

UP TO 500 TIMES!

RABBI LEVI
YITZCHOK

**YOU
WON!**

**MORE PRECIOUS
THAN TITANIUM**

**THE MINING
MAGNATE
WHO KNOWS
WHERE TO INVEST**

THE FIRST BOY

TO BE NAMED AFTER
THE REBBE'S FATHER

**A BRACHA
FOR WEALTH**

20 Menachem Av 5786



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PAGE>

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On the day
of a yahrzeit, when
the soul is in Gan
Eden, its desire
to accomplish
something in this
world is even
greater. To do so,
it needs the help
and support of a
soul living in
a physical body.

The Rebbe,
Chof Av, 5742



A Heartfelt Letter from Kazakhstan

On the Auspicious Occasion
of 20 Menachem Av



Dear Esteemed Partners,
Friends of Chabad of Kazakhstan,

On Chof Av, the sacred day of Rabbi Levi Yitzchok's yahrzeit, I will walk along the path leading to his holy resting place in Alma-Ata with a white sheet of paper in my hand. It will be a pan, a written request for blessing, bearing your names, the names of our devoted partners throughout the year.

Throughout the year, I have the great privilege of serving as the Rebbe's shliach in this city, a place steeped in the tears and sacrifice of the great kabbalist Rabbi Levi Yitzchok, the Rebbe's father.

His story is part of the very fabric of this place: his unwavering defense of Jewish life, his arrest in the middle of the night just days before Pesach, the darkness of prison, and the suffering he endured in exile in Chi'ili. The NKVD tried to isolate him from his community and break his spirit. They sought to extinguish Jewish life in the Soviet wasteland. But they failed.

Nothing could break him. Even after returning from exile physically shattered, he continued to lead the Jewish community of Alma-Ata until his final day.

And on the day of his yahrzeit, standing at his resting place, I will declare:

Rabbi Levi Yitzchok, they failed and you prevailed!

In the very land to which you were exiled in crushing isolation, eight Chabad Houses and thriving Jewish centers now stand. More Jewish children are discovering their connection to their Father in Heaven. More Jews are putting on tefillin proudly, in broad daylight. More mikvahs are opening, and Jewish life continues to grow.

This transformation did not happen on its own. It is happening because of you.

Each time you open your heart and lend your support, you become part of the continuing story of Rabbi Levi Yitzchok's self-sacrifice. Your support makes you a direct part of the work Rabbi Levi Yitzchok gave his life to preserve.

The Rebbe once said that after his father's passing, his holy soul sought out people who would carry on his work of spreading Torah and strengthening Jewish life.

It is difficult to imagine a greater privilege: to carry forward the mission of this towering scholar and tzaddik, and to bring nachas to his son, the Rebbe, leader of our generation.

On this sacred day of the yahrzeit, I will place your names at Rabbi Levi Yitzchok's resting place and pray:

"Rabbi Levi Yitzchok, bring the names of these devoted partners before the Heavenly Throne. Look upon those who are helping sustain the work to which you devoted your life, and intercede on their behalf. May our Father in Heaven grant them the fulfillment of extraordinary blessing of your son, the Rebbe: that all supporters be repaid from Above five hundredfold, and without limit!"

May you and your families be blessed with abundant children, health, and livelihood; with strength and well-being, true Chassidishe nachas from your children, and boundless blessings in both material and spiritual matters.

Thank you from the bottom of my heart for keeping his eternal flame burning bright.

With deep gratitude and warmest blessings,

Rabbi Yeshaya Cohen

Shliach of the Rebbe and Chief Rabbi
of the Jewish Community of Kazakhstan

Erev 20 Menachem Av, 5786

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THE NAMES OF ALL DONORS WILL BE MENTIONED AT THE TZIYUN IN ALMATY





THE FIRST BOY TO BE NAMED AFTER THE REBBE'S FATHER

Dr. Levi Yitzchok (Lev) Nimotin is a senior nuclear scientist living today on Long Island. For the very first time, he reveals the hidden memoirs from his father's home in Alma-Ata.

An emotional journey into a poignant family diary that chronicles a struggle for survival during the final days of Rabbi Levi Yitzchok, chicken soup brought to Rebbetzin Chana in her darkest hours, a secret mikvah built in "partnership" with Rabbi Levi Yitzchok, and a holy debt that the Rebbe refused to consider settled.

By Bracha Torenheim



Rabbi Yosef Nimotin outside his home in Alma-Ata.

An Unexpected Encounter by Rebbetzin Chana

"It happened just a few months ago," recalls Mrs. Leah Levin, principal of Ateret Chaya Mushka School in Crown Heights.

"We had come to the Rebbe's Ohel with the girls from our school camp. After davening and reciting Tehillim near Rebbetzin Chana's resting place, I noticed an elderly couple standing nearby. They were watching the girls with great interest and were visibly moved by the sight of them reciting Tehillim."

After some time, the woman approached Mrs. Levin and introduced herself as Rina. She asked about the group, then began sharing their remarkable story.

"We came to America in 1978," she said, pointing to her husband. "He was born in Alma-Ata, and his name is Levi Yitzchok. When he was born, Rebbetzin Chana personally asked his mother to name him after her late husband, Rabbi Levi Yitzchok."

Her husband was Levi Yitzchok (Lev) Nimotin, now a distinguished scientist. He had grown up among the Chassidim of Alma-Ata and carried vivid memories of the city's underground Jewish life.

As they continued speaking, Mrs. Levin told the Nimotins about the work of Chabad in Kazakhstan and the campaign to support their activities. When Lev heard about the campaign, he immediately decided to contribute \$120. In the dedication accompanying his donation, he wrote:

"To the blessed memory of my first Alef-Beis teacher and the best friend of my father in Alma-Ata. Dedicated by Levi Yitzchok ben Chaim Yosef David Nimotin."

He was referring to Rabbi Hillel Liberow, a veteran Chabad Chassid who had studied in Tomchei Temimim, later served as a mashpia in Orsha, and went on to become the rav and shochet of the Jewish community in Alma-Ata. Known for his devotion to spreading Yiddishkeit under Soviet rule, he lived for years under the constant threat of arrest, and remained in Alma-Ata at the Rebbe's direction until his passing.

"I understood that I had met someone whose memories could open a rare window into Jewish life in Alma-Ata," Mrs. Levin recalls. "I knew we had to record his story."

Not long afterward, the interview took place. At its conclusion, Levi Yitzchok sent Mrs. Levin a digital copy of the private diary of his father, the venerable Chassid Reb Yosef Nimotin, who stood at the side of Rabbi Levi Yitzchok and Rebbetzin Chana during some of their most difficult years.

The handwritten diary contains a firsthand account of the final, turbulent period of Rabbi Levi Yitzchok's life in Alma-Ata.

This is their story. >>>

For Chabad Chassidim around the world, and especially for those connected to the shlichus in Kazakhstan, Alma-Ata is more than a place on the map. It is the city where Rabbi Levi Yitzchok Schneerson endured his final years of exile and where he was laid to rest.

For decades, the story of those years has been known through published memoirs and historical accounts. Now, a rare firsthand record brings us closer to the people who lived through them.

Dr. Lev (Levi Yitzchok) Nimotin is a renowned nuclear scientist who grew up in Alma-Ata under the watch of the Soviet authorities. At Rebbetzin Chana's personal request, he was named for her husband, Rabbi Levi Yitzchok.

Dr. Nimotin has now shared pages from the private diary of his father, Reb Yosef Nimotin, offering a firsthand view of Rabbi Levi Yitzchok's final years and of the Chassidim who stood beside him.

From Leningrad to Alma-Ata

The Nimotin family had deep Chassidic roots reaching back to the first Chabad Rebbeim. Dr. Nimotin's father, Reb Chaim Yosef David Nimotin, was the son of Reb Shmuel Nimotin, a trusted emissary of the Rebbeim in Petersburg. He was named for his own grandfather, a Chassid of the Tzemach Tzedek.

During World War II, as Leningrad came under brutal Nazi siege, the Nimotin family fled on overcrowded refugee trains. After a grueling journey, they reached Alma-Ata, Kazakhstan, far from the front.

In his diary, Reb Yosef describes the impression made on him by the Tian Shan mountains surrounding the city, their peaks covered in clean white snow. He also recorded how, because he suffered from a serious heart condition, a medical board declared him unfit for military service, a decision that likely saved his life.

The family first settled in Tastak, then a remote rural district on the outskirts of Alma-Ata. They rented a small corner of a kitchen in a house made of saman, mud bricks mixed with straw and water. The roof was thatched, the floor was bare earth, and rainwater leaked in whenever there was a storm. On one occasion, a venomous snake crawled beneath their bed.

Food was scarce and prices were crushing. A



Rabbi Levi Yitzchok Schneerson, the renowned gaon, Chassid, and mekubal.

The dreaded day came in Menachem Av 5704 (August 1944). On Rabbi Levi Yitzchok's final night, Reb Yosef heard him say, "This will last only a short time, and then one must be cast into another world, a higher one."

single loaf of bread could cost an astronomical two hundred rubles on the black market.

To protect his family and help other Jews living under constant threat of arrest, Reb Yosef learned how to maneuver within the Soviet system. He built relationships with police officers and government officials, sometimes hosting them for elaborate meals with generous amounts of vodka, despite the financial and personal strain involved. He also befriended his neighbors and earned their trust.

Three Thousand Rubles

The arrival of the Rebbe's parents in Alma-Ata marked a turning point in the lives of Reb Yosef and his wife, Tzviah. In his diary, Reb Yosef refers to Rabbi Levi Yitzchok Schneerson, the renowned rav and kabbalist, as "the Yekaterinoslav Rav."

He records the moment that led to their rescue:

"Yosef, stop!" called Reb Yaakov Yosef Raskin, a respected Lubavitcher Chassid, as he ran toward me, struggling to catch his breath.

"Yosef, if it were possible to bring your father here, but it would cost three thousand rubles, would you give the money?"

"Of course," I answered.

"Well, there is a chance to bring the Yekaterinoslav Rav, Rabbi Levi Yitzchok Schneerson, and his Rebbetzin to Alma-Ata. They were exiled deep into Kazakhstan, to Chi'ili, and are living in terrible conditions, far from any Jewish community. But I need three thousand rubles immediately."

"I was carrying two heavy buckets of water, and Shabbos candle-lighting was approaching. But without another word, I asked him to follow me. Within minutes, I handed him the entire sum."

Reb Mendel and Bat-Sheva Althaus then undertook the difficult journey to Chi'ili and brought Rabbi Levi Yitzchok and Rebbetzin Chana to Alma-Ata.

A close bond soon developed between the Nimotins and the Rebbe's parents. Reb Yosef recalled seeing Rabbi Levi Yitzchok for the first time on Shabbos morning, "in his full spiritual majesty," in a makeshift shul housed in a basement. The small group of Chabad Chassidim in the city pooled their resources to rent an apartment for the Rav and Rebbetzin.

Reb Yosef soon became one of the Rav's trusted confidants. Every Thursday evening, a Chassid named Tzale would visit him, and Reb Yosef would provide five hundred rubles toward the couple's weekly expenses.

On one occasion, when Rabbi Levi Yitzchok learned that Reb Yosef was traveling to Tashkent, he summoned him and entrusted him with a sealed, confidential letter. Reb Yosef carried out the mission with great care and a deep sense of responsibility.

Years later, he told his son that Rabbi Levi Yitzchok seemed to sense that his life was drawing to a close. His greatest worry was what would become of Rebbetzin Chana, alone in a distant land, separated from her children.

In his diary, Reb Yosef describes a painful scene:

"Rebbetzin Chana, was walking back and forth, weeping bitterly.

"Why are you crying, Chana?" I asked.

"She slowed her pace and pointed toward the door. 'I just went in to see him. He is lying there crying. I asked him, "Why are you crying?" He answered, "Whom am I leaving you with?"

"I did not ask for more details. I simply said with certainty, 'Chana, you will yet live to be with your children.'

"She stopped, looked at me with a sharp, burning gaze, and then resumed pacing in tears.

"At first, I felt embarrassed, as though I had said something

**I pass her window and call out,
'Rebbetzin Chana, did you cook
anything for Shabbos?'**
**"A faint voice answers, 'Why
do you ask? Do you not see my
situation?'"**



Rebbetzin Chana Schneerson.

impossible. At the time, I could never have imagined that fifteen years later, the Rebbe's mother would be living with her son, the Rebbe, in America."

The dreaded day came in Menachem Av 5704 (August 1944). On Rabbi Levi Yitzchok's final night, Reb Yosef heard him say, "This will last only a short time, and then one must be cast into another world, a higher one."

The following day, Rabbi Levi Yitzchok's soul was returned to its Maker.

As the funeral procession departed, Rebbetzin Chana cried out:

"Groyser mentsh, oyf vemen hostu mir ibergelozn? Great man, to whom have you left me?"

Reb Yosef records another heartbreaking scene from the weeks that followed:

"Rabbi Levi Yitzchok is no longer in this world. The Rebbetzin lives alone in a small room on our street.

"It is Friday, shortly before candle-lighting. I pass her window and call out, 'Rebbetzin Chana, did you cook anything for Shabbos?'"

"A faint voice answers, 'Why do you ask? Do you not see my situation?'"

"I ran home and told Celia [his wife], 'Chana Meirovna [using the respectful Russian father-name format, daughter of Rabbi Meir] has nothing for Shabbos. Take a jar, fill it with soup, add a piece of chicken, and I will bring it to her.'"

"The Rebbetzin stood by the window, reached out her hands, and took the food."

Dr. Levi Yitzchok Nimotin recalls that his father, using his unique way of speaking, told his mother: "From now on, our chicken will have only one leg." Namely, half of whatever they had would be set aside for Rebbetzin Chana.

Into the Icy River

Shortly before Rabbi Levi Yitzchok's passing, Reb Yosef and Celia were called to see him one final time.

It was Shabbos afternoon. Reb Yosef describes how the Rav's bed had been moved into the courtyard, where he lay weak and suffering.

"Do not think that I was always so broken," Rabbi Levi Yitzchok told them.

He then gave Celia a warm bracha and fell silent, absorbed in thought.

After his passing, the Chassid Reb Moshe Chaim Dubrovsky approached Reb Yosef with an urgent matter. Before his passing, the Rav had requested that no one who had not immersed in a mikvah that day touch his body. But there was no functioning mikvah in Alma-Ata.

"Let us go to the quarry and immerse there," Reb Moshe Chaim said.

Reb Yosef records what followed:

"We hurried to the river. The water was rushing down from the high mountains separating China from the Soviet Union. It was bitterly cold, and the current was so powerful that it carried heavy stones with it.

"I stood there, unsure what to do. Then I saw Moshe Chaim leap directly into the freezing water.

"Risking my life, I jumped in after him and immersed.

"Without saying a word, we continued to the funeral."

The Train to Moscow

Three years passed.

Reb Yosef records in his diary how he decided, on his own initiative, to send Rebbetzin Chana to Moscow, the first step toward her eventual departure from the Soviet Union.

When he told her of the plan, she accepted it calmly, despite the dangers involved in such a journey. Celia, however, was alarmed. She could not understand how he intended to send an elderly and frail woman alone on the long train ride.

Reb Yosef found a solution. An elderly couple, the Solodovnikovs, were also traveling to Moscow, and he persuaded them to accompany the Rebbetzin. He arranged seats for all three in the same carriage so they could look after her throughout the journey.

In his diary, Reb Yosef writes with admiration of the Rebbetzin's composure. The night before her departure, he carefully packed all her belongings. She watched in silence, never complaining or asking who would meet her when she arrived.

On the day of the journey, he personally saw that her luggage was loaded into the freight car. After settling her into her seat, he hurried to a nearby market, bought a basket of fresh strawberries, and placed it on the table in her compartment moments before the train pulled away.

Decades later, after reaching the United States himself, Reb Yosef looked back on that journey with pride. His efforts had helped set in motion Rebbetzin Chana's escape from the Soviet Union, allowing her to spend nearly another twenty years in America near her son, the Rebbe.

The Keeper of the Tziyun

After Rebbetzin Chana left Alma-Ata, Reb Yosef Nimotin remained behind. He now felt a personal responsibility to care for the holy tziyun of Rabbi Levi Yitzchok.

For decades, until he left the Soviet Union in 1979, Reb Yosef saw to the upkeep, cleanliness, and protection of the holy gravesite in the Alma-Ata cemetery.

He writes in his diary:

"American visitors, Lubavitcher Chassidim [referring to the Chassid Reb Berel Levy], began coming to Alma-Ata. They photographed the resting place of the Rebbe's father and brought the pictures to his son, our Rebbe."

"One evening, Lozik, [Reb Elazar Gorelik], called me from Tashkent. He said that an instruction had come from the Rebbe to replace the liba, the stone slab over the grave. The original inscription was to be preserved exactly, with the exception of the final word, 'Tanuach (rest).'"

"My father did not wait to be begged," Dr. Lev Nimotin says. "He regarded it as his personal responsibility."

Together with Jews who traveled from Tashkent and Samarkand, Reb Yosef arranged for the old stone to be replaced with a more dignified monument. The task was difficult and dangerous. They had to locate a Jewish, Shabbos-observant engraver, arrange for Hebrew lettering to be carved openly in the Soviet Union, and then transport and install the stone without attracting unwanted attention.

"Two months later," Reb Yosef writes, "an instruction arrived from the Rebbe that the pieces of the old inscription should be buried within the grave itself, exactly as we had intended from the beginning."

When Reb Yosef and Tzviah finally received permission to leave the Soviet Union, they entrusted the keys and responsibility for the tziyun to the Aronov family, relatives of their son Yehoshua's wife.

"They cared for it faithfully," Dr. Lev relates, "regularly sending photographs and updates. They continued until the fall of the Soviet regime and the arrival of the Chabad shluchim, who care for the site today."

Jewish Life Underground

The Jews and Chassidim who remained in Alma-Ata did everything they could to preserve a religious life under Soviet persecution. Reb Yosef describes a basement shul where they gathered to daven and learn. On Shabbos, elder Chassidim came to the Nimotin home for farbrengens, singing niggunim and drawing strength from one another.

Among the songs they sang was one with the refrain: "Even if the pain seems endless, never forget that you are a Jew."

Reb Yosef was constantly looking for ways to help Jews



Rabbi Levi Yitzchok's matzeivah in Alma-Ata.



**Rabbi Levi Yitzchok Garelik
farbrenging with Levi Yitzchok
Nimotin.**

The Fifty-Ruble Mikvah

The most ambitious of Reb Yosef's underground efforts was the construction of a mikvah.

The absence of a mikvah in Alma-Ata troubled him deeply, and he resolved to build one secretly beneath his home at 69 Ushakov Street. During a trip to Tashkent, he consulted a Torah scholar familiar with the complex halachos of mikvah construction.

Time passed, and a son was born to us. We invited Rebbetzin Chana to the bris. When she entered our home, it seemed as though a great light filled the room. Tears shone in her eyes when the child was given the name Levi Yitzchok.

in danger or distress. On one occasion, he arranged a clandestine wedding for a poor orphaned Jewish girl, gathering a secret minyan so that she could marry according to halachah.

For a time, Alma-Ata also became a refuge for Jews who had run afoul of the Soviet authorities because of their observance. Reb Yosef's home served as a point of contact for those seeking help.

To protect them, he maintained dangerous and costly relationships with local police officers and officials from the anti-speculation department. He hosted them for lavish meals with large quantities of vodka, using the access he gained to intervene on behalf of Jewish families facing arrest.

In one case, he secured the release of a couple and their two daughters who had been arrested for illegally dyeing and selling socks.

In another, he helped an elderly Jewish teacher suffering from a severe skin condition. The man had become so ashamed of his appearance that he was wasting away at home. Reb Yosef persuaded a Jewish doctor who directed a local hospital to admit him for treatment, saving his life.

Reb Yosef had expected the project to cost around five hundred rubles. Instead, he learned that a fully kosher mikvah, built with rainwater collection and two adjoining pits, would require five thousand rubles.

The figure seemed impossible.

Upon returning to Alma-Ata, Reb Yosef went directly to the tziyun of Rabbi Levi Yitzchok. In his pocket were fifty rubles given to him by his friend Reb Yaakov Lepkivker, who had succeeded in leaving the Soviet Union after davening at the tziyun.

Standing at the grave, Reb Yosef held up the money and said through his tears:

"Tatenyu, Rebbe, I have come to make a business arrangement with you. If you lend your support, the mikvah will be built. From today, you are my partner in this project, and these fifty rubles are the first investment in our partnership."

The miracle was not long in coming.

Soon afterward, Reb Berel Lipshitz, a Chassid from Tashkent, arrived in Alma-Ata. Years earlier, his friend Reb Mendel Klein had told him, "If you wish to live a long life, help build mikvahs."

Reb Berel inspected the large basement beneath the Nimotin home and pointed out where they should begin digging. His daughter then arranged for a truck to deliver three tons of cement.

When the invoice arrived, the total was exactly fifty rubles!

Reb Elazar Gorelik brought detailed halachic instructions from Tashkent, and the mikvah was eventually completed under the supervision of the noted rav, Rabbi Zalman Buber of Tashkent.

Each morning, Reb Yosef rose before dawn to tend the

furnace and heat the water. Chassidim traveling from across the Soviet Union would immerse in the hidden mikvah before continuing to the tziyun of Rabbi Levi Yitzchok.

Becoming a “Nobody”

The Nimotin family’s departure from the Soviet Union was a story of careful planning and remarkable determination.

Beginning in 1972, they lived as refuseniks, repeatedly denied permission to leave. Dr. Lev Nimotin was then a gifted mechanical engineer who had completed his doctorate in Leningrad and held a position with a high-level security clearance.

He understood that the authorities would never allow him to emigrate while he remained in such a sensitive role.

“A year before we submitted our official application,” he recalls, “I resigned from all my professional positions and gave up my security clearance. I deliberately turned myself into a professional ‘nobody.’

“I took a job at a remote, insignificant facility and submitted the papers from there.”

Once he no longer had access to classified information, the authorities had less reason to keep him in the country. In 1978, he and his family finally received exit visas.

They first traveled to Vienna, where they told representatives of the Jewish Agency that they wished to continue to the United States. From there, they were sent to Rome, and in the winter of 1978, they arrived in New York.

His parents followed one year later, in 1979.

The Name He Carries

The bond between Rebbetzin Chana and Reb Yosef and Celia Nimotin was exceptionally close.

When their son was born in 1946, Rebbetzin Chana asked that he be named for her late husband, Rabbi Levi Yitzchok. As Dr. Nimotin explains, she feared that no child in Alma-Ata would carry his name. In the two years since his passing, not a single Jewish boy born in the city had been named after him.

Celia later described the bris in her memoirs, with Reb Yosef adding in his own handwriting:

“Time passed, and a son was born to us. We invited Rebbetzin Chana to the bris. When she entered our home, it seemed as though a great

light filled the room. Tears shone in her eyes when the child was given the name Levi Yitzchok.”

“That is how I received this great name,” Dr. Nimotin says. “Only after arriving in America did I begin to understand what it demanded of me.”

While working at Brookhaven National Laboratory, he wore his kippah openly and felt a constant responsibility to live up to the name he carried.

“I felt that I had to strive for excellence in everything and be especially careful, both in Yiddishkeit and in my scientific work. I worried that any failure on my part could reflect on the honor of the Rebbe and his father.

“Carrying this name has been a lifelong responsibility.”

“A Chassidishe Beyndl”

The Nimotin family’s connection with the Rebbe continued after they settled in Crown Heights in 1979.

At the farbrengen of Chof Menachem Av 5744, marking forty years since the passing of Rabbi Levi Yitzchok, the Rebbe announced that he would distribute mashke from a bottle sent from an underground Chassidic gathering behind the Iron Curtain.

“Those who merited to attend to my father and teacher should not act out of humility or modesty, but should come forward now to receive mashke,” the Rebbe said.

Reb Yosef Nimotin receiving a dollar from the Rebbe.





The Rebbe attends the funeral of Reb Yosef Nimotin.

When Reb Yosef passed away on 14 Elul 5751, 1991, the Rebbe paid him a final tribute. He came out personally and accompanied the levayah through the streets of Crown Heights for a considerable distance, longer than was his usual custom.

The Rebbe then called on those who had personally assisted his father to come forward.

"Those who merited to attend to my father and teacher should not act out of humility or modesty, but should come forward now to receive mashke," the Rebbe said.

Reb Yosef approached and received a cup of l'chaim from the Rebbe.

On another occasion, he received an urgent phone call one Friday afternoon.

"Reb Binyamin Klein, the Rebbe's secretary, called my home and said, 'Rabbi Hodakov would like to speak with you.'

"Rabbi Hodakov came on the line and told me, 'The Rebbe has received a report that the stone identifying who is buried at the tziyun in Alma-Ata has been broken.' He asked what I thought should be done.

"I told him that I would immediately contact my daughter-in-law's parents in Alma-Ata, who were caring for the tziyun."

After checking the site, they reported that the stone was intact and that all the gold lettering remained in place.

"I called Rabbi Klein back immediately," Reb Yosef writes. "He thanked me and said he would inform Rabbi Hodakov, who would presumably update the Rebbe at once."

Of all the distinctions Reb Yosef received, one statement remained especially precious to him. Years earlier in Alma-Ata, Rabbi Levi Yitzchok had blessed him with long life and said in front of the Chassidim:

"Un a Chassidishe beyndl iz Yosef - Yosef is a true Chassidic bone." The expression describes someone who is a Chassid to his very core, with Chassidus embedded in his very being.

"That description meant more to my father than any professional title," Dr. Lev says. "It expressed exactly who he was."

The Rebbe repeatedly expressed his appreciation to the Nimotin family for all they had done for his father and mother, blessing them and assisting them over the years. Yet he never treated that debt of gratitude as something that had been fully repaid.

When Reb Yosef passed away on 14 Elul 5751, 1991, the Rebbe paid him a final tribute. He came out personally and accompanied the levayah through the streets of Crown Heights for a considerable distance, longer than was his usual custom.

It was a final honor for the "Chassidishe beyndl" who had cared for the Rebbe's parents in Alma-Ata, shared his family's meager food with Rebbetzin Chana, and built a secret mikvah under Soviet rule.

Today, his son, nuclear scientist Dr. Lev Nimotin, is translating the nine hundred handwritten pages of his father's memoirs from his home on Long Island. Through his work, the experiences of the Chassidim of Alma-Ata, and the mesiras nefesh on which Jewish life in Kazakhstan was rebuilt, are being preserved for future generations.

"וזהו יתן אל ליבו"

**CALLING ALL LEVI
YITZCHOKS!**

**ADD YOUR NAME TO THE LIST PRESENTED
AT RABBI LEVI YITZCHOK'S TZIYUN, BRINGING
NACHAS TO THE REBBE AND HIS PARENTS.**



**EVERY NEW NAME RECEIVED WILL BE ADDED
TO THE LIST, WHICH WILL BE BROUGHT TO
THE TZIYUN BEFORE EACH ROSH CHODESH.**

APPROVED THAT VERY DAY

Stories of prayers answered at Rabbi Levi Yitzchok's resting place have been told for decades, and new ones continue to emerge. One of the earliest was related by Reb Yosef Nimotin, who lived in Alma-Ata in 1969:

"One night, the telephone rang in my home. My friend Reb Yaakov Lepkivker was calling from Tashkent. His children were ill, his wife was also feeling unwell, and he asked me to go to Rabbi Levi Yitzchok's resting place and pray for the family.

"I wrote down their Hebrew names and went to the tziyun. I read the names and prayed for their recovery.

"But then something else came pouring out of me. I began to cry out:

"How much longer must Yaakov suffer? Please plead before Hashem that Yankele finally be allowed to leave the Soviet Union!"

"Some time passed, and Yankele called again.

"This time, he was calling to say goodbye.

"After years of being trapped behind the Iron Curtain, he and his family had finally received permission to leave.

"I flew to Tashkent to see him before his departure. There, he showed me the official notice from OVIR, the Soviet agency that controlled emigration. It stated that a government committee had met on a particular date and approved his family's application.

"We checked the date against the day I had gone to the tziyun.

"It was the same day."

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IN CONTINUING
RABBI LEVI YITZCHOK'S
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THE LAND OF HIS EXILE
AND HIS FINAL RESTING PLACE

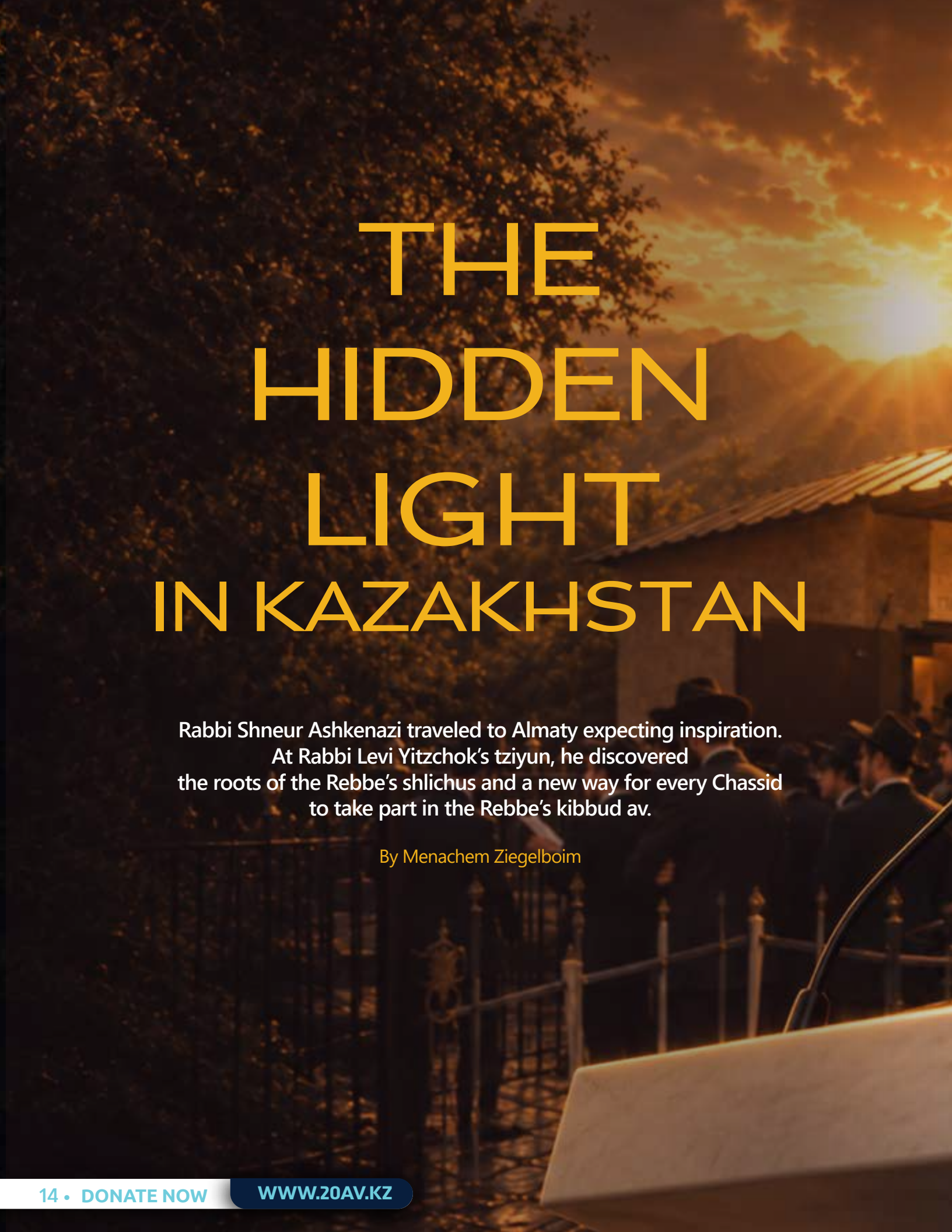
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THE HIDDEN LIGHT IN KAZAKHSTAN

Rabbi Shneur Ashkenazi traveled to Almaty expecting inspiration.
At Rabbi Levi Yitzchok's tziyun, he discovered
the roots of the Rebbe's shlichus and a new way for every Chassid
to take part in the Rebbe's kibbud av.

By Menachem Ziegelboim



A journey to Rabbi Levi Yitzchok's tziyun in Almaty is not simply another visit to a distant Jewish cemetery. For the Chassidim who make the trip, it closes a circle of history. It is a way of honoring the Rebbe's father on the Rebbe's behalf, and of confronting a powerful truth: From Rabbi Levi Yitzchok's isolation and suffering emerged much of the strength that would define Chabad in the seventh generation.

The city then known as Alma-Ata, once the capital of Kazakhstan, holds one of the most painful chapters in Chabad history. Rabbi Levi Yitzchok Schneerson, the Rebbe's father, arrived there during the final months of his life. After years of exile and deprivation in Chi'ili, the Soviet authorities permitted him to relocate to Alma-Ata. There, on Chof Av 5704, he passed away and was laid to rest.

His story, however, did not end there. In recent years, thousands have traveled to his tziyun around the time of his yahrzeit on Chof Av. The tziyun is enclosed by a structure built through the efforts of Rabbi Dovid Nachshon and Reb Avi Taub.

But the flight to Almaty is only the beginning of the journey. For every Chassid who enters that sacred place, there is another journey taking place within.

Forged in Mesirus Nefesh

"When you first arrive in Almaty, the experience is painful and unsettling," says Rabbi Shneur Ashkenazi, an author, the Rebbe's shliach in Rishon Lezion, and rabbi of the city's central synagogue. His popular lectures and weekly classes reach tens of thousands.



Rabbi Ashkenazi visited the tziyun this past Chof Av and encountered the feeling that so many visitors have tried to describe.

"You come searching for inspiration and renewal. Instead, you find yourself walking for nearly fifteen minutes through a non-Jewish cemetery, surrounded by the symbols of other faiths, just to reach the tziyun.

"Standing deep inside that cemetery, you cannot help but think about Rabbi Levi Yitzchok's final years: the isolation, the suffering, and the concealment of a bitter exile. It is painful to contemplate."

But, Rabbi Ashkenazi says, a closer look reveals the light within the darkness.

"You begin to understand that it was precisely here that the 'dor hashvi'i' was forged. Rabbi Levi Yitzchok's mesirus nefesh, his refusal to compromise in his mission to spread Yiddishkeit, and his burial in the very place to which he knew his battle against Communism might lead all became part of the foundation upon which the Rebbe built his worldwide work of shlichus.

"Alma-Ata is not the antithesis of 'dor hashvi'i'. It is where its foundations were laid. From here, the Rebbe drew the strength and conviction to bring light to the world."

The Song of Exile

To explain the conflicting emotions that Almaty evokes, Rabbi Ashkenazi points to the Rebbe's interpretation of Parshas Haazinu in Likkutei Sichos, volume 24.

The Rebbe asks: Why is Haazinu called a song? It contains some of the Torah's starkest descriptions of destruction and exile. (Parenthetically, Sephardic communities recite it at the opening of the kinnos on Tisha B'Av night.)

"The Rebbe explains that Haazinu presents the entire story," Rabbi Ashkenazi says. "It spans past, present, and future. It recalls the Exodus from

So who could be a better advocate than the Rebbe's father, especially when his son joins him in seeking that the requests of the Jewish people be fulfilled as an expression of kibbud av?

Egypt, descends into the darkness of exile, and concludes with geulah: 'Harninu goyim amo - Sing out praise, O you nations, for His people!'"

When a Jew sees the complete picture and understands that exile, together with the mesirus nefesh it demands, ultimately gives rise to redemption, even the exile itself can become part of the song.

"That is precisely what you feel in Almaty," Rabbi Ashkenazi continues. "Standing before the tziyun, you see the full story. You see the suffering and mesirus nefesh, but you also see what the Rebbe built from them.

"The worldwide reach of Chabad and the transformation brought about by the shluchim grew from the mesirus nefesh of Reb Levik and Rebbetzin Chana. Once you recognize that, the picture changes. This place of exile became the birthplace of the revolution that is transforming our world."

The Rebbe's Mitzvah

In 5785, Rabbi Shneur Ashkenazi joined the crowds traveling to Rabbi Levi Yitzchok's tziyun in Almaty. For him, the journey carried a meaning beyond personal inspiration.

"The Rebbe never saw his father again after they parted near the end of Tishrei 5688," Rabbi Ashkenazi says. "Even after Rabbi Levi Yitzchok's passing, the Rebbe was unable to visit his resting place.

"In a farbrengen in 5744, the Rebbe made a striking statement: When Chassidim study his father's Torah, they help fulfill the obligation to 'honor him during his lifetime and honor him after his passing.' In other words, they are assisting the Rebbe in his own mitzvah of honoring his father.

"When you travel to the tziyun, study Rabbi Levi Yitzchok's teachings, and pray there, you are doing what the Rebbe himself was unable to do. The Rebbe could not stand at his father's resting place, but a Chassid can stand there on the Rebbe's behalf and help fulfill his desire to honor his father. That gives the visit a dimension unlike any other."

The Rebbe's devotion to his parents could be seen throughout the years, Rabbi Ashkenazi notes, particularly in the gratitude he showed those who had helped them through the years of persecution.

"The Rebbe drew close, honored, and assisted every Chassid and every individual who had helped his parents. He continued until he had repaid that debt in full, both materially and spiritually."

Rabbi Ashkenazi then offers a characteristically animated way of looking at prayer at the tziyun:

"The Rebbe explained that when a person sends him a pan, he is asking the Rebbe to serve as his advocate before the Heavenly Throne. Clearly, it is better to have a skilled attorney present your case than to represent yourself.

"When you travel to the tziyun, study Rabbi Levi Yitzchok's teachings, and pray there, you are doing what the Rebbe himself was unable to do."

"So who could be a better advocate than the Rebbe's father, especially when his son joins him in seeking that the requests of the Jewish people be fulfilled as an expression of kibbud av?"

"One might also view it from the other direction: The Rebbe surely takes a particular interest in the requests Jews bring to his father's tziyun, because the honor shown to this place is itself an honor to the Rebbe."

At the Chof Av farbrengen of 5744, the Rebbe stated explicitly: "It is my obligation and privilege to encourage the study of my father's Torah." The Rebbe spoke as well about contributing to institutions bearing his father's name, explaining that this too was an expression of kibbud av and a means of honoring and elevating Rabbi Levi Yitzchok's name.

"Anyone familiar with the Rebbe's gratitude for everything done in his father's honor can appreciate how much it must mean to him that the work his father began in Kazakhstan continues to grow and flourish," Rabbi Ashkenazi concludes. "Supporting that work allows the Rebbe's own legacy of kibbud av to continue."

Four Generations Later

Rabbi Ashkenazi shares a story from his own family:

"My 21-year-old son currently studies in 770. Every evening, he has the privilege of learning with his great-grandfather, Rabbi Berel Dubrowsky.

"Bli ayin hara, my grandfather is now closer to one hundred than to ninety. His mind remains clear, and two of his young great-grandsons come each evening to study with him.

"How does a person merit such long life, surrounded by generations of his family and still in full possession of his faculties?"

The answer, Rabbi Ashkenazi says, goes back to Alma-Ata.

At a farbrengen marking Chof Av, the Rebbe asked everyone who had helped his parents during their years of exile to come up to the platform.

Rabbi Levi Yitzchok had been banished by the Soviet authorities to Chi'ili, Kazakhstan, where he endured severe deprivation. He later moved to Alma-Ata. Throughout those years, a small group of people risked their own safety to assist him and Rebbetzin Chana.

Rabbi Dubrowsky's parents lived in Alma-Ata, not far

from the Rebbe's parents, and did what they could to help them. Rabbi Dubrowsky himself also assisted Reb Levik on several occasions, fully aware of the danger he faced from the Soviet authorities. (See sidebar.)

At the farbrengen, the Rebbe invited those who had helped his parents to join him in saying l'chaim. Rabbi Dubrowsky was among them, and the Rebbe blessed him with long and healthy years.

"He has lived to see generations of upright descendants, while remaining healthy, alert, and full of life," Rabbi Ashkenazi says. "Decades later, the Rebbe continues to repay the debt of gratitude he felt toward those who cared for his parents and enabled him to honor them from thousands of miles away.

"What a privilege it is to help the Rebbe honor his father and mother."



Decades later, the Rebbe continues to repay the debt of gratitude he felt toward those who cared for his parents and enabled him to honor them from thousands of miles away.

The Light That Fills Almaty

The Almaty of today could hardly be further removed from the isolation Rabbi Levi Yitzchok endured there in 5704. Not far from the cemetery where he rests, the Beis Menachem Jewish Center is alive with activity. At its heart stands the Levi Yitzchok Synagogue, led by Kazakhstan's chief rabbi and the Rebbe's shliach, Rabbi Yeshaya Elazar Cohen.

"I did not want to take too much of Rabbi Cohen's time in conversation," Rabbi Ashkenazi says. "It was clear how fully occupied he and the other shluchim are with bringing Jewish life to the city.

"But you cannot miss the connection. Rabbi Levi Yitzchok served as a rav who felt responsible for every Jew and sought the spark within each one. That devotion passed to his son, the Rebbe, and from the Rebbe to his shluchim around the world.

"Nowhere is that more evident than in Almaty itself. In the city where Rabbi Levi Yitzchok's life came to an end, the shluchim are carrying his work forward. The circle has closed."

ABRACHA FOR WEALTH

MAKE A LARGER VESSEL

Facing financial strain, a philanthropist reduced his usual contribution to Keren Levi Yitzchok. He asked whether the Rebbe would accept it, explaining that the smaller amount was only "for the time being."

The Rebbe answered:

"But this is a strange approach. Just days before the kesivah vachasima tova, which includes material wealth in the most literal sense, this is the size of his vessel?!"

THE POWER OF A BRACHA

"The Rebbe gave five bottles of mashke to be distributed among those present, entrusting them to those who had served and assisted the baal hahilula during his exile: Rabbi Dovid Raskin, Rabbi Moshe Binyamin Kaplan, and Rabbi Shalom Dovber Dubrowsky."

These few lines appear at the end of the transcript of the Rebbe's farbrengen on Shabbos Chof Av 5733. Behind them lies the story of a young boy who risked carrying scarce medication to the Rebbe's father, Rabbi Levi Yitzchok Schneerson, during his final months in Alma-Ata.

The story of Rabbi Shalom Dovber Dubrowsky, known as Berel, has not previously appeared in books about Rabbi Levi Yitzchok's life. At the request of Rabbi Yeshaya Cohen, the Rebbe's shliach and chief rabbi of Kazakhstan, Reb Berel shared his memories:

"My grandfather, Rabbi Moshe Chaim Dubrowsky, studied in Tomchei Temimim in Lubavitch. After his marriage, he entered business and became a partner with the Frierdiker Rebbe, before he assumed the nesius, selling sewing machines.

"My grandfather once told me that after the passing of the Rebbe Rashab, when the Frierdiker Rebbe became Rebbe, he wondered what would happen when he entered for yechidus. Until recently, they had been business partners.

"But the moment he entered the room, he was overcome with such awe that the question disappeared. He was the Rebbe, and my grandfather was a Chassid.

"After the Frierdiker Rebbe left Russia, my grandfather moved to Leningrad. There, the authorities persecuted him and sent him into exile. That is how our family came to Alma-Ata, where we were living when Rabbi Levi Yitzchok and Rebbetzin Chana arrived.

"Although Rabbi Levi Yitzchok was already in poor health, at first he could still walk and would come to shul. Some people were afraid to approach him because they knew the authorities were watching. My grandfather was among those who approached him and listened to his talks.

"Over time, Rabbi Levi Yitzchok's condition deteriorated. Eventually, he could no longer come to shul and was confined to bed. He needed certain medications, but there was no legal way to obtain them.

"World War II was raging, and the government had requisitioned the country's medical supplies for the military. Even basic medicine was extremely difficult to find.

"My grandfather was a successful businessman who knew the right people. One of his contacts was a Jewish doctor named Kuperman, through whom he obtained the medicine Rabbi Levi Yitzchok needed.



Rabbi Shalom Dovber Dubrowsky

"Visiting Rabbi Levi Yitzchok's home was dangerous because the secret police might be watching. They therefore sent me, a young boy, to deliver the medicine.

"I do not remember how many times I went. But one visit remains clear in my mind, and during it I certainly had the privilege of seeing Rabbi Levi Yitzchok's face.

"A halachic question had arisen about the kashrus of a chicken, and my grandfather sent me to ask Rabbi Levi Yitzchok. When I arrived, he was lying in bed behind a curtain. Rebbetzin Chana sat at a small table near the window.

"When I brought in the chicken, Rabbi Levi Yitzchok sat up, drew back the curtain, and examined it.

"After all these years, I no longer remember his ruling. I assume he declared it kosher. Had he forbidden it during those days of hunger and scarcity, it would have caused such an uproar that I surely would have remembered.

"I was still a child when Rabbi Levi Yitzchok passed away, so I was not taken to the funeral. My grandfather, however, was a member of the chevra kadisha and helped with his burial. Ever since, I have recited Kaddish for him each year on Chof Av.

"After I came to New York, I once passed 1414 President Street, where Rebbetzin Chana lived. It was Shabbos, and I saw her standing outside the building. I wished her 'Gut Shabbos.'

"'Who are you?' she asked.

"When I told her that I was Dubrowsky, she immediately recognized me.

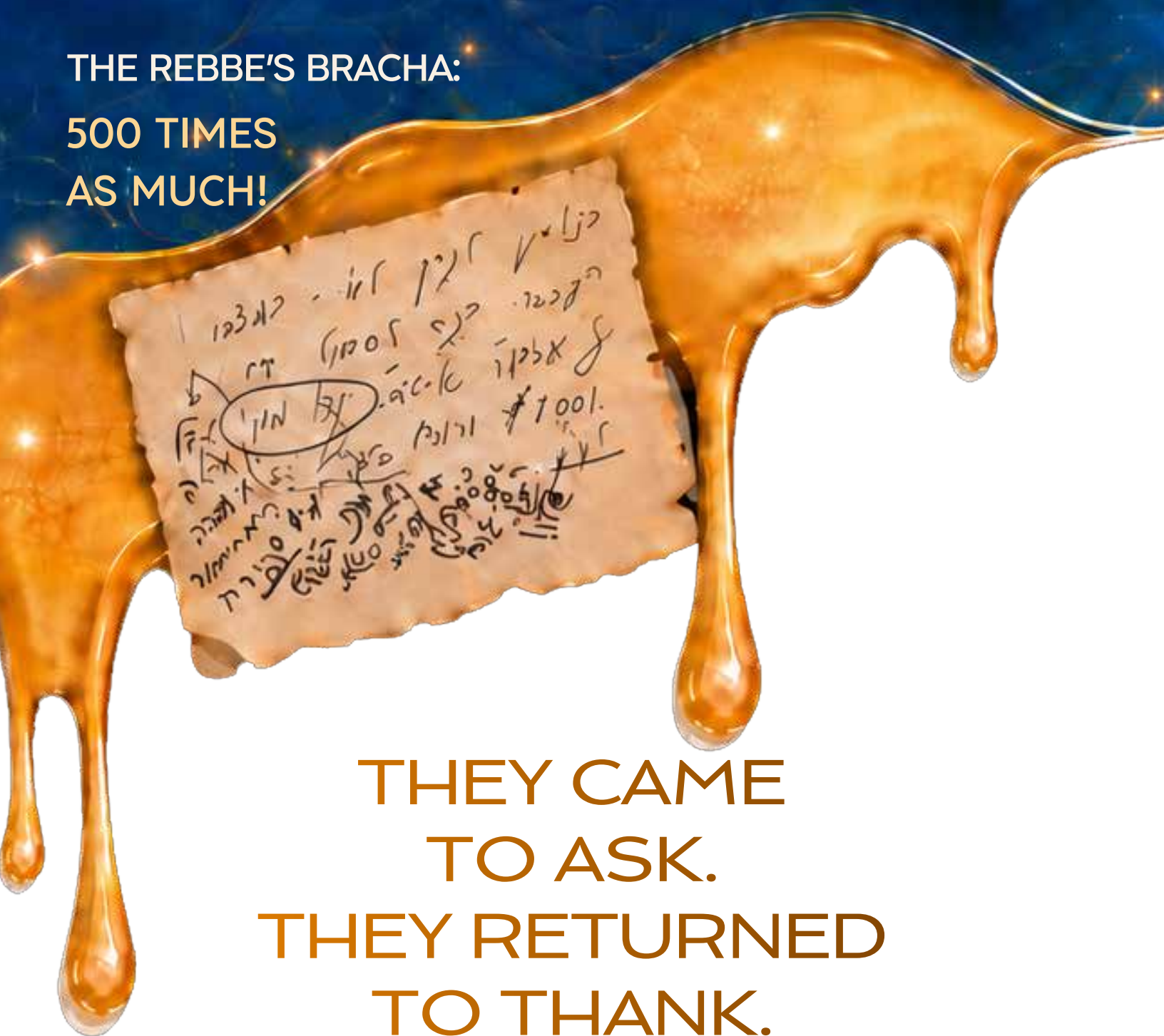
"'Oh!' she said. 'I remember you as a small, dark-haired boy who used to bring medicine for my husband.'

"Years later, at a Chof Av farbrengen, the Rebbe called upon everyone who had helped his father to come forward and receive a bottle of mashke. I went up and told the Rebbe what his mother had recalled about the medicine I had brought his father.

"The Rebbe handed me a bottle and blessed me: 'May you be granted long life and good years, and may you have nachas from your children.'"

THE REBBE'S BRACHA:

500 TIMES
AS MUCH!



THEY CAME TO ASK. THEY RETURNED TO THANK.

A child after years of waiting.

A shidduch revived before the couple had even left the tziyun.

Five weddings in two and a half years.

Financial gains matching the Rebbe's promise of five hundredfold.

In these firsthand accounts, most from the past year, people describe what followed their prayers in Almaty and their support for the shluchim carrying on Rabbi Levi Yitzchok's work in Kazakhstan.

By Yosef Yitzchok Levin



"I ONLY WANTED TO TAKE PART"

Rabbi Yeshaya Cohen, the Rebbe's shliach and chief rabbi of Kazakhstan, was not expecting the call. The man on the line, Mr. David Goncharuk, was eager to tell him what had happened.

"Since donating to Chabad of Kazakhstan, I have seen some very unusual things," he began.

Born in Russia, Mr. David Goncharuk later emigrated to the United States and now lives in Ashdod. Through what seemed like chance, he came across a special publication produced by Kazakhstan's Jewish community for Chof Av. It described the opportunity to support the Jewish work begun by the Rebbe's father and continued today by the Rebbe's shluchim.

The message struck him. As an expression of gratitude to the man who had given the world the Rebbe, he decided to become a partner in the continued growth of Jewish life in Kazakhstan.

He wanted nothing in return. He certainly was not thinking about receiving something in return for his contribution, let alone the Rebbe's promise of up to five hundred times as much.

Then things began to happen.

"Someone who had owed me \$10,000 for twenty years suddenly repaid the entire debt," he told Rabbi Cohen. "I had long since given up on ever seeing that money."

Then came another development: He won a case against Israel's National Insurance Institute and was awarded 180,000 shekels. There were other turns of fortune as well, each arriving soon after he had partnered with the shluchim in Kazakhstan.

"I had to call and tell you," he said before hanging up.

THE CANE THAT FACED THE KGB

During his years of exile in Kazakhstan, Rabbi Levi Yitzchok walked with a cane. After his passing, it came into the hands of Reb Hirshel Rabinowitz, the Chassid who had cared for him through his final illness and remained at his bedside day and night.

Reb Hirshel guarded the cane closely. It had supported Rabbi Levi Yitzchok through his exile, and Reb Hirshel saw it as a source of protection in his own struggles under Soviet rule.

Whenever he set out on a dangerous mission, knowing that the KGB might be watching, he took the cane with him.

"The cane of Rabbi Levi Yitzchok will protect us," the Chassidim would say.

Have a story to share?

Have you seen a special bracha through your partnership?

Share it with us, anonymously if you prefer, and inspire others.

Email: Rabbi@chabad.kz - WhatsApp: +772 7312 3822

THREE YEARS, THREE SHIDDUCHIM

Rabbi Shmuel Nachimovsky relates:

"This past year, 5785, I visited Rabbi Levi Yitzchok's resting place for the third time, to say thank you for a third shidduch in as many years.

"The first shidduch came after I visited the tziyun on Chof Av. The following year, a second shidduch was finalized on the fifteenth of Av. Then, in the third year, another shidduch was finalized on the thirteenth of Av.

"Three years in a row, I returned with another reason to give thanks."

TWO PRAYERS, TWO ANSWERS

Mr. Moshe Asher, whose journey toward Judaism began through the Rebbe's shluchim in Kazakhstan, tells of two prayers at Rabbi Levi Yitzchok's tziyun that were answered almost immediately.

About a year after their wedding, following a miscarriage, Moshe and his wife, Rivka, went to the tziyun and prayed to be blessed with a child. Just days later, Rivka conceived. Nine months afterward, they welcomed a healthy baby boy.

On another occasion, they prayed for a friend who had been searching for a shidduch. He had been meeting a young woman, and the relationship appeared to be moving toward an engagement when, without any clear explanation, the shidduch seemed to taper out.

Moshe and Rivka went to the tziyun and prayed that the shidduch would resume and reach a happy conclusion.

They had barely stepped away from the tziyun when Rivka's phone rang. It was the young woman's parents. They had decided to move forward.

Not long afterward, the couple stood beneath the chuppah.

FIVE WEDDINGS IN 2.5 YEARS

"After making our donation, we saw remarkable bracha in our family. One child after another found a shidduch, and within two and a half years, we celebrated five weddings.

"With Hashem's help, the fifth wedding will take place just days before the yahrzeit of Rabbi Levi Yitzchok on Chof Av."

"HE WILL LIVE SEVENTY YEARS"

Rabbi Shmuel Kuperman and his wife, Chani, serve as the Rebbe's shluchim in Chistye Prudy, in central Moscow. They traveled to Almaty for just two days, visiting Rabbi Levi Yitzchok's tziyun on both days to pray for matters weighing heavily on their hearts.

As they left the tziyun on the second day, they received two pieces of news, both concerning the requests they had just made.

Their son in Tzfas had welcomed a healthy baby girl, making them grandparents. At the same time, a donor they had approached for help covering their Pesach expenses agreed to fund the entire amount. They had been waiting anxiously for his response. It arrived just as they emerged from the tziyun.

Rabbi Kuperman's connection to Rabbi Levi Yitzchok's tziyun runs deep through his own family.

His father, Reb Boruch Kuperman, had been born with a life-threatening heart defect. Minutes after his birth, doctors noticed that the infant's face had turned blue. Tests confirmed their fears, and they told his parents that he was unlikely to survive more than a few hours or, at most, several days.

Refusing to give up, the parents hurried to Rabbi Levi Yitzchok and told him what the doctors had said.

"Do not worry," Rabbi Levi Yitzchok replied. "He will live, and he will live for seventy years."

Despite the doctors' prognosis, the baby recovered and grew to adulthood.

His parents kept Rabbi Levi Yitzchok's words to themselves. They did not even tell Boruch. Only near the end of their lives did they decide that he should know the story of his birth and the promise they had received.

After turning seventy, Reb Boruch would often say with a smile, "Every additional day I live is a gift from Hashem." He treasured each one.

Shortly after celebrating his seventy-first birthday, Reb Boruch passed away.

THE YESHIVAH TURNED AROUND

Rabbi Levi Rosenberg, the director of the Chabad yeshivah in Bnei Brak, relates that seven years ago, he traveled to Almaty for Chof Av to pray at Rabbi Levi Yitzchok's tziyun.

At the time, the yeshivah's administration was grappling with a series of difficult problems. After his visit to the tziyun, one issue after another fell into place.

TWO LEVI YITZCHOKS IN ONE YEAR

Reb Levi Yitzchok Zano relates:

"We cannot begin to measure the greatness of Rabbi Levi Yitzchok, but I can tell you what happened in our family.

"My mother-in-law made a special trip to Rabbi Levi Yitzchok's resting place to pray that her daughter find a shidduch. Several months later, her daughter, who is now my wife, became engaged to me. My name is Levi Yitzchok.

"Later that same year, a grandson was born and named for Rabbi Levi Yitzchok.

"Within a single year, two new Levi Yitzchoks had joined the family."

THE MIRACLE THEY NEVER KNEW ABOUT

Mrs. Chaya Yisraeli relates:

"I have a friend who is not yet observant. On several occasions, entirely on her own initiative, she gave me money to donate in the merit of her daughter, who had been waiting a long time to have a child.

"I chose to send the money to Chabad of Kazakhstan. I knew of the Rebbe's promise, and that the Rebbe would not remain indebted.

"Recently, my friend told me that, baruch Hashem, her daughter was nearing the end of her pregnancy.

"It brought to mind the teaching of our Sages that a person may experience a miracle without ever recognizing it. The mother did not know where her donations were going, and her daughter may not even have known that the donations had been made. Yet the bracha traveled from Rabbi Levi Yitzchok's tziyun to a family that had no idea where it had begun."

SHE WALKED TO THE TZIYUN

Mrs. Rachel Kirsch and her husband, Rabbi Yosef Yitzchok Kirsch, the Rebbe's shluchim in Tzur Hadassah, were traveling to Almaty for Chof Menachem Av. Joining them was Mrs. Kirsch's mother, Rebbetzin Chaya Cohen, mother of the Cohen shluchim in Almaty.

For several weeks previously, severe pain in her legs had kept Mrs. Kirsch largely confined to her home. At the airport, she requested wheelchair assistance to help her through check-in and to reach the gate.

Regrettably there were extensive delays, and she and her husband missed their flight to Dubai, where they were scheduled to connect to Almaty.

Her brothers, Rabbi Moshe Dovid Cohen and Rabbi Shneur Cohen, were booked on a charter flight traveling directly to Almaty. When they heard what had happened, they immediately offered their seats and remained in Israel, allowing Mrs. Kirsch and her mother to board in their place.

While still on the plane, Mrs. Kirsch noticed something unexpected: the pain that had troubled her for weeks had eased considerably.

After arriving in Almaty, they took a vehicle from the Chabad House to Rabbi Levi Yitzchok's resting place. By the following day, the pain was gone. Mrs. Kirsch walked normally to the tziyun and back, something she had been unable to do before the trip.

"The pain has never returned," she says. "My legs have completely healed. I have no doubt that this was a miracle from Rabbi Levi Yitzchok."

FIVE HUNDREDFOLD

One year, Mr. Adam Molashvili donated 5,000 tenge, the currency of Kazakhstan. In the months that followed, he earned 2.5 million tenge, exactly five hundred times the amount he had given.

For him, it was a clear fulfillment of the Rebbe's promise that those who contribute in memory of Rabbi Levi Yitzchok would be repaid as much as five hundredfold.

He later faced a situation in which he could easily have lost the money. He credits the same blessing with guiding him to use it wisely.



SEE, RABBI LEVI YITZCHOK, YOU HAVE WON!

More than eighty years ago, Rabbi Levi Yitzchok arrived in Kazakhstan in chains. The Soviet regime intended his exile to silence him. Instead, it planted the first seeds of a Jewish revival that continues to grow today.

What appeared then to be the end of his work can now be understood differently: "G-d intended it for good... to preserve the lives of many."

Across Kazakhstan, the shluchim of his eldest son, the Rebbe, are building Jewish life day after day. In Almaty, Astana, Shymkent, Kostanay, Karaganda, Pavlodar, and Ust-Kamenogorsk, shuls are filled, children are learning, and Jews are reconnecting with their heritage.

The photographs below tell that story better than words ever could. Together, they form a living portrait of Rabbi Levi Yitzchok's victory.



A SACRED RESPONSIBILITY

The tziyun of Rabbi Levi Yitzchok Schneerson, the Rebbe's father, is carefully maintained throughout the year. The ongoing work fulfills the Rebbe's wish that his father's resting place be cared for and preserved.



MAZEL TOV IN SHYMKENT!

The Jewish community gathered to celebrate a bris. The child received the name Levi Yitzchok ben Chana.



KOLLEL TIFERES ZEKEINIM LEVI YITZCHOK

Across Kazakhstan, seniors gather regularly to daven and study Torah through Kolloel Tiferes Zekeinim Levi Yitzchok. The stipends they receive allow them to devote time to learning with dignity and peace of mind.



YOUR PARTNERSHIP AT WORK

DEAR PARTNER,

With your help, Jewish life continues to grow across Kazakhstan.

Another Jew reconnects with the traditions of generations past. Another spark is kindled. Another community comes alive in the land to which the Rebbe's father was exiled.

Your support enables us to carry forward the Rebbe's shlichus with energy and determination. The photographs on these pages show the results: thriving communities, Torah classes, celebrations, and Jewish activity throughout the year.

Every program pictured here is part of what you have made possible.

Thank you from the bottom of our hearts.

Together, we will continue moving forward.



TORAH IN RUSSIAN

Rabbi Shmuel Karnaukh, the Rebbe's shliach in Astana, has published Lessons From the Lectures, a Russian-language series based on Torah classes by prominent rabbis.

Volumes on Bereishis, Shemos, Vayikra, and Bamidbar have already appeared, with the volume on Devarim now in preparation.



"OUR CHILDREN ARE OUR GUARANTORS."

Children across Kazakhstan prepare for Shavuot with song, crafts, and hands-on activities celebrating the Giving of the Torah.





LAG BAOMER ACROSS KAZAKHSTAN

In Karaganda: The community gathers around the bonfire and joins a farbrengen in honor of Rabbi Shimon bar Yochai.



Kostanay celebrates Lag BaOmer under the direction of Rabbi Menachem Mendel Zalmanov. Children enjoyed prizes and a lively performance, community members put on tefillin, and everyone joined a parade filled with Jewish pride.



The Almaty community gathers around the Lag BaOmer bonfire in honor of Rabbi Shimon bar Yochai, followed by a communitywide farbrengen for men, women, and children. Jewish community and the Rebbe's shluchim.

LIKKUTEI SICHOS

Rabbi Shevach Zlatopolsky and his son, Rabbi Dan Zlatopolsky, are bringing Likkutei Sichos to Russian-speaking readers. Their learning campaign releases two newly translated sichos each week.

Rabbi Shevach also translates and publishes other works, including a series for Bnei Noach, and creates presentations and multimedia resources that bring Torah subjects to life.



U.S. DIPLOMATS VISIT ALMATY

U.S. Ambassador to Kazakhstan Julie M. Stuft and U.S. Consul General in Almaty Michelle Yarkin visited the Beis Menachem Jewish Center, near Rabbi Levi Yitzchok's tziyun. They heard about his mesirus nefesh under Soviet rule and the revival of Jewish life in the land of his exile.



A joyous Lag BaOmer celebration with the Jews of Ust-Kamenogorsk.



Lag BaOmer in Astana, Kazakhstan's capital.



Archery, a barbecue, children's games, a bonfire, and a community farbrengen bring Lag BaOmer to life in Shymkent.



THE CHAIN OF MESIRUS NEFESH CONTINUES

On Tes Nisan, the anniversary of Rabbi Levi Yitzchok's arrest, young shliach Ben Tzion Karnaukh celebrated his bar mitzvah at the Beis Rachel Chabad-Lubavitch Jewish Center in Astana.

Mazel tov to his parents, Rabbi Shmuel and Yonit Karnaukh, the Rebbe's shluchim in Astana.



In Kostanay, no Jew is forgotten. Along with the celebration at the central synagogue, mishloach manos were sent to Jews in the distant cities of Rudny and Lisakovsk and delivered to community members unable to leave their homes.

Eight tons of matzah are distributed across Kazakhstan, bringing shmura matzah to Jews even in cities without a permanent shliach. Some deliveries spend dozens of hours on the road before reaching their destination.



A PRAYER FOR ISRAELI SOLDIERS AND SECURITY FORCES

At a ceremony in Astana's Beis Rachel Chabad-Lubavitch Synagogue, Kazakhstan's chief rabbi, Rabbi Yeshaya Cohen, led a prayer for Israeli soldiers and security forces.

Israeli President Isaac Herzog praised the community's commitment to Jewish life and spoke at length with the shluchim about the Jews of Kazakhstan, the life of Rabbi Levi Yitzchok, and the significance of his tziyun in Almaty.

"There is no question that Chabad's work in Kazakhstan and around the world is remarkable," President Herzog said. "It preserves Judaism and connects Jews wherever they may be."

The shluchim presented the president with a Tanya printed in Astana, a set of Toras Menachem: Tiferes Levi Yitzchok, and a commemorative cube featuring Kazakhstan's Chabad Houses. At its center was Rabbi Levi Yitzchok's tziyun, the source of strength for the shluchim continuing his son's mission across the country.

A PAN THAT MOVED AN ENTIRE COMMUNITY

On Lag BaOmer, hundreds marched from the Levi Yitzchok Synagogue to Rabbi Levi Yitzchok's tziyun in a public display of Jewish pride. At the tziyun, community chairman Albert Shimoni read a pan in the local language on behalf of Kazakhstan's Jewish community and the Rebbe's shluchim.

Names and personal requests were mentioned in prayer. The pan also asked that the thousands of partners supporting Jewish life in Kazakhstan receive the Rebbe's bracha of "up to five hundredfold, and beyond measure."

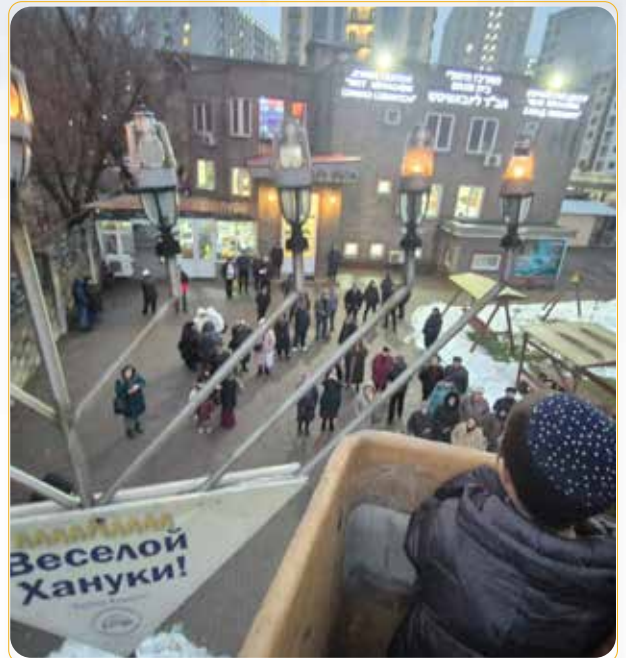


NEW MIKVAH

A new mikvah is now under construction at Almaty's central Chabad House in memory of Rebbetzin Chana. It will serve the local community and Jewish families throughout the surrounding region.



▶ Near the Siberian border, in the frozen city of Ust-Kamenogorsk, the Ohel Eliezer Chabad Jewish Center hosted a lively Chanukah celebration. Rabbi Asaf Feinstein lit the menorah, followed by a quiz, doughnuts, and Chanukah games for the children.



▶ The central menorah stands proudly outside the Beis Menachem Jewish Center in Almaty, near Rabbi Levi Yitzchok's tziyun. Jewish light now shines openly in the city of his exile.



YUD TES KISLEV IN KAZAKHSTAN

The Alter Rebbe promised: "Whoever rejoices in my celebration, I will bring him from constraint to expansiveness."



CHANUKAH IN ASTANA

The public menorah stands in the heart of Kazakhstan's capital, bringing Jewish light to the city.



▶ Families across Almaty gathered for a Chanukah celebration featuring children reciting pesukim, entertainers, an interactive retelling of the Chanukah story, dancing, and the lighting of the menorah.



FROM ASTANA TO JERUSALEM

Dressed as a pilot, Rabbi Shmuel Karnaukh invited the community aboard a Purim “flight” to the rebuilt Jerusalem, with his children serving as the flight crew.



Shymkent celebrated Purim with all four mitzvos of the day: Megillah readings, mishloach manos, matanos la'evyonim, and a festive Purim meal.



Purim preparations in Karaganda brought children and adults together for hamantash baking, crafts, and plenty of celebration. Rabbi Asher Tumarkin, dressed as an artist, added color and smiles to the festivities.



SMILES FOR SENIORS

Members of Kollel Tiferes Zekeinim Levi Yitzchok and the Chana Club for seniors celebrated Purim together in Almaty. Megillah readings continued throughout the day, ensuring that every Jew could participate, followed by a festive meal and mishloach manos.



In Kostanay, no Jew is forgotten. Along with the celebration at the central synagogue, mishloach manos were sent to Jews in the distant cities of Rudny and Lisakovsk and delivered to community members unable to leave their homes.



VISITORS FROM NEW YORK

On Shabbos, Chof Ches Teves, the birthday of Rebbetzin Chana, the Almaty community welcomed a group from the Anshei Lubavitch shul in New York. They had traveled to spend Shabbos near Rabbi Levi Yitzchok's tziyun and bring nachas to his and Rebbetzin Chana's son, the Rebbe.

The Shabbos featured a special Yarchei Kallah program, with study of Rabbi Levi Yitzchok's Torah, a visit to the tziyun, and farbrengens throughout Shabbos.



►
A joyous Sukkos
with the Jews of
Shymkent.



►
Torah and tefillah in
Shymkent, where Jewish
life continues every day.



►
ISRAELI GOVERNMENT DELEGATION
An Israeli government delegation led by Minister David Amsalem visits Rabbi Levi Yitzchok's tziyun in Almaty during its trip to Kazakhstan following the country's entry into the Abraham Accords. Kazakhstan's participation and the subsequent Israeli delegation were announced by the Israeli government.



►
A VISIT BY THE CHIEF RABBIS
Israel's chief rabbis, Rabbi Kalman Ber and Rishon Letzion Rabbi David Yosef, visit the Beis Rachel Chabad-Lubavitch Jewish Center in Astana. Their visit left a lasting impression on the city's Jewish community.

MEETING ALMATY'S MAYOR

An Israeli government delegation met with Almaty Mayor Darkhan Satybaldy. Minister David Amsalem and Kazakhstan's chief rabbi thanked him for the city's close relationship with the Jewish community and its support for Chabad's work.

They also expressed appreciation for the respect shown by local authorities toward Rabbi Levi Yitzchok's legacy and the tziyun of the tzaddik whose merit continues to watch over the city.



A traveling Torah class in Almaty. Young members of the community take turns hosting the weekly class, bringing Torah and friendship into a different Jewish home each time.



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AT THE HOLY TZIYUN

Philanthropist Sylvain Gehler with Rabbi Yeshaya Cohen, the Rebbe's shliach and chief rabbi of Kazakhstan, at the dedication ceremony.



MORE PRECIOUS THAN TITANIUM

Mrs. Bracha Torenheim served for several years as a shlucha in Ust-Kamenogorsk. Here, she shares a moving conversation with the renowned philanthropist and businessman **Mr. Sylvain (Shlomo) Gehler**.

In this candid interview, he reflects on the mesiras nefesh of his father and grandfather, the magnificent Jewish center he established in Ust-Kamenogorsk in memory of his father, and his deep connection to Chabad's vital work in Kazakhstan.

By Bracha Torenheim



Fourteen years have passed since we last sat together in Ust-Kamenogorsk, a remote industrial city on the Kazakh steppes, where winter temperatures can plunge to forty degrees below zero. Now, the name Mr. Shlomo Elimelech Gehler, or Sylvain, as he is known, appears on my phone screen. Though many years have passed, the energy in his eyes and the inner fire that drives him remain unchanged. He is exactly as I remember him.

In the business world, Gehler is known as a global industrialist, the chairman of an international titanium empire, and an influential figure in Kazakhstan's economy. In the story of Jewish revival following the fall of the Iron Curtain, however, he holds another distinction: he is one of the central figures who helped rebuild Jewish life in Kazakhstan.

He did not limit himself to drawing natural resources from the depths of the Kazakh earth. He chose to invest his wealth, energy, and determination in a far more precious resource: the Jewish souls scattered across the country, many of whom had been cut off from their heritage for generations.



Sylvain Gehler affixes a mezuzah at the entrance to the Ohel Eliezer Chabad-Lubavitch Center in Ust-Kamenogorsk.

Alongside his extensive business interests, he oversees what he calls his “spiritual enterprise” in Ust-Kamenogorsk: the magnificent Ohel Eliezer–Chabad Lubavitch Jewish Center. He is also a devoted supporter of Jewish life and Chabad activities throughout Kazakhstan.

“Kazakhstan,” he says, “is a daily battleground for every Jewish soul. It is a place where seeds are sown with tears, yet sometimes you are privileged to see them bear fruit in the most unexpected places.”

In our recent, deeply personal conversation, we traced his story back to its beginnings: the dark years of World War II in the forests of France, remarkable encounters with Chassidic giants, and decisive moments that shaped the course of generations.

Bringing More Jews to the Table

To understand what drives Sylvain Gehler, an international businessman, to invest his fortune and energy in building an impressive Jewish center in a remote city in Kazakhstan, one must go back several decades. His story is intertwined with a remarkable chain of hashgacha pratis that began before he was born, in occupied France during World War II.

“My father, Eliezer Gehler, was born in France in 1920,” Sylvain relates. “The family was deeply religious and meticulous in their observance of every mitzvah, great and small. Their hearts were always open to matters of holiness.”

In 1935, as dark clouds began to gather over Europe, his grandfather, Reb Menachem Tzvi, sent a generous tzedakah contribution to the court of the Belzer Rebbe in Poland. Several months later, a letter arrived in response.

It said, on behalf of the Rebbe: “Thank you very much for your donation. The Rebbe asked to convey that no harm will befall your children or your family. No evil will touch you.”

That promise was put to the test when the Nazis occupied France. The family was forced to leave Strasbourg and fled to the Auvergne region in central France.

“They lived in a small town in German-controlled territory,” Sylvain says. “Despite the tremendous danger, my grandfather continued to walk the streets with his full Jewish beard. The Nazis were nearby, yet, in a way that defied explanation, he was never arrested. The blessing of the Belzer Rebbe protected them.”

Sylvain’s father and uncle, however, knew they could not remain at home. Fearing they would be sent to labor camps, they left their family and joined the Jewish partisan underground in the forests.

Years later, Sylvain found a memoir written by one of the partisans who had fought in that region. It included the following account:

I thought to myself: If my grandfather and father could gather Jews around the Seder table under threat of death, to celebrate the freedom of the Jewish people, then it is certainly my duty to do the same in times of peace.



Eliezer Gehler, father of Sylvain Gehler, in whose memory Ohel Eliezer was named.

“One morning, we awoke deep in the forest and saw two young brothers who had joined us during the night. Each morning, they tied small black boxes to their heads and arms. We understood that this was a Jewish religious practice.”

“Those were my father and his brother,” Sylvain says. “Even while hiding in the forests, they put on tefillin every day. They lived in terrible conditions and took part in dangerous operations against the German army, but neither of them was ever captured or wounded.”

"My grandfather, too, risked his life to observe the mitzvos during the war. He would not even give up on holding a Pesach Seder.

"The family was seated around the table with the Haggadah in that remote town in Auvergne when, in the middle of the Seder, there was a knock at the door. My grandfather opened it and found Jewish refugees he had never seen before.

"'Is this where they are holding a Seder?' they whispered."

"One Jew arrived, then another, and then an entire family. None had been invited, and none knew the hosts. Somehow, word had spread that a Jewish Seder was taking place. Before long, the house was filled with Jews searching for a connection to their heritage in one of the darkest periods of history."

That family legacy left a lasting impression on Sylvain.

"I thought to myself: If my grandfather and father could gather Jews around the Seder table under threat of death, to celebrate the freedom of the Jewish people, then it is certainly my duty to do the same in times of peace. I must seek out Jews who know little or nothing of their heritage and bring them to the table."

A Yiddishe Mame

The example of his mother, Miriam, who passed away about eight years ago, has also remained with Sylvain throughout his life. Her survival during the war was itself a remarkable story of hashgacha pratis.

When she was twelve years old and living in France, the Germans took her father away. The rest of the family escaped only because of an unexpected delay. That day, they had gone to visit friends. By the time they were ready to return home, darkness had fallen, and the strict curfew made it impossible to venture into the streets. As a result, they were away from the house at the precise time her father was arrested, and their lives were spared.

After the war, at the age of nineteen, she married Eliezer Gehler, Sylvain's father, and the couple settled in Strasbourg.

"My mother was the backbone of our family," her son recalls. Despite the terrible loss she had suffered as a young girl, she chose to rebuild. She stood firmly beside her husband, assisting him in his business affairs as well, and became a highly respected figure in the city.

"Thanks to her," Sylvain says, "we grew up in a truly warm Jewish home."

The Summer the Rebbe Foresaw

Long before Divine Providence brought Sylvain Gehler to Kazakhstan, his path had already crossed with Chabad in unexpected ways.

As a twelve-year-old boy, shortly before his bar mitzvah, his parents sent him to a Chabad summer camp in Italy. That first encounter with the world of Chassidus left a lasting impression.

Many years later, as an established businessman in Brussels, Sylvain met Moshe Garelik. A close friendship developed between them, and Sylvain became one of the key supporters of the Rabbinical Center of Europe in Brussels. He helped establish its impressive center near the institutions of the European Union, and the shul there was dedicated in memory of his father, R' Eliezer Gehler.

One Shabbos, Moshe's parents came to visit Brussels: the veteran shliach Rabbi Gershon Mendel Garelik and his wife, Rebbetzin Bassie. During the Shabbos meal, the conversation turned to memories of earlier years. Sylvain happened to mention that, as a child, he had attended a Chabad summer camp in Italy.

Rabbi Gershon Mendel looked at him intently and began calculating the years. Suddenly, to the surprise of everyone at the table, he broke down in tears.

"He cried for several minutes," Sylvain recalls, his own voice becoming emotional as he retells the story. "When he was finally able to speak, he said, 'Shlomo, now I understand. I can see the remarkable hashgacha pratis that connected you with my son here in Brussels.'"

Rabbi Garelik then revealed that he and his wife had personally run the camp during the very summer that Sylvain attended. That year, there was an important family wedding in the United States, and the family naturally expected them to be there. Rebbetzin Garelik, however, was reluctant to leave her responsibilities at the camp, and her husband suggested that she write to the Rebbe.

The Rebbe's response was clear:

"The merit of her activities in educational taharas hakodesh in general, and specifically in Camp Gan Israel in Milan now, (notwithstanding that because of this she is unable to attend the wedding of her sister), should stand by her side and her household in everything they require materially and spiritually."



Rabbi Gershon Mendel Garelik receives matzah from the Rebbe for the Jews of Italy.

He cried for several minutes, when he was finally able to speak, he said, 'Shlomo, now I understand. I can see the remarkable hashgacha pratis that connected you with my son here in Brussels.'



Bagdat Shayakhmetov with his business partner, Sylvain Gehler.

With such a clear answer, they remained at the camp.

Rabbi Garelik turned to Sylvain and said through his tears, "When I see that you were one of the children there, and that years later you became the person who stood beside my son in Brussels and helped build a shul for him, I realize that the Rebbe was looking decades ahead. He kept us there for a reason."

The story takes on another layer of meaning in light of Rabbi Gershon Mendel Garelik's own connection to Kazakhstan. As a young child, he and his family spent several years there, and he was among the few who had the privilege of seeing and assisting the Rebbe's father, the great gaon and kabbalist Rabbi Levi Yitzchok Schneerson, during his difficult years of exile in Alma-Ata.

The connection between Sylvain Gehler, the Garelik family, and Jewish life in Kazakhstan had begun forming long before any of them could have understood where it would lead.

A Suitcase of Siddurim

To understand the Jewish community that thrives today in Ust-Kamenogorsk, one must first understand the unusual history of the city itself.

Kazakhstan is rich in minerals, rare metals, and other natural resources. During the Soviet era, Ust-Kamenogorsk

was classified as a closed city, a major industrial and defense center that was off-limits to foreigners. The Soviet authorities brought leading scientists and engineers from across the empire to work in its vast, secretive facilities, which processed titanium, uranium, gold, and other valuable materials.

Many of the Jews who settled there were highly educated physicists, chemists, and engineers. They had been brought to the city for their expertise, but decades of Soviet repression had left most of them with little knowledge of their Jewish heritage.

It was into this world that Sylvain Gehler arrived. His business career eventually brought him to the chairmanship of the Ust-Kamenogorsk Titanium and Magnesium Plant, one of the world's leading titanium producers and a supplier to major aviation manufacturers, including Boeing and Airbus.

But his connection to the city soon extended far beyond business. As he met the Jewish scientists and engineers working at the plant, he encountered people of remarkable ability who knew almost nothing about their own Jewish identity. He became determined to help reconnect them with it.

The first step came around 1990, during the final years of the Soviet Union. Rabbi Azriel Chaikin, then the Chabad rav in Brussels, approached Sylvain with an unusual request. He told him about an energetic young rabbi working in Moscow, Rabbi Berel Lazar, who would later become the Chief Rabbi of Russia.

Rabbi Chaikin asked Sylvain to carry microfilm strips containing images of an entire siddur into the Soviet Union. Small enough to fit into a pocket, the strips could be used to print siddurim inside Russia, where Jewish religious books were still extremely difficult to obtain.

Sylvain agreed not only to carry the microfilm, but also to help finance the project.

"I offered to pay for the printing of two thousand siddurim in memory of my grandparents," he recalls.

On a business trip to Moscow, as Jewish life was only beginning to emerge from decades underground, he met the young Rabbi Lazar and delivered the materials. Rabbi Lazar, in turn, gave him approximately twenty newly printed Hebrew-Russian siddurim produced from those very plates.

Sylvain placed the siddurim in his suitcase and continued on to Ust-Kamenogorsk.

"There were several Jews working at the plant," he recalls. "I visited them in their homes and gave them the new siddurim. That was my first real connection with the Jews of Kazakhstan."

"The more I came to know them, the more painful the situation became. They were unquestionably Jewish, yet almost all had intermarried and knew very little about

Judaism. Still, beneath the layers of assimilation, the Jewish heart was alive. In one home, I met an elderly mother who spoke to me in fluent Yiddish.”

Those first siddurim became the beginning of Sylvain’s support for Jewish life in Kazakhstan. They showed him that his presence in the country was connected to far more than titanium. From then on, the idea of creating a permanent home for the city’s Jewish community began to take shape.

From Jerusalem to Kazakhstan

“In the years following the collapse of the Iron Curtain, traveling to Kazakhstan was an ordeal,” Sylvain recalls. “To reach the plant in Ust-Kamenogorsk, I had to wait months for a visa, fly to Moscow, and then continue on unreliable domestic flights. Everything was difficult, cold, and harsh.”

On one such flight in 1994, he first encountered Rabbi Yeshaya Elazar Cohen, the Head Shliach of Kazakhstan.

“Rabbi Cohen saw me on the plane and asked me directly, ‘Are you Jewish?’ I told him that I was,” Sylvain relates. “We spoke briefly, but the plane was crowded with people eager to approach him.”

They met again at the airport in Almaty shortly after the passing of Sylvain’s father.

“I approached Rabbi Yeshaya and told him, ‘My father has passed away, and I feel that I must do something significant in his memory here in Kazakhstan, the country where I work and earn my livelihood.’”

The original idea was to build a Jewish center in Almaty. But Sylvain’s local business partner, Bagdat Shayakhmetov, raised a compelling question.

“Why Almaty?” he asked. “Build it in Ust-Kamenogorsk, where your business is based and where the local Jews have nowhere else to turn.”

Sylvain and Shayakhmetov were already highly respected in Kazakhstan for their leadership at the titanium plant and their extensive social and corporate contributions. That appreciation was reflected in a series of official honors from the country’s highest levels of government.

In 2013, at a state ceremony in the presidential palace in Astana, the president of Kazakhstan presented Sylvain, in his capacity as chairman of the titanium corporation, with the prestigious Paryz Award for Corporate Social Responsibility.

When Sylvain undertakes a project, he gives close attention to every detail. The Jewish center was no exception. Before construction could begin, however, there was something he wanted taken care of.

“Before we broke ground on the center, it was essential to me that the shlichim have a spacious, dignified home,” he explains. “I wanted them to be free of material concerns so they could devote all their time and energy to the community.”



Ust-Kamenogorsk welcomes a new Sefer Torah in a grand community celebration.



The cornerstone is laid for the Ohel Eliezer Chabad-Lubavitch Jewish Center.

During those years, Sylvain was never a distant donor. He cared for us like family and took a genuine interest in every part of the shlichus.



The ornate Aron Kodesh, set into a wall of Jerusalem stone.



Inside the magnificent Ohel Eliezer shul in Ust-Kamenogorsk.

Hundreds of Jews marched through the city streets, singing and dancing with the new Sefer Torah. Kazakh security personnel stood guard as men and women who had lived through decades of Soviet atheism openly celebrated their Jewish identity.

He built a large home capable of accommodating a family with as many as ten children. During the community's early years, it also hosted davening, meals, and other Jewish activities.

The dedication of the shliach's home was combined with a Hachnosas Sefer Torah and the laying of the cornerstone for the future Jewish center, which would bear the name of Sylvain's father.

It became a day the Jews of Ust-Kamenogorsk would never forget.

Among those present were Israel's Chief Rabbi at the time, Rabbi Yona Metzger; Rabbi Yeshaya Elazar Cohen, Chief Rabbi of Kazakhstan; Israeli Ambassador Ran Ichay; and Alexander Mashkevitch, president of the Euro-Asian Jewish Congress.

Hundreds of Jews marched through the city streets, singing and dancing with the new Sefer Torah. Kazakh security personnel stood guard as men and women who had lived through decades of Soviet atheism openly celebrated their Jewish identity.

At the cornerstone ceremony, a special stone brought from near the Kosel was placed into the building's foundation, physically connecting the new Jewish center in eastern Kazakhstan with Yerushalayim.

The complex, named Ohel Eliezer-Chabad Lubavitch, was designed to serve every aspect of Jewish communal life. It included a magnificent shul, whose construction Sylvain personally supervised; a modern mikvah; classrooms; a library; a spacious simcha hall; and a commercial kitchen equipped to support the Chabad center's extensive humanitarian programs.

For three years, Sylvain and his team worked through bureaucracy, logistical difficulties, and construction challenges until the building was complete.

Its opening marked a milestone for the entire region. Sylvain chartered a flight from Brussels carrying prominent rabbis and communal leaders from across Europe, including Rabbi David Moshe Lieberman of Antwerp, Brussels Chief Rabbi Abraham Guigui, Rabbi René Gutman of Strasbourg, and others.

A second charter flight arrived from Almaty with Chabad shluchim, Rabbi Asher Lemel Cohen, rov of the Chabad community of Beitar Illit, and the Oholei Menachem children's choir, which had traveled from Israel for the occasion.

The ceremony began with a ribbon-cutting by Berdybek Saparbayev, governor of the East Kazakhstan Region; Bagdat Shayakhmetov; Rabbi Yeshaya Cohen; and Sylvain Gehler.

The president of Kazakhstan personally called Sylvain to congratulate him and thank him for his contribution to the city. Government officials, business leaders, and dignitaries from across the country also attended.

A special bus arrived from Semipalatinsk carrying Jews who had traveled three hours to attend the opening. For many of the Jews of Ust-Kamenogorsk, it was the first permanent Jewish home they had ever known.

One Year Too Late

The shul was built with unusual care. Its ceiling was designed as a sweeping blue dome dotted with lights, while the wall surrounding the Aron Kodesh was fashioned from Jerusalem stone. Craftsmen were brought from Israel to build the Aron Kodesh and install the seating.

At the cornerstone ceremony, a special stone brought from near the Kosel was placed into the building's foundation, physically connecting the new Jewish center in eastern Kazakhstan with Yerushalayim.

As the Rebbe once said regarding matters connected with his father, Rabbi Levi Yitzchok, everything had to be done beharchavah, on a broad and generous scale. That was the feeling throughout the project.

Sylvain Gehler recalls one exchange from the dedication that has never left him.

"An elderly Jewish woman approached me and looked me directly in the eye. 'What took you so long?' she asked.

"At first, I was taken aback. I thought: I invested millions of dollars, worked for years, and built this entire center from the ground up. Is this the response?

"Then she explained.

"Less than a year ago, my daughter turned thirty. She wanted desperately to marry and build a family. I begged her not to marry a non-Jew. But she told me, 'Mama, there is no shul here, no community, and no Jewish man for me to marry. I cannot wait any longer.'

"Eight months ago, she married a local non-Jew. Had this center opened one year earlier, the future of my family might have been different."

Sylvain pauses as he recounts the conversation.

"Her words shook me. I understood then that in matters of Jewish continuity, delay has consequences. A month or a year can determine the future of an entire family. Especially in Kazakhstan, these centers can make the difference between a Jew remaining connected and disappearing from Jewish life altogether."

The Center That Kept Growing

As I speak with Sylvain Gehler, I find myself thinking back to 2008, when my husband and I first arrived in Ust-Kamenogorsk as shluchim. The Jewish center he was building was then nearing completion. We entered a beautiful new building and began filling it with Jewish life.

The local Jews were hungry to learn. Decades of Soviet rule had erased almost every visible trace of religion, leaving many with little knowledge of their heritage.

My husband, Rabbi Shlomo Tornheim, and I were privileged to serve as the city's shluchim. During those years, Sylvain was never a distant donor. He cared for us like family and



Kazakhstan's shluchim present Sylvain Gehler with an award recognizing his support.



A l'chaim with city leaders at the dedication ceremony.



The community celebrates the dedication of its new Jewish center.





Rabbi Asaf Feinstein at the celebration marking ten years since the opening of the Jewish center in Ust-Kamenogorsk.



Rabbi Gershon Mendel Garelik OBM



There is something striking about the parallel lines of history. During the years when my father was putting on tefillin in the forests of France under Nazi occupation, Rabbi Levi Yitzchok was in exile in Kazakhstan, risking his life to preserve Jewish life there.

took a genuine interest in every part of the shlichus.

One moment from the final stages of construction has stayed with me.

That Shabbos, we hosted the craftsmen who had flown in from Israel to assemble the Aron Kodesh. Sylvain also came to spend Shabbos with us. After the Friday night meal, as the guests went to their rooms, I noticed him preparing to sleep on the living-room couch.

"What are you doing?" I asked.

"You have so many guests," he replied matter-of-factly. "Surely there is no room left."

I quickly told him that we had prepared a comfortable guest room especially for him.

That moment captured something essential about Sylvain. Although he had funded the building and followed its construction closely, he carried no sense of entitlement. His concern was always for the community and for the people serving it.

When we later decided to open a summer camp for Jewish children from across Kazakhstan, Sylvain placed the resort owned by his plant at our disposal. The plant provided the grounds, buses, and an experienced support staff.

For many of the children, it was their first real encounter with Yiddishkeit and their first Shabbos. Some traveled seventy-two hours by train from distant Kostanay to spend two weeks in a Jewish environment.

The effect of those years can still be seen today.

"Do you remember the family of six who suddenly appeared after we had already been there for four years?" I ask Sylvain.

One day, a grandmother, her two daughters, and several grandchildren walked into the center, hoping to learn more about the community.

"Where have you been until now?" I asked them. "We have been here for four years."

They answered innocently: "We thought a shul was only for poor people, where matzah and food were distributed. Baruch Hashem, we are financially comfortable, and we did

not want to take anything from those who needed it. But then we saw the beautiful programs you were running and decided to come.”

Years later, one of the boys from that family became a leader of the Jewish community in Novosibirsk, Russia, working closely with the local shliach. He now visits us in New York from time to time. Who could have believed that a child who walked into the center in Ust-Kamenogorsk not knowing the shape of a single Hebrew letter would become a prominent Jewish leader in Russia?

There was also Sasha, whom I later met in Israel when she attended my son’s bar mitzvah.

“The Jewish Agency brought me to Israel,” she told me, “but in the ulpan they do not teach us about Shabbos, Yom Tov, or Jewish tradition. Everything I know, and my entire connection to Hashem and Judaism, comes from what I learned with you in the shul Mr. Gehler built.”

Sylvain listens and nods.

“That is exactly the point,” he says. “We do not always see the results remain in Kazakhstan. Young people grow up and move to Israel or elsewhere. But what they receive from Chabad in Kazakhstan stays with them.

“Without that education, they may arrive in Israel knowing nothing about Judaism. We find them while they are still here and give them the knowledge and confidence to remain connected wherever they eventually go.”

After my husband and I left Ust-Kamenogorsk for personal reasons, the work continued. Rabbi Asaf Feinstein arrived as the city’s new shliach and took responsibility for the community.

Today, he oversees the center’s many activities and attends to the needs of local Jews. He also gives regular Torah classes, including online shiurim through the Kollel Torah initiative, reaching participants well beyond Ust-Kamenogorsk.

What Kazakhstan Gave Back

Sylvain Gehler pauses for a moment.

“There is something striking about the parallel lines of history,” he says. “During the years when my father was putting on tefillin in the forests of France under Nazi occupation, Rabbi Levi Yitzchok was in exile in Kazakhstan, risking his life to preserve Jewish life there.”

Don’t remain on the sidelines. Support the shluchim. Through the Chof Av campaign, they will be able to reach more Jews in cities and villages throughout Kazakhstan.

That connection to Kazakhstan has also become part of the family legacy.

“My children grew up hearing these stories,” Sylvain says. “They knew about their grandfather’s mesiras nefesh during the war, and they watched the Jewish center in Ust-Kamenogorsk take shape. They understand how much the place means to me.”

Although his children now live with their own families in London and Antwerp, their connection to Kazakhstan began at a young age.

“When they were about ten years old, I brought them with me,” he recalls. “We spent Shabbos in Almaty with the shluchim, who welcomed us beautifully. The warmth of Jewish life in such a cold and distant place made a strong impression on them. They have never forgotten it.”

Whenever Sylvain visits Almaty, he makes a point of going to the tziyun of Rabbi Levi Yitzchok.

“Rabbi Levi Yitzchok suffered terribly here and gave his life for Judaism,” he says. “I draw strength from him every time I visit. The tziyun is known as a place of miracles, and I always come with my prayers and requests. Baruch Hashem, I have seen many blessings.”

Standing there, he often reflects on the link between Rabbi Levi Yitzchok’s sacrifice and the shlichus taking place across Kazakhstan today.

“His son, the Rebbe, carried that same sacrifice forward and built the worldwide network of shluchim. Because of that, families are now living throughout Kazakhstan and devoting themselves to bringing Jews back to their heritage.”

As the annual campaign for Chabad of Kazakhstan approaches, Sylvain turns to the readers with a direct appeal.

“The shluchim in Kazakhstan are true heroes,” he says. “They leave behind their families, established communities, schools, and comfortable surroundings, and move with their children to distant cities for the sake of one more Jew and one more family.

“The challenges are enormous, but they do not think about themselves. Their concern is the Jewish people.”

As a businessman, Sylvain knows the meaning of a sound investment. In Kazakhstan, he says, the results are immediate and tangible: Torah classes, Jewish education, food for isolated elderly Jews, programs for children who know almost nothing about their heritage, and the daily effort to prevent assimilation.

“My message is simple,” he concludes. “Don’t remain on the sidelines. Support the shluchim. Through the Chof Av campaign, they will be able to reach more Jews in cities and villages throughout Kazakhstan.

“It is our privilege to help them, and our responsibility to Rabbi Levi Yitzchok and to the generations that will follow.”

A LIFE OF TORAH AND MESIRUS NEFESH

Defining Moments in the Life and Leadership of Rabbi Levi Yitzchok

1. >>

18 Nissan 5638 –

April 21, 1878

Birth and Early Years

-
In the small town of Podobranka, a brilliant light emerged into the world with the birth of Rabbi Levi Yitzchok, destined to become one of the towering spiritual giants of Russian Jewry. He dedicated his youth entirely to the intensive study of Torah, quickly gaining renown as a rare illuy (prodigy). In his early adulthood, he was ordained with semichah by the greatest halachic authorities of the generation, including Rabbi Chaim of Brisk and Rabbi Eliyahu Chaim Meisel, who recognized his profound spiritual stature.

4. >>

11 Nissan 5662 –

April 18, 1902

The Rebbe is Born

-
Rabbi Levi Yitzchok and Rebbetzin Chana's eldest son was born and named Menachem Mendel, after his ancestor, the Tzemach Tzedek. The bond between father and son was profound and extended far beyond their family relationship. For many years, they studied together privately and intensively, with the future seventh Lubavitcher Rebbe drawing deeply from his father's vast Torah knowledge and spiritual world.

2. >>

11 Sivan 5660 –

June 8, 1900

A Holy Union

-
At the age of twenty-two, Rabbi Levi Yitzchok married Rebbetzin Chana, the highly educated and aristocratic daughter of Rabbi Meir Shlomo Yanovsky, the Rabbi of Nikolayev. This shidduch (match) was initiated and guided by the Rebbe Rashab, the fifth Lubavitcher Rebbe.



3. >>

5662 –

1902

Stepping Onto the Frontlines

-
Rabbi Levi Yitzchok did not confine his leadership to the world of study. As a fearless communal leader, he stepped courageously into the public sphere, standing at the vanguard of the struggles for Russian Jewry. He spearheaded the logistical campaign to supply kosher matzah to Jewish soldiers serving on the frontlines of the Russo-Japanese War, and covertly assisted in gathering crucial evidence to dismantle the infamous Beilis blood libel trial, demonstrating absolute fearlessness in the face of danger.





5. >>

**5669 –
1909**

Ascending the Pulpit

At the age of thirty-one, Rabbi Levi Yitzchok was appointed rabbi of Yekaterinoslav, later known as Dnepropetrovsk. Even those who had initially opposed his appointment were soon won over by his scholarship, leadership, and ability to communicate clearly. He served the city for the next thirty-two years, working tirelessly to preserve Jewish life and enable the community to observe mitzvos, even under increasingly harsh Communist rule.



6. >>

**Late Tishrei 5688 –
October 1927**

A Final Farewell

In the final days of Tishrei, Rabbi Levi Yitzchok took leave of his eldest son, who was departing Soviet Russia to join his father-in-law, the Frierdiker Rebbe. The separation was deeply painful, as if their hearts foretold that they would never meet again. During their final days together, Rabbi Levi Yitzchok entrusted his son with further teachings from the kabbalistic and Chassidic tradition that had been passed down through generations.



7. >>

**14 Kislev 5689 –
November 27, 1928**

The Royal Wedding

The Rebbe's wedding took place in Warsaw, while Rabbi Levi Yitzchok and Rebbetzin Chana remained behind the Iron Curtain. Though they could not be there in person, distance did not diminish their joy. Rabbi Levi Yitzchok sent letters and telegrams filled with blessings to the young couple. Back in Yekaterinoslav, the parents marked the wedding in their own home, surrounded by local anash and members of the community. The celebration continued through the night.

KABBALISTIC REFLECTIONS FROM THE STEPPES OF EXILE

In his private journals, Rabbi Levi Yitzchok reflected on his arrest and exile. In his uniquely brilliant, original style, he offered a kabbalistic exposition on the deeper meaning behind every detail of his arrest, imprisonment, trial, and exile.

He wrote as follows:

"I, Levi Yitzchok, son of Zelda Rachel, was exiled for a duration of five years to the town of Chi'ili in the nation of Kazakhstan... It is understood that all of this unfolds under precise Divine Providence (hashgachah pratis) from Above, as an atonement for all my many missteps, iniquities, and transgressions. May it serve as an atonement for me. And may the benevolent Almighty, Whose mercies never cease, have compassion upon me and upon my household, may they live, together with all the Jewish people..."

"My name alludes to the attribute of gevurah, severity or strength. Both Levi and Yitzchok are associated with gevurah...as is known. Their combined numerical value is 254, the same as the word neder, a vow. A vow is rooted in Binah, the source of the attributes of gevurah."

"When the words 'son of Zelda Rachel' are added, the total numerical value is 656...the same as shoshan, a rose."

(A rose is red, like a red rose, alluding to Binah, the source of gevurah. This is why the Mussaf prayer of Yom Kippur, which is associated with Binah, begins with the word shoshan: 'Shoshan Emek Ayumah....' Similarly, the coal-pan used for the incense offering on Yom Kippur was specifically fashioned from red gold. Furthermore, Yom Kippur is intrinsically related to the holiday of Purim [read as Ke-Purim, like Purim], as is well known. In Purim, the entirety of the miracle took place in Shushan ha-Birah. It can be said that Shushan ha-Birah, which was a grand city and the royal capital, directly alludes to the sublime realm of Binah; and this is sufficient for the understanding).

"This also explains why I remained in prison for שב"א (sheva)—303 days. The vowel sign sheva is associated with gevurah, as is known. I was then exiled for five years, corresponding to the five attributes of gevurah."

8. >>

**5696 –
1936**

Going Underground

-

As the Soviet machinery of terror tightened its grip and religious persecution grew increasingly brutal, Rabbi Levi Yitzchok was forced to forfeit his official, state-recognized title as city rabbi. But his leadership did not end. He continued serving the community in secret, overseeing hidden mikvahs, conducting weddings at night, and helping Jews preserve their faith despite the constant danger.

9 >>

**9 NISSAN 5699 –
March 28, 1939**

A Night Arrest

-

At three in the morning, NKVD agents pounded on the door of Rabbi Levi Yitzchok's home and entered to conduct a search. For hours, they went through his library and seized precious manuscripts containing his Torah writings. At six that morning, he was taken from his home. Months of interrogation and imprisonment followed, ending with a sentence of five years in exile.

10. >>

21 Tishrei

**Hoshana Rabbah 5700 –
October 4, 1940**

The Sentence Is Issued

-

On this holy day, the Soviet Secret Council (the Troyka) handed down its sentence against Rabbi Levi Yitzchok: five years of exile in a remote region of Kazakhstan. Rabbi Levi Yitzchok accepted the sentence with kabbalas ol, submitting himself fully to the will of Hashem. Years later, he recorded the date in his writings and explained its deeper kabbalistic significance, connecting the timing of the decree with his mission and the place to which he had been exiled.

11. >>

15 Shvat 5700 –

January 25, 1940

The Years of Exile

After nearly a year of agonizing torture in Soviet prisons, Rabbi Levi Yitzchok was brought to Alma-Ata, which served only as a transit point. From there, he was sent to Chi'ili, a remote village in the Kazakh steppe, where famine, disease, and severe deprivation were part of daily life. Rebbetzin Chana later joined him there, despite the danger and hardship. She remained at his side throughout the exile and found ways to help him continue his Torah work. She gathered herbs from the fields, boiled them into homemade ink, and enabled him to write his insights in the margins of the few volumes of Zohar she had brought with her.



12. >>

27 NISSAN 5704 –

May 2, 1943

Relocation to Alma-Ata

As Rabbi Levi Yitzchok's health deteriorated and his term of exile drew to a close, Chassidim worked at great personal risk to secure permission for him to leave Chi'ili. After considerable effort and the payment of large bribes, they succeeded in bringing him to Alma-Ata shortly after Pesach. The city's Jewish refugees received him with deep emotion. His home soon became a place where people came for guidance and encouragement and to study Torah. Despite his illness and the difficult conditions, Rabbi Levi Yitzchok continued strengthening Jewish life in Alma-Ata and emerged as the community's unofficial leader.



13. >>

20 Menachem Av 5704 –

August 9, 1944

His Passing

Despite every effort to treat him, Rabbi Levi Yitzchok's health continued to decline. In his final moments, he spoke about Ikvesa deMeshicha, the period leading up to the coming of Moshiach, and shortly afterward, his soul departed. He was buried that same day in Alma-Ata, in a small Jewish section of a non-Jewish cemetery, an exile within an exile. Far from home and still in exile, he left behind a community deeply shaken by his passing and a legacy of extraordinary courage and devotion.

14. >>

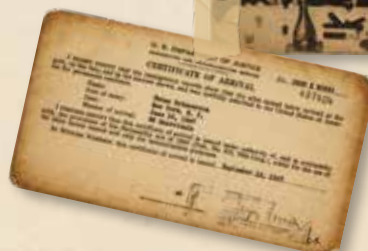
5706 – 5707 –

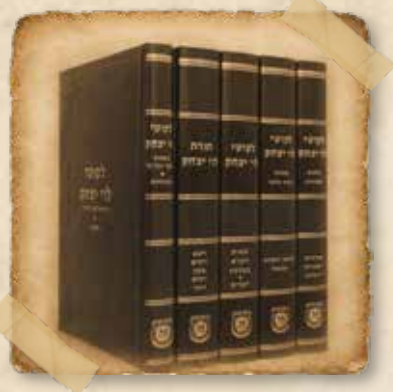
1946–1947

The Escape and the Rescue

With remarkable fortitude, Rebbetzin Chana escaped Soviet Russia, secretly carrying and entrusting her husband's holy writings—the fruit of his life's blood and tears—to loyal hands until they could be safely moved. She crossed the Iron Curtain, arriving first in France, and on 28 Sivan 5707 (1947), she reached the United States, reuniting with her eldest son, the Rebbe. She brought with her the monumental spiritual legacy left behind by her husband.

Rebbetzin Chana eventually escaped the Soviet Union, taking great care to preserve her husband's precious manuscripts. She entrusted them to reliable hands to be held until they could be brought safely across the Iron Curtain. After reaching France, she continued to the United States, arriving on 28 Sivan 5707 (1947), where she was reunited with her eldest son, the Rebbe.





15. >>

20 Menachem Av 5729 –
August 4, 1969

The Hidden Light Emerges

Twenty-five years after Rabbi Levi Yitzchok's passing, the Rebbe instructed that his father's surviving manuscripts be prepared for publication. The writings, preserved through years of persecution and smuggled out of the Soviet Union, were carefully edited and published as Likkutei Levi Yitzchok and Toras Levi Yitzchok. The Torah the Soviet authorities had tried to silence was now available to Jews around the world.

16 >>

5737 AND 5778 –
1977 and 2018

Published for Posterity

To preserve the remarkable story of Rabbi Levi Yitzchok's life, Rabbi Naftali Tzvi Gottlieb authored a definitive biography titled Toldos Levi Yitzchok, with the Rebbe's close guidance and encouragement. Years later, newly discovered documents and firsthand testimony were added to an expanded three-volume edition edited by Rabbi Eli Wolf. Together, these volumes give future generations a fuller picture of Rabbi Levi Yitzchok's Torah, courage, and self-sacrifice.



“HE ILLUMINATED THE EYES OF ALL”

The venerable Chassid Rabbi Shemaryahu Nachum Sassonkin wrote in his personal memoirs concerning Rabbi Levi Yitzchok:

“His reputation preceded him everywhere. Everyone knew that ‘Leivik’—as he was called familiarly in Lubavitch, without titles or honorifics—possessed a phenomenal depth of intellect and was a master of both Talmud and Chassidus. When people said ‘Leivik,’ they knew the name carried within it a profound, wondrous wisdom encompassing everything: the logic of the Talmud, the philosophy of Chabad Chassidus, and the mysteries of the Kabbalah...

Once, I was present when he was invited to deliver a guest lecture (shiur) in a prominent, large synagogue. The lecture focused on tractate Shabbos, page 5b: ‘Rava inquired: If a walnut is inside a vessel, and the vessel is floating upon the water, do we follow the walnut, which is at rest, or do we follow the vessel, which is not at rest because it drifts? The question remains unresolved (Teyku).’

“He explained this complex halachic issue to the audience with such breathtaking depth that he literally illuminated the eyes of all who listened. Everyone was astonished by his exceptional clarity; he possessed the rare ability to unfold the most profound, intricate concepts with beautiful simplicity.

“And I say of him what Maimonides (the Rambam) wrote in his introduction to Seder Zeraim regarding our master, Rabbeinu Yosef ha-Levi [ibn Migash]: ‘For the heart of that man in his mastery of Talmud strikes awe into anyone who examines his words, and the depth of his intellect in analytical study is boundless.’”

HOW WELL DO YOU KNOW RABBI LEVI YITZCHOK?

How well do you know the life, Torah, and remarkable self-sacrifice of the Rebbe's father, the renowned kabbalist and towering Torah scholar Rabbi Levi Yitzchok Schneerson? Test your knowledge with this short trivia challenge, and see how many you get right!



1. In which town was Rabbi Levi Yitzchok born?
2. After whom was Rabbi Levi Yitzchok named?
3. What was the name of Rabbi Levi Yitzchok's father?
4. What was the name of Rabbi Levi Yitzchok's mother?
5. Which leading Torah scholars granted Rabbi Levi Yitzchok rabbinic ordination?
6. Who was the shadchan between Rabbi Levi Yitzchok and Rebbetzin Chana?
7. On what date were Rabbi Levi Yitzchok and Rebbetzin Chana married?
8. How old was Rabbi Levi Yitzchok when he began serving as a community rabbi?
9. In which city did Rabbi Levi Yitzchok serve as rabbi?
10. On what date was Rabbi Levi Yitzchok arrested?
11. To which remote village was Rabbi Levi Yitzchok exiled?
12. In what city and in which year did Rabbi Levi Yitzchok pass away?
13. What was the name of the Chassid who smuggled Rabbi Levi Yitzchok's shofar out of Russia and sent it to the Rebbe?
14. Which institution did the Rebbe establish in memory of his father?
15. In what year was an ohel built over Rabbi Levi Yitzchok's resting place?

1. Podobranka, in the Mogilev province
2. His grandfather, Rabbi Levi Yitzchok, son of Rabbi Boruch Sholom, the son of the Tzemach Tzedek
3. Rabbi Boruch Schneerson
4. Zelda Rachel
5. Rabbi Chaim of Brisk and Rabbi Eliyahu Chaim Meisel of Lodz
6. The Rebbe Rashab
7. 11 Sivan, 5660 (1900)
8. 31 years old
9. Yekaterinoslav
10. 9 Nissan 5699 (1939)
11. Ch'!!!
12. Alma Ata, 5704 (1944)
13. Rabbi Yaakov Yosef Raskin
14. Kollel Tiferes Zekenim Levi Yitzchok, which provides Torah study and programming for retired and elderly men
15. 5749 (1989)



Almaty



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