



תשובה



משמחת נישואין של
חיים דוד נטע ומנוחה שיחיו
בראנשטיין

י"ח כסלו תשפ"ה



אשר עזר יהוה הקדוש ברוך הוא
לכל ישראל ויהי עמו
לעולם ועד
י יסודי התורה והאצולה
החיים אלושטיק קפ
Rabbi and Mrs Mendel Schmeider
Mr. and Mrs. David Bezborodko
1900

Memento

From the wedding celebration of

Chaim Nota Davi and אהרן

ב' תמוז תר"ס

BH

As is tradition at all joyous events, we begin by thanking G-d for granting us life, sustaining us, and enabling us to gather here together. We are thrilled that you are able to share in our simcha.

Indeed, Jewish law enjoins the entire community to bring joy and elation to the chosson and kallah.

In honor of the Rebbe and Rebbetzin's wedding in 1928, the Frierdiker Rebbe distributed a special teshurah (memento) to all the celebrants: a facsimile of a manuscript letter written by the Alter Rebbe.

In this tradition, we are honored to present:

a) The Rebbe's letters in honor of the marriage of:

- 1) The Chosson's parents.
- 2) the Kallah's parents.
- 3) the Chosson's Grandparents.
- 4) the Chosson's parents (sent to the Grandfather).

b) The Rebbe's answers to the Chosson's father – **Rabbi Peretz Bronstein**:

- 1) as a Bochur, whether he should continue in Yeshiva or return to university.
- 2) as a newlywed, regarding what path he should take in life.

c) The Chosson's Grandfather, **Dr. Yaakov Hanoka**, known as "the first Ba'al-Teshuvah" merited to receive much personal guidance from the Rebbe, both in his personal life, as well as in his communal activities (e.g. the yearly "Pegisha" or "Encounter with Chabad" that he would arrange, at first for college students and later also for faculty). We are honored to present a collection of his correspondence with the Rebbe much of which has been previously published and is published here with higher quality scans, and some which are published here for the first time:

Letters (in English):

- 1) Chanukah 5722, urging him to take the "leap" of becoming fully observant.
- 2) a copy of a letter regarding the age of the universe and science vs. Torah - enclosed in the previous letter.
- 3) a letter from Mazkirus regarding Dr. Hanoka's youth work.

4) Cheshvan 5724, regarding the first “Pegisha” – the main thing is to influence the actual keeping of Mitzvos.

5) Kislev 5724, to look for a Shidduch.

6) Tammuz 5724, Congratulations on Shidduch and summer plans.

7) Elul 5724, Rosh Hashono letter.

8) Teves 5727, Details about the Pegisha.

Maanos (short answers written on the margin of the letter):

1) Teves 5723, the Rebbe outlines his Shlichus in life and importance of completing college degree, advises against operation.

2) Teves 5728, detailed instructions regarding the first faculty *Pegisha*.

3) Teves 5737, thanks on *Pegisha* Report.

4) Personal instructions.

5) Thanks for the good news.

6) success in the new Job and when to move.

Yechidus: 3 Adar II 5722, prior to his first visit to the university after joining Yeshivah, the Rebbe gives detailed instructions how to influence the students.

We hope that you will enjoy the festivities, become involved in every facet of the celebration, and share the happiness and pride we feel on this day. May we share many more simchas in the near future!

May the merit of bringing joy to the chosson and kallah bring us to the greatest joy of all, when we will celebrate the rebuilding of the Beis Hamikdosh, speedily in our days.

Bronstien & Oster Families

Letter to the Chosson's parents upon their marriage

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

יט' סיון תשמ"ז
קלין, נ. י.

האברך הווי"ח אי"א נוי"נ וכו'
מוה' פרץ שי'
וכ"ג תי'

שלום וברכה!

במענה על ההודעה מקביעות זמן חתונתם
ליום כה' סיון הבע"ל,

הנני בזה להביע ברכתי ברכת מזל טוב מזל
טוב ושתהי' 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



RABBI MENACHEM M. SCHNEERSON
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770 EASTERN PARKWAY
BROOKLYN, N.Y. 11213

Perets Bronstein

Letter to the Kallah's parents upon their marriage

אסטער - לפידות-מאנסעי - ב.א.

RABBI MENACHEM M. SCHNEERSON
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770 Eastern Parkway
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493-9250

מחם מענדל שניאורסאהן
ליובאוויטש

770 איסמערן פארקוויי
ברוקלין, נ.י.

ביה, טוי מנייא תנשייא
ברוקלין, נ.י.

האברך הווייח אייזא נויינ וכו'
מוה' זאב שי'
ובייג תי'

שלום וברכהו

במענה על ההודעה מקביעות זמן חתונתם
ליום ד' אור ליום ה' אלול הבע"ל,

הנני בזה להביע ברכתי ברכת מזל טוב מזל
טוב ושתהי' 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

Letters to the Chosson's Grandfather for; (a) his marriage (b) the Chossons parents marriage

חנוכה-ברוקלין

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


ב"ה, ה' השרי חשב"ח
ברוקלין

האברך הו"ח אי"א נו"נ כו'
מו"ה יעקב שי'
וב"ג הי

שלום וברכה!

במענה על הודעתם מקביעות זמן חתונתם
ליום י"א תשרי הבע"ל,

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

בברכה מזל טוב מזל טוב
ולתהימה וגמ"ס


RABBI MENACHEM M. SCHNEERSON
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BROOKLYN 13, N. Y.

יעקב חנוכה

חנוכה-ברוקליין

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מנחם מענדל שניאורסאהן
ליובאוויטש

770 איסטערן פארקוויי
ברוקלין, נ. י.

בי"ה, כ"ד סיון תשמ"ז
ברוקלין, נ. י.


הווי"ח אי"א נו"נ עוסק בצ"צ וכו'
מוה' יעקב שי'

שלום וברכה!

במענה על ההודעה מקביעות זמן חתונת בתם
מרת גיטל מלכה ת"י עם ב"ג האברך מוה' פרץ שי'
ליום כ"ה סיון הבע"ל,

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

ויררו מהם רוב נחת יהודי אמיתי חסידותי.

בברכה מזל טוב
מזל טוב


RABBI MENACHEM M. SCHNEERSON
Lubavitch
770 EASTERN PARKWAY
BROOKLYN, N.Y. 11213

Dr. Yaacov Hanoka
107 York Terrace
Brookline, MA 02146

מענות קודש לאבי החתן, ר' פרץ שי' בראנשטיין

[קיצ תשמ"ג]

בקיץ תשמ"ג שהה אבי החתן, ר' פרץ שי' בראנשטיין, בישיבת תו"ת דמאריסטאון, וכתב לכ"ק אדמו"ר שליט"א דעת המשפיע שלו אשר עליו לחזור לאוניברסיטה ולגמור השגת תואר במשפטים ולא להמשיך לימודיו בישיבה לע"ע.

מענת כ"ק אדמו"ר שליט"א:

הסכמה וברכה

[י"א טבת תשמ"ח]

כתב אבי החתן, ר' פרץ שי' בראנשטיין:

כ"ק אד"ש

הנני מבקש הוראת כ"ק בנוגע שליחותי האמיתית, החל מ"ב תמוז תשמ"ח הבעל"ט - סיום שנה אחת בכולל כ"ק.

א) להיות עורך דין, היות שסיימתי Harvard וכבר יש לי רשיון לעסוק בזה (כן דעת מו"ח ר' יעקוב שי' חנוכה ודעת אשתי מרת גיטל מלכה בת בינה).

וא"כ בפרט מה:

1) עורך דין בפועל. או

2) פרפסור של משפטים באוניווערסיטי.

ב) להמשיך ללמוד בכולל (כן רצוני).

וא"כ בפרט מה:

1) במעלבארן, אוסטרליה ב' שנים (כן רצון הרב י. גראנער ודעת ר' זלמן שי' לאבקאווסקי).

2) בכולל כ"ק אד"ש עוד שנה (כן רצון החברותא שלי הרה"ת הלל שי' סיימון וגם רצוני).

אשתי מרת גיטל מלכה ת"י בת בינה מסכמת מראש לדעת הרבי, למרות שאינה מרוצה ליסע לאוסטרליה.

פרץ בן ביילא בראנשטיין

[מענת כ"ק אדמו"ר שליט"א:]

כעצת ידידים מבינים

Letters to the Chosson's Grandfather Dr. Yaakov Hanoka

RABBI MENACHEM M. SCHNEERSON

Lubavitch
770 Eastern Parkway
Brooklyn 13, N. Y.

HYacinth 3-9250

מונחם מענדל שניאורסאהן
ליובאוויטש

770 איסטערן פארקוויי
ברוקלין, נ. י.

By the Grace of G-d
Chanukah, 5722
Brooklyn, N. Y.

Mr. Jacob Hanoke

Greeting and Blessing:

To save myself repetition, I am enclosing a copy of a letter which I trust you will find of personal interest.

I would like to add that in your case, in view of your efforts to use your good influence with your colleagues, you will surely have added assistance from On High. According to my information, you are in a position to exercise considerable influence on your friends, who would follow your good example, and you thus have the opportunity to save so many individuals. If it has been said, "He who saves one person saves a whole world," you have the Zechus to save many worlds.

From my own impressions of you, I know you are not a person to be discouraged by obstacles. It is only that "all beginnings are difficult," and it is necessary to make the first leap in order to land on the path of the truth, and then the going becomes much easier with every step.

Wishing you a happy and inspiring Chanukah,

With blessing,

By *Avraham Shindler*

The enclosed "copy of a letter" is printed below

The Rebbe's corrections are noted in **bold**

By the Grace of G-d
Chanukah, 5722
Brooklyn, N. Y.

Blessing and Greeting:

This is to follow up our conversation when you were here, and to reiterate my hope that you have had an opportunity to contemplate on the subject of our discussion, and that it has had some beneficial practical results along the lines which we touched upon during our conversation.

I want to take advantage of the present auspicious days of Chanukah to emphasize its timely message and inspiration. As you surely know, the events which brought about the miracle of Chanukah had to do with the battle against the Greek power and influence over the Jewish people. In those classical days of Greek art and philosophy, etc., so-called Greek culture had conquered the whole world, except for the tiny area of Eretz Yisroel and the Jewish people. The Greek attack on the Jewish people was not directed against the study of the Torah per se, or against the observance of the Mitzvoth in general. But their attack was aimed at the study of the Torah as G-d's Torah, and against the Chukkim as the statutes of G-d's Will, as we emphasize in the text of Ve-al Hanissim. In other words, the Greeks did not object to the Jews studying the Torah as a "science," nor did they object to the observance of the Mitzvoth as a pure "ritual," but they wanted to eradicate the Divine source and Divine authority of the Torah and Mitzvoth, insisting that the human intellect is sufficient to discover all truths. At that time the Jews who were few in number and "weak," not only physically but also in the dialectic ways of philosophy, decided that the only true reply is to follow the time-honored Jewish approach of Naaseh v'Nishma, that is to say, the readiness to adhere to the Torah and Mitzvoth without question, even at the very peril of their lives. Consequently, since this approach was not a "logical" one, their victory was also not a logical one, and the few and the weak could deal a smashing blow to the many and the strong. Herein lies the real miracle of Chanukah, as ^vis perpetuated by the lighting of the small Chanukah candles. *π*

Fortunately, we live in a country and society wherein there is religious freedom and where everybody can follow his religious convictions, not only without being subjected to persecution or ridicule, but, on the contrary, being respected for it. And when a Jew is firmly determined to follow his convictions, regardless of the difficulties, it soon becomes apparent that the difficulties are not as insurmountable as they had appeared at first, and with every step along the path

...as it is...

-2-

Chanukah, 5722

of truth, the going becomes easier and easier.

I trust that you will also follow this approach, and you will soon attain that harmony and peace of mind which you so crave.

Wishing you a happy and inspiring Chanukah,

With blessing,

By

It is with some surprise that I learned that the difficulty which you face in taking the right direction is in the apparent contradiction which you see between science and the view of the Torah, particularly on the question of the age of the universe. I say "apparent," because there is no real contradiction, as no contradiction is possible for the following reasons:

1. The various so-called scientific theories regarding the age of the world are, first and foremost, no more than theories. Furthermore, among all scientific theories, the theories on the age of the universe are the weakest, which scientists themselves will be the first to admit. Add to this the fact that the various scientific theories on the age of the world are mutually contradictory in the extreme, that is to say, a theory proposed by one branch of science ~~necessarily~~ invalidates a theory by another branch of science. But the basic thing to bear in mind in reference to all scientific theories is that, as already mentioned, they cannot be regarded, and are not so regarded by scientists, as absolute and immutable laws, but only as conjectures.

The result
of

truths or

2. I also understand that one of the difficulties which troubles you in this matter is the so-called Carbon 14 test. But this again will further serve to illustrate the above point of the inherent contradictions among scientific theories. For, as you surely know, the limit of the carbon dating does not exceed 50,000 years, while the so-called geological criteria go into millions of years.

Dating

3. As already indicated, it is important to bear in mind that science deals with theories and not with absolute truths. Even the so-called "exact" sciences of physics and chemistry, the modern scientific view is that physical and chemical phenomena can only indicate the most probable results under given conditions, but cannot guarantee the ~~absolute~~ certainty of such results on the basis of past experience. In other words, if the result is entirely different from the one anticipated, this would not contradict science, but would itself become a part of science and further scientific investigation. If this is so in experimental science, how much more so in matters which are beyond experimentation, and which lie in the dim past, of something that happened thousands of years ago, as in the matter of the origin and age

the result of a theory proposed by one branch of science ~~necessarily~~ invalidates **the result of** a theory by another branch of science.

... and immutable **truths or** laws,

... Carbon 14 **dating** test

-3-

Chanukah, 5722

of the world. It is only because the scientists are bereft of the truths of the Torah that they come up with all sorts of theories, since any theory, no matter how fantastic, is better than none. We, on the other hand, to whom the absolute truths have been revealed in the Divine Torah, cannot seriously consider scientific theories or deductions as posing any challenge to the absolute truth. The unfortunate part is, however, that many young people are confused about the issues, and especially about the true aspects of science on the one hand, and of the Torah on the other. It is a pity that you did not bring up the subject during our conversation, since it would have been much easier to discuss the subject orally than in writing.

The Rebbe corrects the page number from "2" to "3"

Tel. HYacinth 3-9250

Cables: LUBAVITCH NEWYORK

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

SECRETARIAT of RABBI MENACHEM M. SCHNEERSON
 the Lubavitcher Rabbi
 770 EASTERN PARKWAY, BROOKLYN 13, N. Y.

By the Grace of G-d
 20th of Adar II, 5722
 Brooklyn, N.Y.

Mr. Jacob Hanuka
 770 Eastern Parkway
 Brooklyn, N.Y.

Greeting and Blessing:

Enclosed is the Rebbe's (Shlitto) letter, which he hopes you will be able to use to good advantage in your youth work, conveying it to your friends with more elaboration if necessary.

It would be well if you could also convey to them the message which we heard at the Purim Farbreng, as briefly outlined in the enclosed LNS Bulletin.

With blessing

Avraham Mendel
 Secretary

Encls.

We are currently unsure as to which letter was enclosed, perhaps the Rebbe's famous letter dealing with science and the age of the universe dated 18 Teves, 5722, which was published by mazkirus in Adar of that year.

The LNS bulletin is titled "Rebbe sparks youth to demand more Yiddishkeit."

RABBI MENACHEM M. SCHNEERSON
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מנחם מענדל שניאורסאהן
ליובאוויטש
770 איסטערן פארקוויי
ברוקלין, נ. י.

By the Grace of G-d
5th of Cheshvan, 5724
Brooklyn, N. Y.

Mr. Jacob Hanuka
770 Eastern Parkway
Brooklyn, N. Y.

Greeting and Blessing:

I was pleased to see you during the Season of Our Rejoicing, and I hope that your participation in the Farbrengens will be lastingly beneficial to you.

I was pleased to receive your letter written at the beginning of the month of Tishrei, in which you write about your activities in the past summer. I was particularly pleased to hear from Rabbi Lew about the discussions which you had between you with regard to your future activities, in addition to those you write about in your said letter. May G-d grant that all these activities should be continued effectively, in accordance with the principle of our Sages that the essential thing is the deed. This is to say, the ultimate aim is to influence all participants in the direction of actually fulfilling the daily Mitzvoth.

I wish to emphasize again what I have mentioned to you before, that you ought to utilize your capacities in a satisfactory measure in your field of studies, and what is also most essential, to find a suitable Shidduch soon.

With regard to your question ^{about מחיצה}, which is a Shaala related to the Shulchan Aruch, you surely know that it is not my custom to give decisions on such Shaalos, and you should therefore discuss the matter again with the Rov that you mention.

As we are coming from the month of Tishrei, concluding on the happy note of the Season of Our Rejoicing, the purpose of which is to take a goodly measure of this spirit along for the whole year, may it be so in your case, materially and spiritually.

With blessing *M. Schneerson*

RABBI MENACHEM M. SCHNEERSON
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770 Eastern Parkway
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770 איסטערן פארקוויי
ברוקלין, נ. י.

By the Grace of G-d
15th of Kislev, 5724
Brooklyn, N. Y.

Mr. Yaakov Hanoka
619 St. Pugh St.
State College, Pa.

Greeting and Blessing:

I received your letter written towards the end of Cheshvan, and I also received regards through the visitors, especially Rabbi Klein. I was gratified with the reports, confirmed in your letter, that the frictions have subsided.

I was pleased to note in your letter that you have made an effort to seek acquaintance with a view to a Shidduch. Without expressing an opinion on this particular meeting, about which you also seem to be not fully certain, I do hope that you will give the matter of a Shidduch your full attention, and act with suitable energy. May G-d grant you Hatzlocho in this, as also in your other affairs, especially as we are now in the auspicious days of Kislev, with the forthcoming Yud-Tes Kislev, and Chanukah following.

Hoping to hear good news from you

With blessing

M. Schneerson

RABBI MENACHEM M. SCHNEERSON
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מנחם מענדל שניאורסאהן
ליובאוויטש
770 איסטערן פארקוויי
ברוקלין, נ. י.

By the Grace of G-d
Rosh Chodesh Tammuz, 5724
Brooklyn, N. Y.

Mr. Yaakov Hanoka
619 S. Pugh St.
Apt. 18
State College, Pa.

Greeting and Blessing:

After not hearing from you for a long time, I was pleased to receive your letter of the 15th of Sivan, and subsequently to see you at the Farbrengen. I was particularly gratified to note in your letter about the Shidduch, and may G-d grant that it materializes in a satisfactory way in every aspect.

Needless to say, I read with interest about your activities at college. I do not know what the procedure is at State College, Pa., but no doubt it also has summer courses. If so, there may be a good opportunity to do some good work among the summer students through a suitable summer program, especially as the students may not be as busy as during wintertime.

Inasmuch as we will soon observe the auspicious days of 12th-13th of Tammuz, the anniversary of the liberation of my father-in-law of saintly memory, may G-d grant that the inspiration should be with each and every one of us, in the midst of all our people.

As you do not mention anything about your parents and sister, and as you told me once that your sister has come closer to Yiddishkeit, I trust that she has made considerable headway, and that you are using your good influence with her in a pleasant manner.

Hoping to hear good news from you, and with the blessing of Chag HaGeulo

M. Schneerson

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ברוקלין, נ. י.

By the Grace of G-d
In the Days of Selichoth,
5724. Brooklyn, N. Y.

Mr. Jacob Hanuka
Brooklyn, N. Y.

Greeting and Blessing:

With the approach of Rosh Hashonah,
the beginning of the New Year, may it
bring blessings to us all, I send you
and all yours my prayerful wishes for
a good and happy year, materially and
spiritually.

With the traditional blessing of

כחיבה וחתימה טובה

Cordially *M. Schneerson*

RABBI MENACHEM M. SCHNEERSON
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מנחם מענדל שניאורסאהן
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ברוקלין, נ. י.

By the Grace of G-d
28th of Teves, 5727
Brooklyn, N. Y.

Mr. Yaakov Hanoka
204 E. Hamilton
State College, Pa. 16801

Greeting and Blessing:

I duly received the request (Pidyon) in behalf of your father, which will be read at the holy resting place of my father-in-law of saintly memory at a propitious time.

I would like to take this opportunity to ask you about your impressions of the Encounter. I understand that your suggestion as to the visitors' limited participation in the Farbrengen was not accepted for some reason, and they stayed on for the duration of it. I am interested to know how they reacted to this experience.

I would also like to know if you had occasion to speak with your sister along the lines which we discussed.

May G-d grant that you should have good news to report in all the above.

As we are approaching the auspicious month of Shevat, I send you my prayerful wishes for an inspiring and fruitful month.

With blessing, *m. Schneerson*

Maanos to Dr. Yaakov Hanoka

[כ' טבת תשכ"ג]

(1) כאו"א מאתנו - עליו להפיץ היהדות ככל אפשריותו. וכמובן לכל לראש - במקום שיכול להשפיע ביותר, ובפרט - באם המקום זקוק להשפעה ביותר, וכמובן - באופנים המתאימים ביותר למקום זה. מזה מובן - שעליו השליחות בזה ביותר בחוגי הסטודענטין פראפעסארין וכיו"ב. אופן פעיל למילוי השליחות - היא עצם העובדא שיראו, שמאז נתקרב לתומ"צ נתוסף לו בהצלחה במקצוע שלו הקודם שהוא נחשב בעיניהם ביותר וביותר. מזה מובן - איך שצ"ל גודל השתדלותו בזה. כל זה הוא נוסף על עוד טעם עיקרי: כיון שהשקיע כו"כ שנים בלימודים אלו - צריך להשלימם בכדי שיוכל לנצלם ככל האפשרי. - כן נוגע הצלחתו בהנ"ל להדתיית של משפחתו. וק"ל.

[the fall term] מה יהי' עד אז? (2)

ר' יעקב סבל רבות ממחלה ברגליו, ובעת ההיא הציעו לו לעבור ניתוח חדש שיכול לשפר הענין

[I could speak to him about it also]

ונכון בכל אופן לי נראה, אשר הטריטמנט - ניתוח שמציע, הוא risky ביותר, והוא בגדר של experiment ושיתלמדו עליו. ומובן שאין זה ענין בשבילו. וכדאי לחפש רופא - שירפאו ע"י טפולים שאין בהם חששות הנ"ל. (3)

(4) בעניני שידוך?

[ג' ניסן, תשכ"ח]

The Rebbe's answers are printed as they were written, on the margin of Dr. Hanoka's letter

בי"ה

ג' ניסן תשכ"ח

כ"ק אדמו"ר שליט"א

I am writing to tell the Rebbe שליט"א that plans have been made for the faculty פגישה and that we would like his opinion on a number of matters related to it. The date which has been chosen is the weekend of June 22, שבת מברכים תמוז, פ' שלח, שבת מברכים תמוז. The men who were our main speakers at the last student פגישה have already been contacted and asked to let us know if they will be able to attend.

מובן שצ"ל [speakers] נוספים – שהרי מזמינים המורים של [student] וה"ז פגיעה בכבודם, שכאלו החליטו המזמינים שכולם ברמה אחת! (1)

(1) WIVES - Should wives be invited? My personal opinion is that having wives will present housing problems and also make it difficult to keep the program on an informal basis (the format in which I think it will be most effective). On the other hand if wives are not invited, this might discourage people from coming.

קרוב לומר [if wives are not invited, this might discourage people from coming]

אבל יכולים לסדר sessions נפרדות (אחת או ב') (2)

(2) Fee - Would a fee of \$20 or \$25 be too high? The expenses of such a program will be greater than for the student program, at least in some aspects. The fee for the student program has been \$10. ?

[the Rebbe re-arranged the sentence to as follows:]

(23) Fee - Would a fee of \$20 or \$25 be too high?

(3) PUBLICITY - So far, I am planning the following: The usual mailings to Campus Hillels; Mailings to all the members of the Association of Orthodox Jewish Scientists, and an ad in Commentary magazine. How else can we contact be Jewish faculty mentors? I think this will more of a problem than with the student program.

(34) [The usual mailings to Campus Hillels] לכאורה אינו לפי כבודם

ע"פ עצתם עצמם (5) [How else can we contact be Jewish faculty mentors?]

(4) TOPICS - Two possibilities which come to my mind are אהבת ה' and אמונת ה'. I think that it would be good if we had topics which were related to a specific text in Chassidus which has been translated or which could be translated for this purpose, Ideally, what I envision is this: a

(6) כ"ז תלוי ג"כ בהמרצים – ויבחרו מהמדובר בס' commandments וכיו"ב, ויוסיפו מ"מ (בהפרוגרם) לתניא וכיו"ב.

כ"ק אצטור רב'ס

I am writing to tell the Rebbe ^{רבי'ס} that plans have been made for the faculty ^{רבי'ס} and that we would like his opinion on a number of matters related to it. The date which has been chosen is the weekend of June 22, ^{שבת פ' שבועות}. The men who were our main speakers ^{רבי'ס} at the last student ^{רבי'ס} have already been contacted and asked to let us know if they will be able to attend.

①! ^{אין אונזער פארשטאנד} (1) WIVES - Should wives be invited? My personal opinion is that having wives

will present housing problems and also make it difficult to keep the program on an informal basis (the format in which I think it will be most effective). On the other hand ^{אין אונזער פארשטאנד} if wives are not invited, this might discourage people from coming.

② (2) FEE - ^{אין אונזער פארשטאנד} Would a fee of \$20 or \$25 be too high? The expenses of such a program will be greater than for the student program, at least in some aspects.

③ (3) FEE - ^{אין אונזער פארשטאנד} Would a fee of \$20 or \$25 be too high? The expenses of such a program will be greater than for the student program, at least in some aspects. The fee for the student program has been \$10. ?

④ (4) PUBLICITY - So far, I am planning the following: The usual mailings to campus Hillels, Mailings to all the members of the Association of Orthodox Jewish Scientists, and an ad in Commentary magazine. How else can we contact Jewish faculty members? ^{אין אונזער פארשטאנד} I think this will be more of a problem than with the student program.

(4) TOPICS - Two possibilities which come to my mind are ^{אין אונזער פארשטאנד} and ^{אין אונזער פארשטאנד}. I think that it would be good if we had topics which were related to a specific text in Chassidus which has been translated or which could be translated for this purpose. Ideally, what I envision is this: a

^{אין אונזער פארשטאנד} ^{אין אונזער פארשטאנד} ^{אין אונזער פארשטאנד}

series of topics revolving around one or, at most two, central themes. Each speaker would give, not a speech, but a lesson in Chassidus on a specific aspect of the general theme. The speaker would use a specific text which has been translated and which has been sent to the participant some time before the program so that the texts could be studied and the participant (the faculty member) could have a number of carefully thought out questions even before he comes to the program. If the Rebbe שליט"א thinks such a plan is a good one and a feasible one, then would he suggest specific topics and texts? Also, would it be possible to ask the speaker on a particular subject and text, if that text has not been translated into English, to do the translation himself? This would mean that it would be an unofficial translation, and consequently, it would probably be simpler to do it this way.

(5) SCHEDULE - Would it be better to start with registration thursday evening and the first scheduled program friday morning, or to start with with registration friday afternoon, and the first program after מנחה? In the latter case the program could run to monday morning as for the student programs, for the other case, we could finish sunday afternoon, say. Since שבת comes rather late at that time of year, it will be too late to have a program after the seudah, on friday evening, but we could however, schedule one or two major sessions during the day, possibly one for the morning and another after מנחה?

(7) [☞→ to start with registration friday afternoon]

(6) OTHER SPEAKERS Besides the four men who were the speakers at the student program, should we approach anyone else? I was wondering especially if it would be fruitful to have a panel discussion with about four panelists each giving a twenty minute talk as follows:

- a. Dr. Yitzchak Block on Torah and Philosophy
- b. Dr. Paul Rosenbloom on Torah and Science
- c. A psychologist or psychiatrist on Torah and Psychology (or Psychiatry)

-2-

series of topics revolving around one or, at most two, central themes. Each speaker would give, not a speech, but a lesson in Chassidus on a specific aspect of the general theme. The speaker would use a specific text which has been translated and which has been sent to the participant some time before the program so that the texts could be studied and the participant (the faculty member) could have a number of carefully thought out questions even before he comes to the program. If the Rebbe ^{z"l} thinks such a plan is a good one and a feasible one, then would he suggest specific topics and texts? Also, would it be possible to ask the speaker on a particular subject and text, if that text has not been translated into English, to do the translation himself? This would mean that it would be an unofficial translation, and consequently, it would probably be simpler to do it this way.

(5) SCHEDULE - Would it be better to start with registration thursday evening and the first scheduled program ~~friday morning~~ ^{to start with registration} ~~friday afternoon~~, and the first program after ^{אחריהם?} In the latter case the program could run to monday morning as for the student programs, for the other case, we could finish sunday afternoon, say. Since ^{אז} comes rather late at that time of year, it will be too late to have a program after the seudah, on ~~friday~~ evening, but we could however, schedule one or two major sessions during the day, possibly one for the morning and another after ^{אחריהם}.

(6) OTHER SPEAKERS - Besides the four men who were the speakers at the student program, should we approach anyone else? I was wondering especially if it would be fruitful to have a panel discussion with about four panelists each giving a twenty minute talk as follows:

- a. Dr. Yitzchak Block on Torah and Philosophy
- b. Dr. Paul Rosenbloom on Torah and Science
- c. A psychologist or psychiatrist on Torah and Psychology (or Psychiatry)

d. Any other academic specialist on the Torah and his field.

For the psychology, two people which I think might be suitable are Prof. Lukens in Albany and Dr. Twersky in Pittsburgh. The general idea of the panel would be to have a discussion of the Torah attitudes towards important contemporary academic disciplines.

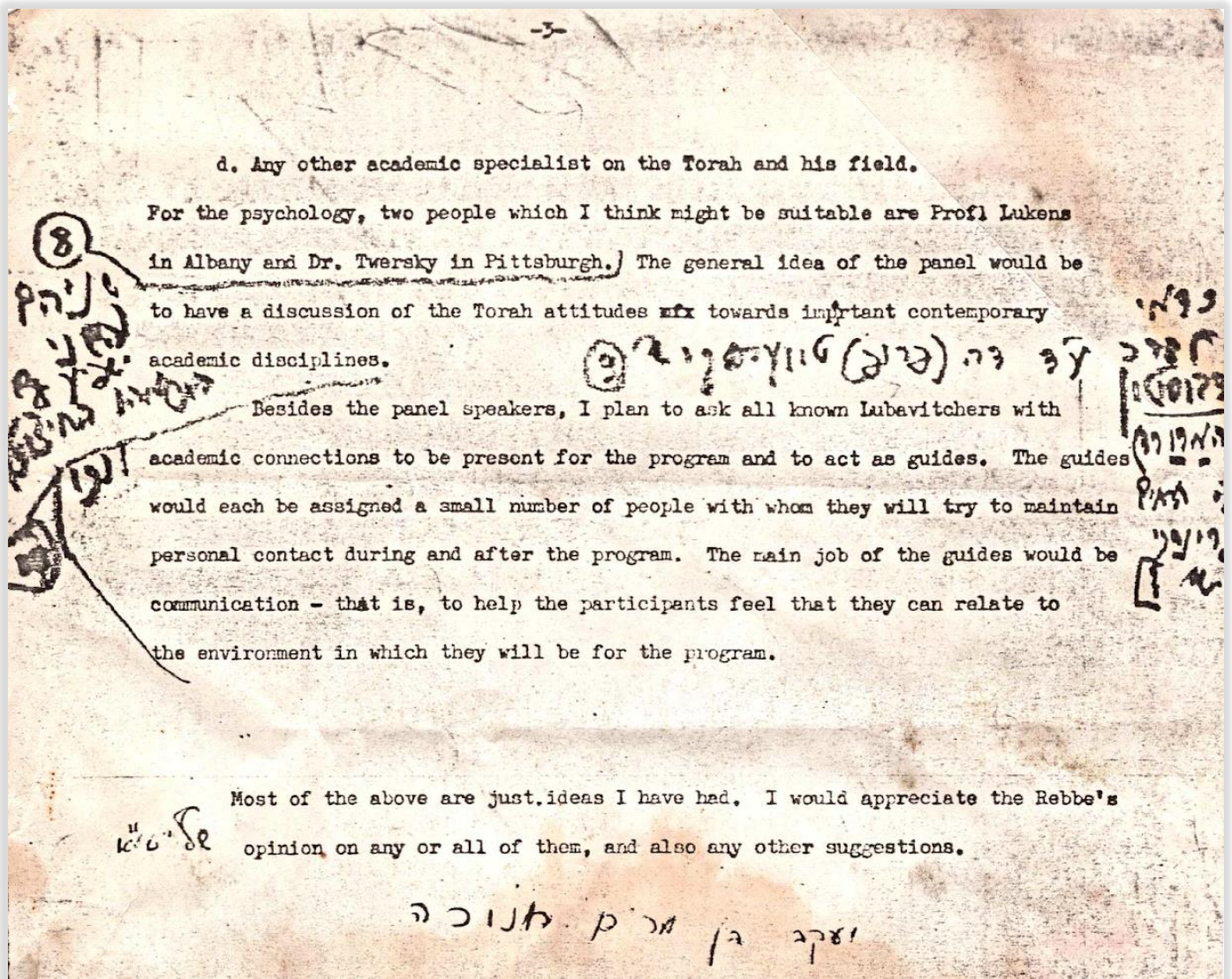
(8) [Prof. Lukens in Albany and Dr. Twersky in Pittsburgh]

שניהם (והשני ישפיע גם במראהו החיצוני)

כדאי לברר ע"ד דר. (פרופ) טווערסקי שיי' דבוסטון (האַרורד) [ע"י האחים קרינסקי שיי' ?] (9)

Besides the panel speakers, I plan to ask all known Lubavitchers with academic connections to be present for the program and to act as guides. The guides would each be assigned a small number of people with whom they will try to maintain personal contact during and after the program. The main job of the guides would be communication that is, to help the participants feel that they can relate to the environment in which they will be for the program.

(על הפסקא האחרונה: [ונכון (10)



Report of the Pegisha - Teves 5737

PEGISHA - 5737

General Observations:

Overall, I think this was one of our best Pegishas. The response from students was very favorable, as far as I could see. The program was not too bad from the point of view of organization, and as far as covering the passages, we accomplished this. Further, because we were able to provide a rough translation of the sicha from 12 Tammus which dealt with these 12 passages, the follow up on the theme was better than ever before; students were able to take home material which was an excellent follow up to that which they heard in the talks. The spirit at this yegisha was very high - especially by the time of Motzoei Shabbos.

Specifics:

1. Before Shabbos - Y. Block - the time element was tight here but this still was a good introduction to Shabbos.
2. After the seudah, Z. Posner - An excellent session, all around. The speaker was very good, the response enthusiastic and the theme topic - Ahavas Yisroel was well covered.
3. Shabbos morning - Y. Block - We started late on this session but the topic was covered. A considerable amount of discussion was on "proving" that G-d exists.
4. Seudah Shlishis - Dr. Landes - He was excellent. A combination of a dynamic speaker, good jokes, some very salient remarks on the state of Judaism in America and the contribution of Lubavitch to this, and what it means to be a frum practicing psychologist. His directness and bluntness in dealing with questions impressed everyone. He should definitely be more involved in this sort of thing.
5. Havdola - Shmuel Lew - Shmuel spoke on the meaning of Havdola and tied this in very nicely with the Shma - one of the 12 passages. He also told a story from Mendel Futerfass to show Mesiras Nefesh

Page 2

for Yiddishkeit.

6. Motzoei Shabbos - Professor Twersky - He began with a brief introduction to the concept of Torah shel Baal Peh and then went into directly learning a piece of Mishna and Gemora. I think his overall talk was shorter than it needed to be - he was anxious to go back home but the students certainly received a flavor of what learning Gemora is about.

7. Motzoei Shabbos - Dr. Weinbaum - He spoke briefly, following some nigunim and nikudim which followed Professor Twersky's talk. He explained his involvement in preparing the step booklet. The students were quite interested.

8. Motzoei Shabbos - Midnight Farbrang - Dr. Block - This lasted quite late until after 5:00 A.M. But apparently for those who heard it, it was very effective. Yitzchok first spoke about the ideas behind the tenth of Teves and then we passed around a pushka and everyone gave Tzedaka. Following this, he went into his theme based on one of the 12 passages and more or less dwelt on this the rest of the farbrang.

9. Sunday afternoon - Z. Posner - A good learning session on two of the 12 passages.

10. Sunday evening - Z. Posner - Final session Again very well presented and a good way to finish.

CONCLUSIONS:

1. A question which came up frequently and which I did not feel was answered in full is that of dealing with parents when their own child decides to become frum and they are not sympathetic to his or her decision. I would strongly recommend a short booklet be written on this question - both from the point of view of clearly explaining what the Shulchan Aruch says and also some practical advice for both

Page 3

parents and children would benefit

parents and children involved in this. It should be the kind of booklet which both parents and children would benefit from by reading it. I have some very specific ideas of what should be in each booklet. In one, if the Rebbe Shlita thinks it is a good idea, I would like to write up a suggested outline. As far as authorship is concerned, I would suggest a collaboration between Zalman Posner and Dr. Landes from California. The need for such a booklet was, to me, painfully obvious from the emotion laden questions on this subject during the Peginsha.

2. Many of the participants came because of their connection with Chabad House. Our efforts to reach students in places where there is no Chabad House should be investigated further and improved. Our publicity is still inadequate, I think.

Yaakov, The Rebbe's letter answered
 נ"ת' ות"ח.
 ודבר בעתו -
 בין הילולא דכ"ק אדה"ז והילולא דכ"ק מו"ח אדמו"ר
 אזכיר עה"צ.

[תחלת שבט תשל"ז]

מענת כ"ק אדמו"ר שליט"א (והוא המענה כללי-פרטי דימים אלו):

נ"ת' ות"ח

ודבר בעתו -

בין הילולא דכ"ק אדה"ז והילולא דכ"ק מו"ח אדמו"ר

אזכיר עה"צ

מענות קודש - חסרות תאריך

[א]

לחנוכה שי'

ע"פ מה שכותב –

1) אין לו לנסוע לביתו ליוהכ"פ הבע"ל.

ובודאי שג"ז לטובה.

2) ימשיך בהנהגתו (בהענין שכותבו) כמו ע"ע.

מהיר

[ב]

ת"ח על הבשו"ט – שתקותי שיוסיף בהן בקרוב (בעניניו הפרטים וכן הכללים)

[ג]

[I have found a new job]

בהצלחה בכל

[so I imagine we will have to consider moving there]

יחליטו בחדשי אדר

Yechidus

Thursday Night, 3 Adar II, 5722¹

For some time now Yaakov Hanoka has been invited to Penn State University for a Shabbaton with his friends there. Finally, the hanhola gave him permission to go together with me for Shabbos Parshas Pikudei. A week and half before we were to leave, he wrote in a tzetel to the Rebbe asking for advice and a brocho on the trip. He did not receive any answer.

The evening before we left, Thursday night, after maariv, Rabbi Chodakov told him that the Rebbe א"ש"ט would answer his tzetel in person, he should go into yechidus that night. He went in to yechidus at 9:00 and came out some time after 9:30.

The Rebbe: **Good evening Mr. “Chanukah.”**

The Rebbe asked how he’s progressing, if he understands Yiddish and if he listens to any shiurim in the Yeshiva, etc.

Yaakov answered that he understands generally what is being said in the shiurim.

The Rebbe: **Do you learn with a chavrusa in English or Yiddish?**

YH: English.

The Rebbe: **How do you like the yeshiva? You needn’t answer if you don’t want on this.**

Yaakov Hanoka: I don’t mind answering, but I don’t want to waste the Rebbe’s time. I am convinced that coming to yeshiva was the right thing, and I have no regrets for the move I made.

The Rebbe: **How are you doing financially? - You needn’t answer on this either - I don’t believe in asceticism - it’s not chassidus.**

YH: So far I still have some money. I can tutor college boys when I am out of money. I am not worried about money.

The Rebbe (with a smile): **You must feel like a pioneer.** [*perhaps the Rebbe said: “You are a pioneer”*]

YH: I don’t like to be an example. I don’t yet feel fit to represent what they expect of me, and I don’t want to disappoint anyone that I’m not living up to their expectations.

¹ After this yechidus Dr. Hanoka sat down with his friend Shmuel Lew who jotted down points from the yechidus in a mix of Hebrew and English. Rabbi Lew consequently sent a letter to his friend Asher Zeilingold with part of the Yechidus transcribed in English, we have attempted to piece together the Yechidus from these two sources. This has been done before in Hebrew (Teshura Rivkin-Hanoka 5776), we have redone it anew in English (its original language), including several points which are being printed here for the first time.

The Rebbe: **When you go to Penn State tomorrow for Shabbos, behave normally. And bear in mind that you are constantly in the presence of Hashem. Act yourself, and don't be afraid to convey your impressions and true feelings to the students. You shouldn't worry that it might discourage them from Yiddishkeit.**

Don't lead them to believe that you lack anything as a result of coming to yeshiva, - if anything, that will discourage them from Yiddishkeit.

And as for being an example, it's not your choice! Every Jew, whether they like it or not is an example, even one who is not practicing. by virtue of *Mattan Torah*, he is automatically - whether aware or not - an example, for he is constantly reminded - by others also - that he is a Jew, and the Jewish people have been chosen to be an example for the entire world. This is one of the reasons for Anti-Semitism, inasmuch as they resent this fact. So don't worry about it, because whether you like it or not - you are an example.

Development means that you should not be the same Jew on Monday as you were on Sunday, but better. However, this Shabbos you must not act like what's expected from you for next Sunday. Don't try to pretend to be something that you are not.

Yaakov had been having trouble with his feet. The Rebbe told him: **Give Tzedokah before putting on tefillin, the main thing is not the amount - when the time comes you will give larger amounts - rather that it should be every weekday.** [The Rebbe also gave an explanation on the connection of tefillin and feet, but Yaakov couldn't remember the details].

The Rebbe: **When you are at Penn State, you should convey the Purim message² and emphasize its importance. These Mitzvos can easily be fulfilled, and therefore might seem small, yet they are nonetheless important.**

To understand this:³ Moshe Rabbeinu put on Tefillin the same way a 13-year-old in America - who knows nothing [about Yiddishkeit] puts on Tefillin, yet they both have the same importance. For the basis of everything is *Emuno* - that everyone

² Dated Rosh Chodesh Adar II, 5722. "To: Rabbis, Principals, Teachers and Parents" (culled from the Farbrengen of Shabbos Parshas Vayakhel) - stressing the importance of Mishloach Monos and Matonos L'Evyonim.

³ The following is the way the explanation was written in the letter: Moshe Rabeinu was the ultimate in daas and a thirteen year old American who knows almost nothing is very low in daas. Yet, they gleichen zich ois in two things. 1. Maaseh: both have an equal obligation to wear tefillin, etc. 2. Emunah: Moshe Rabeinu needs emunah as much as a kid. As great a level as one can attain with taam vodaas (knowledge and reason), Hashem is still higher, and you need emunah. Similarly, just like the greatest and lowest must equally be m'vatel themselves to Hashem, so too, the biggest and smallest mitzvos are equally vital in the detail of bitul horotzon.

The two mitzvos of Purim, no matter how small they seem, are vital. Those mitzvos also have a deep spiritual significance. They represent the unity of all Jews from רעים, "friend" represents someone close in spirituality to אביו, and "poor" represents the strongest nuance to describe a destitute one who lacks everything.

must have a basic Emuno, and in this aspect Moshe Rabbeinu and the 13-year-old are equal. So too these Mitzvos are important - as all the other Mitzvos.

Mishloach Monos and Matonos L'Evyonim: the nuances of the term "Evyon" (אביון) implies that he craves (תאב) to have anything. Just like there can be an Evyon physically, so too there can be an Evyon spiritually. And one is obligated to give "Matonos L'Evyonim" all the more so when the Evyon is "Re'eihu" (one's friend).

These two Mitzvos represent also two levels of divine service; "Re'eihu" - one who is close, and "Evyon" [- distant]. So too a person has two approaches; 1) religion based on understanding - yet he remains with nothing (Evyon). 2) *Kabbolas Ol* - and he is close to Hashem (Re'eihu).

Emuno transcends understanding, for understanding can only be up to a certain extent, and beyond that one must have Emuno. Every Jew has, or can attain, such Emuno.

I try to apply this to myself, and I find that this helps me very much in my life. I am therefore giving you this advice in the hope that it will also help you in your life.

May the Almighty bless you in your undertaking this weekend and may you return with success

Rabbi Lew recounted: On Thursday night Rabbi Chodakov asked me to tell him over what I heard from Yaakov about his yechidus. When we were already at Penn State, on Friday afternoon, I received a long distance call from Rabbi Chodakov. He said that he asked the Rebbe Shlita and had confirmed the two points about tzedoka before tefillin, (but that the Rebbe did not repeat the connection,) and about Moshe Rabeinu and the kid.

לזכות

החתן הרה"ת חיים דוד נטע

והכלה מרת מנוחה שיחיו

בראנשטיין

לרגל נישואיהם ביום י"ח כסלו ה'תשפ"ה