about the hospitality arrangements, including kosher food from the community kitchen.

While talking, the woman asked about the shluchim's plans for their upcoming annual Chof Menachem Av fundraiser. She said that in the previous year she had made a significant donation and within a short time had seen success in an area she had needed it, "and even more than 500 as much." She told the shlucha "Now, we want to go visit Rabbi Levi Yitzchok, to thank him and to daven."

DOUBLE BLESSINGS

The shlucha, Mrs. Minna Liberow, relates:

Two years ago, a woman donated \$18 toward the Chof Menachem Av appeal, in the merit of her son who needed a shidduch. A short while later, her son became a chassan.

The following year, she made another donation and ten months later, the young couple had a healthy child.

Last year, she spoke to my mother and insisted that she would personally encourage her friends to give, after twice seeing yeshuos. She herself made a nice donation to the work being done in Kazakhstan in memory of Rabbi Levi Yitzchok.



who flew for the occasion to Astana. He took the opportunity to do kapparos with the community and shechted the chickens.

ONLY TWO DAYS LATER

“You won’t believe what miracles occurred!

“I had nothing to donate this year but I knew it was a zechus. It wasn’t only that I wanted to make a donation; I wanted to increase my donation, to be “maalin ba’kodesh.”

“In the end, I took money from some savings for a rainy day, and made a donation. Just two days later, the bracha came with some deal that we were able to close after trying for five months! I made a donation on Wednesday and on Friday, the Rebbe gave it back to us, doubled, boruch Hashem.

“We gave nearly a fifth of our profit. Hashem covered what we donated plus more.

(from a text sent to Mrs. Yehudis Cohen, shlucha in Almaty)

I GOT A PROMOTION

Mrs. YZ relates:

I donated two years ago and decided I would give this year, too, even if I didn’t have what to give...

I was suddenly informed that I was getting a promotion to a full-time position, without my having asked for it! There were other preschool teachers before me who were supposed to get a promotion, but the Rebbe does not remain in debt.

TO GIVE AND GIVE AGAIN

A shliach in Europe told Rabbi Elchanan Cohen, shliach in Almaty:

Last year, I urgently needed 50,000 euros. I calculated how much I needed to get for the bracha “up to 500 times” and gave l’zechus Reb Levik for the mosdos in Almaty.

Right after that, I called someone in the community and asked him to donate 50,000 euros. He thought for a bit and then said he would give 25,000.

Although this was half of what I asked, it was no small miracle to get a commitment like this from him. A few minutes later, he called me back and said, “I’ll give 48,000 euros.”

I told him why I needed 50,000 euros and he immediately said, “If that’s what you need, I’ll give the other 2000 euros.”

This year, I’ll make another donation and I’ll even send some of my donors to also donate to the work being done in Reb Levik’s city.

EXACTLY 500 TIMES AS MUCH!

Mrs. Bracha Torenheim who is active in Chabad of Kazakhstan:

One day, I got a phone call from a woman who introduced herself as Devorah. She said that it was hard for her son, a shliach, to donate to the fundraiser but he decided that he had to give something and so he gave one dollar.

When he got home, he had a phone call about a \$500 donation to his Chabad House, just as the Rebbe promised, “500 times more.”

As a result, she herself wanted to donate. She donated \$50 times monthly for the next 12 months.

JUST ONE DAY LATER

Shlucha Mrs. Yehudis Cohen, relates:

We recently had a family sheva brachos. My brother, who came from the United States, said he wanted to relate a miracle that happened to him.

A few weeks before, he had gone to the Ohel. He had always gone to ask for brachos; this time, he went to say thank you. The previous day, something positive had occurred with regards to his work, and he felt the need to go to the Ohel simply to say thank you, and so he did.

When he left, he opened a volume of Igros Kodesh to see whether there was an answer for him. Just then, he met an old friend. The two of them got to talking and he read the answer in the Igros Kodesh to the friend.

The friend was astounded. The letter was a detailed response to his own situation as though the Rebbe had written it especially for him!

Afterward, I asked my brother, “Tell me, this positive occurrence, the one that was the reason you went to the Ohel, when did it take place?” He thought a bit, checked his calendar and said that the secular date, August 18. I told him, “Did you realize that that is the day after Chof Av, the day after you made a donation for the Chof Av fundraiser?”

He was stunned and just said, “Wow!”

“Well,” I asked, “did you get 500 times as much?” He said, “At least.”

THE REBBE'S GRATITUDE

The Rebbe expressed immense gratitude to anyone who had aided his father in any way. It wasn't just the Rebbe honoring his father; the Rebbe extended that honor to anyone who gave honor to his father. Anyone who had helped Reb Levi Yitzchok was given special recognition by the Rebbe, who even said he felt indebted to them, and paid them back many times over.

Moshe Kahane

I Never Paid You for What You Did for My Father

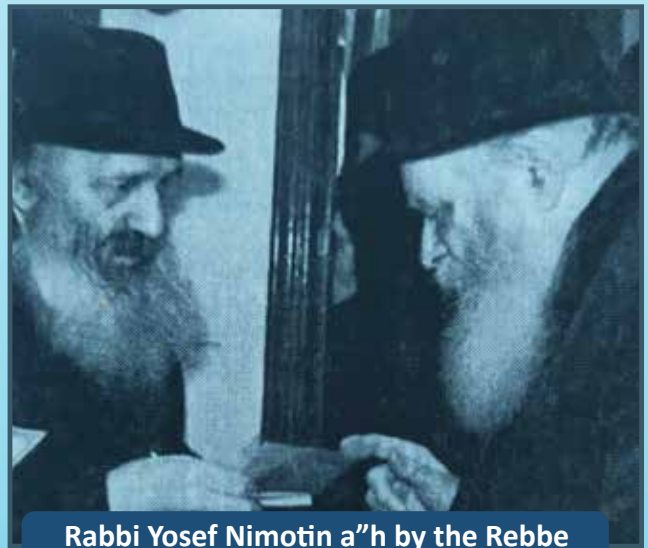
Rabbi Yosef Nimotin, who aided Rabbi Levi Yitzchok when he was in Almaty, and later tended his gravesite, merited to have a special relationship with the Rebbe. The Rebbe supported him after he left the Soviet Union until, at a certain point, R' Yosef felt uncomfortable with the Rebbe sending him money for his personal expenses. He asked the Rebbe stop sending him since he, boruch Hashem, had enough for his needs.

The Rebbe replied, "I never finished paying you for what you did for my father and I don't want to stop paying for it."

"Just as He Gave Me the Greatest Satisfaction"

Levi Yitzchok Brook was the first child to be named for the Rebbe's father. The name was given by his father, R' Menachem Mendel, a Chabad Chassid in Rishon Letziyon.

The fact that a child was named after his father brought the Rebbe much nachas, as he personally expressed in a letter to the child's father on 12 Sivan 5712. In the



Rabbi Yosef Nimotin a"h by the Rebbe

letter, the Rebbe expressed in uncommon terms his tremendous gratitude for naming the child after his father.

"I just received your letter in which you inform me that you had a son, l'mazal tov, and he was named for my father z'l; May he have many long and good years," the Rebbe wrote.

“I extend my bracha that you and your wife should raise him to Torah, chuppa and good deeds, amidst prosperity, peace of mind and serenity.

“When I will be at the gravesite of my father-in-law, the Rebbe, I will mention you and your wife and the infant for good health and both material and spiritual good. May it be the will of Hashem that just as you caused me great gratification in naming your son for my father, that Hashem give you gratification and nachas ruach from all the members of your household and yourself, both from their material state and their spiritual state, and may you merit to always relay only goodness and kindness.”

It should be noted that Rebbetzin Chana was also moved by the gesture and shared her feelings with her son, the Rebbe. She even went out to buy a special present, a baby outfit, and sent it with a letter full of blessings.

The Rebbe Returned The Favor.

Rabbi Shlomo Aryeh Niazov of Shikun Chabad in Lud, lived in Tashkent for many years. He very much wanted to leave the Soviet Union. At that time, however, the 1970s, the Communist government was not allowing anyone to emigrate, certainly not to Israel. If you asked to leave, you were turned away in the best case scenario, or you could even be fired from your job, harassed, and declared a ‘parasite’.

His friend, R’ Mendel Gorelik, suggested that, as a segula, he join him on a trip to Almaty to the gravesite of Rabbi Levi Yitzchok Schneerson, and ask him to intercede before the One Above. Niazov jumped at the opportunity.

When he visited there, he was disturbed by the neglect of the tziyun and the surrounding area. It also bothered him to see that the grave was just feet away from non-Jewish graves in all directions. He was sad to see the tzaddik in exile among gentiles even after his passing.

The unfortunate situation also touched the hearts of other Chassidim and the decision was made to clean up and renovate the tziyun. After much research, they found a Bukharin Jew, by the name of R’ Gavriel Ochunov who could do the work and agreed to go to Almaty and fix what needed fixing.

A short while after renovating the tziyun, the Niazov family suddenly received permission to emigrate to Eretz Yisroel. For the first half a year after landing in Israel, the Niazov family found it hard to acclimate, being unfamiliar with the new language and mentality. They had no apartment and no chance of obtaining one under their current financial state.

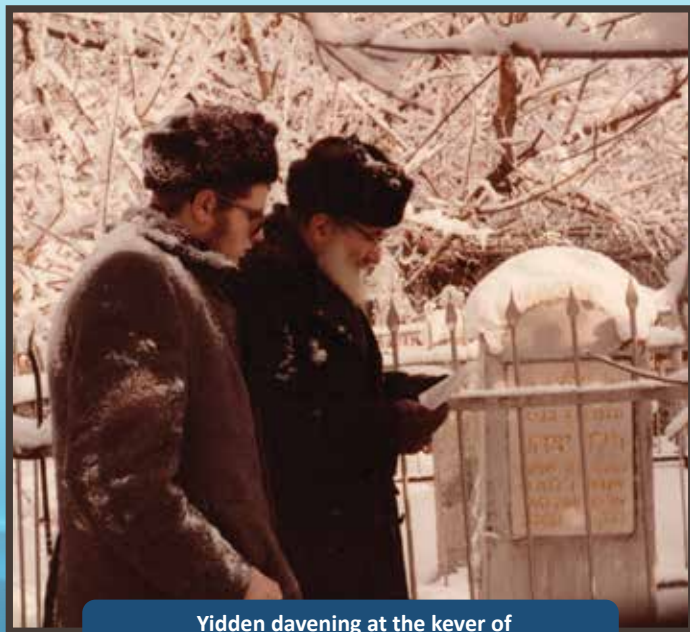
His friend, R’ Menachem Mendel Gorelik, who was in 770 at the time, had yechidus and mentioned R’ Niazov’s plight to the Rebbe. In a usual move, the Rebbe took out a paper from his drawer, wrote something on it, and asked R’ Gorelik, that upon his return to Eretz Yisrael he should immediately go to the home of Rabbi Efraim Wolf, the Rebbe’s representative in Eretz Yisrael, even before going to his own home, and give him the letter.

Later he found out, that in the letter the Rebbe had asked that Rabbi Wolf should personally see to it that the Niazovs should have a place to live...

R’ Wolf indeed helped R’ Niazov obtain the necessary conditions to buy an apartment. “It was absolutely astonishing,” said R’ Niazov. “Within a few months after arriving in Eretz Yisrael, I owned an apartment. I even had 1000 liras left over which I could use to buy toys, clothes and treats for my children.

“I will remember this forever, that the house that I live in is a gift from the Rebbe. If not for the Rebbe’s involvement, asking that a house be found for me, it would not have happened. I felt that the Rebbe was paying me back for my involvement in renovating his father’s tziyun in Almaty.”

“I never paid you for what you did for my father and I don’t want to stop paying for it.”



Yidden davening at the kever of Harav Levi Yitzchok before the Ohel was built

The Rebbe Knows What Was Said

The following incredible story took place with the chassid R' Yosef Nimotin, who lived in Almaty and greatly assisted Rabbi Levi Yitzchok during the last period of his life.

Some years after Reb Levi Yitzchok's passing, R' Yosef applied for a visa to leave the USSR. Despite repeated attempts, he was denied time and time again.

At one point, when all hope seemed lost, he went to the grave of Rabbi Levi Yitzchok and asked for a bracha to leave the country. While at the tziyun, he promised that if he had a yeshua, he would travel to the Rebbe, Reb Levi Yitzchok's son, in New York, and he would ask him why he did not visit his father.

A short while later, R' Yosef miraculously received an exit visa and he traveled to the Rebbe. He had a yechidus with the Rebbe, where he and the Rebbe spoke for a long time about the state of Reb Levi Yitzchok's tziyun and the Jews of Almaty. He did not have the courage, however, to ask what he had promised to ask.

Before he left, the Rebbe said to him, "Nu, you told my father that you would ask something...?"

The Rebbe Wanted To Say L'Chaim Out Of Gratitude

The Rebbe expressed immense gratitude to anyone who had aided his father in any way. It wasn't just the Rebbe honoring his father; the Rebbe extended that honor to anyone who had helped his father. Anyone who had assisted Reb Levi Yitzchok was given special recognition by the Rebbe, who even said he felt indebted to them, and paid them back many times over.

This special regard was seen at Chof Av farbrengens, the yahrzeit of Reb Levi Yitzchok. The Rebbe would call on those who helped his father in exile to come up and he would give them mashke as an expression of his thanks. He explained, "Serving my father is really an obligation on me, and therefore I would like to say l'chaim with those who did so in my place."

In 5743, on the Shabbos after the yahrzeit (parshas Re'eh), the Rebbe took it a step further:

"At the farbrengen last Shabbos, the yahrzeit of my father, I asked that those who merited to serve my father should say l'chaim with me, since serving my father is a personal obligation, which is why I wanted to say l'chaim together with them.

"Serving my father is really an obligation on me, and therefore I would like to say l'chaim with those who did so in my place."

"There is one individual here whom I believe was with my father and merited to serve him. Nevertheless, he did not say l'chaim, apparently because of his shy nature. Although he could claim he did so out of humility, even a holy humility, nevertheless, ultimately the saying l'chaim was lacking. Therefore, he can make up for it by coming up now and saying l'chaim.

"It is not necessary to say his name since he is at the farbrengen and hears what is being said. Therefore, if he was indeed with my father, he should say l'chaim now to make up for not saying l'chaim at the farbrengen on the yahrzeit, for whatever reason. If he wasn't with my father, then these words are not directed to him."

Indeed, Rabbi Gershon Mendel Garelik went up and said l'chaim with the Rebbe.

The Rebbe during a Chof Av farbrengen in 770

YOUR ZECHUS 40 DAYS BEFORE THE YOM HADIN

The Rebbe drew a line between the day of hilula, Chof Av, and Rosh Hashanah, saying that now is the time to start making proper preparations for Yom Hadin.

During one farbrengen he said: "One can say that the preparation for anything begins 40 days prior, just as the Gemara says regarding a child, that "Forty days prior to the child's creation a Divine Voice issues forth... Today, Chof Av, is forty days before Rosh Hashana."

"By preparation with a true personal *hisorerus* to fix whatever needs fixing in serving Hashem, learning Torah, davening a gemilas chassodim during these forty days, we bring down a hisorerus from above, for a *ksivah vachasima tova*, a good and sweet year."

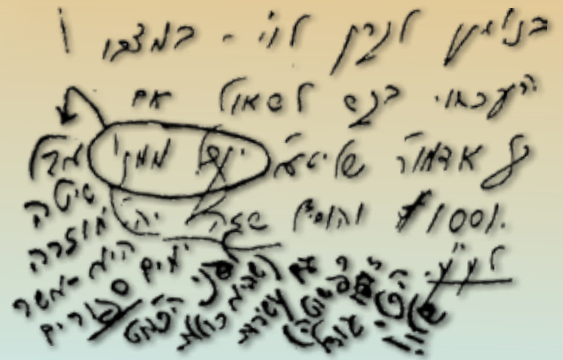
To partner with the shluchim in Kazakhstan, and to bring nachas to the Rebbe – could there be a better preparation for the days of awe?

"We wish to mention regarding the fund in my father's name...and everyone should donate generously. Whatever you have already decided to give, add to that, and don't add only a small amount, add a large number. Hashem will surely increase his brachos to you in turn, for 'Hashem repays in measure', and many times more, **up to even 500 times more**, as brought in Tosafos and the Medrash. (Farbrengen of Chof Av 5738)."

Don't miss the opportunity! This is your chance to take part in the Rebbe's mitzvah of "kibud av", to be a partner in the revival of Judaism in the land of Baal Hilula's exile- in the country of Kazakhstan!

Donate now and bring brachos to your home!

The names of all donors will be remembered on Chof Av at the holy tziyun of R' Levi Yitzchok.



The Best Time to Give Generously

Every year, the Rebbe would hold an appeal l'ilui nishmas his father, Rabbi Levi Yitzchok, and the Rebbe promised that whoever pledged and donated would merit Hashem's blessing: 500 times over!

Recently, during on the past annual Chof Av appeals, an amazing *ma'ana* from the Rebbe came to light. The Rebbe was responding to an individual who pledged \$100 to Keren Levi Yitzchok and he asked the Rebbe to accept his donation despite it being a small amount.

The Rebbe responded, uncommonly sharply:

"This is a bizarre approach- just a few days before the *ksiva v'chasima tova* (which includes material wealth), this is the size of his *keli* – his vessel for Hashem's bracha?!"



CHALLENGE JOURNEY

A group from the 'Anshei Lubavitch' shul in Crown Heights traveled to Almaty a few months ago to visit the tziyun of Rabbi Levi Yitzchok. In the past, they visited many locations but "being at Rabbi Levi Yitzchok was a feeling like at no other," they said. > A special discussion with Rabbi Dovid Margolin and Rabbi Benny Friedman, representatives of the group, who emotionally told about their trip.

Menachem Ziegelbaum

Photo: Shimmy Socol

One by one, the forty or so members of Anshei Lubavich entered the Chabad House and community center in Almaty, quickly leaving behind the freezing cold outdoors. They had just come from the airport directly to the Chassidic warmth which awaited them.

ING

Y



The group from Anshei Lubavitch at the Jewish Center in Almaty

They did not rush to the tziyun. Rabbi Dovid Margolin explained, “Going to Rabbi Levi Yitzchok demands a lengthy preparation.” For an entire day they learned Rabbi Levi Yitzchok’s teachings and read the Rebbetzin’s memoirs, until they were immersed in the galus experience of the Rebbe’s parents. Only then did they go to the tziyun.

EXPERIENCING THE EXILE

The trips made by Anshei Lubavitch are nothing new. They are a very united community, and every while they go on organized trips to the gravesites of our Rebbeim in Rostov, Lubavitch and other places in order to daven. These days when they travel are days of tefilla, learning and farbrenging.

The idea of going to Almaty did not come up right away.

“We were never in Almaty before,” said R’ Margolin. “It wasn’t simple because Almaty is very far away and the trip is exhausting. The truth is, when we set out, we didn’t even know what to expect. We said to ourselves: the Rebbe’s father is there, so we’ll go.”

Preparations were made: The organizers printed out selections from Rebbetzin Chana’s memoirs, a booklet of Rabbi Levi Yitzchok’s teachings, and teachings of his son, the Rebbe.

The trip was long, difficult and took a full day, which drove home to them what an exile Rabbi Levi Yitzchok had been sent to, so far away from any center of Yiddishkeit. The long trip, together with reading the memoirs, made the extent of the distance and the exile more tangible to them.

When they left the airport in Almaty they were stunned.

“We felt we had arrived in a primitive, third-world country. It was also very cold. It was like nothing we had experienced before,” said R’ Margolin. “This made what we read in the Rebbetzin’s memoirs feel very real to us.”

24 HOURS OF PREPARATION

Chassidic singer R’ Benny Friedman is a member of the shul and joined on this trip. He returned with a wealth of spiritual experiences.

“From the very beginning, we felt this was a special trip, with an added element that we didn’t feel on previous trips. It’s not a modern place like Moscow. One can literally feel the simplicity, the holiness and the purity.

“When you go to the Rebbe’s father, the feeling is that you are getting very close to the Rebbe. The Rebbe’s father represents the Rebbe’s personal life. And when you go there, you are reminded of how much the Rebbe personally suffered with his parents in exile. This was a difficult chapter in the story of the Rebbe’s life.



Chassidic singer R’ Benny Friedman in the holy tziyun

As mentioned, the group did not rush to the gravesite of Rabbi Levi Yitzchok, instead taking their time to prepare. The group was hosted at the community center, and prepared for their visit to the tziyun for 24 hours.

“We sat there, learning and davening, for a day and a night and again the following day,” said R’ Friedman. “Friday morning, we went to the tziyun. Preparing helped us understand precisely what we were doing, where we had gone, and why.”

Friday morning, shortly before going to the tziyun, they all sat down to learn the *reshima* that the Rebbe’s father wrote which begins with the words, “Ani Levi Yitzchok ben Zelda Rochel.”

THE CLOSEST FEELING TO THE REBBE

When you go to the Rebbe’s father, there’s an entirely different intensity of feelings,” says R’ Margolin. “You go there and already feel close to the Rebbe. This is an opportunity to do what the Rebbe himself was unable to. You are in touch with the deep bond that the Rebbe had with his father, a bond that was expressed not only in a son’s love for his father, but through Torah, as many of the Rebbe’s sichos and maamarim delve into the teachings of his father, which takes their bond to a whole different depth.

“Perhaps this is the reason that when you visit the Ohel in Almaty, you begin to grasp some of that, and feel the immense kedusha of this place.”

TO BE THERE FOR THE REBBE

The feeling intensifies upon entering the cemetery.

In most places around the world, there are designated Jewish cemeteries. Even in the general cemeteries, there are separate plots designed to respect the faith of each person even after his passing, allowing him to rest among other members of his people and his faith.

Originally, such was the case also in Alma Ata, with the cemetery divided out of mutual respect. But in recent years, something has gone wrong. Graves with foreign symbols began to appear on the passageway in front of the Rebbe’s father’s tziyun, inside the Jewish lot. The situation is only getting worse, much to the dismay of thousands of visitors who come every year from all over the world to visit the Rabbi Levi Yitzchok’s tziyun.

“When I arrived at the holy tziyun, I was shocked. While inside the tziyun you feel the kedusha, but when you walk outside of it, it is impossible not to experience the harsh exile,” says R’ Benny Friedman with great pain.



“When you go through there, you have to hold your breath; I’ve never been in place like that. You realize that you’ve reached the pinnacle of kedusha by passing through the nadir of the opposite.”

“When you walk through there, you have to hold your breath; I’ve never been in place like that. While you are there - you realize that you’ve reached the pinnacle of kedusha by passing through the nadir of the opposite. It’s hard to wrap your head around that...”

THE MIRACLE OF THE SHLUCHIM

One of the pleasant memories that the group took home with them was the hospitality they received from the shlichim in Almaty, who are there year-round with mesirus nefesh. “It’s not only the great food that was served most generously, but also the *ruchnius*,” says R’ Margolin. “You feel like you are in your own home.”

“I couldn’t help but be moved when we farbrenged on Shabbos. Suddenly, a local bachur who looked like all the local bachurim, got up and began reviewing a maamar Chassidus of the Rebbe Rashab from 5663. I’ve been in Russia many times and never saw anything like this!”

“When you come to a place like this, after so many years, and you see how Yiddishkeit there is flourishing and not forgotten, there is no greater miracle than that.”

R' Margolin concluded the conversation with undisguised emotion:

“The reason we came is really to do something for the Rebbe. The fact that in 5783 you can travel to the Rebbe’s father, and experience up close the memoirs of Rebbetzin Chana, and then return home and tell his wife and children the story of their mesirus nefesh, is the biggest miracle.

“When you come to a place like this, after so many years, and you see how Yiddishkeit there is flourishing and not forgotten, there is no greater miracle than that.

“The shluchim who are in such a foreign place, so far from any other Jewish community, not just for a day or two but for many years, year-round, are ones who ‘bring zechus to many.’ You need great *siyata dishmaya* to be able to be there and make the wilderness bloom.

“You stop for a moment and think that you are in the place where Rabbi Levi Yitzchok was in exile, and suffered greatly, and he passed away here, and now, just ten minutes away there is a Chabad House where we met locals teenagers who are discovering their Yiddishkeit. I remember that a group of local came over and asked whether we were going to the tziyun. When we said yes, they sat down and earnestly wrote lengthy panim.

“All this is part of the revival of Judaism in Kazakhstan. To accomplish great things in such a place, far from the United States, far from Eretz Yisrael, is something only shluchim can do with the Rebbe’s bracha. It’s unbelievable. I’ve never seen anything like this anywhere else. It’s simply Geula in Galus; from a place like this you see what Geula is.”



Rabbi Saadya Liberow, one of the shluchim in Almaty



Learning and farbrenging for 24 hours before entering the tziyun



THEY BROUGHT WARMTH AT THE PEAK OF THE COLD

Visits such as these by groups of Chassidim greatly encourage the shluchim who are there, almost alone, throughout the year under difficult conditions.

Rabbi Yeshaya Cohen, shliach and chief rabbi of Almaty, very clearly remembers the moving experience and the spirit of rejuvenation that Anshei Lubavitch brought.

“By divine providence, they arrived on Rebbetzin Chana’s birthday, 28 Teves. It’s known that the Rebbetzin asked and wished for herself that her husband’s name not be forgotten.

“They came at the height of winter; it was extremely cold. They really felt the cold. But they brought with them the fire and warmth of Chassidishkeit. It was really something special.”



HONORING THE REBBE



Rabbi Moshe Orenstein
Rosh Yeshivas Tomchei Tmimim Lubavitch in Netanya

Rabbi Moshe Orenstein, Rosh Yeshiva in Tomchei Tmimim in Netanya, feels a deep connection to the family of the Rebbe, especially Rabbi Levi Yitzchok, the Rebbe's father.

In many of his shiurim in yeshiva, he includes ideas from the teachings of Rabbi Levi Yitzchok, explaining and elucidating his deep Kabbalistic writings.

He also encourages the students in his yeshiva to be passionate about everything connected with Rabbi Levi Yitzchok, including by writing their own insights on his novel Torah teachings. The hanhala of the yeshiva even published a series of thick sefarim with chiddushei Torah, pilpulim, and ha'aros written by the bochurim on the teachings of Rabbi Levi Yitzchok, "father of the king."

Long before it was popular, members of the yeshiva would travel every year on 13 Iyar to Tzfas to visit the grave of Rabbi Yisroel Aryeh Leib, the Rebbe's brother.

In recent years, a group of talmidim of the yeshiva even

went to Kazakhstan on a journey in the footsteps of Rabbi Levi Yitzchok through the years of his exile... By closely studying the memoirs, stories and poignant entries in the diary of Rebbetzin Chana, the bachurim were able to build an itinerary for a trip that included stops at every noteworthy location along the route where Rabbi Levi Yitzchok spent the harsh years of his exile.

"All the places that Rebbetzin Chana describes so vividly in her diary remain the same; nothing changed since then. It's like time stopped," Rabbi Orenstein emotionally recalled. "Even the hole in the wall of the bakery where they stood on line and received bread, remains open and they sell bread through it until today."

Rabbi Orenstein took this opportunity to thank the shluchim of Kazakhstan for coordinating the journey, which was only able to take place thanks to their assistance. "Since then, I've gotten to know them and their tremendous work in Almaty and throughout Kazakhstan. The inspiration which the bochurim absorbed during the week of our trip will remain with them for many years to come."

A SPECIAL CONNECTION

The enthusiasm that Rabbi Orenstein instills in his talmidim regarding everything having to do with the Rebbe's family, particularly Rabbi Levi Yitzchok, is extraordinary.

"First and foremost, it's honoring the Rebbe," says Rabbi Orenstein. "In addition, studying the divrei Torah that Rabbi Levi Yitzchok authored is not just the study of another Torah subject, it's a literal treasure.

"With regards to visiting his tziyun, the same is true. Every year, I have the *zechus* of traveling to Almaty. On these occasions I hear some who come to the tziyun and say, 'Nu, we merited to come, now we should merit all the brachos,' and the truth is, they're right.

"The Rebbe mentions his father in maamarim, divrei Elokim chayim. In later years, the Rebbe even mentioned his father along with all the Rebbeim in a Rosh Hashana farbrengen. Furthermore, the Rebbe used the terms, 'kevod kedushas' and 'ha'rav ha'kadosh' about him. Certainly, going to the tziyun to daven, especially on the yartzeit, is no small matter.

"Additionally, there is no doubt, that Rabbi Levi Yitzchok is *poel yeshuos* - "effects salvations in the midst of the earth," certainly, for those who travel to his tziyun.

Yet, despite all the above reasons, and the incredible brachos one receives, certainly these are not the primary motivations for a chossid of the Rebbe. For a chossid, what is important is that when you travel to Rabbi Levi Yitzchok's tziyun, you are honoring the Rebbe!"

THE REBBE'S FAMILY

Every conversation with Rabbi Orenstein is like a mini-farbrengen, sharing profound concepts and chassidische

feelings straight from the heart. This pre-Chof Av farbrengen is no exception.

"The Rebbe is the entire world of a Chassid," he emphasizes. "The Rebbe gives us the Toras Hashem, guides us in avodas Hashem. In addition, every personal matter of ours, whatever we need, whether parnassa, health, nachas from children or even if our foot hurts, we write to the Rebbe and ask him for a bracha, advice and guidance. One could give endless examples about how much the Rebbe cares about every problem and every issue in the world of a Chassid wherever he is at. It doesn't matter his age, his position, or his spiritual level.

"If you look at videos of the Rebbe at 'dollars,' you see how the Rebbe responds to any issue of the person standing in front of him, whether big and small, with endless sensitivity and caring. To one person the Rebbe mentions his anniversary, reminding the chossid about something he himself had forgotten. To a second individual, the Rebbe encourages to fulfill his shlichus. Someone goes past with his son who has a nose bleed and the Rebbe asks what happened to him. Someone asks for a bracha for his parents and after the Rebbe blesses them he asks, 'And what about your children?' The Rebbe is the one who reminds the person to ask for a bracha for his own children.

"Every detail in our lives as Chassidim and as Yidden matters deeply to the Rebbe.

“For a chossid, what is important is that when you travel to Rabbi Levi Yitzchok's tziyun, you are honoring the Rebbe!”



The journey of the bochurim from Netanya Yeshiva in Chi'ili, Kazakhstan



“studying the Divrei Torah that Rabbi Levi Yitzchok authored is not just the study of another Torah subject, it’s a literal treasure.”

“But, this cannot be one-sided! Our personal matters, even the most superficial, all matter to the Rebbe; but when it comes to the Rebbe’s personal matters, such as his family, how much can we say it really touches us? How much do we care about the Rebbe and return the favor to him, even in some small way, by honoring his father, his mother and other things that are personal to the Rebbe? Is he a Rebbe for us only for what we need?”

CONNECTING TO THE REBBE THROUGH HIS FAMILY

In the HaYom Yom, the Rebbe twice mentions the Chassid, R’ Chanoch Hendel. There aren’t many Chassidim in the HaYom Yom. Of those who are mentioned, they are the great ‘lions’ among the Chassidim of the Alter Rebbe. Of later generations, the only one mentioned is R’ Chanoch Hendel. What was special about him?

The Rebbe Rayatz describes him as one “who led the way regarding every personal matter in Beis HaRav for forty years.” This is a description of an altogether different kind of *hiskashrus*. He was connected to the Rebbe via the Rebbe’s personal matters.

If the Rebbe is Rebbe, then I am not only interested in his *maamar Chassidus*. What interests me is every aspect of his conduct, every story of his life. I care to be fully versed in everything that has to do with the Rebbe, including personal matters, such as his father, mother and brothers.

The Rebbe had such a “*koch*” in his father’s *inyanim* and therefore, so should we!

The Rebbe showed us how important it is to him that we learn his father’s teachings. Every Shabbos, the Rebbe learned and taught us his father’s teachings with a “*koch*” and with deep analysis and *pilpul*, deriving lessons in *avodas Hashem* in our daily lives.

The truth is, that this applies even in the simple level of *hiskashrus*, “Just as he does, so should you do.” If the Rebbe did so, then we will too. The Rebbe learns *Rashi*; we too learn *Rashi*. The Rebbe learns Rabbi Levi Yitzchok’s Torah; we must learn it too.

We see how the Rebbe cared so much and how important it is to him to learn Rabbi Levi Yitzchok’s Torah with the public, so what about us? Must we be forced to learn the Rebbe’s father’s Torah? It should be

our pleasure to do so, knowing that we are honoring the Rebbe by doing so.

In the Rebbe’s famous *sicha* about *Tefillas Chana*, he explains that the ultimate level in “pouring out my soul before Hashem” is specifically when asking for material things. This is the deepest and innermost expression wherein is revealed the depth of the bond that exists between a Jew and Hashem.

The same is true for a *chassid’s* *hiskashrus* to the Rebbe. The depth of the bond is most strongly expressed through things that are materially connected to the Rebbe, such as the Rebbe’s family.

The bond is not only expressed in the Rebbe’s caring about us. Our bond with the Rebbe needs to be mutual. We need to care about the Rebbe, and about the Rebbe’s personal matters.

Yes, it’s true, the Rebbe showed deep gratitude to whoever was involved in the matters of Rabbi Levi Yitzchok and his mother, and certainly, the Rebbe won’t remain in debt to whoever takes part in any initiative honoring Rabbi Levi Yitzchok. We see this countless times with *Yidden* who helped Rabbi Levi Yitzchok. There is no doubt that whoever takes part will surely be blessed with success and the Rebbe will bestow *brachos* upon him many times over. But this is not ‘*hiskashrus*!’

Our level of *hiskashrus* should not be expressed through doing something so that the Rebbe showing us gratitude or through various *segulos*. Our *hiskashrus* to the Rebbe goes way beyond that!

One needs to travel to Rabbi Levi Yitzchok on Chof Menachem Av and be devoted to the Rebbe’s personal matters, thus giving him *nachas ruach*. We need to help the *shluchim* in *Almaty* in their *avodas ha’kodesh*, not to receive a reward or as a *segula* but because they are perpetuating the work of Rabbi Levi Yitzchok, which gives the Rebbe *nachas*.

We need to devote ourselves to helping them because the Rebbe is our entire life, and we want to give him *nachas*, and this is what we live for!

The greatest reward we could receive is the fact that we give the Rebbe *nachas*.

L’chaim! L’chaim Chassidim!



MICHOEL. NACHMAN. BORUCH. DANIEL. LEVI. ZOHAR. DOVID.

Those are the names of seven who underwent a bris milah on one day in Shymkent.

Yeshaayahu Aba Cohen

“Eliyahu Malach HaBris” - Rabbi Elchanan Cohen emotionally called out seven time that day. “Here is yours before you.” Seven precious Jews that I place on your chair. “Stand at my right side and support me.”

The exciting event of that day began several weeks earlier. Shymkent is a distant Kazakh city which is far from all Jewish centers. A Jewish community was established there by Rabbi Mordechai and Mrs. Shoshana Morosov.

One day, Rabbi Morosov married off a young Jewish couple. During the wedding meal, the shliach mentioned in his speech the subject of bris mila and its importance, and how every Jew should enter the covenant of Avrohom Avinu.

A few days later, there was rejoicing in the Jewish community. A Jewish boy was born and his parents, who were still under the impression of the speech, decided to give him a bris on the eighth day. Another Jew decided that he wanted one as well. And another. Soon, there were another five Jews who decided to take the opportunity to have a bris.

On 2 Adar, 5783, R’ Cohen, director of Chabad mosdos in Kazakhstan, who also serves as a mohel under the auspices of the worldwide Bris Yosef Yitzchok organization, flew to Shymkent to do the brissin.

The shluchim in Shymkent made all the preparations and they, indeed the entire community, were very excited.

“I arrived in Shymkent in the morning after a flight delay,” said R’ Cohen. “Outside, Michoel, a 64-year-old was waiting for me and he said, ‘I’ve been waiting for you since the morning for you to make me into a complete Jew and it doesn’t look like anyone is rushing. I’ve run out of patience.’”

Michoel, the oldest of the group, bravely was the first and was a role model for the others. Right after his bris, he was given the great honor of being the sandak for baby Boruch. He loudly praised the ease of the bris process and said it hurt less than you’d think. He thus convinced one additional person, the seventh in total, to undergo a bris mila!

From morning until evening, almost without a break, the brissin took place. Those circumcised were eight days old to 64-years-old. One after the other, R’ Morosov called out their Jewish names: Michoel, Nachman, Boruch, Daniel, Levi, Zohar, and Dovid.

The next day, R’ Cohen celebrated his fiftieth birthday. He said, “I can sum up that day in one line: It was the best present for my birthday; a great zechus for me!”

Just as they entered the covenant, so too may they enter to Torah, chuppa and good deeds.

JEWISH LIFE IN KAZAKHSTAN 24/7

HIGH HOLIDAYS | SUKKOS | CHANUKAH | PURIM | PESACH |
LAG BAOMER | SHAVUOS | CHOF AV | SHABBOS & HOLIDAYS
MEALS ON WHEELS | GOLDEN YEARS CLUB | SOUP KITCHEN
| JEWISH BURIAL SOCIETY | KADDISH REQUEST SERVICE |
BRIS MILAH | UPSHERNISH | BAR - BAS MITZVAH | WEDDING
| JUDAICA STORE | KASHRUT DEPARTMENT OF THE CHIEF
RABBINATE | TEFILLIN & MEZUZAH CAMPAIGN | SUMMER
CAMP | CHILDREN'S PROGRAMS | HEBREW SCHOOL |
ENERJEW - TEENS | SMART J | TORAH CLASSES | KOLEL TIFERET
ZEKENIM - LEVI YITZCHOK | KOLEL EREV - AVRAHAM TZVI
| YESHIVAS KAYITZ | JEWISH WOMEN'S CLUB | MIKVAH |
WOMEN'S TORAH CLASSES | WOMEN'S EVENTS | HOSPITALITY
| HOLOCAUST SURVIVORS SUPPORT | HUMANITARIAN AID |

Shraga Crombie

Chabad of Kazakhstan operates seven vibrant community centers in the cities of Almaty, Astana, Pavlodar, Ust-Kamenogorsk, Kostanay, Karaganda, and Shymkent. Each center is home to a shul and facilities to provide the full spectrum of Jewish programs and services to the local and surrounding communities.

The central headquarters is located in the largest city in Central Asia, Almaty, a short distance from the gravesite of Rabbi Levi Yitzhok Schneerson.

The Shluchim

The shluchim of the Rebbe are the life force of Chabad of Kazakhstan. The dedicated shluchim work tirelessly to enhance Jewish life in Kazakhstan. It all began in 1994, when the Jewish community in Almaty requested that Rabbi Yeshaya E. Cohen head their community, and help rebuild the Jewish communities across Kazakhstan. Rabbi Cohen accepted their offer and settled in Almaty, and immediately began the work of rejuvenating the community. As the success grew, so did the workload. One after another, couples joined Rabbi Cohen as Chabad shluchim to continue spreading Judaism across the country.

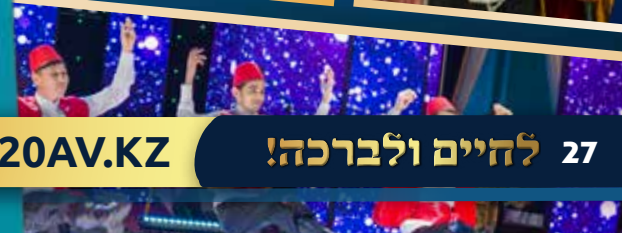
High Holidays

Every year, on Rosh Hashanah and Yom Kippur, the Almaty Central Synagogue is filled to capacity with hundreds of men, women, and children, who come to listening to the sounds of the shofar and reawaken their Jewish spirit. After Rosh Hashanah services, the entire crowd sits down to a communal festive meal.

In the days leading up to Yom Kippur, community members come to the synagogue around the clock for kapparos. Sweet honey cake, “lekach” is distributed together with a blessing from the Rabbi for a sweet new year. On Yom Kippur, an average of 120 men sleep in the synagogue’s hospitality suites, to observe the holiest day of the year with minimal distraction.

Sukkos

Hundreds of lulav-and-esrog sets are shipped in from Israel, assembled, and then sent to Jewish communities and individuals across Kazakhstan. A sukkah building service is provided for those who wish to have a sukkah at home. In the courtyard of the Almaty Central Synagogue, an enormous sukkah is built with room for over three hundred people, allowing any Jew to feel at home. Throughout the entire holiday, community members come to this sukkah and enjoy freshly cooked meals, refreshments and the opportunity to make a blessing with the lulav and esrog. In addition, a “sukkah mobile” goes around the city, maximizing the ability for all Jews to observe Sukkos. An annual sukkah party is organized where people of all ages gather for an entertaining yet meaningful celebration.





Chanukah

On Chanukah, giant menorahs are setup in central locations throughout Kazakhstan. A menorah parade passes through the streets throughout the holiday. Every day they stop at a different location to light the menorah. The lighting is followed by a party with music, dancing, donuts, and drinks. In Almaty alone, three thousand donuts were fried and served at parties and celebrations this past Chanukah. Menorah kits complete with dreidels, stories, and Chanukah gelt are distributed to hundreds of families every year. A grand Chanukah party is held where hundreds gather to celebrate Jewish pride and the victory of light over darkness.

Purim

In Almaty alone, Chabad distributes one thousand mishloach manos packages. Hundreds more are distributed in other cities by the local shluchim. Chabad also facilitates the mitzvah of matanots la'evyonim by distributing money to those who are underprivileged.

Throughout Purim, people converge on Chabad to attend one of many Megillah readings. The highlight of Purim is the grand banquet, hosting over four hundred people. It is a spirited, festive atmosphere filled with music and dancing, in the joyous Purim spirit.

Pesach

The Chabad centers in Kazakhstan, together with The Jewish Congress, the Joint and other Jewish humanitarian organizations, work tirelessly to ensure that every Jew in Kazakhstan receives matzah for Pesach. Philanthropist Mr. Alexander Mashkevich proudly funds Chabad's annual distribution of seven-and-a-half tons of matzah every year. Handmade matzah are made possible by the generosity of Mr. Anzor Shlomov. Leading up to the holiday, an annual Pesach street fair and marketplace is organized, offering thousands of kosher for Passover items at minimal cost. This enables every Jew to purchase their holiday needs with dignity. Monetary vouchers are issued for children and seniors so they can shop for the holiday worry-free. On both seder nights, Chabad of Kazakhstan hosts public seders in all the major cities of the country, with over three-hundred-and-fifty joining the seder just in Almaty.

Lag Baomer

Lag Baomer is about celebrating Jewish unity, with an emphasis on children. Chabad in Almaty buzzes with excitement as hundreds of children gather for the annual Lag Baomer parade. Many of them hold signs displaying their Jewish pride while marching through the streets. Creatively themed floats and a marching band accompany them throughout the

parade route. The parade culminates at the resting place of Rabbi Levi Yitzchok Schneerson. When the parade is over, a festive barbecue takes place with music and entertainment, followed by a grand bonfire honoring Rabbi Shimon Bar Yochai.

Shavuos

On Shavuos, hundreds of men, women, and children converge on Chabad centers across the country to hear the Ten Commandments and receive the Torah anew. After the davening, the congregation is treated to a traditional dairy meal featuring pizza, lasagnas, cheesecakes, and a panoply of sweets. To add to their celebration, many choose to stay at Chabad so they can immerse themselves in the Torah lessons, tefillos, and celebrations without distraction. Keeping a beautiful tradition alive, many men stay up till the break of dawn to study the eternal gift, our Torah.

Shabbos & Holidays

At the conclusion of every Shabbos and holiday service, tables are set with a lavish spread for the entire congregation. Enthusiastic singing and inspirational talks are offered by the rabbis and congregants to accompany the meal. For those who didn't grow up observant, these meals serve an additional important function, modeling for them an authentic Shabbos experience. Those who wish to stay to observe Shabbos are welcomed with open arms! On an average Shabbos, Chabad hosts about sixty guests.

Meals on Wheels

Chabad delivers packaged hot meals to ill, infirm, and the hospitalized on a daily basis. Delivery of the meals every morning is accompanied by a professional nurse who provides qualified medical advice, checks their vitals, and tenders medication and first aid. Most of all, the nurse reassures and reminds them that they are not alone and that they are under the exceptional loving care of Chabad.

Golden Years Club

Teaming with three hundred members, the 'Golden Years Club' for the elderly convenes regularly at Chabad. Here, they enjoy a safe space where they can meet old friends and make new ones. Every get-together features an interactive program, live music, and a delicious meal. The seniors also rely on Chabad for aid packages consisting of money, food, and coupons.

Soup Kitchen

Chabad's facility in Almaty features a fully stocked commercial kitchen, which provides food for the numerous humanitarian, educational, youth, holiday, and community outreach programs. An adjacent dining room and cafe area serves as a full-time kosher soup kitchen. Groups and individuals are constantly coming and going so its tables are rarely vacant. Every Jew in Kazakhstan, young or old, knows they have a home where they can get a meal, relax,

meet new friends, or even just enjoy a round of chess or backgammon.

Prominent Guests

The Center's achievements are known far beyond the boundaries of Kazakhstan and Central Asia. Hailing from dozens of countries across the world, notable rabbis, politicians, businessmen and tourists, have all come to Kazakhstan to observe Chabad's activities. They come to see first-hand the dramatic positive changes in the quality of Jewish life that Chabad has fostered in the country. Among the prominent guests who have visited from abroad include Chief Rabbi of Israel, Rishon Lezion Rabbi Eliyahu Bakshi Doron, Prime Minister Benjamin Netanyahu and philanthropist Mr. Michael Mirilashvili.

Jewish Burial Society

Chabad established a local Chevra Kadisha, a Jewish burial society, which takes care of all the necessary arrangements for the deceased according to Jewish law and tradition. With utmost care and dignity, they tend to the taharah, funeral procession, and burial, while the family is assisted in every way possible during the mourning period. For those who require someone to say kaddish for their relative, Chabad offers a kaddish request service at no charge.

Bris Milah

Chabad organizes the bris milah for newborns as well as for those who have not had the opportunity to perform this important mitzvah. Rabbi Elchonon Cohen is an experienced and certified mohel and he performs all brissin across the country.

Bar Mitzvah

Many families use Chabad's extensive resources for the complete Bar Mitzvah experience. A Bar Mitzvah is a milestone occasion and the ceremony leaves a deep, positive impression on him. After donning tefilling and receiving his first aliya, a festive meal is held to celebrate the young boy becoming a man.

Bat Mitzvah Club

Ten exciting sessions filled with fun crafts and meaningful conversations prepare young ladies for their Bas Mitzvah, the significant stage in their life when they take their full place in the Jewish community, with all the rights and obligations of a Jewish adult.

Weddings

Under the auspices of the Chief Rabbinate of Kazakhstan, weddings at Chabad are conducted and celebrated in a truly joyous and meaningful manner, as every young couple deserves. In some cases, the couple may have already formed a family but not yet tied the knot under Jewish law. Regardless of the circumstances, Chabad of Kazakhstan is always there to help Jewish couples take their next step.

Astana



Kostanay



Karaganda



Judaica Store

Our non-profit Judaica store is the central place to purchase anything Jewish at a nominal price. We are fully stocked with items one cannot find anywhere else in Kazakhstan including kosher meat, challah, Jewish themed toys, books, kiddush cups, music, menorahs, mezuzos, knishes and cookies, chalav yisrael products, wine and grape juice for kiddush and Shabbos candles. A Jew who walks in will feel like a kid in a candy store.

Summer Camp

Jewish children around the world countdown the days until their experience of a lifetime in Camp Gan Israel, the world's largest network of Jewish summer camps. In Kazakhstan as well, the local Gan Israel combines games, trips, arts and crafts, nature, water sports, and singing, along with hot meals snacks for the children and, of course, Jewish classes and experiences. Boys and girls absorb Jewish ideals and ideas in a fun environment.

Hospitality

Chabad has an open-door policy, much like Avraham's Tent which was open on all sides. Visitors, tourists, and local businesspeople arrive at all times of the day, and oftentimes at night, to find a comfortable place to stay, learn, daven, nosh, or get some local information. With sixty-four beds, Chabad provides room and board for visitors to stay the night and accommodations for Shabbos. During busy seasons they always reach capacity.

Torah Classes

College students and young professionals meet at Chabad for a comprehensive, multi-level academic curriculum. This program is suitable for all educational backgrounds and accommodates their demanding schedules. Lectures, one-on-one study, thoughtful discussion groups, and a pleasing atmosphere forges a lasting impression on these promising Jewish minds.

Kashrut Department of the Chief Rabbinate

Chabad operates a mass non-profit production and distribution of kosher meat. Despite the lack of kosher butchers, factories, or warehouses, Chabad prepares and distributes as much as four thousand kilograms of kosher meat each month, reaching over one thousand families in

cities and towns across Kazakhstan, Kyrgyzstan and even some cities in Russia. This mass operation is the only source for kosher meat in the country and supplies all local Jewish organizations including the Sochnut and the Joint.

Kolel Tiferet Zekenim - Levi Yitzchok

Every morning, members of the Kolel Tiferet Zekenim- Levi Yitzchok gather at the Almaty Central Synagogue to study Torah as a group and take part in the morning prayers. This is followed by a nutritious kosher brunch. Each member who partakes receives a stipend. This project is sponsored by other working professionals, following in the path of the Issachar and Zevulun partnership described in the Torah.

Kolel Erev - Avraham Tzvi

Kolel Erev – Avraham Tzvi is a narrower, focused group of people who come in the evenings for advanced level studies. In addition to their learning session, they participate in mincha and maariv, enjoy a tasty kosher dinner, and receive a stipend to supplement their income.

Upshernish

The joyous occasion when a three-year-old receives his first haircut is celebrated in the shul with family and friends in a fun and inspiring ceremony. The "upshernish boy" is treated to a cornucopia of confections, including a honey covered aleph-bet chart, sweetening his desire to study Torah!

'Chana Club for Jewish Women

Every week, senior women gather at Chabad. They daven, sing Jewish songs, hear a Torah class, and enjoy a warm and nutritious meal together, in a joyful community spirit. Each Rosh Chodesh a baking workshop is held, where the women learn how to create delicious pastries. The participants also receive a monthly stipend to supplement their income.

Mikvah

The beautiful mikvah in Kazakhstan is used by dozens of Jewish families on a monthly basis. The Mikvah enables the next generation of Kazakh Jewry to be brought forth in holiness and purity.



Women's Torah Classes

Women of the community enjoy deep and reflective Torah lessons in a pleasant and friendly atmosphere. Gatherings are hosted in the homes of participants or in local cafes where kosher refreshments are served.

Smart J Program for Kids

At the end of each school day, as the public-school students are dismissed home, there is a special program for the Jewish children. A bus picks them up directly from the public-school and brings them to the Jewish center where they learn about Torah and Judaism. The children do not hide this fact from their peers; in fact, they proudly tell their teachers and classmates that they are going to the Jewish center. Along with the nutrition for their souls, the children also receive a hot kosher meal.

Sunday School

With music, play and art, the children of Kazakhstan absorb Jewish values. They daven, learn about keeping the mitzvos and about the upcoming holidays.

EnerJew - for Teens

Every week, teenagers gather to study about Judaism, and enjoy fascinating and entertaining programs. These programs make Judaism come to life for these teens and inspires them to be proud of their heritage.

Stars Program - for Young Adults

Twice a week, young adults between the ages of 18-28 meet for a Torah class, immersing themselves in experiential learning and strengthening their Jewish identity. At the end of the year, those who excelled join a powerful journey by flight or by boat to another country, where they meet young Jews from Russia and Ukraine. The trip is organized in conjunction with the "Yachad" organization.

Tefillin & Mezuzah Campaign

Chabad provides kosher mezuzos and tefillin for sale at subsidized prices for those that need it. They also offer in-home mezuzah inspection and maintenance, provided by qualified sofrim. Thanks to this program, many local Jews don Tefillin every day. Others have even started encouraging their peers to fulfill this special mitzvah. In addition, hundreds of homes now proudly display the symbol of a Jewish home on their doorway: a mezuzah.

Chof Av

Thousands from around the globe travel to Kazakhstan to mark Chof Av, yahrzeit of Rabbi Levi Yitzchok Schneerson, father of the Rebbe by visiting his holy resting place in Almaty. Several events are held over the day, joined by distinguished rabbonim and mashpi'im from around the world. The highlight is the reading of a 'pan' – a petition of prayer, asking for brachos for all Jews worldwide. This is followed by a banquet and farbrengen

Yeshivas Kayitz

In the days prior to Rabbi Levi Yitzchok's yahrzeit, bochurim representing over twenty yeshivot in Israel, travel to Kazakhstan for a month-long summer learning program. On Chof Av itself, the students take shifts at the Ohel in Almaty to recite Tehillim during the entire twenty-four hours of the yahrzeit. The yeshiva students enjoy comfortable accommodations and day trips. A highlight is a tour of Almaty, following the footsteps of the Rebbe's parents, based on the diary of Rebbetzin Chana Schneerson. The presence of the students and their learning infuses a positive energy to all Jews in the city, who wait a full year for them to return.

Women's Events

Women are the mainstay of Judaism, the guardians of the Jewish home. They are gifted with three key mitzvos: Shabbat Candles, Challah, and Family Purity. A annual women's event, centering around these three mitzvos, brings together hundreds of women to celebrate their role in Jewish life. The widely anticipated Mega Challah Bake, which is part of the event, is an opportunity for hundreds of women to bake challah and make the bracha on it, many for the first time.

"Chayim L'Yaakov" Foundation - Mutual Help

A special gemach for furniture, clothing and footwear helps community members gift objects they no longer use to others in the community, and a medical gemach offers expensive medical equipment for borrow.

Truly, the Chabad house is the address for anything Jewish.



DIRECT FLIGHTS TEL-AVIV – ALMATY

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on an unforgettable journey

