

To help you with your

*shlichus*

kinus hashluchim cheshvan  
5777

&

kinus hashluchos shvat  
5777



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## **Assimilation and Intermarriage - “The Final Solution”**

From the perspective of Jewish commitment and identity, intermarriage is one of the most serious sins, affecting one's entire life. Furthermore, even though this has always been the case, it is especially relevant during our present generation. The Holocaust has left a special legacy for all of the Jews who survived to prevent such a thing from reoccurring. Our enemies have two ways of trying to destroy the Jewish people: one is by physical destruction, as the Nazis were trying to do, and the other is more sophisticated, but of no lesser degree of annihilation. This is through assimilation, and especially intermarriage, G-d forbid.

One must also remember that no one lives in an ivory tower, and nobody can claim that his life is his personal business. When the foundations of Jewish identity are being destroyed by a single Jew, this will no doubt affect the environment, since other people may follow his example and behave in a similar manner. This chain reaction will inevitably accelerate the “final solution.”

By keeping in mind that Jews throughout our history – in all places and conditions and under

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every possible pressure – still maintained their uniqueness and did not marry Gentiles, this gives the person involved the power and courage to stand firm and overcome the trial of not marrying a non-Jewish partner. Every Jew today is undoubtedly a descendant of generations upon generations that kept up this uniqueness with self-sacrifice and were unwilling to be swallowed up between the nations under any circumstance. This self-sacrifice held true whether it was during times of persecution or times of plenty when they were invited and pressured to intermarry, and this is despite the fact that the Jewish people was always the “fewest of all the nations.” The merit of the forefathers and mothers throughout the generations will certainly assist all those who wish to follow their path and avoid breaking the golden chain.

*(A Happy Home page 379)*

### **Some stories**

The *seforim* that I am writing about here, can help you tremendously with your *shlichus*. Our nation, the People of the Book, loves reading and also loves listening. Nonetheless, a *sefer* has a unique influence. It is well-known how much our *Rebbeim* spoke about this subject, and it is

clearly seen how many of those who have become closer to Yiddishkeit began their path with a *sefer* that happened to fall into their hands.

The Rebbe related to intermarriage as being like a Holocaust. In both of these *seforim*, which I present here, there is a lot of material about the uniqueness of our people and the terrible disaster caused by intermarriage. This matter should be the top priority of all of the activities of any *shliach*.

I offer all *shluchim* the opportunity to visit our new site, <http://torah-or-books.com> where they will find a partial list of our seforim, or they can email me, and I will send them material in Hebrew or English on what is mentioned above and much more.

The Happy Home is essentially a compilation and abridged version of the earlier work Ohr Habayit. In Ohr Habayit I compiled two volumes of all of the Rebbe's responses regarding domestic harmony and the correct behavior in a Jewish home. Letters in English and Yiddish were translated into Hebrew. This work contains stories about the happy Jewish home, and a few sichos kodesh.

The following story clearly illustrates the extent of the positive influence of these volumes:

For several years, I worked as a *kashrus* supervisor in some orchards in southern Israel. Once, I had to go to a large agricultural marketing center not far from Rechovot, and there I met a local *kashrus* supervisor who used to live in our community and had gotten divorced. Every so often, I would see his young children with *peyos* walking and running along just with their mother in our street, and my heart would break. I therefore dared to tell him that there was a letter from the Rebbe about the greatness of taking a divorced wife back. I said that I had a complete *sefer* on domestic harmony from the Rebbe, which included this letter, and I would be happy to give it to him. He thanked me and accepted the *sefer* Ohr Habayit.

Several years later, I met this man again. This time, he was working as a guard at a Chabad school in a certain city. We greeted each other, and then he said, “I have something to tell you. You should know that I had been thinking of getting married to someone else, but because of the *sefer* that you gave me, and the Rebbe’s letter, I went back to my wife. [He used a Moroccan expression meaning, ‘What’s written is written.’]”

I had to go back to her, and not long ago a son was born to us.”

This leads to another story, regarding the *sefer Ani Maamin*, (I Believe) which I compiled from the Rebbe’s letters regarding several aspects of faith, in particular those letters that encourage Jews to believe and to observe mitzvahs.

### ***Seforim and Teshuva***

Last Tishrei, 5777, my daughter spent one of the Sukkos *seudos* with a family in Crown Heights. Towards the end of the *seudah*, one of the guests told the story of how she became religious. She wandered around the world, and she tried to keep far away from religious people and Chabad. The only mitzvah that she observed was lighting a Shabbos candle.

She set up a small company in England and she also worked as an assistant to Knesset member Miri Regev. Eventually, she met shliach Rabbi Adi Elfant in Tel Aviv. As a birthday present, he gave her the *seforim*, *Ani Maamin* and *Shidduch Tov*. (This is a gift that he gives to all of the *mekuravim* of this Chabad House.) These *seforim*, and particularly *Ani Maamin*, encouraged her to change her worldview completely, and as she has

a lot of spirit and many friends, she has brought many other people along with her.

Now my daughter was able to tell her that she herself sent the actual *seforim* (which her father compiled) to Rabbi Elfant at the time. ...

Sometimes, reading just a few lines is enough to connect a Jew to his heritage, and sometimes this can even be accomplished by a melody, as seen in this story:

### **Bar Mitzvah Nigun**

On 1st *Elul* 5744, during *mivtzoyim* among the soldiers, we arrived at a military base next to the community of Har Bracha (which is adjacent to Har Gerizim). When I was putting on tefillin with a soldier, another soldier appeared and asked, “Do you have another pair of tefillin?” I answered that we did, but when I took out another pair from the bag, he said, “No! I want ‘four by four’ tefillin!” [meaning in the Chabad style].

Since he did not wear a *kippah*, I assumed that he was a *mekurav* of Chabad. He waited for me to finish putting on “four by four” tefillin with his friend, and when his friend had finished, he



took the tefillin and put them on by himself. Afterwards, he told me that he was from a certain Chabad family, and for several years he had not put on tefillin or observed any other mitzvah. Two weeks earlier, when he was on his iPhone, he “accidentally” stumbled upon the *nigun* that is traditionally sung before the bar mitzvah *maamar* (*issa bemedrash Tehillim*).

He listened to the melody for a while, and then he remembered the words of the *maamar* that he had studied so carefully for his own bar mitzvah and had also heard from his brothers and classmates so many times. The words of the *maamar* arose in his memory, just as they did then, and he began to understand what was written there for the first time:

“Israel said before the Holy One, ‘We want to labor in Torah day and night, but we have no available time.’ The Holy One told them, ‘Keep the mitzvah of tefillin, and I will elevate you as if you are toiling in Torah day and night.’”

“You understand,” said the soldier, “that when you put on tefillin, it is as if you are learning Torah all day.” He continued: “I don’t keep any other mitzvah, but for the past few weeks I’ve been trying to put on tefillin every day.”

I left a copy of the *sefer* Tefillin and Bar Mitzvah for him and his friends and I asked him to read the book.

## The Jewish “Chain”

Here is an excerpt from a report that I wrote to “Ohr Lechayal” regarding *Mivtza* Tefillin in the summer of 5775:

When we reached the Amitai base next to Rafiach in the afternoon, I met a soldier who was sitting next to his room, playing a guitar. We spoke about melodies, etc. and I taught him the *nigun* of Reb Michele of Zloczow. He liked the melody, and he also put on tefillin.

Afterwards, he said, “Can I ask you a question?”

“Of course,” I answered.

“What do you think of messianic Jews?”

From my experience, these questions don’t usually come out of nowhere. I wondered why he was asking, and he told me that his girlfriend was connected to such a cult and was pressuring him to join. Her mother, a Dutch gentile, had undergone an orthodox conversion, but she is very active in this cult, and she had also dragged

her father, an Israeli, into it.

We sat together for a long time. I told him that Christianity had, among other things, led to the Holocaust. I explained that his girlfriend was not Jewish because her mother was not a Jew (apparently, in spite of the orthodox conversion, and even more so for those who convert through the army), and he, who came from dozens of generations of Jews, should be particularly careful not to break the chain.

He asked why he had been given such a difficult test, and I answered with the famous story about the shliach Rabbi Shabtai Slavaticki of Antwerp. (This is a similar story about a man who wanted to marry a non-Jewish woman, and Reb Shabtai brought him to the Rebbe. The Rebbe told this Jew, “I am jealous of you that you should have such a test, because it means that you have the strength to overcome it.” After that, the Jew cried a lot and then decided to leave his non-Jewish girlfriend.)

Though it was very hard for this soldier to accept all of this, he did not want to leave me and he sat with me in my car afterwards and I gave him a booklet to read. I hope and believe that as we are *shluchim* of the Rebbe, even when

it doesn't seem that we have had any immediate success, in any case we act with the power of the *meshalayach* ... (Until here, this is what I wrote in my report to "Ohr Lechayal". [Translation from Hebrew])

Afterwards, I called Rabbi Yoav Zeev Robinson, manager of intermarriage department in "Yad Lachim" who also works for "Ohr Lechayal", and after much effort, persuasion, and reading material, and a Shabbat invitation from Rabbi Yoav, the soldier left his non-Jewish girlfriend.

Rabbi Yoav told me that the soldier composed a sad song about the whole story.

We hope that soon he will compose a happy song for good and happy reasons.

## **Letter from rebbetzin Luba Perlov**

B"H

Greetings and blessings!

Taharat Hamishpaha is one of the pillars on which our nation stands. It impacts generations more than any other mitzvah because it's dealing with such a sensitive and powerful material, our essence-our souls.

Working on my book “Between us, women” in Russian, Hebrew and English on topic of Taharat Hamishpaha, I was lucky to get hold on a book “A Happy Home” by Rabbi Ze’ev Ritterman.

This book bringing up so many topics: What is Jewish marriage?

Dealing with problems: Shlom Bait ,Couple’s spiritual connection, Head covering Family Purity, Bearing children, Family “planning”, Assimilation and intermarriage And much more.

The book built very convenient and a smart way.

Each chapter have two parts: Rebe’s opinion on a topic, which also have carefully gathered quotations from Rebe’s letters from Igrot Kodesh and a collection of interesting and inspirational stories from past and from our days on the same topic: some make you shed a tear, some make you smile.

Are you Shaliach?

Who more than you know how assimilation affects our people?

Do you see intermarriage striking people in your congregation?

Was you looking for right words talking on family issues with your mekuravim?

This book can help you.

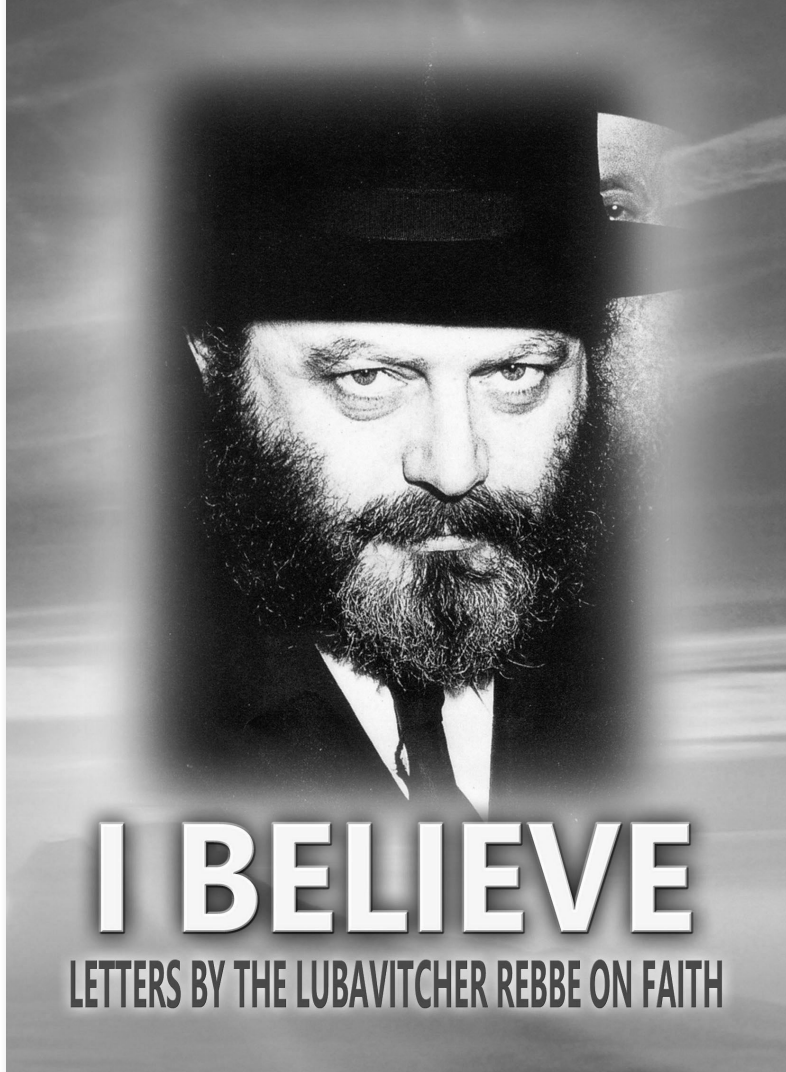
“Let us imagine that G-d were to give you the opportunity to save a Jewish community from extinction (G-d forbid), you would certainly be willing to risk your life for this and you would thank and praise Him for His great kindness in offering you an opportunity of such enormous merit. The same then holds true to an even greater degree with regard to the campaign for taharat hamishpacha; it is an endeavor which literally saves lives.”(Hayom Yom for Nissan 10)

I would highly recommend book A Happy Home by Rabbi Ze'ev Ritterman to *Shlichim* and *mekuravim* as well, to men and women.

*Bsorot Tovot,*

Luba Ahuva Perlov

Co-director of Almaden Valley Torah Center,  
S.Jose, CA



## I Believe

*Letters from the Rebbe on faith, classified according to subject: Belief in G-d, faith in the Jewish nation, faith and joy, belief and science, faith in times of trouble, belief in the coming of Moshiach, and more. In his letters, the Rebbe responds to the questions, dilemmas, and musings of our generation on matters of faith, and his words fill the reader with faith and security, joy, and tranquility. 419 pages.*

*(Hebrew edition: Ani Maamin 443 pages)*



# A Happy Home

*The Lubavitcher Rebbe on Marital Harmony*

## A Happy Home

*Advice from the Lubavitcher Rebbe on happy married life, compiled and adapted from his letters and talks in contemporary language. (The book includes a special chapter on preventing assimilation and intermarriage.) There are also stories describing life in a good Jewish home filled with light. 469 pages.*

*(Hebrew edition: Bayit Meushar 443 pages)*

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