

MEMENTO

FROM THE WEDDING OF
AVI & ITA CUNIN

7 KISLEV 5782
CHICAGO, ILLINOIS

B"H

FORWARD

With joy and gladness, we give thanks to Hashem for his kindness as we celebrate the Simcha of the marriage of our children, **Avi & Ita** 'ש.

As is customary amongst Anash to present a memento of the occasion, based on the Minhag by the wedding of the Rebbe and Rebbetzin, we are privileged to share with our family and friends this special memento.

Included here is a collection of Letters from the Rebbe in **English** to Chabad of California and their Mekeravim.

Rabbi Shlomo Cunin brought many Yidden in California to the Rebbe and encouraged them to write to him. Presented here is a part of the large correspondence the Rebbe held with these Yidden, most notably Mr. Jerry Weintraub.

Many of the letters are in reply to the greetings and birthday wishes the Rebbe received for his 72nd birthday on Yud Alef Nissan 5734. They also had the Zechus to bring and present the Rebbe with a new Aron Kodesh for which they received a lengthy answer.

These are all being printed here for the **first time**, courtesy of Rabbi **Baruch Shlomo Eliyahu Cunin** 'ש, Head Shliach to the West Coast and Grandfather of the Chosson, for which we are indebted to him.

We would also like to thanks **Rebbe Responsa** (a project dedicated to assembling the Rebbe's English letters), for providing additional material, and for preparing the letters for print.

It is our fervent hope and prayer that we go from this joyous occasion to the ultimate Simcha, the coming of Moshiach, speedily in our days.

THE CUNIN AND HERTZ FAMILIES

7 KISLEV, 5782
CHICAGO, ILLINOIS

RABBI MENACHEM M. SCHNEERSON

Lubavitch
770 Eastern Parkway
Brooklyn 13, N. Y.

HYacinth 3-9250

מנחם מענדל שניאורסאהן
ליובאוויטש

770 איסטערן פארקוויי
ברוקלין, נ. י.

By the Grace of G-d
11th of Nissan, 5734
Brooklyn, N.Y.

Mr. Avrohom Rochlin
c/o Rabbi Cunin
L.A. Cal.

Greeting and Blessing:

Rabbi Cunin duly conveyed to me your kind regards, letter, and good wishes, which I sincerely appreciate.

I can best reciprocate your good wishes by reiterating the Divine blessing given to our Father Abraham, "I will bless them that bless thee." Accordingly, may you and all your family enjoy G-d's blessings in a generous measure, both materially and spiritually.

The Zechus of your active involvement in the work of spreading Yiddishkeit, especially through the Chabad-Lubavitch institutions and activities, will surely stand you in good stead, particularly for the fulfilment of your heart's desires for good that your children should go in the footsteps of your father of blessed memory.

Wishing you and all your family a Kosher and inspiring Pesach,

With blessing,

M. Schneerson

WEDDING OF AVI & ITA CUNIN

*Copies
for Cunin*

By the Grace of G-d
11th of Nissan, 5734
Brooklyn, N.Y.

Mr. & Mrs. Velvel & Fradel Fingerhut
5050 Arundel Drive
Woodland Hills, Cal.

Greeting and Blessing:

Rabbi Cunin duly conveyed to me your kind regards, letter and good wishes, which I sincerely appreciate.

I will remember you and your family in prayer in accordance with your letter.

The Zechus of your active involvement in the work of spreading Yiddishkeit, especially through the Chabad-Lubavitch institutions and activities, will surely stand you and all yours in good stead, particularly to have true Yiddish Torah Nachas from all your children and offspring, and to have good news to report about yourselves and those about whom you wrote.

Wishing you and all your family a Kosher and inspiring Pesach,

With blessing,

By the Grace of G-d
11th of Nisan, 5734
Brooklyn, N.Y.

Mr. Eliezer Meyer and Mrs. Chaia Finkelstein
404 N. Roxbury Drive
Beverly Hills, Cal.

Greeting and Blessing:

Rabbi Cunin duly conveyed to me your kind regards,
letter and good wishes, which I heartily appreciate.

I can best reciprocate your good wishes by reiterating the Divine blessing given to our Father Abraham, "I will bless them that bless thee." Accordingly may you and all your family enjoy G-d's blessings in a generous measure, both materilly and spiritually.

I trust you recall our discussion and my suggestion that you be actively involved in spreading Yiddishkeit in your environment, especially through the Chabad-Lubavitch institutions and projects. In addition to the great importance of this activity per se, and the rewards that go with it both in this world and the next, it will include in its immediate effects also the benefit of banishing depressing thoughts and releasing new sources of energy and enthusiasm in the right direction, in the spirit of the Festival of Our Liberation which we are about to celebrate, including liberation from all negative and distracting aspects in the daily life.

Wishing you and all your family a Kosher and inspiring Pesach,

With blessing,

WEDDING OF AVI & ITA CUNIN

RABBI MENACHEM M. SCHNEERSON
Lubavitch
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Brooklyn, N. Y. 11213
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מנחם מענדל שניאורסאהן
ליובאוויטש

770 איסטערן פארקוויי
ברוקלין, נ. י.

By the Grace of G-d
11th of Nissan, 5734
Brooklyn, N.Y.

Mr. J. E. Gindi הכהן
632 N. Oakhurst Drive
Beverley Hills, Cal.

Greeting and Blessing:

Rabbi Cunin duly conveyed to me your kind regards,
letter and good wishes, which I sincerely appreciate.

I can best reciprocate your good wishes by reiterating
the Divine blessing given to our Father Abraham, "I will
bless them that bless thee." Accordingly, may you and all
your family enjoy G-d's blessings in a generous measure,
both materially and spiritually.

It is surely unnecessary to emphasize to you at length
how much Sefardic families cherish their distinguished
Sefradic tradition, especially those of Priestly (Kohanim)
descent, as in your case. I am fairly certain that your
father Eliahu, of blessed memory, and his ancestors, proudly
added to their signature ט"ס, which, according to one
interpretation, means טעורי טהור - of pure Sefardic
descent. May G-d grant that this golden chain of tradition
will be continued through your children and children's
children to the coming of Mashiach Tzidkenu.

The Zechus of your active involvement in the work of
spreading Yiddishkeit, especially through the Chabad-Luba-
vitch institutions and activities, will certainly stand you
and all yours in good stead.

Wishing you and all your family a Kosher and inspiring
Pesach,

With blessing, *M. Schneerson*

מלך שידות
כ"ק אדמו"ר מנחם מענדל שליט"א שניאורסאהן
ליוזפאוויטש

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

ב"ה, י"ב ניסן, ה'השל"ד
ברוקלין, נ.י.

לכבוד

שלוהי כ"ק אדמו"ר שליט"א
בקליפורניא

ה' עליהט יהיו

שלום וברכה:

בהמשך להשיחה בעל פה בקשר עם היגיון ארוך
הקודש שהובא שי לכ"ק אדמו"ר שליט"א מאה מע"כ,
הואיל כ"ק אדמו"ר שליט"א לבוא גם בכהב
ובהוספה, המצו"ב. ונכתב בלסוף המדינה כדי
שיהי' מובן לאלה הצריכים לזה, ובודאי יפרטמו
המכתב באופן המהאיט, ות"ה.

בכבוד ובברכה
להה"פ כשר וסמה

מזכיר [חתימה]



WEDDING OF AVI & ITA CUNIN

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

By the Grace of G-d
12th of Nissan, 5734
Brooklyn, N. Y.

To All Participants in the
Presentation of the Aron-Kodesh
On the Occasion of the 11th of
Nissan, 5734

Greeting and Blessing:

The Presentation of such a sacred and meaningful object, as well as the time and place of the event, call for a special reflection. All the more so in the light of the teaching of the Baal Shem Tov to the effect that everything that happens in life can, and therefore should, serve as a practical lesson to the thinking person in his daily life and conduct. The basis for this is the fact that everything that happens comes to pass, of course, by Hashgocho Protis - Divine Providence in every detail.

Thus, the said Presentation provides a great deal of food for thought, some of which I wish to share with you in this letter.

A human being is called a "world in miniature" (micro-cosm). Our Sages point out that this is not merely a phrase, but that the analogy corresponds in many details, even minute details.

The idea behind this analogy is that man and the world in which he lives are intimately bound up and mutually affect one another.

The idea of an Aron-Kodesh (Holy Ark) is that it is a physical thing, made of wood, or metal, or other material, and is consecrated to house a Sefer Torah, which is also made of material things (parchment inscribed by quill and ink), but is holy because the writing is the word of G-d, the ultimate of all that is spiritual and sacred. Because the Aron-Kodesh is such a holy thing by reason of its housing the holiest of all sacred objects, the Sefer Torah, it is customary to make it beautiful - as is, indeed, the case with the one which has been presented. Even when an Aron-Kodesh has lower compartments, these are used exclusively for keeping other sacred objects.

A human being is like an Aron-Kodesh. The body, consist-

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ing of tissue, bone, etc., is physical, but it houses the soul which is spiritual, sacred and pure. Consequently, the body, too, must be kept holy, as an Ark housing a Sefer Torah.

Indeed, the analogy may be extended to the whole world at large, wherein G-d commanded to construct a Mikdash, a Sanctuary, from which G-d's light and holiness should spread to, and permeate, the whole world.

In like manner, an individual must endeavor to make his heart and (mind) - *brain* - though they are made of physical substances - "sanctuaries," that is, sacred depositories for even more sacred contents and qualities, attuned to the supreme holiness and perfection which G-d revealed in His Torah and Mitzvoth. So much so, that even the "lower compartments," i.e. when the mind and heart are applied on a lower level, namely, to such material things as business or job, these are not to be an end in themselves, but a means to a better and higher spiritual level, thereby giving the mundane occupations a different complexion, a higher meaning and value. This would then correspond to the Sanctuary which G-d commanded to be erected in this material world, the Sanctuary to which the Jewish people contributed such material things as gold, silver and brass, whereby they elevated to sanctity not only the contributions themselves, but also the effort that went into the acquisition of all their material things, including the major share that is used for personal and family needs.

Both sanctuaries - the "sanctuary" that is within every Jew, man and woman, and the Sanctuary which G-d commanded to be built as a dwelling place for Him on earth, are mentioned in one and the same sentence in the Torah: "They shall make Me a Sanctuary, that I may dwell within them" - "Within each and every one of them," as our Sages interpret this verse. In other words, the ultimate purpose of the Sanctuary built for G-d is to make every Jewish heart and mind a fitting abode for G-d to dwell in.

The immediate inference from the above is that although, at this time, the Sanctuary, the Bet Hamikdash, is not in existence, and will be rebuilt when Moshiach will come, the sanctuary which is within the Jew, man or woman, is always there, and it is very much up to himself and herself to cultivate and make it effective in sanctifying the whole daily life.

In light of the above, together with my heartfelt appreciation of the sentiments that accompanied the Presentation, I wish to express my prayerful hope that it will stimulate all participants to strengthen the determination to make an "Aron-Kodesh" of his and her personal life, an "Aron-Kodesh" of the family, to the extent of permeating also the children with the same spirit and dedication. With such resolve, Divine assistance is assured, and may G-d grant that it should be accom-

an individual must endeavor to make his heart and **brain** (mind)...

WEDDING OF AVI & ITA CUNIN

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plished in the spirit of these days, when the Presentation was made, namely in the spirit of true freedom from all distractions material and spiritual.

Moreover, the place of the Presentation is likewise auspicious, for it has been here that my saintly father-in-law made his "Sanctuary" - a sacred House of Prayer and of Study - during the last decade of his life on earth, a Sanctuary which is continued in the same spirit.

Wishing you and all yours a Kosher and inspiring Pesach,

With blessing, *M. Schwartz*

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493-9250

מנחם מענדל שניאורסאהן
ליובאוויטש

770 איסטערן פארקוויי
ברוקלין, נ. י.

By the Grace of G-d
17th of Teves, 5740
Brooklyn, N. Y.

Mr. Naftali Deutsch
803 N. Camden Dr.
Eeverly Hills, Calif. 90210

Greeting and Blessing:

This is to acknowledge receipt of your letter of the 5th day of Chanukah, which comes in addition to the personal regards I received through our mutual friends, especially Rabbi Shlomo Cunin.

I am deeply gratified to be informed of your generous help and participation in behalf of the Yeshiva Ohr Elchonon Chabad. I emphasize "participation," since help could also come from an outsider, where participation means being an active partner in the cause, and such partnership of Jews involves participation not only in terms of personal effort, time and money, but also a soulful participation that truly unifies all Jews (as explained at length in chapter 32 of the Tanya).

Many thanks for the good news your letter contained, and may G-d grant that you should be able to implement your resolutions and pledges in the fullest measure. May it also be in keeping with the words of the Mishna to the effect that one should "say little and do much." At first glance this dictum is somewhat strange, since it refers also to Gedolei Yisroel, and why ^{should} they say little. But the meaning of it is that however much a person says and pledges, it turns out to be little in terms of actual deeds, which by far exceed their words.

This is also one of the pointed messages of Chanukah, as has been mentioned frequently. For, when we light two candles on the second night of Chanukah, we have fulfilled the Mitzvo with Hiddur ^{dehiddur} and that is all that is required at the moment, yet the following night of Chanukah we add an extra light of Chanukah and so on the subsequent nights of Chanukah, increasing their lights - symbolizing the light of the Torah and Mitzvoth-from day to day.

And since G-d rewards in kind, He sends His blessings in all needs likewise in a growing and most generous measure. May it be so with you and yours, and may you always have good news to report.

With esteem and
blessing

M. Schneerson

it turns out to be little in terms of **their** actual deeds..
we have fulfilled the Mitzvo with Hiddur **dehiddur**..

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Mr. Naftali Deutsch

P.A. Although your letter was written in our holy tongue, which gave me special gratification, my reply was written in the spoken language of this land, bearing in mind that you are one of those who kindle the "Divine Lamps" - Jewish souls, it will be helpful for those who are more at home in English than in our holy tongue.

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 Iyar, 5743
Brooklyn, N.Y.

c/o Rabbi J. B. Gordon

Greeting and Blessing:

Your (undated) letter has reached me with some delay and my acknowledgment has been further delayed because of accumulated matters in the wake of Yom Tov. In it you write about the unfavorable turn in business. But I trust that since then there has been a noticeable improvement, and may G-d grant that it should be a good beginning.

I have often had occasion to point out that it is not surprising that a human being finds G-d's ways inscrutable, especially when one finds himself, temporarily, in distressing situation. But how can a created being understand the Creator? However, it is certain that G-d is good and just, and all that He does is for the good.

Knowing of your good efforts to please HaShem and to spread His Torah and Mitzvos, I am certain that G-d will fulfil your heart's desires for good and you will see a substantial improvement in your business. But though it is impossible, of course, to pinpoint the time, it is certain that strengthening your Bitochon in HaShem will hasten it.

Every period in the course of the year in Jewish life has its specific aspects in regard to serving HaShem. The period of Sefira - Counting the Omer - at the end of which we have the Festival of Shovuos, the Festival of Mattan-Torah, reflects the eagerness and yearning of our ancestors to receive the Torah; hence immediately on the day after the Exodus from Egypt they began counting the days and weeks to that great event. This period is therefore especially timely to increase one's Torah learning schedule, which is also one of the reasons why we learn Pirkei Ovos ("Ethic of Our Fathers") during this period. Incidentally, one of the teachings of these Mishnayos is the assurance that the Jew who upholds the Torah in a time of hardship will eventually uphold in a situation of affluence. May G-d grant that this should be so in your case, and sooner than expected, and you should continue your good work for Yiddishkeit with real joy and gladness of heart.

With esteem and blessing,

M. Schneerson

WEDDING OF AVI & ITA CUNIN

SIVAN 11, 5743

TO THE REBBE SHLITA,

Since I had the merit to receive the letter of the Rebbe Shlita dated Rosh Chodesh Iyar 5743, I have tried to follow the advise of the Rebbe Shlita. However, being subjected to severely unfavorable business conditions my Betochoon seems to fade in and out and a state of deep depression enters. Then I try to conquer the depression by saying that its my Yetzer Hora and say to myself that I have to have more Betochoon. This seems to be a constant battle. Each morning I come to the office fresh and ready to conquer the situation; however, after receiving calls from my customers and not having the money to pay them the cycle starts all over again.

In a purely natural sense I can't see any solution for our current problems other than the obvious one of somehow obtaining funds to pay off my debts which at the present moment seem totally out of reach. I feel like my brain is totally foggy and that the end is rapidly closing in on me and my family. One side of me says that everything is going to be alright and the other side of me can't see any light at the end of the tunnel.

Our business has come to a complete standstill and the unfavorable turn in our business has continued to worsen due to the general business conditions of our industry and our lack of working capital.

The orders for [redacted] that I oversold wound up costing us \$ [redacted] in losses which added to our defecit position.

I constantly receive calls from people I owe money to. The pressure is incredible and most of all, I don't want to - G-d forbid - hurt anyone.

Friday, received a call from our banker who stated that as far as the bank was concerned our credit line is terminated and that the outstanding debt is considered as a straight loan of which he wants a schedule of monthly payments showing how we are going to pay off the loan. This was as a result of receiving our fiscal statement which I delayed as long as possible and, which I might add, greatly understated the actual losses.

The current financial position is as follows:

Accounts Receivable for Material	\$	
Cash in Bank		
Inventory		
Accounts Payable Material		
Accounts Payable Bank		
Accounts Payable Misc. Overhead		
Accounts Payable Personal Loans to Business		

Faced with the present situation I don't know how I can hold out much longer. I had discussed with Rabbi Gordon about trying to get a loan from of which Rabbi Gordon has developed a relationship with the manager, but based on the reaction to our statement from our present bank who was with us in the good times I am afraid that this effort would be to no avail for I have no real assets to warrant a credit line.

I have no viable ideas on how to move. It is as if I have become a vegetable G-d forbid - overwhelmed with guilt and concern for the financial welfare of my family.

I am again turning to the Rebbe Shlita for a blessing and advise regarding my present dilemma.

or
RABBI JOSHUA B. GORDON
(213) 784-9985

This letter was followed by a call from

כאשר סוחרים ידידים מבינים
אזכירו היום על הציון לתוכן כתבו
ויהי רצון שיבשר טוב בטוב הנראה והנגלה.

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כעצת סוחרים ידידים מבינים
אזכירו היום על הציון לתוכן כתבו
ויהי רצון שיבשר טוב בטוב הנראה והנגלה.

By the Grace of G-d
Rosh Chodesh Iyar, 5744
Brooklyn, N. Y.

Mr. Chaim Shlomo Zalmen Teichman
5323 Genesta Avenue
Encino, California 91316

Greeting and Blessing:

I was pleased to receive your letter of Erev Pesach and to note that you have been chosen to receive the National Distinguished Service Award of the Orthodox Union at its forthcoming 86th Anniversary National Dinner. Sincere congratulations!

Since everything takes place by Hashgocho Protis, and has to be utilized in harmony with it, your letter of Erev Pesach has a timely significance. The Torah tells us that the liberation of our people from physical bondage which we celebrate on Pesach was the first phase and prelude to the spiritual liberation which our people achieved with receiving the Torah at Mouny Sinai seven weeks later. The close connection between the two events is underscored by the Mitzva of Counting the days and weeks (of the Omer) linking our Festival of Liberation with our Festival of Mattan Torah.

Closely associated with the basic concept of true freedom through the Torah is also the concept of the true unity of our people. To be sure, Pesach marks the "birth" of our Jewish nation, as it triumphantly marched out of the house of bondage under the leadership of Moshe. But the real achdus (unity) of our people - "like one man, with one heart" - was attained at Mount Sinai. It is the Torah and Mitzvos that unifies our people, as the Torah often emphasizes, and as our whole Jewish history amply verifies.

The vital role of Torah-Chinuch in all this is obvious. The Midrash eloquently reminds us of it by declaring that only after our ancestors pledged that "our children will vouchsafe for us" as guarantors for keeping and preserving the Torah forever that our Jewish people was entrusted with this precious heavenly gift.

It is also by Divine Providence that the O. U. Dinner is taking place on the first day of the week of Bechukosai, where the Torah so clearly and explicitly declares that walking in HaShem's statutes and keeping His Mitzvos and doing them - though a "must" for their own sake - assures all Divine blessings, real peace and prosperity, both materially and spiritually.

I hope that all the good activities of the Orthodox Union will grow and "go from strength to strength", particularly its youth-oriented program, and

My prayerful wishes to you and all participants in the Dinner event for continued and growing Hatzlocho.

With esteem and blessing

WEDDING OF AVI & ITA CUNIN

RABBI MENACHEM M. SCHNEERSON

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מנחם מענדל שניאורסאהן
ליובאוויטש

770 איסטערן פארקוויי
ברוקלין, נ. י.

By the Grace of G-d
Erev Shabbos Mevorchim Sivan,
5744. Brooklyn, N. Y.

To the Organizers & Participants Arranging For
A Chabad Branch in Marin County, Headed by
Messrs. Reuven Ross, Reuven Litvin, Yisroel Pinchas Sapan
California

Greeting and Blessing:

I was pleased to be informed in your letter of the 27th of Nissan about your resolve to open a new branch of Chabad in Marin County, California, and that you have, indeed, successfully taken the initial steps to put the project into effect and to assure its viability and progress.

May HaShem grant that it should be with Hatzlocho. Especially since there is the assurance that when a Jew makes a firm resolve connected with Torah and Mitzvoth, even a seemingly ambitious one, HaShem helps to carry it out in the fullest measure; all the more so when a group of Jews make a concerted effort for such a vital cause as strengthening and spreading Yiddishkeit, Torah and Mitzvoth, on a broad communal scale.

In light of the above, I trust that all the discussions, consultations and preparations will be brought to a successful and speedy conclusion, and the plan, which surely has G-d's approval and blessing, will be put into operation.

I note that you are in consultation with our regional Chabad Askonim, headed by Rabbi Cumin, to whom a copy of this letter is being sent, and that you also have the approval of the Merkos L'Inyonei Chinuch, our Central Organization for Jewish Education, to whom a copy of this letter will also be made available.

The present days of Sefira, and having reached Erev Shabbos Mevorchim Chodesh Sivan, the month of Mattan Torah, is certainly most timely and auspicious for opening this facility for Torah and Torah education, of which it is written, "These are our life and the length of our days."

With prayerful wishes for Hatzlocho, and with the traditional Chabad blessing for a joyous and inspiring Festival of Kabbolas HaTorah b'simcha and b'pnimius,

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
9 Adar, 5743
Brooklyn, N.Y.

Mr. J. Weintraub
Management Three
9744 Wilshire Blvd
Beverly Hills, Ca. 90212

Greeting and Blessing:

In addition to the gratifying reports and regards I have been receiving through our esteemed mutual friend Rabbi Shlomo Kunin, I was particularly pleased to receive your short personal note on the success of the Chabad Telethon.

In view of the nature of such undertakings, which bear fruits long afterwards, I am confident that your assessment of its success and expectations is fully justified.

May G-d grant that it should indeed be a case of יגעה ומצאה - "make the effort, and you will succeed" (literally, "will find it"). This is a typical maxim of our Sages, who usually express profound ideas and principles in but several well-chosen words. By using the word umotzoso, denoting an unexpected "find" (rather than a word denoting "success"), our Sages tell us that when the proper and persistent effort is made, the results will be satisfactory not just in a fitly proportioned measure, commensurable with the effort, but rather incomparably more so, as in the case of a person unexpectedly finding and picking up a precious thing.

For various reasons, this letter had been delayed until today, which happens to be the auspicious day of the 9th of Adar, the day my father-in-law the Rebbe of saintly memory stepped ashore in the U.S.A. (in 1940). This marked the beginning of the last decade of his life on earth, which he was destined to spend in this country, in order (as he declared thereupon) to change the whole panorama of Jewish life in the so-called New World. The first step in this direction was his declaration, immediately upon disembarkation, that "America is nit andersh (not different)", meaning that the New World was neither "new" nor any different from the "Old" - in so far as Yiddishkeit is concerned; there is no need, nor any real excuse, to make any concession in regard to any aspect of the Jewish way of life that our parents and forebears upheld so tenaciously for thousands of years back home in the "Old World." Indeed, in many respects it is vastly easier to follow the Torah way in this Land of Opportunity - opportunity not only in terms of material prosperity, but also and more importantly in the realm of the spirit. And applying the principle of yogato umotzoso, the newly found resources and opportunities can be utilized and realized to the fullest capacity.

As I am told that you are a practical and successful business executive, there is no need to elaborate on the above. I will therefore conclude - in the vein of the beginning of this letter - with the prayerful wish that you should see

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the fulfilment of yogato umotzoso in your partnership with Chabad to spread the light of Torah and Mitzvos , realizing your fullest potential also as a moving spirit to bring into this partnership all those who are waiting to be inspired by you - not merely as "sleeping partners" but as very active and personally involved partners like your good self.

Wishing you and yours a joyous and inspiring Purim, with much Hatzlocho in all above, and

With esteem and blessing,

ט' כ"ק אדר א' ק"ת"א

I have arrived in New York to speak at the Jewish Students Network Convention at the Westchester Marriott Hotel in Terrytown, New York Monday night 6:00 p.m. and I am flying back ^{א"י} Teusday morning. There will be between 500-700 Jewish students there. Some of the other speakers on the program are Dr. Norman Lamm, Dultzon from the Jewish Agency, etc. In previous years I have had great ^{הצלחה} success. I wish to ask the Rebbe Shlita's ^{פירכה} for ^{הצלחה} success.

^{ה"ה} in California things are going a little bit better. We have organized the effort on three different levels:

- 1) Cutting of expenses - ^{גיוון}
- 2) Holding off the banks and getting them to take extended payouts for the money owed them with very low interest rate-their cost of money.
- 3) To raise the ten million dollars necessary to pay off the debt.

This effort can best be succeeded ^{אם יצא} with Jerry Weintraub heading it. He is committed to helping with this issue but has been very busy and somehow or other the pieces are not coming together.

Jerry Weintraub is now in New York. I called and suggested him to come and daven with the Rebbe Shlita for ^{התורה} tomorrow morning. He became very excited and said that he will bring with him his father, brother and son. He told me that he will need ^{טלויז} and ^{גפילן} since he left his in California. I will ^{בא"ה} be picking him up in Manhattan at 9:00 a.m. and he will be ^{התורה} standing with me ^{בבית}. I know he loves the Rebbe Shlita greatly and I hope that this visit will be the catalyst to his becoming very active in this campaign ^{הבואה}.

I wish to ask the Rebbe Shlita's

הכנה גדול
הכנה של בני רחל
קדושה

**JERRY DOING
"HAGBAH"**



By the Grace of G-d
24th of Teves, 5744
Brooklyn, N. Y.

Mr. Yaakov Weintraub
661 Doherty Road
Beverly Hills, Ca. 90210

Greeting and Blessing:

It was a pleasure to see you earlier this week, and the members of your family who accompanied you. This is, of course, more gratifying than inquiring about you and receiving regards from you through our mutual friends.

Adding to the significance of the occasion is your having been honored with הגבה (Hagbah) - Lifting up the Torah while wrapped in Tallis and Tefillin.

The plain meaning of Hagbah is, of course, lifting the Torah from the Shulchan after the appropriate Torah reading, and showing it to all the Congregation while everyone recites the verse, "This is the Torah which Moshe placed before the children of Israel" (Deut. 4:44), followed by the verses, "It is a tree of life for those who hold fast to it, and those who support it are fortunate" (Prov. 3:18), "Its ways are pleasant ways, and all its paths are peace" (Ibid 3:17), "Long Life is at its right, riches and honor at its left" (Ibid 3:16), "The Lord desired, for the sake of his (Israel's) righteousness, to make the Torah great and glorious" (Isaiah 42:21).

More deeply, it is also a reminder of the Jew's commitment to uphold the Torah and Mitzvoth, and all matters connected with the Torah, with reverence and dedication, and in a way that all Jews in the community, men and women, young and old, should see and participate in keeping up this commitment in the everyday life and conduct.

May HaShem grant that you should always be practicing the Mitzvo of "Hagbah," in the fullest sense of the term, in a tangible way, by supporting, *lifting* and promoting all matters of Torah and Mitzvoth, particularly Torah education for both children and adults, in every possible way, "bodily, financially and soulfully" in a growing measure.

It is also significant that it all came to pass in the week of the 24th of Teves (the date of this letter), which is the anniversary of the Yahrzeit-Hilulo of the Founder of Chabad and the progenitor of the Chabad-Lubavitch dynasty of Rebbes, whose lives personify the implementation of "Hagbah," in every sense of the term, as noted above. May the Zechus of the Alter Rebbe stand you and all of us in good stead for Hatzlocho in all above.

With esteem and
with blessing,

by supporting, **lifting** and promoting...