

תשורה

משמחת הנישואין של

הרב שלום הלוי זשדה

שיחיז

רובאשקין

יום שני, כ"ה סיון ה'תשס"ד



Wedding Celebration

of

Shalom and Sara Rubashkin

Sivan 25, 5764

June 14, 2004

מוקדש
לחיזוק ההתקשרות
לכ"ק אדמו"ר נשיא דורנו



ולזכות
החתן הרה"ת שלום הלוי שיחי'
והכלה מרת שרה שתחי'
דובאשקין
ליום חתונתם בשעתומ"צ כ"ה סיון ה'תשס"ד



ולזכות
זקני החתן
מרת רחל האדיטאנאור
אברהם אהרן הלוי ורבקה דובאשקין
הרב דובער ולאה דובראזוסקי

זקני הכלה
הרב ישראל שמעון קלמנסון
הרב יהושע ואסנה דבורה דובראזוסקי
הרב יוסף שמחה ומרים גאלדע בליזינסקי

הוריהם
יוסף יצחק הלוי ובילא דובאשקין
הרב אליעזר ליפמאן ופייגא דינה דובראזוסקי

ב"ה

25 Sivan, 5764

Some forty years ago, as a young Yeshiva bochur, Rabbi Moshe Feller – who is currently the Director of Chabad in Minnesota – was instructed by The Rebbe to publish weekly essays about his travels on Merkos Shlichus entitled “We Travel to Educate.”

These articles were personally edited by The Rebbe prior to publication in The Jewish Press. At The Rebbe’s request, the complete series of more than one hundred articles will eventually be published into a book.

In honor of Shalom and Sara’s שיחיו Chasuna we would like to share some of these articles – complete with The Rebbe’s handwritten comments – which were given to the mother of the Chosson, by Rabbi Feller, in appreciation of her assistance with the preliminary preparations for the future publishing of these articles into book form בעזה"י.

*Yossi and Bella Rubashkin
Lipa and Dena Dubrawsky*

Note: Only the lighter handwriting in these essays is that of The Rebbe.

דובראונסקי - ברוקלין

RABBI MENACHEM M. SCHNEERSON
Lubavitch
770 Eastern Parkway
Brooklyn, N. Y. 11213
493-9250

מנחם מענדל שניאורסאהן
ליובאוויטש

770 איסטערן פארקוויי
ברוקלין, נ.י.

ב"ה, רייח טיון תשד"מ
ברוקלין, נ.י.

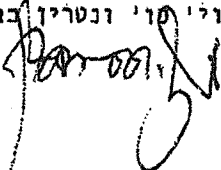
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מו"ה אליעזר ליפמן שי

שלום וברכה

במענה על התודעה אשר נולדה להם בח למזל טוב
ונקרא שמה בישראל שרה תי,

חנה יהיר מהשי"ת שיגדלה ביחד עם דוג' תי
לתורה ולחופה ולמעשים טובים מתוך הרחבה.

-ידוע מכ"ק אדמו"ר (מוהרש"ב) נ"ע, אשר
מנהגנו הוא לאמר גם בלידת בת לתורה ולחופה
ולמעשים טובים, ע"פ מרז"ל (ברכות ז' א) נשים
במאי זכיינ באקרובי כוי באחנולי סוי ונטרין וכו'.

בברכת מזל טוב


דובראונסקי - בליזינסקי -

RABBI MENACHEM M. SCHNEERSON
Lubavitch
770 Eastern Parkway
Brooklyn, N. Y. 11213
493-9250

מנחם מענדל שניאורסאהן
ליובאוויטש

770 איסטערן פארקוויי
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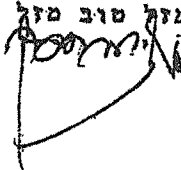
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האברך חו"ח אי"א נוי"נ וכו'
מו"ה אליעזר ליפמן שי
וב"ג תי

שלום וברכה!

במענה על ההודעה מקביעות זמן החונתם
ליום כה' אלול הבע"ל,

הגני בזה להביע ברכתי ברכת מזל טוב
מזל טוב ושחתי" בשעה טובה ומוצלחת ויבנו
בית בישראל בנין עדי עד על יסודי החודת
והמצוה כפי שחם מוארים במאור שבתורה זוהי
תורת החסידות.

בברכת מזל טוב מזל טוב
וכו"ה ט'


רובאשקין-ברוקלין
RABBI MENACHEM M. SCHNEERSON
Lubavitch
770 Eastern Parkway
Brooklyn, N. Y. 11213
493-9250

מנחם מענדל שניאורסאהן
ליובאוויטש

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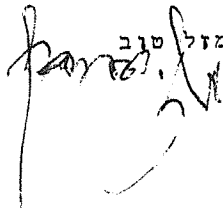
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הו"ח אי"א נו"נ וכו'
מו"ח יוסף יצחק שי' הלוי

שלום וברכה!

במענה על ההודעה אשר נולד להם בן
למזל טוב,

הנה יה"ר מהשי"ת שיכניסוהו לבריתו
של אברהם אבינו, וכשם שיכניסוהו לברית כן
יכניסוהו לתורה ולחופה ולמעשים טובים,
ויגדלו ביחד עם זוג' תי' מתוך הרחבה.

בברכת מזל טוב
וכוח"ס


רובאשקין-ברוקלין
RABBI MENACHEM M. SCHNEERSON
Lubavitch
770 Eastern Parkway
Brooklyn, N. Y. 11213
493-9250

מנחם מענדל שניאורסאהן
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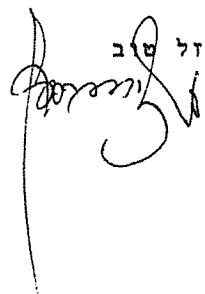
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ברוקלין

האברך הו"ח אי"א נו"נ כו'
מו"ח יוסף יצחק שי' הלוי
וב"ג תי'

שלום וברכה!

במענה על הודעתם מקביעות זמן חתונתם
ליום י' סיון הבע"ל,

הנני בזה להביע ברכתי ברכת מזל טוב
מזל טוב ושחאה בשעה טובה ומוצלחת ויבנו
בית בישראל בנין עדי עד על יסודי התורה
והמצוה כפי שהם מוארים במאור שבתורה זוהי
תורת החסידות.

בברכת מזל טוב
מזל טוב


WE TRAVEL TO EDUCATE

Moshe Feller

In a letter to Chassidim who inquired as to a fixed observance of Yud Shevat, the previous Rebbe's Yahrtzeit, the present Lubavitcher Rebbe, Shlita, suggests amongst other things that on that day, especially, the Chassidim visit Jewish youth wherever they may be and tell them of the great trust which the Rebbe whose Yahrtzeit we celebrate that very day had put in their eventually realizing their obligations to G-d and their entering the fold of Torah-true Jews.

In compliance with this suggestion I visited two Hebrew schools. Both schools were closely affiliated with non-Orthodox synagogues. The principals of these Hebrew schools gladly afforded me the opportunity to speak with their children. The sessions I had were with a group of high school seniors, in one instance, and a group of youngsters in their early teens, *in the other.*

My session with the older students ~~was~~ ^{lasted} close to two hours. There were about twelve of them who made up the University level of the Hebrew school. I happened to mention in the course of my talk that Chassidism was not a new movement, something innovated in Judaism, for Judaism does not tolerate innovations. Chassidism, I pointed out, merely stresses certain fundamental teachings of the Torah and Chassidim live by these teachings more dynamically, in most cases, than do Jews who are not Chassidim.

"But aren't there many new movements today in Judaism?" queried one sixteen year old youth. "Look at the Reform, Conservative, and Reconstructionist movements. They're ^{many} accepted by ~~most~~ ^{at least} of the Jews."

I then explained that ^{at least} some of these ~~liberal~~ movements were originally begun in order to reattract youth to the Torah way of life - rather than to give the Jewish people a new way of life. However, since in their presentation they deviated from the Shulchan Aruch, we find that the end product of these movements were wholesale defection from Torah which brought assimilation and intermarriage in its wake. ~~At the outset of the Chassidic movement, there were those who felt that Chassidism was a breach from tradition. However,~~ ^{Chassidim} ~~the reason why it,~~ was eventually universally accepted ~~in~~ because Chassidism never retracted anything from the Mitzvos ~~as did the liberal movements.~~ Rather, Chassidism stresses that every moment should be a religious experience, for the Torah teaches B'CHOL DIROCHECHO DOAIHU -"In all your ways shall you know Him."

J. Eld. E. Ham,

'As for all the terminology, ^λ "orthodox, conservative, reform, reconstructionist - I think that it's merely a play on words. I don't recall hearing the Rebbe classify Jews by those names. He usually says, "those Jews who are observant and those who are yet to become observant." Essentially all Jews are the same. All Jews are called "bonim", children of Almighty G-d, and therefore all Jews possess a veritable portion of Him - a Divine soul - just as a child possesses traits of its father. This CHELEK ELOKAH MIMAAL (portion of G-d) is not called orthodox, conservative, or reform - it is called Jew!!! "'

In times of tranquility and material well being this soul is sometimes dormant, for we allow different economical or social pressures to choke its expression. However, in times of crises, Heaven forbid, this soul always asserts itself. The previous Lubavitcher Rebbe, ~~about whom I was telling the students,~~ related to a large gathering the following incident which took place during the bombing of Warsaw. ^{in 5700 (1939) RELATING THIS INCIDENT, STATED} The Rebbe, ~~stated~~ that he would never forget ^{it.} the incident. "The twelfth day of Tishrei in the early afternoon, in the midst of intense bombing which was increasing by the hour, my family, students, and I ran down to a cellar for shelter. When four hours later the cellar became completely shaken and dismantled by a bomb which had dropped nearby, we were forced to find a new shelter for fear that we would be trapped in the cellar. For hours we ran through the demolished streets painfully witnessing the dead and their panic-stricken survivors, fires raging everywhere.

"As soon as one shelter would be threatened we would scamper to the next one. In one of these we found already assembled hundreds of Jews from all types of backgrounds. Some were very pious Jews with beards, peyos, and long, flowing frocks, and women with "parooken" (wigs). Others were razor-shaven Jews and women who spoke only Polish. All were broken in spirit and totally confused. My group - my family, myself, and a few minyonim of my students - said Tehillim. Suddenly we were jolted by a tremendous explosion. A bomb exploded right before our shelter and immediately we were surrounded by large streams of fire. We all saw imminent death before our eyes. At that moment, all of us cried out together "Shema Yisroel Hashem Elokainu Hashem Echod" for all ~~of us~~ were certain that this would be the last moment of our lives. Such a Shema Yisroel, emanating from different types of people with many contrasting Weltanschauungs, yet which came from the depth of their hearts, I had never previously witnessed and I pray to G-d that I shall never forget it."

"During the war, besides the fact that we all SAW Hashgocho Protis (Divine Providence) on every stepp of the way, we also SAW G-dliness. Besides all this we also took note of the pure Jewish heart which is ~~full~~ filled with true, simple belie~~f~~f in G-d.

"The unified cry of Shema Yisroel during that crisis opened new wells of love and respect for the Jewish sons and daughters, whatever they may be. I am deeply convinced, based on factual proof, that the Jewish heart of Torah and Mitzvos LIVES!! In places they have become faint. THEIR REVIVAL IS IN THE HANDS OF AROUSERS, EDUCATORS, AND LEADERS!!!"

200th "Yartziet" of the Baal Shem Tov

"Suppose you are in a room connected by wires to a power house and you want to bring electrical or atomic power to the room. In order to make the proper contact, you must push the right button, the button which controls the power-flow to the room. The Baal Shem Tov knew which button to push!"

The young college lad who had asked the Lubavitcher Rabbi to explain the significance of the Baal Shem Tov, the founder of Chassidism, was pleased with the Rebbe's analogy. The Rebbe had previously mentioned that every Jew has a powerhouse latent within him and with the proper approach, "by pushing the right button," one could cause a Jew to function at his maximum capacity with happiness and harmony. → "THIS," the Rebbe emphasized "is etc.... (ONE PARAGRAPH)

[and the generations after him]
"This," the Rebbe emphasized, "is what the Baal Shem Tov did to his generation. Finding his brethren impoverished and in great despair after the terrible 17th century pogroms of Chmelnicki, ~~the ruthless Polish bandit~~, the Baal Shem Tov injected new life into the Jews by introducing the teachings and systems of Chassidism, based on the Kabbalah, which until then was only revealed to the privileged few. The Baal Shem Tov stressed the importance of joy and happiness permeating not only the prayer and Torah study of the Jew, but his every physical act, as all of man's actions are to be for the "sake of Heaven" and, therefore, must be performed with "simcha" (happiness.) He stressed the importance of a mature understanding of the Creator and His precepts, yet cherished the devoted service of even unlearned Jews, teaching that if this service is done "with Heart" it is on par and sometimes surpasses the service of learned Jews."

The young sophomore from Hofstra College ~~now fully understood the importance of Rabbi Israel Baal Shem Tov.~~ He, together with about eighty of his friends, representatives of the Hillel Foundations of ten Metropolitan universities and colleges of New York, had spent the afternoon at a seminar on Chassidism sponsored

by the Hillel Foundation of Brooklyn College. Now they were all privileged to be in the presence of the very eminent Lubavitcher Rabbi, Rabbi M. M. Schneerson, who spoke to them about the Baal Shem Tov and Chassidism. The Rebbe spoke to them in English as few of them come from homes where Yiddish or Hebrew is used.

My colleagues etc --- (ONE PARAGRAPH)

My colleagues and myself, students at the Lubavitcher Yeshiva, were happy to observe the glowing faces of the students beaming with inspiration as they left the Rebbe's chamber. Many of them return often to continue their study on Chassidism and apply Chassidic teaching to their daily lives.

This year, all over New York and everywhere ~~Lubavitcher Chassidim are to be found (and they are to be found everywhere)~~ ^{marked} is being celebrated as the 200th anniversary of the Histalkus-Hilulo (demise) of the Baal Shem Tov. Just a few weeks ago, on Lag B'Omer, May 15, 10,000 children plus ^{TENS} ~~thens~~ of thousands of spectators crowded the blocked off streets of Eastern Parkway to hear the Lubavitcher Rabbi speak about the Baal Shem Tov and his impact on contemporary Jewish life.

of the basic thoughts of

It is interesting to note that the Baal Shem Tov ~~passed his system of Chassidus~~ ^{are} ~~are~~ two fundamental instructions which he received from his father when he was

only five years old. Summoning him to his deathbed, his father told him:

"My son, have no fear of anyone except G-d. Love every Jew, whoever he may be and however he may be, with all the fire of your soul." When he was only a lad of fourteen, he was entrusted with the task of ushering school children to and from Cheder. He is quoted as saying, "Those days were the happiest in my life," as his greatest joy was teaching children the prayers and blessings.

History proves the tremendous impact which the Baal Shem Tov had on Jewish life of the 18th and 19th centuries, and continues to have, in increasing proportions, on Jewish life in the 20th century. To put it concisely, I will reiterate

continue looking for a Yeshiva for them. By then they'll be ready." We introduced our friend, a very capable teacher, indeed, to the parents who were overjoyed to hear that something was being done for their children.

I received a letter from my Torah Vodaath friend, the son of a very prominent Rabbi in Los Angeles, informing us that he daily learns with the two boys, having already taught the older one how to put on tephillin. He informs us that the boys enjoy the sessions.

The next time your car stalls, look around for Jewish children.

"Chune," replied the lad. "Do you go to Hebrew School?" "No," was the reply. "Do you put on tephillin?" "I didn't even have a Bar Mitzva," answered Chune very disheartedly. "Maybe if you'd come over to our house you could convince our parents to send us to Hebrew School," snapped Dovid eagerly! "Give me your address and I'll try to make it to your house," I replied, giving the boys some more of our literature. "Here, take some of these and read them," I said.

Finally, the A.A.A. turned up and TOWED our car to a quieter section where the battery was recharged. I told my friend of what had transpired, adding, "Let's hope that the stalled battery will bring good fortune to Dovid and Chune." "I wonder what kind of parents those boys have. They look typically American, crewcuts, dungarees and all, yet they knew their Jewish names as soon as we asked them," I remarked to Asher. The following evening we went to the address which Dovid had given to us. We were surprised when the mother began to speak to us in a Polish Yiddish. She was expecting us! She and her husband poured out their hearts to us relating a story of unfortunate events which had brought them from the Bronx to L.A. in search ~~for~~ of a better life. The mother had a number on her arm, a souvenir of Aushwitz. "Gleib mir, Ich vill az mein kinder zolin zien Yiddish," sobbed the mother. ^{(Believe me,} (I want my children to be Jewish!) "But everything's gone wrong for us since we arrived in L.A. My husband was in an auto accident and is unemployed. We simply can't afford to send the boys to a Yeshiva or Talmud Torah." "We couldn't even afford to make a Bar Mitzva for our oldest boy," added the father.

We reiterated to the parents that their children's Jewish education was as important as all their living requirements. We explained to them our mission. "The Lubavitcher Rebbe worries ~~constantly~~ over Jewish children not receiving a Jewish education. He sends us all over to see what we can do to better the circumstances of Jews wherever we may find them. We'll speak to the principals of the different day schools with which we come in contact and see if we can persuade them to take the boys for free," I promised as we took leave of them.

We spoke to the different principals and Rabbis about the boys. It turned out, however, that the problem wasn't the money, but rather that since the boys didn't even know how to read, there was no place for them in a Yeshiva. We visited the parents once again before we left L.A. and informed them of the problem we encountered while trying to find a school for their sons. "We must leave Los Angeles now, so we've come to say good-bye. We have decided that the best thing would be to have our friend (our driver) teach the boys until school begins in September. Then he'll

I'll begin my account of West Coast experiences by telling of a little incident which occurred while we were in Los Angeles. We were cruising along one of the main thoroughfares of L.A., ~~was~~ being driven by a close friend of mine from Torah Vodaath, when suddenly our car, after stopping for a red light, refused to start! We felt a bit self conscious as the cars started by-passing us, their drivers yelling all sorts of remarks. But it was no joke! We were hurrying to make an appointment and, try as he would, my friend just couldn't start the car. The battery was dead. "You wait here while I go to call the A.A.A.," he said as he started out of the car. The only thing which composed us a bit, as we looked at our watches and tried not to pay attention to the by-passing vociferous motorists, was our strong belief that surely Hashgocho P'rotice (Divine Personal Providence) had caused us to become stalled on Fairfax Avenue. (The firm belief that everything which occurs to oneself, as insignificant as it may seem, is Divinely Motivated to be utilized in the serving of G-d is a fundamental teaching of the Baal Shem Tov.)

As my mind was pondering this thought, and I'm sure Asher's was too, I noticed a little fellow ambitiously going about his newspaper selling, yelling very loudly, "Get your evening paper. Get your evening paper." "The kid's got a Yiddishe Chain (charm)," I said to Asher. "He can't be more than ten or eleven years old." "I wonder," remarked Asher, "why the kid has to sell papers. The family must be very poor, or something." "Buy an evening paper mister," said the little boy, smiling, as he approached our window. "We'll take one," replied Asher. "Are you Jewish, son?" I queried of the lad. "Yes," snapped the little boy, proudly. "What's your Jewish name?" I asked. "Dovid!" he answered. "Do you go to Hebrew School?" asked Asher. "No, my parents won't send me. They say it costs too much money." I reached over to the back seat of the car where our cases were and gave the little boy a "Talks and Tales". "Gee, thanks," said Dovid, running off to a motorist who had beckoned for a paper. After he finished the row of irritated motorists he came back to our stalled car. It was obvious that Dovid had taken a liking to us. Meanwhile, Asher had gone out to direct traffic get by our stalled Chevy. It was some sight. A Merkoz Sholiach turned traffic cop!!! (All in the line of duty.)

When Dovid came back he was not alone. A youth of about thirteen accompanied him. "This is my brother," said Dovid happily. I asked him his Jewish name.

"923"

The Baal Shem Tov points out that we don't say "Lilmod Torah" (to study Torah) but rather "La'asok B'divrei Torah" (To deal in the words of Torah.) In affixing the nusach of this brocho, our Sages, of blessed memory, revealed to us that our attitude to Torah should be ^{at least} as our attitude to business dealings! In business one does not wait idly until customers come to him and only then does he inform them of his wares. He goes out and advertises and spreads his merchandise in the widest circles possible. Similarly should one deal with Torah. He should not wait until people come to him and only then, when asked, will he reveal the richness of Torah. "La'asok B'divrei Torah" means that ^{WE} ~~he~~ should go out and spread Torah!

To be continued.....

The "B'Chain" of our visit to P of the previous year was the Torah Or group. It was another source of satisfaction to witness personally the minyanⁱⁿ which ~~the~~ close to fifty young men ^{PARTICIPATE} ~~conducted~~. All donned Tephillin and davened the entire davening. After davening they washed, had breakfast together in the ~~Shul~~ and heard a dvar Torah from myself. (Every week they hear a dvar Torah from MosheZ---) Most of the young men never donned Tephillin before the formation of the club and now many of them put on tephillin every day.

While I was busy with the Torah Or group, Asher was in C--, "farbrenging" with the children of the C-- Jewish community. From the reports I later received it was obvious that C-- never witnessed such a lively and inspiring Jewish event in her whole history.

a part of The "B'Chain" of last year's visit to P-- of which I am most proud ^{also} is a ten and one-half year old lad who, at the very moment of your reading these lines, is sitting ~~behind~~ ^A a desk in the Lubavitcher Yeshiva learning Chumash. This was ~~the~~ ^A particular result of our meeting with the WIZO women. One mother took our appeal to the mothers to send their children to Yeshivos very seriously and on Tzom Gedalia of this year, Asher and I went to Idlewild to meet the Pan American plane arriving from P, for on board was Solly H--whom we hope will, with his coming, have started a precedent. Solly's mother is now busy raising funds for the unfortunate mother ^{OF} whose visit to our Hotel we reported last week, so that this mother will have the means to send her three sons to Yeshivah.

I hope that the "B'chain" of these articles will be that more of our Yeshivah students will begin to think more seriously of entering the field of chinuch. The importance of the dissemination of Torah is implied in the very brocho we recite each morning before studying the Torah. The first brocho ~~is~~ Birchas HaTorah is "La'asok B'divrei Torah."

^{THEIRS}
~~they were~~. (Curriculum guides which contain complete, planned religious study hours and programmed Shabbos parties for the entire year. - It is the Mesibos Shabbos Guide, which the above letter refers to.)

Dissemination of ^{appropriate} ~~the Merkos~~ Literature is a fundamental part of our Shlichus. ^{to}

"When you get a book into a Jew's home," Rabbi Hodakovs, the director of the Merkos L'Inyonei Chinuch, told us once before our departure, "You can be sure that eventually someone is going to pick it off the bookshelf, read it and become inspired by it. You come to the city, and then leave, but the book remains and continually inspires."

We prevail on local lay-leaders to sponsor our books and pamphlets or our complete libraries for the youth organizations of the city. The library mentioned in the above letter is an appropriate example.

I believe that after reading the above letter, you can readily understand the satisfaction which I derive from such letters. Since the Rebbe, Shlita, stresses that in all of our undertakings there should be a "B'Chain" (consequence, or result) and ~~that~~ ^{THE} consequence should be the actual study of Torah and performance of Mitzvos, we always dynamically conclude our sessions with an appeal for increased performance of the Mitzvos, and wherever possible, at our youth sessions, we suggest that a group be formed to continue and further the suggestions we put forth. The "B'Chain" of our meeting with the students club of P--~~was~~ WAS that large numbers of Jewish children will every Shabbos read "Talks and Tales," "Meor Hagolah," "Bustenai," etc., and discuss their content amongst themselves. For one hour at least the Shabbos will have a religious significance for them. There will be readings from "Our People" which will inform them that there are those who view history in a manner different from Graetz and the ^{OTHER} ~~H~~Historians, and ~~that~~ "MEOT OIR DOICHEH HARBEI CHOSHECH" (A bit of light dispels a great amount of darkness.)

I received a letter not long ago which gave me great satisfaction. The letter was from the Club Estudiantil del I.A.E., the student club of the Jewish school of P. It reads in part: "The library brought a great deal of happiness to the hearts of all the chaverim, because if I may quote your words - 'It speaks to us of religion which informs the Jew of his purpose in life.' The religious hour which you suggested to us will soon become one of the MOADON'S most precious weekly activities. We have recently also started an Oneg Shabbos in which all the chaverim come together to study and discuss Judaism, its precepts and laws. We call it Mesibath Lichvod Shabbos, and the book which you sent us on Mesiboth has become a very important part of it. The very inspiring pictures of the Rabbis of Lubavitch have been put into frames and now form part of our small office. If it would not be too much bother, it would please us greatly to have in our office also a picture of the Rabbi of Lubavitch, himself..."

I suggested the religious hour to them when I visited them on Shabbos, during last year's visit to P., which I've been telling you of the past few weeks. The student's club meets every Shabbos at the school and the youth occupied themselves in all types of ~~sport and~~ social activities. I informed them that this was not in coherence with the spirit of Shabbos and suggested that they incorporate into their program a religious hour in which they would learn about Yiddishkeit, especially Shabbos.

"But we have no one to lead us! How can we learn without a leader!" the officers of the club exclaimed to me.

I suggested to them that they discuss Yiddishkeit amongst themselves and promised to supply them with our Merkos Library (see the Merkos Bookshelf, which appears weekly in The Jewish Press for a description of the contents of the Merkos Library.) I informed them that a few of the books in this library were especially appropriate for such a group as

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quotation from a maamar (chassidic discourse):
the Rebbe's ~~enunciation~~ enunciation on the Baal Shem Tov:

"Sometimes," the Rebbe stated, "one can be brought to consciousness from a state of faint only by having his name ~~chanted~~ ^{whispered} in his ear. The Almighty sent Israel (the Baal Shem Tov's name was Israel) to waken Klal Yisrael from a state of faint to a happy state of harmonious Jewish life."