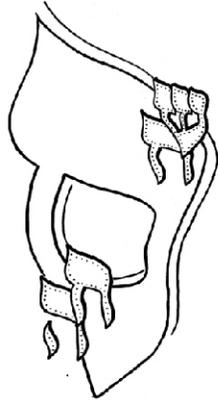




ב"ה



# תשורה



שמחת נישואין של

חננד הענד זשרה חנה סופרין

י"א סיון ה'תשס"ג

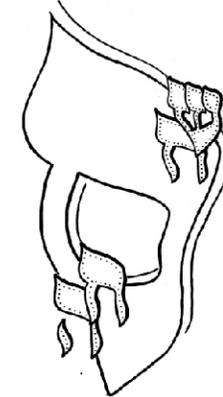


ב"ה



# THE JEWISH WEDDING GUIDE

A Guide to a Traditional  
Chassidic Wedding



## *Memento*

*from the Wedding Celebration of  
Chanoch & Sarah Chanah Sufrin*

*June 11, 2003*



Sivan 11, 5763  
June 11, 2003

Dear Family and Friends,

We are honored to be able to share with you the great joy and holiness of the most significant day in our lives. We hope that it will be as joyous and inspiring an occasion for you as it will be for us. It is our hope that while much of this may be new, you learn from and enjoy the experience.

This guide has been prepared for you in the hope that it will enable you to better appreciate the significance of the various customs and traditions of the wedding ceremony and celebration. We hope this in turn enhances your participation in our Simcha.

We would like to mention that our thoughts at this time are also turned to those departed whose presence is truly missed, although in spirit we know they are celebrating with us. Our dear grandfathers, Rev. Avon Dov Sufrin o.b.m. and Mr. Norman Weiner o.b.m., and our great-grandparents are all surely shepping nachas, feeling joy on this day. We feel as well the holy presence of the Rebbe, who is such an integral part of our lives and the lives of many in attendance today. It is our hope that our wedding possesses the same spirit of love of all mankind that the Rebbe embodies and which breaks down so many barriers.

Special thanks to our dear uncle, Rabbi Boruch Sufrin, for all his help in compiling this special Teshurah (memento).

We would like to take this opportunity to say how glad we are that you all are here to celebrate with us. May all of us share only joyous occasions together.

It is our hope that the joy of our wedding leads us directly to the joyous arrival of our righteous Moshiach, Amen!

**Chanoch and Sarah Chanah**

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### Traditional Letter of blessing to a Chosson and Kallah on the occasion of their wedding.

This particular letter was sent to the parents of the Kallah in honor of their wedding

לערנער-

RABBI MENACHEM M. SCHNEERSON  
Lubavitch  
770 Eastern Parkway  
Brooklyn, N. Y. 11213  
Hyacinth 3-9250

מנחם מענדל שניאורסאהן  
ליובאוויטש  
770 איסטערן פארקוויי  
ברוקלין, נ.י.

ב"ה, כב" שבת תשמ"א  
ברוקלין, נ.י.

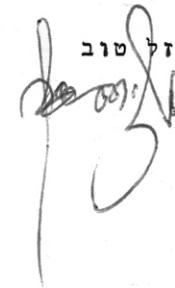
האברך הונו"ה אי"א נו"נ וכו'  
מוה" שמחה יצחק שי'  
וב"ג תי'

שלום וברכה!

במענה על ההודעה מקביעות זמן חתונתם  
ליום בדר"ה אד"ר 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



*Traditional Letter of blessing to a Chosson and Kallah  
on the occasion of their wedding.*

**FREE TRANSLATION**

By the Grace of G-d  
Brooklyn, NY

Greetings and Blessings

In regard to the notification of the time fixed for your wedding,

I hereby express my blessing of Mazel Tov, Mazel Tov, and may it be in a good and auspicious hour, and may you build a home in Israel, an everlasting edifice, on the foundations of Torah and Mitzvos, as they are illuminated in the inner part of Torah, namely Toras HaChassidus.

With blessings of Mazel Tov,  
Mazel Tov  
*/The Rebbe's signature/*

*A Jewish Wedding*

The institution of marriage is fundamental in Judaism and central to Jewish life. The marriage of a Jewish man and woman is viewed as the beginning of a new life for both the Chosson (groom) and Kallah (bride).

The Chosson is referred to as King and the Kallah as Queen. The celebration of a wedding is like the feast in honor of the coronation of a royal couple.

Man and woman, each on their own, are considered incomplete, half of one being. When united through marriage they become one complete entity. Another inner dimension, one that connects with their most fundamental essence, is revealed in their marriage.

It is the institution of marriage that gives a man and a woman new vitality and strength to maintain a Jewish life and grow in every way, material and spiritual.

*The Spirit of the Wedding - Solemn and Joyous*

The Chosson and Kallah are about to start a new life together, based upon their individual and mutual strengths which they bring to their new partnership.

In preparation for the wedding, they examine their past and resolve to devote their lives to build a home on the foundations of Torah and Mitzvot. The day of the wedding is considered their private Yom Kippur (Day of Atonement), when G-d cleanses them of all their flaws. They fast and ask for G-d's forgiveness for any wrongdoings and beseech Him to help them live in accordance with His will.

At the outset of the wedding, before the Chupah ceremony, this feeling of beseeching G-d prevails upon the Chosson, Kallah and relatives. It is reflected in their demeanor and in the holy melody of the Alter Rebbe that is sung.

Once the ceremony has concluded, there is an outburst of ecstatic joy for reaching this momentous occasion of self-fulfillment and the beginning of building a new Jewish home. Song, dance and celebration beyond all boundaries are experienced.

## Kabbalas Ponim - Greeting the Chosson and Kallah

As the guests begin to arrive, the Chosson and the Kallah are greeted in separate reception rooms since they do not see each other for the week prior to the wedding until the *bedeken* (veiling ceremony). At this time, relatives and friends greet the Chosson and Kallah and offering them their heartfelt wishes.

The Kallah is seated on a special “throne,” from which she greets her guests. In the Chosson’s reception area the *tena'im* (official engagement contract) and the *kesubah* (marriage contract) between the Chosson and Kallah are properly written and signed by two witnesses.

After the *tena'im* is read, a plate is broken by the two mothers, symbolizing that just as the breaking of the plate is irreversible, so should the engagement be.

## Maamar “Lecha Dodi” - Chassidic Discourse

It is customary that the Chosson recites the Maamar “Lecha Dodi,” a Chassidic discourse on the significance of marriage. The discourse elaborates on the spiritual elevation which the Chosson and Kallah attain through their bond in marriage. This discourse was originally delivered by the Rebbe and is based on a discourse delivered by the Previous Rebbe, at the marriage of his daughter to the Rebbe.

As an introduction to the discourse, the Previous Rebbe said the following:

“It is well-known that the ancestors of the newlywed couple descend from the world of truth and attend the marriage celebration. The souls of ancestors from three generations back attend all Jewish weddings; and there are some weddings at which those of even further removed generations are present.

In the way of an invitation to the souls of the Tzaddikim, our holy fathers and Rebbeim who will come to the wedding and bless the couple, we now say a Chassidic discourse, parts of which are from each of the respective Chabad Rebbes.”

By the Grace of G-d  
3rd of Menachem Av, 5720  
Brooklyn, N.Y.

Mr. Aron Dov Sufrin  
26 Linthorpe Road  
London, N.16

Greeting and Blessing:

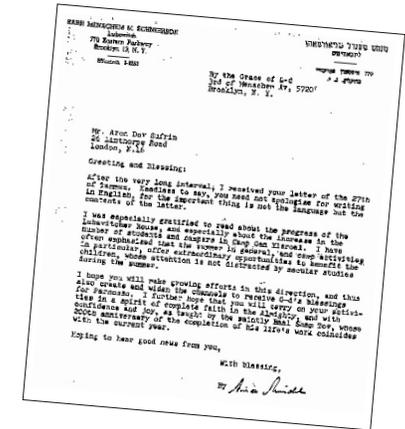
After the very long interval, I received your letter of the 27th of Tammuz. Needless to say, you need not apologize for writing in English, for the important thing is not the language but contents of the letter.

I was especially gratified to read about the progress of the Lubavitcher House, and especially about the increase in the number of students and campers in Camp Gan Israel. I have often emphasized that the summer in general, and camp activities in particular, offer extraordinary opportunities to benefit the children, whose attention is not distracted by secular studies during the summer.

I hope you will make efforts in this direction, and thus also create and widen the channels to receive G-d's blessing for Parnosso. I further hope that you will carry on your activities in a spirit of complete faith in the Almighty, and with confidence and joy, as taught by the saintly Baal Shem Tov, whose 200th anniversary of the completion of his life's work coincides with the current year.

Hoping to hear good news from you,

With blessing,  
By /signed by Nissan Mindel/



B.H.  
4th of Shevat. 5723  
Brooklyn, N.Y.

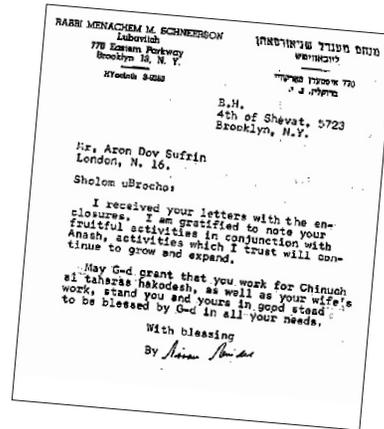
Mr. Aron Dov Sufrin  
London, N. 16.

Sholom uBrocho:

I received your letters with the enclosures. I am gratified to note your fruitful activities in conjunction with Anash, activities which I trust will continue to grow and expand.

May G-d grant that you work for Chinuch al taharas hakodesh, as well as your wife's work, stand you and yours in good stead to be blessed by G-d in all your needs.

With blessing,  
By /signed by Nissan Mindel<sup>1</sup>/



## Bedeken - Veiling of the Kallah

Placing the veil over the Kallah's face is the final step in preparation for the wedding ceremony. The Chosson is escorted by the two fathers and friends to the area where the Kallah, surrounded by immediate family, has been receiving her guests. There, the Chosson places the veil over the Kallah's face. It is customary at this time for both fathers to bless the Kallah.

The custom of the Kallah being veiled is reminiscent of our matriarch Rebecca's covering her face with her veil upon first encountering Isaac.

On the way to the ceremony, the Chosson is escorted to a private room where he will don a white robe, known as a "Kittel," which is traditionally worn on Yom Kippur. As mentioned, the day of the wedding is the Chosson and Kallah's private Yom Kippur. (Some maintain the custom of wearing a coat over the Kittel.)

The Chosson, escorted by the two fathers, and his entourage proceed to the Chupah, followed by the Kallah, who is escorted by the two mothers and accompanied by the assembled women.

The *Unterfirers*, those escorting the Chosson and Kallah to the Chupah, each carry a lit candle. One explanation for this custom is that candles are reminiscent of the flickering light and fire which occurred at the time of the giving of the Torah, at the marriage of G-d (the Chosson) and the Jewish people (the Kallah) under the "Chupah" of Mount Sinai.

During the entire procession, walking to the Bedeken, preceding the Chupah and the seven circles, a Chassidic melody (composed by the founder of Chabad Chassidism), known as "The Alter Rebbe's Niggun of Four Stanzas" is sung. This melody is reserved for special occasions, one of which is a wedding ceremony.

The ceremony is preferably performed under open skies, recalling the blessing of G-d to Abraham that his seed be as numerous as the stars. The ceremony takes place under a canopy which represents the home of the new couple.

1) Rabbi Nissan Mindel o.b.m. was a member of the Rebbe's secretariat.

## *Seven Circles, the Ring and the Chupah*

When they arrive at the Chupah, the Kallah and both sets of escorts circle the Chosson seven times. Among other reasons, the circling has come to symbolize the seven expressions of betrothal between G-d, the groom and the Jewish people, the bride. "I will betroth thee unto Me forever. I will betroth thee unto Me in mercy, and in judgment, and in loving kindness, and in righteousness: I will betroth thee unto me in faithfulness, and you shall know G-d." (*Hosea 2:21-22*)

The Rebbe explained the meaning and relationship of the Chupah, the circling of the Kallah, and the Chosson's placing the ring on the Kallah's finger as follows:

In their new life and establishment of their home, it is of utmost importance that the Chosson and Kallah renew their devotion to G-d and His service and to each other. This a devotion beyond one's limited intelligence and feelings, an absolute unconditional devotion to follow G-d and His commandments and to be one, complete and loving with each other. Even if one is being challenged in every way, materially, physically or spiritually, he or she remains loyal to G-d, His Torah and mitzvot and to his or her respective soul partner.

This kind of devotion is represented in a "circle" which has no beginning or end, representing a dimension which is above and beyond limits. This commitment is all encompassing.

The circling of the Kallah around the Chosson seven times [representing the seven orders of nature including time (week of seven days), space (seven heavens), and being (seven emotional attributes)] indicates her investment in the marriage. She expresses her absolute commitment to the building of a home in accordance with G-d's wishes by encircling the natural orders with a higher supernatural order.

The ring that the Chosson presents to the Kallah represents his investment and his unlimited and ultimate devotion to G-d and His Torah and Mitzvot.

The Chupah covering the Chosson and Kallah together represents G-d's unlimited blessing in response to their commitment and quest. This is a blessing which will bring to fruition their desire to build their new home, blessed with children loyal to G-d, Torah and Mitzvot and loving kindness.

you and your wife will bring up your children to a life of Torah, Chuppah and Good Deeds, in good health and to a ripe and happy old age.

Wishing you and all your family a Chasimo ugmar Chasimo Toivo,

With blessing,  
*/The Rebbe's Signature/*

By the Grace of G-d  
8th of Tishrei, 5722  
Brooklyn, N.Y.

Mr. Aron Dov Sufrin  
26 Linthorpe Rd.  
London, N. 16

Greeting and Blessing:

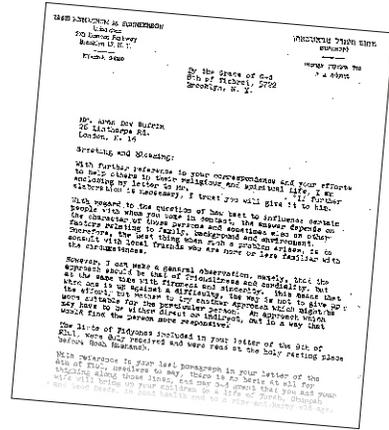
With further reference to your correspondence and your efforts to help others in their religious and spiritual life, I am enclosing my letter to Mr. . If further elaboration is necessary, I trust you will give it to him.

With regard to the question of how best to influence certain people with whom you come in contact, the answer depends on the character of those persons and sometimes also on other factors relating to family, background and environment. Therefore, the best thing when such a problem arises, is to consult with local friends who are more or less familiar with the circumstances.

However, I can make a general observation, namely, that the approach should be that of friendliness and cordiality, but at the same time with firmness and sincerity. This means that when one is up against a difficulty, the way is not to give up the effort, but rather to try another approach which might be more suitable for the particular person. An approach which may have to be either direct or indirect, but in a way that would find the person more responsive.

The list of Pidyonos included in your letter of the 9th of Elul, were duly received and were read at the holy resting place before Rosh Hashanah.

With reference to your last paragraph in your letter of the 4th of Elul, needless to say, there is no basis at all for thinking along those lines, and may G-d grant that



### Mi Adir - Cantorial Welcome

Following the seven circuits of the Kallah, as the Chosson and Kallah stand beside each other under the Chupah, a cantor officially welcomes the Chosson and Kallah on behalf of all gathered with the blessing: "He who is A-lmighty and Omnipotent, over all; He who is blessed over all; He who is the greatest of all; He who is distinguished of all; He shall bless the Chosson and Kallah."

### The Rebbe's Letter

Upon receiving an invitation to a simcha, it was the Rebbe's custom to send his personal congratulations and blessings to the Chosson and Kallah. This letter was read under the Chupah.

We too read the traditional letter of blessing from the Rebbe to a Chosson and Kallah on the occasion of their wedding, thereby invoking the Rebbe's presence at our Simcha.

We know that the Rebbe will bless the couple so that they build a Chassidic home, permeated with warmth and the spirit of love of G-d, Torah and the Jewish people.

### Kiddushin and Betrothal Benediction

As an introduction to the actual marriage about to take place, the officiating Rabbi will say a benediction over a cup of wine, the traditional symbol of joy and abundance. This is followed by a second blessing, pronouncing the sanctity of the personal relationship of marriage. The Chosson and Kallah each take a sip of the wine.

In the presence of two witnesses, the Chosson now places a gold ring on the Kallah's right forefinger. As the Chosson places the ring on her finger he says: "Harei At Mekudeshes Li B'taba'as Zo K'das Moshe V'Yisrael" (Behold, you are consecrated unto me with this ring in accordance with the law of Moses and Israel.)

This act is called Kiddushin (sanctification), signifying the uniqueness of the Jewish marriage where G-d Himself dwells in their home.

## The Kesubah - Marriage Contract

The Kesubah (marriage contract) is read aloud in Aramaic. The Kesubah is a binding document of confidence and trust which details the husband's obligations to his wife. Therein the Chosson pledges to “work for you, honor, provide for and support you, in accordance with the practices of Jewish husbands who work for their wives' honor, provide and support them in truth.”

Symbolically this document is also reminiscent of the wedding between G-d and Israel where “Moses took the Book of the Covenant” and read it to the people after the Jews stood under the “Chupah” of Mount Sinai.

Following the reading of the Kesubah, the Chosson hands it to the Kallah for her to keep.

## Sheva Berachot - the Seven Marriage Blessings

The concluding portion of the marriage ceremony is the seven blessings. The first, again, is the blessing over wine. The following six blessings acknowledge G-d as the creator of mankind, joy, Chosson and Kallah. They also praise G-d for having created man in His image and for giving him the ability to build an everlasting edifice.

There is a plea that the A-lmighty gladden the hearts of the “beloved friends,” and the concluding blessing of the fervent promise of happiness and joy that will prevail in the mountains of Judea and the street of Jerusalem at the ultimate redemption of the Jewish people through Moshiach.

## Breaking of the Glass

At the conclusion of the blessings, the Chosson and Kallah each take a sip from the cup of wine. The Chosson breaks the glass with his right foot, as a remembrance of the destruction of the Holy Temple in Jerusalem.

This custom is incorporated into the ceremony following the dictum: “If I forget you O Jerusalem...” (*Psalm 137:5*), reminding everyone that even at the height of one’s personal joy, we must, nevertheless, remember the destruction of the Temple in Jerusalem.

By the Grace of G-d  
6th of Shevat, 5734

Rabbi A. D. Sufrin  
Lubavitch House Schools  
109/115 Stamford Hill  
London N.16, England

Dear Rabbi Sufrin,

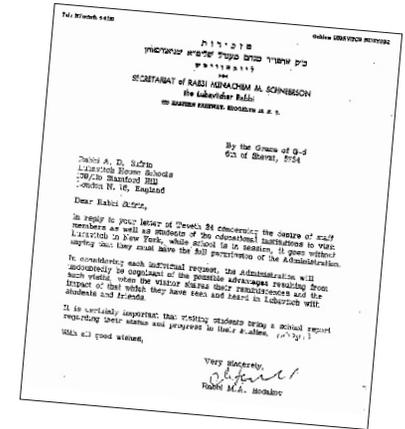
In reply to your letter of Teveth 24 concerning the desire of staff members as well as students of the educational institutions to visit Lubavitch in New York, while school is in session, it goes without saying that they must have the full permission of the Administration.

In considering each individual request, the administration will undoubtedly be cognizant of the possible advantages resulting from such visits, when the visitor shares their reminiscences and the impact of that which they have seen and heard in Lubavitch with students and friends.

It is certainly important that visiting students bring a school report regarding their status and progress in their studies.

With all good wishes,

Very Sincerely,  
*/signed by Rabbi M. A. Hodakov<sup>1</sup>/*



1) Rabbi M. A. Hodakov o.b.m., was the head of the Rebbe's secretariat, in addition to being the Director of Merkos L'inyonei Chinuch, the educational arm of Lubavitch World Headquarters.

compensated by the benefits, and not only spiritual benefits but also in terms of material benefits, as indicated above.

I am sure it is unnecessary to elaborate further on this matter, knowing your background and understanding. I only want to emphasize again that the benefits from your husband's visit are bound to be shared equally by both you, and your children, and may G-d grant that these benefits be even greater than anticipated.

I will be glad to hear good news from you in connection with all above.

With blessing,  
/The Rebbe's Signature/

- 
- 1) Mrs. Hena Elka Sufrin is the grandmother of the Chosson.
  - 2) The word "the" was added by hand.
  - 3) The word "Jewish" was added by the Rebbe.
  - 4) The word "Jewish" was added by the Rebbe.
  - 5) The words "חַיִּי" - *Chas V'Shalom* (Heaven forfend), was added by the Rebbe.

## Yichud - Seclusion

After the ceremony the Chosson and Kallah adjourn to a private room. At this time, the Chosson and Kallah break their fast.

## Seudat Mitzvah - Wedding Feast

Participating in a wedding feast is a Mitzvah. The emphasis, however, is on entertaining the newlyweds. By dancing around the Chosson and Kallah, the community expresses joy and support for the couple.

The Talmud relates that the greatest of our sages set aside their diligent uninterrupted study of Torah for the sake of rejoicing with the new couple.

In accordance with Jewish law, and for reasons of modesty, men and women dance separately. This is one of the strong virtues of the Jewish home where husband and wife value their privacy, enhancing each other's specialness.

At the end of the festive meal, Grace After Meals is recited, and the Sheva Berachot (seven blessings) recited under the Chupah are repeated.

## After the Wedding

Jewish custom dictates that the couple begin their new life together in the comfort of their familiar community.

For seven consecutive days following the wedding, it is customary that friends or relatives host festive meals each day in their honor. The act of feasting recalls the "seven-day celebration" after the marriage of our patriarch Jacob and his bride Leah. They will spend seven days in joy and prayer, learning Torah and performing Mitzvot in order to give their new "house in Israel" a solid foundation.

*Mazel Tov! Mazel Tov!*

Add to this the fact that the state of mind is a powerful factor, not only in regard to one's spiritual life, but also one's physical and material life. For it is a matter of common experience that when one goes about his affairs in a happy frame of mind, with faith and confidence, he is bound to be more successful.

Applying all the above to your family Jewish<sup>3</sup> life, it is well to bear in mind that at all times and especially in our time, it is not a simple matter to set up a truly harmonious Jewish<sup>4</sup> life. A young couple inevitably experiences certain difficulties, trials, and sometimes even crises, וְיָסֵב<sup>5</sup> But when one realizes that these are only trials designed to strengthen the foundations of the home, which is to be an everlasting edifice (Binyan Adei-Ad), and as the Torah states, "For G-d tries you to make known your love," etc. (Deut. 13:4). one appreciates them in their true perspective. For, in sending these difficulties and trials, G-d also provides the capacity to overcome them. Far from being discouraged by such difficulties, one considers them as challenges to be overcome, in order to reap the benefits that are inherent in them.

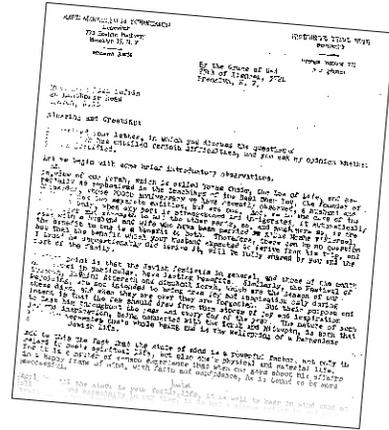
Finally, human nature is such that when one has various problems to cope with, it is more difficult to cope with them in isolation, and it is much easier to overcome them by belonging to an atmosphere and society which is permeated with the same approach and the same way of thinking. (Incidentally, this is one of the reasons why certain things in Jewish life require the presence of at least a Minyan of ten people.)

After all the above observations, you should consider the fact that your husband has been given the very important function of being connected with a cause of Chinuch al Taharas HaKodesh and the general development of the Lubavitch House, which has great promise for the future. In addition, your recent settlement in \_\_\_\_\_ also requires a special reserve of strength and capacities. The more one is equipped with faith in G-d, confidence and joy, the better one can cope with all these problems. Your husband's visit here has brought him in personal contact with other young men similarly situated, and in some cases even with more difficult problems, and the mutual benefit derived from such contact is simply inestimable. Even if the trip entailed certain personal sacrifices on his part as well as on yours, they will be more than

By the Grace of G-d  
25th of Tishrei, 5721  
Brooklyn, N.Y.

Mrs. Hena Elka Sufrin<sup>1</sup>  
26 Linthorpe Road  
London, N. 16

Blessing and Greeting:



I received your letter, in which you discuss the question of \_\_\_\_\_ that which has entailed certain difficulties, and you ask my opinion whether it was justified.

Let me begin with some brief introductory observations.

In the<sup>2</sup> view of our Torah, which is called Toras Chaim, the Law of Life, and especially as emphasized in the teachings of the Baal Shem Tov, the founder of Chassidus, whose 200th anniversary we have recently observed, a husband and wife are not two separate entities, but are one. And, as in the case of the physical body, when any part is strengthened and invigorated, it automatically adds vigor and strength to all the other parts, so, and much more so, is the case with a husband and wife who have been married K'Das Moshe v'Yisroel, the benefit to one is a benefit to both. Therefore, there can be no question but that the benefit which your husband expected to derive from his trip, and I trust he unquestionably did derive it, will be fully shared by you and the rest of the family.

Another point is that the Jewish festivals in general, and those of the month of Tishrei in particular, have lasting benefits. Similarly, the Festival of Succoth, Shemini Atzereth, and Simchath Torah, which are the Season of our Rejoicing, are not intended to bring true joy and inspiration only during these days, and when they are over they are forgotten. But their purpose and intent is that the Jew should draw from them stores of joy and inspiration to last him throughout the year and every day of the year. The nature of such joy and inspiration, being connected with the Torah and Mitzvoth, is such that it truly permeates one's whole being and is the wellspring of harmonious \_\_\_\_\_ Jewish life.

*Yechidusen - Private Audiences  
Regarding Chinuch - Jewish Education*

## INTRODUCTION

All the *Yechidusen* (private audiences) have been transcribed from Rev. Aron Dov Sufirin's personal notes by his son, Rabbi Yisroel Boruch Sufirin. Rev. Aron Dov Sufirin obm is the grandfather of the Chosson and was the Director of Education of Lubavitch Foundation, London UK, for almost 40 years.

### Issue:

Since work in Jewish Education takes up so much time, (personal) Torah learning is effected and minimized, and tends to become lethargic...

### Rebbe's Response:

The fact that work in Beis Lubavitch (London UK) leaves little time for learning, should be looked at from a different perspective. This work is considered "worthy" and falls under the category of a *Mitzvah*. (One good deed leads to another.) In addition, the work also aids in achieving *Taharas Hamoach Vehalev* - purity of heart and soul - this in turn helps the learning process. Therefore, the actual time spent learning even though it may be small due to communal work is *Lo Lephee Erech* - not comparable - to the time one spends learning when not involved in communal work.

*Yechidus - Tishrei 28, 5721*

### Issue:

What attitude should be taken when a person had successfully influenced a child in a positive direction and the child subsequently reverted back to his original ways?

### Rebbe's Response:

If one has *Hatzlacha* - success with a child, one must not close the door. One must always be *Mekarev* - bring closer - the child, as there may be many reasons for his estrangement.

*Yechidus - Tishrei 28, 5721*

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Letters from the Rebbe  
Relating to *Chinuch* - Jewish Education

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**Issue:**

(Note: The following issue is worded exactly as written by Rev. A. D. Sufrin, and is a copy of the exact language he handed in to the Rebbe upon entering for his Yechidus. The school referred to is Lubavitch House School in London UK.)

Most of the children in our school speak English at home. However in each class there are at least half the parents who would like their children to be taught in Yiddish and one child has left because of this. There are one or two others who may leave because we do not teach in Yiddish. On the other hand there are one or two who may take their children away to other schools if we do start teaching the children in Yiddish, and it will also deter parents of the English and German type from sending their children to us. Yet there is a possibility that if we would go over to teaching in Yiddish, as small percentage of *frumer* children may join our school. Under the present system we have adopted we are introducing Yiddish into each class (as the Rebbe *Shlito* may have noticed from the curriculum I handed in) but there is still dissatisfaction amongst some of the parents. We therefore wish to know what our policy should be for running the school to teach in Yiddish or English...

**Rebbe's Response:**

Tell the parents who want everything taught in Yiddish that they most probably also want their children to grow up to be *Shomrei Torah Umitzvos* - Torah observant Jews. If their children will be taught in Yiddish, which is a strange language to them, they may develop distaste to everything they learn. This will affect them in the future development of their personal Yiddishkeit. It is appropriate to speak to them in Yiddish during their playtime, recess, breaks, or when telling them a story as this will help expand their familiarity with the language. However not when teaching them formal Yiddishkeit subjects.

*Yechidus - Adar Sheni 20, 5725*

**Issue:**

The nervous strain and stress with tension that comes from working at Lubavitch House and in Jewish education.

**Rebbe's Response:**

Why should there be nervous strain and stress from the worries of this position. The worries are not on the person's shoulders, they belong to Hashem. They are His worries! He has given the person a *Chelek* - share - in what is a tremendous *Zechus* - merit - that is really a tremendous *Zechus* for the person himself. *Halevie* - if only - others would also have the same *Zechus*.

*Yechidus - Adar Sheni 20, 5725*

**Issue:**

To what extent should school curriculum be determined by the feelings and whims of parents? The school usually follows the curriculum issued by *Merkoz* but how much of it should be adapted according to the local situation including parent needs and demands.

**Rebbe's Response:**

The *Merkoz* curriculum is prepared for the United States. It should be adapted or revised to suit local conditions. It should take into account children's needs and their inclinations etc.

*Yechidus - Adar Sheni 20, 5725*

**Issue:**

(Note: The following issue is worded exactly as written by Rev. A. D. Sufrin, and is a copy of the exact language he handed in to the Rebbe upon entering for his *Yechidus*. The *Tzach Minyan* referred to, was the Lubavitch House Youth *Minyan* in Stamford Hill, London, UK. The *Talmud Torah* refers to the after school Judaic program ran at the Lubavitch House. The School, *Tzach Minyan* and the *Talmud Torah* were all run under the direction of Rev. A. D. Sufrin in his capacity of Director of Education and *Shliach* as well as member of the *Hanhallah* of the Lubavitch House in the United Kingdom.)

On Friday evenings between *Mincha* and *Maariv*, I usually give a *Shiur* on *Kitzur Shulchan Aruch* (Jewish law) to the younger members of the *Tzach Minyan*. However, as most of the boys learn *Dinim* in the *Talmud Torah* and some of the others learn at other times, I have been wondering whether it would perhaps be an idea to learn *Chassidus* instead . . . if so what type of *Chassidus* to choose for this purpose as their knowledge is not good in this subject . . .

**Rebbe's Response:**

Continue to learn with them *Dinim* and then include *Chassidus*. A possible model to use is, fifteen minutes of *Dinim* as a *Shiur* in lecture format. Then tell them to do *Chazarah* review. This should then be followed by fifteen minutes of *Chassidus*. It is advisable to begin with excerpts from *Likkutei Dibburim*.

*Yechidus - Adar Sheni 20, 5725*