

תשובה



משמחת נישואין של שמואל ומלכה שיחיו שמואל
יום שלישי כ"א אדר ה'תש"פ



בס"ד

פתח דבר

אנו מודים להשי"ת על כל הטוב אשר גמלנו, ובחסדו הגדול זיכנו בנישואי צאצאינו החתן התמים הרב מ' שמואל שי' עב"ג הכלה מרת מלכה תחי'.

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

בתור הבעת תודה לבבית והוקרה לכל הנוטלים חלק בשמחתנו, מוגשת בזה תשורה מיוחדת - מיוסד על הנהגתו של כ"ק אדמו"ר מהוריי"צ שחילק 'תשורה' בחתונת הרבי - הכוללת מכתבים ומענות קודש מכ"ק אדמו"ר נשיא דורנו למשפחת הכלה, מכתבים ומענות קודש בפירסום ראשון.

בשער התשורה: תמונה מחתונת סב הכלה, מזכירו של הרבי, הרה"ח ר' שלום מענדל ע"ה סימפסאן, במהלכה אמר הרבי שיחה מיוחדת. בתמונה נראים גם זקני הכלה: הרה"ח ר' אליהו סימפסאן ע"ה והרה"ח ר' מרדכי דוב טלישבסקי ע"ה. בשער הפנימי: תמונה מסב הכלה, הרה"ח ר' יוסף בארענשטיין מקבל לעקב מהרבי.

כן מובא בזה תרגום לאנגלית מראיון נדיר ומרתק שהעניק מזכירו הנאמן ואיש סודו של הרבי, הרה"ח ר' שלום מענדל ע"ה סימפסון לשבועון 'בית משיח'. הרב סימפסון זכה להיות ממזכיריו הראשונים של הרבי מיד עם קבלת הנשיאות של הרבי, ובהמשך זכה שהרבי סמך את ידו עליו לחתום בשמו על אגרות הקודש, הפקידו על ארכיונו האישי ומינהו לחבר הנהלת המרכז לעניני חינוך. בנוסף לכך כיהן הרב סימפסון עשרות שנים כרב בית כנסת בשכונת ברייטן שבברוקלין, בשליחות הרבי « הראיון התמקד בתפקידו של הרב סימפסון כמזכירו של הרבי, ולמרות שהרב סימפסון גילה טפח וכיסה טפחיים - לפנינו ראיון רב כמות ורב איכות, עם חשיפות בלעדיות

הא-ל הטוב הוא ית' יברך את כבודו ואת אנשי ביתו יחיו בתוך כלל אחב"י בברכות מאליפות מנפש ועד בשר, ובמיוחד בברכה העיקרית שנזכה ללכת משמחה זו לשמחה העיקרית "שמחת עולם על ראשם", בהתגלותו המיידית של הרבי. יחי אדוננו מורנו ורבינו מלך המשיח לעולם ועד

הורי הכלה

לוי יצחק הכהן וקריינא בארענשטיין

הורי החתן

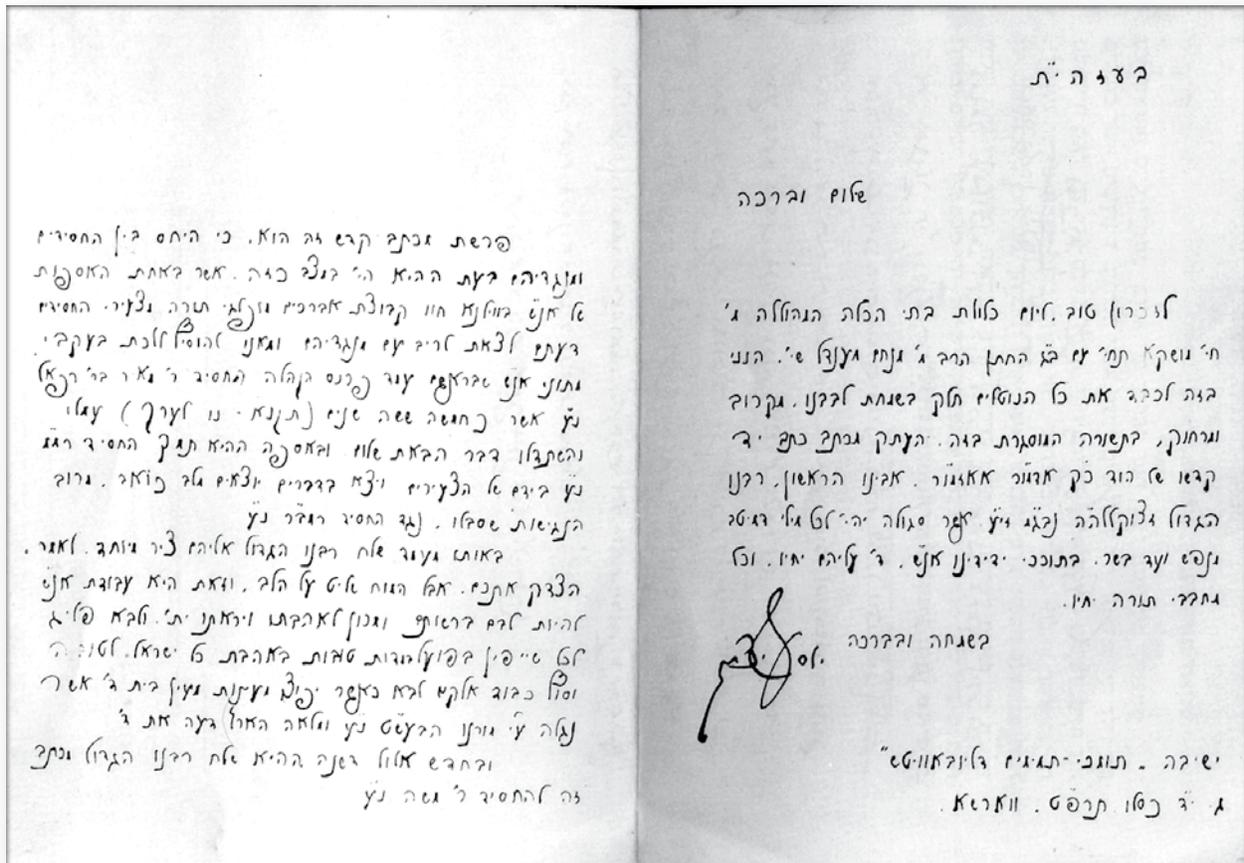
אפרים זאב ושרה רייזל שמואלי

התשורה בחתונת הרבי

באמצע סעודת החתונה של הרבי, בי"ד כסלו תרפ"ט, שעה שהסיבו המסובים ליד השולחנות הערוכים, ציוה הרבי הריי"צ לאחד מתלמידי התמימים, לחלק בשמו, לכל אחד ואחד מהמסובים, תשורה מיוחדת:

גיליון שנכפל לשלושה חלקים. מצדו האחד של הגיליון נדפס צילום "תמונת הדרת-קודש. גוף כתב יד קדשו של כ"ק אאזמו"ר. אדמו"ר אבינו הראשון. רבינו הגדול זצוקללה"ה נבג"מ זי"ע", ומצדו השני, כלפי חוץ, נדפסו שלושה צילומי קטעים קטנים, האחד - כתוב בלשון הקודש - אף הוא בגוכי"ק של אדמו"ר הזקן. השניים האחרים נכתבו ברוסית על-ידי אדם אחר.

לגיליון זה צורף גיליון נוסף שנכפל לשנים: מצד ימין נדפס צילום מכתבו של הרבי הריי"צ - הכתוב בכתב ידו של אחד המזכירים וחתום בגוכי"ק של אדמו"ר הריי"צ - בו הוא מודיע כי מכתב של אדמו"ר הזקן שראה לכבד בו "את כל הנוטלים חלק בשמחת לבבנו, מקרוב ומרחוק... אשר סגולה יהי לכל מילי דמיטב מנפש ועד בשר, בתוככי ידידינו אנ"ש, ד' עליהם יחיו, וכל מחבבי תורה יחיו". בצד השמאלי של הגיליון, נדפסה פשר פתשגן הכתב - אף זאת בצילום כתב-ידו של אותו מזכיר - בו מפרט הרבי את הנסיבות בגללן שלח רבינו הגדול את מכתבו הנ"ל.



אגרות קודש לזקני הכלה

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

יוסף יצחק שניאורסאהן
ליובאוויטש

כ"ה, ס' סיון תש"ח.
ברוקלין.

ידידי הרב וו"ח אי"א מוה' יוסף שי'
וב"ג הכבודה מרת צבי' ליבע תחי'

שלום וברכה!

ליום כלולתם יו"ד סיון הבע"ל.
הנני נזה לברכם בכרכת מז"ט מז"ט יתן השי"ח
שתהי' החתונה בשעה טובה ומאצלת ויסתדרו
בסדר חיים טובים ומאושרים כפרנסה טובה
בנשמיות וברוחניות ויכנו בית בישראל על
יסודי התורה והמצוה ודרכי החסידות והחסידים.
המברכם

בטובת ובעזרת
יוסף יצחק שניאורסאהן

מכתב ברכה לרגל נישואי זקני הכלה

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יוסף יצחק שניאורסאהן
ליובאוויטש

ב"ה, כ"ו כסלו תש"ח.
ברוקלין.

אל התלמיד החשוב הרב מוה' יוסף שי'

שלום וברכה!

במענה על שאלתו יקבל הצעה
השו"ע אל הפועל ובתוך זמן ילמוד אומנות
הזביחה של גסות והשי"ת יעזרהו בהסתדרות
טובה בגשמיות וברוחניות.
בשם כ"ק אדמו"ר שליט"א
מזכיר, א. א. ג. ג. ג.

מכתב לסב הכלה, הרה"ח ר' יוסף בארענשטיין

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770 איסטערן פארקווי
ברוקלין, נ.י.

ב"ה, יו"ד ניסן תשס"ז
ברוקלין, נ.י.

הרה"ח אי"א נו"נ וכו'
מוה' יוסף שי' הכהן

שלום וברכה!
במענה על הודעתו מכניסחם לדירה
חדשה,

הנה יה"ר מהשי"ת שיהי' משנה
מקום משנה מזל לטובה ולברכה בגשמיות וברוחניות.

בברכת חפץ כשר וזכה
מנחם מענדל שניאורסאהן

מכתב ברכה לזקני הכלה, עם ברכה לפסח כשר ושמח

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ברוקלין, נ.י.

ב"ה, ד' תשרי תשט"ז
ברוקלין

הרה"ח אי"א נו"נ וכו'
מוה' יוסף שי' הכהן

שלום וברכה!
להודעתו אשר נולד להם בן למזל
טוב,

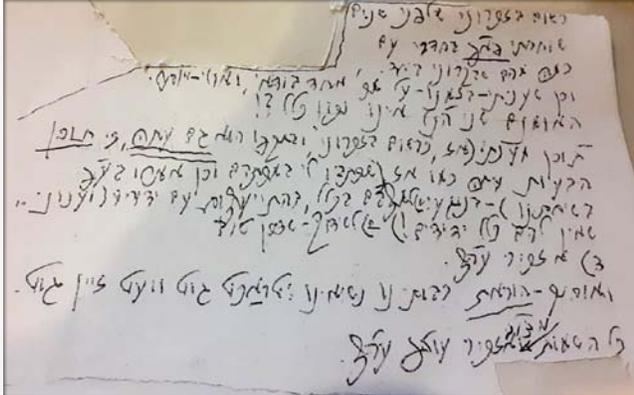
הנה יה"ר מהשי"ת שיכניסוהו
לברייתו של אברהם אבינו, וכשם שיכניסוהו לבריה
כן יכניסוהו לתורה ולחופה ולמעשים טובים,
ויגדלו ביחד עם זוגתו תחי' ואח כל ילדיהם שיהיו
סמוך הרחבה.

בברכה מזל טוב ואושר
מנחם מענדל שניאורסאהן

מכתב ברכה להולדת אבי הכלה

מענות קודש

לשידוך - שדכן טוב



רשום בזכרוני שלפני שנים שוחחתי פא"פ בחדרי עם כמה מהם שבקרונני ביחד.

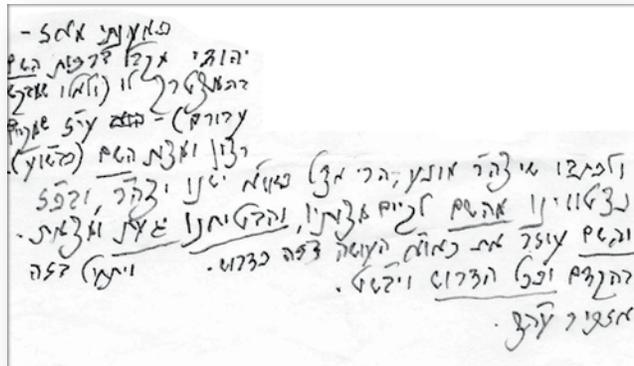
וכן שעניתי - בזמנו - על מכ' אחד בודאי, ואולי - ויותר. האומנם שני הנ"ל אינו נכון כלל?!

תוכן מענתי (אז, כרשום בזכרוני, ובתקפו הוא גם עתה, כי תוכן הבעיות עתה כמו אז) (שכתבו לי במכתבם וכן אמרו בע"פ בשיחתינו) - בנוגע: (1) [?] למצבם בכלל, בהתייעצות עם ידידים (ועונוני.. שאין להם כלל ידידים!) (2) לשידוך - שדכן טוב (3) אזכיר עה"צ.

ומוסיף - הוראת רבותינו נשיאינו: טראכט גוט וועט זיין גוט.

כל השמות מצו"ב אזכיר עוה"פ עה"צ.

עצה למלחמה נגד היצר הרע

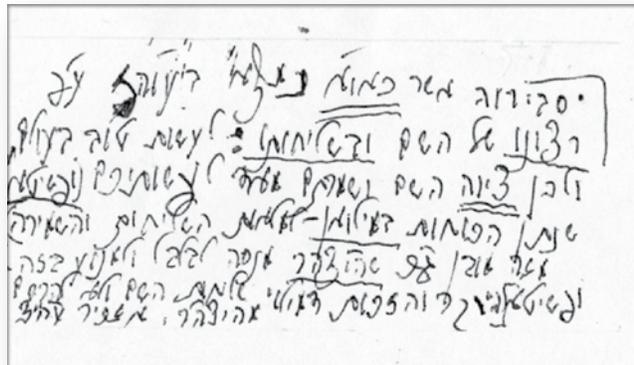


כמענתי מאז - יהודי מקבל ברכות השם בהמצטרך לו (ולאלו שמבקש עבורם) - עי"ז [= על ידי זה] שמקיים רצון ומצות השם (כבשו"ע).

ולכתבו שיצה"ר [= שיצר הרע] מונע, הרי אצל כאו"א [= כל אחד ואחד] ישנו יצה"ר, ובכ"ז [= ובכל זאת] נצטוונו מהשם לקיים מצותיו, והבטיחנו יגעת ומצאת. והשם עוזר את כאו"א העושה בזה כדרוש.

ויתחיל בזה בהקדם וככל הדרוש ויבש"ט [= ויבשר טוב]. אזכיר עה"צ.

היוקר והזכות דמילוי שליחות השם



יסבירוה אשר כאו"א [= כל אחד ואחת] נמצא בעוה"ז ע"פ [= בעולם הזה על פי] רצונו של השם ובשליחותו: לעשות טוב בעולם, ולכן צינה השם ושמרתם מאד לנפשותיכם (ופשיטא שנתן הכוחות במילואן - למלאות השליחות והשמירה).

מזה מובן ג"כ שהיצה"ר [= גם כן שהיצר הרע] מנסה לבלבל ולמנוע בזה. ופשיטא היוקר והזכות דמילוי שליחות השם ולא להרשם מהיצה"ר.

אזכיר עה"צ [= על הציון]



After the Rebbe Rayatz arrived on safe shores in the US, he asked my father to be the gabbai for yechidus. Later, the Rebbe appointed him to the committee for the Seifer Torah of Moshiach and he was also involved in publishing the monthly publication *HaKria V'HaK'dusha*.

Every night of yechidus, my father would sit in the room on the left at the end of the hall on the first floor of 770, in the room which is used today as the yichud room. The hall had a long bench where people sat and waited for yechidus. Before they went in, they went to my father so he could help

THE REBBE'S SECRETARY RELATES

Interview by Rabbi Sholom Yaakov Chazan

*We are proud to present an exclusive interview with the Rebbe's secretary, Rabbi Sholom Mendel Simpson. * Rabbi Simpson was one of the Rebbe's first secretaries as soon as the Rebbe accepted the Chabad leadership. The Rebbe later granted him the privilege to sign the Rebbe's correspondence, appointed him over his personal archives and as a member of the administration of Merkos L'Inyonei Chinuch. * Rabbi Simpson is also the rav of a shul in Brighton Beach, Brooklyn, on the Rebbe's shlichus. * In this interview we focused on Rabbi Simpson's role as the Rebbe's secretary. Although Rabbi Simpson conceals more than he reveals, we managed to extract much interesting material and exclusive information.*

SPECIAL CONNECTION WITH BEIS REBBE

When did your family's special connection with Beis Rebbe begin?

When the Rebbe Rayatz arrived in New York in 1929, he stayed in Boro Park in

my father's home, R' Eliyahu Simpson a"h, whom he knew as a Tamim and chozer in Lubavitch.

In 1940, my father was one of the people who worked feverishly to extricate the Rebbe Rayatz from the inferno of Europe.

man it's like greeting the Divine Presence." I fulfill this just by coming here, even if I don't have the privilege of seeing the Rebbe.)

Chassidim as well as talmidim from the yeshiva, who were unable to enter, stood near the doors in the hope that the doors would open for a moment and they would be able to sneak in. The Rebbe Rayatz's son-in-law, later to be the Rebbe, wanted as many Chassidim as possible to participate in the farbrengen, and every so often he stood near the door and opened the doors with a smile, motioning to the Chassidim who waited near the door, to quickly slip in.

I had *protektzia* since I was a *ben-bayis* in the Rebbe's house. My mother, Rebbetzin Fruma Itta a"h, baked the challos for Shabbos for the Rebbe's household, and I brought them to the Rebbe's house. In those days, there was no store in Crown Heights that sold kosher products, and I would go to the East Side of Manhattan and bring kosher dairy products. I would also bring meat to the Rebbe's house. These errands gave me the position of ben-bayis and I was present at some of the Rebbe Rayatz's farbrengens at the end of his life.

I remember that at a Shavuos farbrengen, Rabbi Dovid Stockhammer a"h (the father-in-law of Rabbis Mordechai Mentlick and Moshe Pinchas Katz a"h) was present. He began to sing, "*Lama yomru ha'goyim*, etc.," and when he sang the part about the gentile's idols, "it has a nose and does not smell, it has eyes and does not see ... their gods are blind, their gods are deaf..." the Rebbe enjoyed it very much and laughed out loud.

STARTING OUT AT MERKOS L'INYONEI CHINUCH

When did you begin working at Merkos L'Inyonei Chinuch?

I was still a bachur and was towards the end of completing my smicha. I worked a little bit in chinuch at the Talmud Torah in the shul where my brother-in-law, R' Mendel Feldman, was the rabbi. One day, Rabbi Chadakov a"h called me to his office and asked whether I could help out with the office work in Merkos' office.

I worked in the office on many things like shipping out *Talks and Tales* and other pamphlets, and selling and disseminating the s'farim published by Kehos and Merkos L'Inyonei Chinuch. The Rebbe worked alone in his room, but from time to time he would come to our office to take the mail that had come for him, or the like. The secretary, Rabbi Kwint, took these opportunities to repeat an interesting d'var Torah he had heard to the Rebbe.

At the end of the *S'dei Chemed* series your name appears as one of the people involved in editing the indexes. Was this according to the Rebbe's instruction?

Yes. When the Rebbe arranged the series of s'farim *S'dei Chemed* to be printed by Kehos, he asked me to make an index for the s'farim. I worked on it with R' Yitzchok Posner a"h. Since the material was extensive, the work took nearly a year.

Since you had a connection with publishing the s'farim, perhaps you can tell us about the display of Kehos s'farim in the entranceway to 770?

The display case was placed in the entrance

them formulate their requests to the Rebbe.

Since in those days, most of the Chassidim were unable to understand the Rebbe because of his health, and my father was one of the few who understood him, most of the people wanted my father to come in to the yechidus with them. This way, he could repeat what the Rebbe had said to them.

My father didn't take a salary for any of the work he did for the Rebbe. He said that since his financial state did not allow him to give the Rebbe *maamud* properly, he paid his maamud by working for the Rebbe.

How many times did you have yechidus with the Rebbe Rayatz?

I had yechidus for my bar mitzva. I stood very close to the Rebbe, and baruch Hashem, I was able to hear and understand the Rebbe's bracha. Other than that, my father was of the opinion that a bachur doesn't need to take up the Rebbe's precious time.

When I had questions, my father told me to write them. He brought my questions to the Rebbe and I received written responses. One of the questions was particularly interesting. In those days, a track for Limudei Kodesh only had been established in Tomchei T'mimim in New York. I learned in this track, but my mother really wanted me to at least learn proper English.

I asked the Rebbe and the answer was: In response to your question – study secular studies too and use it afterwards to be mekarev Jews to Yiddishkait. Of course, this was a personal answer and cannot be applied to others.



MEMORIES OF FARBRENGENS WITH THE REBBE RAYATZ

Did you participate in farbrengens of the Rebbe Rayatz?

Yes, and it was a special *z'chus* because not everybody was allowed to enter. The Rebbe Rayatz's farbrengens took place in the dining room of his apartment on the second floor of 770, and since it was small, it wasn't possible for everyone to attend. Only select Chassidim went in and the doors were closed behind them.

(There was someone who came from Brownsville every time the Rebbe farbrenged. He went up the steps to the Rebbe's apartment, and since he wasn't allowed to enter, he stayed on the stairs. That's what happened, time after time. I once asked him why he kept coming when he wasn't able to get in. He said: Regarding Moshe Rabbeinu it says, "whoever sought G-d went to the Tent of Meeting," and Rashi says, "From here [we learn] that one who seeks out the countenance of a wise

As the years passed, the Rebbe's impact on large groups in the Jewish world and l'havdil, the non-Jewish world, grew and the number of letters grew accordingly. The Rebbe worked in his room until midnight and when he went home he took piles of letters and sichos for editing, which he worked on during the night. When the Rebbe returned in the morning, he brought responses to those letters.

Rabbi Kwint once asked the Rebbe why he didn't go on vacation. The Rebbe answered with a smile: If you find me someone to take over while I'm on vacation, I'll be able to go.

WRITING RESPONSES TO THE LETTERS

Some of your work entailed typing the Rebbe's responses. Tell us about that.

The Rebbe personally opened every letter he received. After the Rebbe wrote a response to each one, he gave me some of the responses for me to type. After I finished typing, I gave the Rebbe the letters and the Rebbe reviewed them, added to them and made corrections. He often gave me the letter to retype and when the letter was ready, the Rebbe signed it.

The letters the Rebbe dictated to the secretaries Rabbi Moshe Leib Rodstein and Rabbi Nissan Mindel a"h, were typed by them and then the Rebbe reviewed those letters. Often the Rebbe added handwritten additions to these typed letters and when there were many additions, the letter was retyped and then given back to the Rebbe for his signature.

The letters were usually typed in triplicate

with the original letter and copies given to the Rebbe. The original was sent to the correspondent and one copy was for the archives of the Rebbe's letters. If the Rebbe added a handwritten note, he would mark the additions on the copy in the archives too. When the corrections were made, the Rebbe gave two copies – one to be sent to the correspondent, the second to be put in the archives. The third copy, which did not have the Rebbe's additions and corrections, remained with the secretaries.

SPECIAL KIRUVIM FROM THE REBBE

Describe the Rebbe's relationship with the secretaries.

The Rebbe always inquired about personal matters, such as the welfare of the family and the children, etc. Along with the kiruv, he required that we be punctual and that everything be organized and efficient.

You mentioned that you began working for the Rebbe as a bachur. Did you have special instructions for your wedding?

Between my engagement and my wedding the Rebbe spoke to me on several occasion about the preparations for the wedding and even gave me specific instructions. But since the Rebbe did not indicate that these instructions were for public consumption, I don't think I should publicize them.

When I was engaged, the parents of my kalla went to Eretz Yisroel and my kalla remained alone in Crown Heights. The Rebbe met her on the street and stopped to say hello. The Rebbe asked her whether she missed her parents. This conveyed a tremendous feeling of closeness, like a

to 770 back in the 50's and I had the job of replacing the s'farim in it. Every few months I changed the display and put in the new books that had been published by Kehos. The Rebbe liked this very much and once in a while he would stand and look at the new s'farim that were on display.

THE REBBE APPOINTED HIM AS SECRETARY

When did you begin working as the Rebbe's secretary?

At the beginning of 5712/1952, two years before I got married, after I had already been working for Merkos L'Inyonei Chinuch, the Rebbe asked me to work as his secretary.

"Your father is a *baal sod* (one who can keep things confidential)," and the Rebbe added with a smile, "and certainly you too will be a *baal sod*." I was very happy about this incredible privilege, and began to work with the Rebbe.

Where did you work?

The first year, I worked in the Rebbe's room with the Rebbe working at the yechidus desk while I worked in the left corner near the window, opposite the door, where I had a small desk. I also used some of the shelves on the wall for my work.

I went to the Rebbe's room nearly every day for two or three hours. I tried to be immersed in my work and not disturb the Rebbe with my presence. I heard, when my father was gabbai for the Rebbe Rayatz, that when he went with a group of people to yechidus in order to explain to them afterwards what the Rebbe said, he never

looked at the Rebbe's desk so as not to see what he did not need to see. "My job was to listen to the Rebbe and to convey this afterwards, that's all," he said. I tried to copy my father and to concentrate only on the work that I had to do.

One time, I couldn't restrain myself and I glanced over at the Rebbe. The Rebbe was going through his correspondence and the sight that I beheld was amazing. The Rebbe took a letter in one hand and with his other hand he held a pencil and moved it incredibly quickly down the page. He then placed the letter in a pile of letters that he had read and went on to the next letter. I couldn't believe how quickly the Rebbe read.

Suddenly, the Rebbe looked up and when he saw me watching him he said, "Sholom Mendel, you do your work."

The first year, as I said, I worked in the yechidus room. The Rebbe didn't want the letters to leave his room and he preferred having all the work done there. Although these were the first years of the Rebbe's leadership, there were many letters every day. When the number grew, there was no choice but to move my work to the main office.

The work grew as the years passed. The phone didn't stop ringing and people were in and out at all hours of the day. The commotion in the secretaries' office did not enable me to concentrate on my work. I moved some of my work to the small archives room near the small zal in 770.

Later on I moved to a more spacious office on the third floor of 748 Eastern Parkway and things were more organized.

I had yechidus for my bar mitzva. I stood very close to the Rebbe, and baruch Hashem, I was able to hear and understand the Rebbe's bracha. Other than that, my father was of the opinion that a bachur doesn't need to take up the Rebbe's precious time.

When I had questions, my father told me to write them. He brought my questions to the Rebbe and I received written responses. One of the questions was particularly interesting. In those days, a track for Limudei Kodesh only had been established in Tomchei T'mimim in New York. I learned in this track, but my mother really wanted me to at least learn proper English.

I asked the Rebbe and the answer was: In response to your question – study secular studies too and use it afterwards to be mekarev Jews to Yiddishkeit. Of course, this was a personal answer and cannot be applied to others.

MEMORIES OF FARBRENGENS WITH THE REBBE RAYATZ

Did you participate in farbrengens of the Rebbe Rayatz?

Yes, and it was a special *z'chus* because not everybody was allowed to enter. The Rebbe Rayatz's farbrengens took place in the dining room of his apartment on the second floor of 770, and since it was small, it wasn't possible for everyone to attend. Only select Chassidim went in and the doors were closed behind them.

(There was someone who came from Brownsville every time the Rebbe farbrenged. He went up the steps to the Rebbe's apartment, and since he wasn't allowed to enter, he stayed on the stairs.



That's what happened, time after time. I once asked him why he kept coming when he wasn't able to get in. He said: Regarding Moshe Rabbeinu it says, "whoever sought G-d went to the Tent of Meeting," and Rashi says, "From here [we learn] that one who seeks out the countenance of a wise man it's like greeting the Divine Presence." I fulfill this just by coming here, even if I don't have the privilege of seeing the Rebbe.)

Chassidim as well as talmidim from the yeshiva, who were unable to enter, stood near the doors in the hope that the doors would open for a moment and they would be able to sneak in. The Rebbe Rayatz's son-in-law, later to be the Rebbe, wanted as many Chassidim as possible to participate in the farbrengen, and every so often he stood near the door and opened the doors with a smile, motioning to the Chassidim who waited near the door, to quickly slip in.

I had *protektzia* since I was a *ben-bayis* in

father inquiring about his children.

Did this feeling of closeness interfere with your hiskashrus to the Rebbe?

Whenever I had to enter the Rebbe's room, just knowing that shortly I would be standing in the presence of a man of G-d, was enough to set me trembling.

Entering the Rebbe's room for my work never became routine; each time it was special. I always felt that despite the kiruvim, the Rebbe is the Rebbe and the distance between Chassid and Rebbe is infinite. In fact, the closer you are to the Rebbe, and see his greatness up close – and I saw awesome and amazing things which are impossible to describe – one's hiskashrus and bittul grow.

My father was a role model in this. I merely had to recall how he would act with the Rebbe Rayatz. My father's hiskashrus, being a Chassid of three Rebbeim, was with every fiber of his soul. He educated us not to make a move in life without first asking the Rebbe.

On yechidus nights, although my father went in to the Rebbe's room several times with people, he stood in fear and awe before entering each time and put on his gartel and entered as though it was the first time in his life. Whoever saw him standing behind the Rebbe as the Rebbe said a maamer, saw what hiskashrus and bittul he had. It was an amazingly lofty model of hiskashrus.

SPECIAL CONNECTION WITH BEIS REBBE

When did your family's special

connection with Beis Rebbe begin?

When the Rebbe Rayatz arrived in New York in 1929, he stayed in Boro Park in my father's home, R' Eliyahu Simpson a"h, whom he knew as a Tamim and chozer in Lubavitch.

In 1940, my father was one of the people who worked feverishly to extricate the Rebbe Rayatz from the inferno of Europe. After the Rebbe Rayatz arrived on safe shores in the US, he asked my father to be the gabbai for yechidus. Later, the Rebbe appointed him to the committee for the Seifer Torah of Moshiach and he was also involved in publishing the monthly publication *HaKria V'HaK'dusha*.

Every night of yechidus, my father would sit in the room on the left at the end of the hall on the first floor of 770, in the room which is used today as the yichud room. The hall had a long bench where people sat and waited for yechidus. Before they went in, they went to my father so he could help them formulate their requests to the Rebbe.

Since in those days, most of the Chassidim were unable to understand the Rebbe because of his health, and my father was one of the few who understood him, most of the people wanted my father to come in to the yechidus with them. This way, he could repeat what the Rebbe had said to them.

My father didn't take a salary for any of the work he did for the Rebbe. He said that since his financial state did not allow him to give the Rebbe *maamud* properly, he paid his maamud by working for the Rebbe.

How many times did you have yechidus with the Rebbe Rayatz?



Chinuch, the Rebbe asked me to work as his secretary.

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Later on I moved to a more spacious office on the third floor of 748 Eastern Parkway and things were more organized.

As the years passed, the Rebbe’s impact on large groups in the Jewish world and l’havdil, the non-Jewish world, grew and the number of letters grew accordingly. The Rebbe worked in his room until

the Rebbe's house. My mother, Rebbetzin Fruma Itta a"h, baked the challoos for Shabbos for the Rebbe's household, and I brought them to the Rebbe's house. In those days, there was no store in Crown Heights that sold kosher products, and I would go to the East Side of Manhattan and bring kosher dairy products. I would also bring meat to the Rebbe's house. These errands gave me the position of ben-bayis and I was present at some of the Rebbe Rayatz's farbrengens at the end of his life.

I remember that at a Shavuos farbrengen, Rabbi Dovid Stockhammer a"h (the father-in-law of Rabbis Mordechai Mentlick and Moshe Pinchas Katz a"h) was present. He began to sing, "*Lama yomru ha'goyim, etc.*" and when he sang the part about the gentile's idols, "it has a nose and does not smell, it has eyes and does not see ... their gods are blind, their gods are deaf..." the Rebbe enjoyed it very much and laughed out loud.

STARTING OUT AT MERKOS L'INYONEI CHINUCH

When did you begin working at Merkos L'Inyonei Chinuch?

I was still a bachur and was towards the end of completing my smicha. I worked a little bit in chinuch at the Talmud Torah in the shul where my brother-in-law, R' Mendel Feldman, was the rabbi. One day, Rabbi Chadakov a"h called me to his office and asked whether I could help out with the office work in Merkos' office.

I worked in the office on many things like shipping out *Talks and Tales* and other pamphlets, and selling and disseminating

the s'farim published by Kehos and Merkos L'Inyonei Chinuch. The Rebbe worked alone in his room, but from time to time he would come to our office to take the mail that had come for him, or the like. The secretary, Rabbi Kwint, took these opportunities to repeat an interesting d'var Torah he had heard to the Rebbe.

At the end of the *S'dei Chemed* series your name appears as one of the people involved in editing the indexes. Was this according to the Rebbe's instruction?

Yes. When the Rebbe arranged the series of s'farim *S'dei Chemed* to be printed by Kehos, he asked me to make an index for the s'farim. I worked on it with R' Yitzchok Posner a"h. Since the material was extensive, the work took nearly a year.

Since you had a connection with publishing the s'farim, perhaps you can tell us about the display of Kehos s'farim in the entranceway to 770?

The display case was placed in the entrance to 770 back in the 50's and I had the job of replacing the s'farim in it. Every few months I changed the display and put in the new books that had been published by Kehos. The Rebbe liked this very much and once in a while he would stand and look at the new s'farim that were on display.

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RESPONSIBLE FOR THE REBBE'S PERSONAL ARCHIVES

You referred to the archive of the Rebbe's letters. Who is responsible for it?

Since the early years of the Rebbe's nesius, I have had the privilege of taking care of the Rebbe's personal archive. After the Rebbe's letters were sent, I would put a copy in the

archive. I made great efforts to see to it that it was all orderly and indexed so that when I needed a certain letter I'd be able to locate it quickly.

Over the years, I put in a lot of work into arranging the archive and whenever I saw how pleased the Rebbe was by how quickly I was able to find a letter that he wanted, it encouraged me to continue maintaining the archives in meticulous order.

In recent years we have seen volumes of the Rebbe's letters printed that were taken from the archive that you are in charge of. How did the Rebbe's letters come to be printed?

In the winter of 5747, R' Zalman Chanin, director of the Vaad L'Hafotzas Sichos, asked me whether he could have copies of the Rebbe's letters for printing as addenda to *Likkutei Sichos*.

Until then, the members of the Vaad had used private collections, but apparently they had used those up and since it had become customary to include letters related to the parsha in *Likkutei Sichos*, R' Chanin asked me for letters from the archive.

I told him that I had no permission to remove letters from the archive but I would ask the Rebbe. The Rebbe's answer was: On the contrary, if there is something in the archive, show me what we're talking about.

I went to the archive and took out a file as a sample. It was a file of letters from the year 5718. When I brought it to the Rebbe, the Rebbe was pleased by the orderliness of the archive and since he saw that there was enough material for a series of s'farim, he said the material should be given to R' Sholom Dovber Levin, who had previously

midnight and when he went home he took piles of letters and sichos for editing, which he worked on during the night. When the Rebbe returned in the morning, he brought responses to those letters.

Rabbi Kwint once asked the Rebbe why he didn't go on vacation. The Rebbe answered with a smile: If you find me someone to take over while I'm on vacation, I'll be able to go.

WRITING RESPONSES TO THE LETTERS

Some of your work entailed typing the Rebbe's responses. Tell us about that.

The Rebbe personally opened every letter he received. After the Rebbe wrote a response to each one, he gave me some of the responses for me to type. After I finished typing, I gave the Rebbe the letters and the Rebbe reviewed them, added to them and made corrections. He often gave me the letter to retype and when the letter was ready, the Rebbe signed it.

The letters the Rebbe dictated to the secretaries Rabbi Moshe Leib Rodstein and Rabbi Nissan Mindel a"h, were typed by them and then the Rebbe reviewed those letters. Often the Rebbe added handwritten additions to these typed letters and when there were many additions, the letter was retyped and then given back to the Rebbe for his signature.

The letters were usually typed in triplicate with the original letter and copies given to the Rebbe. The original was sent to the correspondent and one copy was for the archives of the Rebbe's letters. If the Rebbe added a handwritten note, he would mark

the additions on the copy in the archives too. When the corrections were made, the Rebbe gave two copies – one to be sent to the correspondent, the second to be put in the archives. The third copy, which did not have the Rebbe's additions and corrections, remained with the secretaries.

SPECIAL KIRUVIM FROM THE REBBE

Describe the Rebbe's relationship with the secretaries.

The Rebbe always inquired about personal matters, such as the welfare of the family and the children, etc. Along with the kiruv, he required that we be punctual and that everything be organized and efficient.

You mentioned that you began working for the Rebbe as a bachur. Did you have special instructions for your wedding?

Between my engagement and my wedding the Rebbe spoke to me on several occasion about the preparations for the wedding and even gave me specific instructions. But since the Rebbe did not indicate that these instructions were for public consumption, I don't think I should publicize them.

When I was engaged, the parents of my kalla went to Eretz Yisroel and my kalla remained alone in Crown Heights. The Rebbe met her on the street and stopped to say hello. The Rebbe asked her whether she missed her parents. This conveyed a tremendous feeling of closeness, like a father inquiring about his children.

Did this feeling of closeness interfere with your hiskashrus to the Rebbe?

Whenever I had to enter the Rebbe's room,

THE REBBE'S INVOLVEMENT IN THE SMALL DETAILS

You were made responsible, by the Rebbe, for *Maos Chittim* (providing Pesach needs for the needy). How involved was the Rebbe with this?

Distributing stipends to needy families in the early years was something done only before Pesach. In later years, the Rebbe said money should be given also before Tishrei. In the early years, the gabbai of the shul, R' Moshe Pinchas Katz a"h was in charge of preparing the list. In later years, I got the job.

Since this was a sensitive matter, I don't want to talk about it. I will only make this general statement: The Rebbe asked for a list of the needy and each time he said to increase the amount over the previous time. The Rebbe repeatedly enquired as to whether there were additional families in need and asked that more families be added to the list.

After I prepared the checks (issued by Machne Israel), on each of which it said, "by order of the Rebbe shlita," I gave all the checks to the Rebbe and then the Rebbe said they could be sent to the recipients.

You drove the Rebbe to his house and to the Ohel for years. Did you receive special instructions during those trips?

What was said in the car is not pertinent to the public. I will say, though, that the Rebbe always thanked me, after each trip.

As the one responsible for the Chalukas HaShas that the Rebbe did at the Yud-Tes Kislev farbrengen, what was your job and did you receive special instructions from

the Rebbe?

As everyone remembers, during the Yud-Tes Kislev farbrengen, after the Rebbe spoke about dividing Shas, cards were given out to the crowd under the auspices of Machne Israel, upon which everybody wrote their choice of tractate to study. Then, Rav Yolles gave the Rebbe a pen and the Rebbe wrote down which tractate he picked, which was usually Sanhedrin. Some years the Rebbe took a few additional tractates.

After the farbrengen the Rebbe took all the cards and then gave them to me. I would copy the names of the people onto a special chart with all the tractates, and hang it on the wall of 770.

In addition to urging the study of a tractate at the farbrengen, the Rebbe spoke about this with some people in private yechidus, and asked them whether they had taken a tractate in the division of Shas.

In 5752, for Yud-Tes Kislev, Rabbi Simon Jacobson of Vaad Hanochos HaT'mimim prepared a booklet of the Rebbe's sichos, said over the course of several years, about dividing the Shas on Yud-Tes Kislev. After giving me the booklet, I gave the pages to the Rebbe and asked the Rebbe whether he would give us an edited booklet for Yud-Tes Kislev. That is how we got a special kuntres on this topic.

Did you have jobs in running other Lubavitcher mosdos?

No. I was once asked to join a Chabad rabbinic organization. When I heard the details of the plan I hesitated, knowing the Rebbe's view that the secretaries had to be careful so that people wouldn't err and

published a series of *Igros Kodesh* of the Rebbeim, so that he could begin printing the Rebbe's letters (at first he edited the series himself, and starting in 5752 he included you [S.Y. Chazan] in the editing).

Were there special instructions from the Rebbe regarding the letters that could be printed?

Yes. Before giving the letters to the editors of the series, the Rebbe told me not to publish letters regarding personal matters, and even those that were not about personal matters – to ascertain that printing the letter would definitely not bother anyone. The Rebbe told me to include other people who could keep things confidential, so that the work would progress at the greatest possible speed.

We reviewed the letters in the archive and designated them according to the instructions I had received from the Rebbe. When a pile had accumulated, I gave the letters to the Rebbe for him to examine them and after they were approved, they were given to the editor of the series.

As time went on, I accumulated a pile of letters which I wasn't sure whether to have published. I gave them to the Rebbe and asked what to do with them. When in doubt, don't print them – that was the rule. Although more than 10,000 letters of the Rebbe have been printed in the series of *Igros Kodesh*, there are many letters that were not printed.

The Rebbe rushed the publishing of the series. Whenever I gave the Rebbe a pile of letters, he thanked me for the speed and asked when I would give him the next pile of letters.

What was the Rebbe's reaction after the volumes of *Igros Kodesh* were printed?

The Rebbe once asked “*oib m'kocht zich in di Igros*” (whether people eagerly learned the letters). I said that I heard from my son, who learned in the yeshiva in Morristown at that time, that the bachurim had a special study session for *Igros Kodesh*. The Rebbe said, “*Bachurim? Bachurim farshtei ich, ober vos tut zich mit yungelait?* (Bachurim, I understand, but what about the married men)?”

In the Rebbe's teachings in general and in the *Igros Kodesh* in particular, we see that “I have written myself into it and given it,” how the Rebbe put his entire essence into his writings. After Gimmel Tammuz, the *Igros Kodesh* came to embody the wondrous connection between the Rebbe and the people of the generation. This is one of the ways that the Rebbe continues to direct and bless all who turn to him.

28 volumes have been published to date in the *Igros Kodesh* series, which includes the letters written until 5735, all in Yiddish and Lashon HaKodesh. The Rebbe wrote thousands of letters in English. Why aren't they printed in the *Igros Kodesh* series?

When we began printing the letters, I thought of the idea of printing the thousands of letters that the Rebbe wrote in English as a separate series. These letters are in the Rebbe's archive. I suggested this to the Rebbe and the Rebbe said to start sorting the letters. We did that and with G-d's help they will be printed in a separate series.

approved by the Rebbe.

AFTER 27 ADAR 5752

What happened with the Rebbe's correspondence after 27 Adar I 5752?

The Rebbe instructed the secretaries to continue sending letters wishing mazal tov for the simchos of Chassidim, etc., with the secretary's signature "in the name of the Rebbe shlita."

I would bring a pile of letters requesting a bracha to the Rebbe and after conveying the contents of a letter to the Rebbe, I would ask whether I could send a response in the Rebbe's name. After the Rebbe responded in the affirmative, I would go on to the next letter.

THE REBBE ANSWERED: I WILL MENTION HIM AGAIN AT THE TZIYUN

Over the years you certainly had amazing experiences. Can you share some of them with us?

In general, we saw miracles and wondrous responses. I will give two examples regarding shidduchim. I once gave the Rebbe a request for a bracha for a shidduch. The Rebbe took the note with both hands and began moving it around from side to side for many seconds. It was an otherworldly sight, illustrating how we cannot fathom what goes into the Rebbe's answers. The Rebbe finally stopped and gave his approval to the shidduch.

On another occasion, when I gave the Rebbe a request for his approval to a shidduch, the Rebbe told me to tell the

parents that "the matter has gone out from before G-d."

We always saw things that were beyond our understanding. Once, a Lubavitcher called the secretaries and asked me to submit to the Rebbe an urgent request for a bracha for a sick person. It was in the morning and right after I submitted the note, the Rebbe responded with: I will mention it at the gravesite [of the Rebbe Rayatz].

A few hours later, in the afternoon, I got another phone call with a report that the sick person's condition had improved. I submitted another note to the Rebbe and to my surprise I received the following response: I will mention it again at the gravesite. This was despite the fact that the Rebbe had not left his room since his previous response! It seems the Rebbe does not need to leave his room in order to mention someone for a blessing at the gravesite.

Can you tell us of a personal miracle that happened to you?

One time, I was returning to my home in Brighton along with my family when we were attacked by some hoodlums. My wife began to scream and the hoodlums ran off. We knew that they lived in the building across the street, which was a haven for young criminals, and we were afraid of what might happen next.

We wrote about what happened to the Rebbe and asked whether we should move somewhere else in Brighton. We didn't consider leaving the neighborhood, but we thought we would be more relaxed on another street, not across from the building with these delinquents.

think that their opinion on a personal issue represented the Rebbe's view.

I asked the Rebbe whether to take this job. The Rebbe's answer was No.

SIGNING "IN THE NAME OF THE REBBE SHLITA"

You were one of the only secretaries ordained by the Rebbe to sign, "in the name of the Rebbe shlita." When did you sign in the Rebbe's name for the first time and why specifically you?

I don't have an answer to your second question. It was the Rebbe's decision and I never tried to understand why the Rebbe chose me to sign his name on the letters. Of course, for me it was a great privilege.

As far as the question when did I first begin signing in the Rebbe's name, this began in the early years of the Rebbe's leadership, when before a special date thousands of *pidyon nefesh* would come from Chassidim all over the world. The Rebbe told me to respond to each one of them, acknowledging receipt of their *pa"n*.

It was a large number of *panim*, and as the years went by the number grew to thousands throughout the year.

After a few years, the Rebbe told me to sign "in the name of the Rebbe shlita," on personal letters the Rebbe wrote.

THE DIFFERENCE BETWEEN "CHASHAI" AND "SODI"

Rumor has it that there were letters that said "sodi" or "chashai" on them. Why were these letters designated as "secret" when every personal letter was meant

solely for the person it was written to?

With the Rebbe's guidance, the secretaries were extremely careful about being discreet, especially in sending letters to individuals and to mosdos. However, when it was extremely personal, the Rebbe asked us to be particularly careful regarding the privacy of the letter and then the Rebbe marked the answer with the letter Ches, for the word "chashai."

The word "sodi" signified an even higher level of confidentiality, far more than "chashai." When the Rebbe marked a letter "sodi," it meant that even the recipient could not keep the letter. In the margin of the letter it said that after reading the letter the original had to be returned to the secretariat!

PERSONAL LETTERS

The Rebbe's letters were typed. Did you consider using a computer?

In the beginning of the 80's, when corporate America began using computers, we raised the idea of computerizing the correspondence. I asked the Rebbe about this and the Rebbe did not like the idea. Apparently it was important to the Rebbe to give each person who received an answer a personal touch and not a letter that was printed on a computer.

By the way, it's important to note that every letter from the Rebbe, whether with the Rebbe's signature or a secretary's signature, and even letters that went out in the name of the secretariat, were not sent out until the Rebbe himself read them first. That means that every letter that anyone received from the Rebbe and the secretaries was seen and

PERSONAL NOTE

Over the years I've interviewed dozens of rabbanim, shluchim, and distinguished public figures for *Beis Moshiach*, and each of them made a certain impression on me. However, this interview with a loyal secretary of the Rebbe, one who was close to royalty for about fifty years, who served in senior positions in Lubavitch mosdos, was altogether different. He made a profound impact on me.

I sat facing a real Chassid, who, despite the closeness and trust that he enjoyed from the Rebbe, and despite his position, remains a modest person who speaks with everyone as an equal.

Rabbi Simpson keeps confidences, and even after he agreed to be interviewed for the first time since he began working for the Rebbe, in order to inspire Anash to strengthen their hiskashrus to the Rebbe and prepare the world for Moshiach, he still managed to conceal far more than he revealed.

Throughout the interview it was obvious that Rabbi Simpson was choosing his words carefully with the awareness that the Rebbe would see every word written in his name and being sure that at any moment he will be called in by the Rebbe, to continue his work.

S.Y.C.

(*Mayanei HaYeshua*) Ohr HaChaim (beg. Tzav), the Gra (commentary to *Safra d'Tzni'usa*) Maaseh Oreg on Mishnayos (Maaser Sheini 5:2) in the name of the Arizal. And much more. See also Sanhedrin 97b and Zohar I 139b.

It's clear and needs no additional explanation.

In the sicha of Shoftim 5751, the Rebbe said to publicize the proclamation and prophecy of Geula that "behold, Moshiach is coming," and similarly in other sichos. This means that today we can publicize the Besuras HaGeula without causing people to be distanced from Lubavitch. Obviously, you have to know how to say it, but you

need to know that it is indeed possible. When you present things in a pleasant fashion and in a way that people can relate to it, they can accept it.

If you speak with Jews from other groups you see an amazing thing. In the past, the topic of Moshiach was not on their minds and only Lubavitch spoke about it, but today everybody is talking about Moshiach and Geula.

The questions that people have about Mivtza Moshiach have to spur us on to learn more about inyanei Geula and Moshiach in the Rebbe's sichos. The Rebbe told us that this is the "straight path" to bring the revelation of Geula.

The Rebbe's answer was: You know my view on this (i.e., not to leave when threatened). May you relate good news.

Not even two months went by and at three in the morning the neighborhood was woken up by the sirens of fire engines called because that building across the street was on fire. The firemen tried for a long time to extinguish the fire but the fire consumed the building down to the foundation. For twenty years afterwards, the ruined building stood desolate. What a few words from the Rebbe can accomplish...

INSTRUCTIONS REGARDING INYANEI MOSHIACH

Were there any specific instructions to the secretaries regarding spreading the Besuras HaGeula and preparing the world for Moshiach?

I did not receive instructions from the Rebbe about this. The Rebbe conveyed the message clearly in farbrengens and there were answers to individuals as well.

Today everything is publicized and it is clear that the Rebbe wants our main involvement to be in spreading the Besuras HaGeula and preparing the world to greet Moshiach. The Rebbe expressed this in a sicha at the Kinus HaShluchim 5752, Parshas Chayei Sara 5752: In every activity, the point should be how this leads towards greeting Moshiach Tzidkeinu.

MOSHIACH DOES NOT PUT PEOPLE OFF!

Some people claim that spreading the Besuras HaGeula pushes people away

from Lubavitch. Did you hear anything from the Rebbe regarding this?

This claim isn't new. There were people who said the same thing when Lubavitch published *HaKria V'HaK'dusha* (which, by the way, my family and I had the privilege of being involved in the publishing) which contained the Rebbe Rayatz's message of "immediately to t'shuva, immediately to Geula." One of the people who made this claim was a big *askan* (communally involved person) who was a great friend of Lubavitch and even helped the Rebbe Rayatz on his first visit to America.

In the beginning of the 50's the Rebbe sent me to that askan in order to clarify his relationship to Lubavitch. After a long conversation with him, he told me that he began to distance himself from Lubavitch after the Rebbe Rayatz began agitating about Geula and Moshiach. "I hold that nobody can know when Moshiach will come," he said, "and therefore I distanced myself."

I wrote to the Rebbe about the meeting with the man and quoted what he said – that he was distanced because of Moshiach. The Rebbe made an asterisk on the word "distanced" and wrote the following (this was publicized in *Beis Moshiach*):

Based on this he should be distanced from all those who said a keitz: R' Saadya Gaon, Rashi (on his commentary to Daniel 7:25, 8:14), Rambam (*Igeres Teiman*), R' Avrohom Ibn Ezra (Daniel 11:30), the Baalei Tosafos on Torah (*Hadar Z'keinim* beg. Parshas VaYeishev), Ramban (*Seifer HaGeula*), Don Yosef Ibn yichyeh on Megillos ("approximately after 5540 years"), Rav Yitzchok Abarbanel



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לזכות

החתן התמים הרב **שמואל** שי'
והכלה המהוללה מ' **מלכה** תחי'
שמואלי

לרגל נישואיהם בשעתזמו"צ
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שמואלי

הרה"ת ר' **לוי יצחק הכהן** וזוגתו מרת **קריינא** שיחיו
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