

UNITED STATES PATENT AND TRADEMARK OFFICE

SERIAL NO: 78/614246

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MARK: BOBOV

CORRESPONDENT'S REFERENCE/DOCKET NO: 334148-tbd

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1. Filing date, serial number, mark and applicant's name.
2. Date of this Office Action.
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OFFICE ACTION

RESPONSE TIME LIMIT: TO AVOID ABANDONMENT, THE OFFICE MUST RECEIVE A PROPER RESPONSE TO THIS OFFICE ACTION WITHIN 6 MONTHS OF THE MAILING OR E-MAILING DATE.

The examining attorney has reassessed the application in light of the evidence supplied with the granted Letter of Protest. A copy of the evidence presented in the Letter of Protest and the memorandum that accompanied the evidence are attached. See TMEP §§1715 *et seq.* regarding Letters of Protest.

Upon careful consideration of the application in light of this new evidence, the examining attorney has determined that the mark is merely descriptive under Section 2(e)(1) of the Trademark Act. The Final Refusal as to the significance and meaning and refusal of the specimen of record are continued and the Request for Reconsideration of the final refusal is held in abeyance.

Section 2(e)(1) - Descriptive Refusal

Registration is refused because the proposed mark merely describes a feature, function, use and/or characteristic of the applicant's services. Trademark Act Section 2(e)(1), 15 U.S.C. §1052(e)(1); TMEP §§1209 *et seq.*

A mark is merely descriptive under Section 2(e)(1) if it describes an ingredient, quality, characteristic, function, feature, purpose or use of the specified goods and/or services. *In re Gyulay*, 820 F.2d 1216, 3 USPQ2d 1009 (Fed. Cir. 1987); *In re Bed & Breakfast Registry*, 791 F.2d 157, 229 USPQ 818 (Fed. Cir. 1986); *In re MetPath Inc.*, 223 USPQ 88 (TTAB 1984); *In re Bright-Crest, Ltd.*, 204 USPQ 591 (TTAB 1979); TMEP §1209.01(b).

The determination of whether a mark is merely descriptive is considered in relation to the identified

goods and/or services, not in the abstract. *In re Abcor Dev. Corp.*, 588 F.2d 811, 814, 200 USPQ 215, 218 (CCPA 1978); *see, e.g., In re Polo Int'l Inc.*, 51 USPQ2d 1061 (TTAB 1999) (DOC in DOC-CONTROL would be understood to refer to the "documents" managed by applicant's software, not "doctor" as shown in dictionary definition); *In re Digital Research Inc.*, 4 USPQ2d 1242 (TTAB 1987) (CONCURRENT PC-DOS found merely descriptive of "computer programs recorded on disk" where relevant trade uses the denomination "concurrent" as a descriptor of this particular type of operating system); *see* TMEP §1209.01(b).

For the purpose of a Section 2(e)(1) analysis, a term need not describe all of the purposes, functions, characteristics or features of the goods and/or services to be merely descriptive. *In re Dial-a-Mattress Operating Corp.*, 240 F.3d 1341, 1346, 57 U.S.P.Q.2d 1807 (Fed. Cir. 2001). It is enough if the term describes only one significant function, attribute or property. *In re Oppedahl & Larson LLP*, 373 F.3d 1171, 1173, 71 USPQ2d 1370, 1371 (Fed. Cir. 2004) ("[A] mark may be merely descriptive even if it does not describe the 'full scope and extent' of the applicant's goods or services.") (quoting *In re Dial-a-Mattress Operating Corp.*, 240 F.3d 1341, 1346, 57 USPQ2d 1807, 1812 (Fed. Cir. 2001)).

A term is merely descriptive if it conveys an immediate idea of the ingredients, qualities, or characteristics of the identified goods or services. *In re Abcor Dev. Corp.*, 588 F.2d 811, 200 USPQ 215, 218 (CCPA 1978); *Goodyear Tire & Rubber Co. v. Cont'l Gen. Tire, Inc.*, 70 USPQ2d 1067, 1069 (TTAB 2003); *In re TMS Corp. of Ams.*, 200 USPQ 57, 58 (TTAB 1978).

Here the applicant's mark is BOBOV for "legal services, namely, providing a rabbinical court; legal services, namely, mediation services". The mark is merely descriptive because it describes a Hasidic Jewish religious movement and in particular the legal and mediation services provided through rabbinical courts which administer the laws of the BOBOV religious community, sect or movement. In support of the refusal the examining attorney has provided the evidence that accompanied the Letter of Protest. This evidence consists of two articles from the New York Times discussing an ongoing succession issue within the BOBOV movement and quoting a member who expressed his hope that the matter would not wind up in the rabbinical court. Additionally, there is a New York Law Journal article also discussing a federal appeals court decision to not intervene as the United States Constitution prevents judicial inquiries into religious law and beliefs.

In further support of the refusal the examining attorney provides additional evidence from several websites illustrating the descriptive use of the proposed mark in relationship to the Hasidic BOBOV sect, movement or community and their use of rabbinical courts. The term BOBOV originally described a person from the Polish town of Bobowa and in particular an individual with an affiliation to the Jewish religious movement founded there. However, over several centuries it as now come to signify the Hasidic sect or community of BOBOV and persons and activities affiliated and offered by and with that faith including its Rabbinical courts. Because the proposed mark conveys an immediate idea of a feature, function and/or characteristics of the identified services the proposed mark is refused.

Response

Although the examining attorney has refused registration, the applicant may respond to the refusal to register by submitting evidence and arguments in support of registration.

Request for More Information

The nature of the services and their use with the proposed mark are not clear from the present record. The applicant must submit samples of advertisements or promotional materials. If such materials are not available, the applicant must describe with particularity the nature, purpose and channels of trade for the

services. 37 C.F.R. Section 2.61(b); TMEP sections 1103.04 and 1105.02.

In all cases, the submitted factual information must make clear the nature of the services, how they will operate, the salient features, and the prospective customers and/or channels of trade. This information is not readily available to the examining attorney and is necessary for proper identification and classification of the services and/or descriptiveness determination, etc. Conclusory statements from the applicant or its attorney are not sufficient to meet this requirement for information.

Trademark Rule 2.61(b) states, "The examiner may require the applicant to furnish such information and exhibits as may be reasonably necessary to the proper examination of the application." The Trademark Trial and Appeal Board has upheld a refusal of registration based on the applicant's failure to provide information requested under this rule. *In re Babies Beat Inc.*, 13 USPQ2d 1729 (TTAB 1990)(failure to submit patent information regarding configuration).

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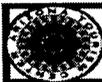
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/JSD/

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Understanding Denominations

Orthodox, Conservative, Reform: Many of us grew up mentally placing one of these labels on every Jew we knew. But they scarcely reflect the rich diversity of Jewish life today.

BETH FRIEDMAN-ROMELL

Sephardim & Ashkenazim

The various streams of Judaism should not be confused with the terms "Ashkenazic" and "Sephardic," which refer to the part of the world from which one's ancestors hailed. While Sephardim and Ashkenazim share the basic tenets of Jewish belief, practices may differ considerably in terms of worship, ritual and minhagim (customs).

Sephardim are descendants of Spanish and Portuguese Jews who spread to North Africa, Europe, the Middle East, Asia and the New World after the expulsion of Jews in 1492. The Sephardic vernacular is called Ladino, a blend of Hebrew, Spanish, Turkish and other languages. Modern Hebrew uses Sephardic pronunciation.

Originally a biblical term, "Ashkenaz" came to refer first to German lands, then was applied more loosely to refer to European Jews and their culture. Yiddish, a blend of Hebrew and German, is the traditional Ashkenazic vernacular. Most Orthodox congregations retain the Ashkenazic pronunciation of Hebrew.

Orthodox

Orthodox Judaism is a generic term of fairly recent origin describing many different groups that share certain traditional principles and practices. Orthodox Jews believe that the Torah represents the exact words of God, as given to Moses, on behalf of the Jewish people, on Mount Sinai. To understand what God's mitzvot (commandments) require of us across time, rabbinic authorities turn to Halacha (the collected body of Jewish law) to interpret the correct way, or path, of observance. Three cornerstones of Orthodox practice are observing Shabbat, keeping kosher and following the laws of mikvah (family purity).

There is no single, centralized Orthodox seminary, rabbinic association or authorized "platform," either in the Diaspora or Israel. Some of the major subgroups within Orthodoxy are:

Chasidism: Founded in the 18th century by Ukrainian-born Rabbi Israel ben Eliezer, the Ba'al Shem Tov (Master of the Good Name), Chasidism emphasizes the joyful, intuitive experience of the divine. Major groups today: Belzer, Bobov, Bostoner, Breslov, Gerer, Lubavitch (Chabad), Munkacz, Puppa, Rinnitz, Satmar and Vizhnitz. These groups differ philosophically and in their attitudes toward Zionism.

Modern/Centrist: The Modern/Centrist accepts some aspects of secular culture and education and generally has a Zionist orientation. National organizations: National Council for Young Israel, Rabbinical Council of America (RCA), Union for Orthodox Congregations (OU), National Conference of Synagogue Youth.

Mitnagdim: The Mitnagdim developed as a reaction against Chasidism, creating "Lithuanian-style" yeshivot with a focus on Torah study.

Conservative



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Conservative Judaism evolved primarily in the United States, in reaction to the Reform movement (see below). The Conservative movement holds that the Torah and Talmud are of divine origin, and thus Halacha must be followed. However, Conservatives also believe that revelation continues to take place as each generation of Jews discovers and responds to God's word. Thus, after careful study, changes to Halacha may be made in response to historical development. The Conservative movement holds central the observance of kashrut and Shabbat.

National organizations: Rabbinical Assembly; Jewish Theological Seminary; United Synagogue of Conservative Judaism; United Synagogue Youth.

Reform

Reform Judaism began in 19th-century Germany, as Jews responded to the Enlightenment. Reform Judaism holds that the written and oral laws are divinely inspired, but humanly written; therefore observance is a matter of informed individual choice. The Reform movement places greater emphasis on ethical and moral behavior and social action than on ritual. Whereas "Classical Reform" eliminated much of Jewish tradition and Hebrew liturgy, the "Modern Reform" of the last 60 years has ushered in a return of some traditional practices.

National organizations: Union for Reform Judaism, Hebrew Union College - Jewish Institute of Religion, Central Conference of American Rabbis, National Federation of Temple Youth.

Reconstructionist

Reconstructionist Judaism, originally an offshoot of the Conservative movement, is grounded in the thought of Rabbi Mordecai Kaplan, who defined Judaism as "an evolving, religious civilization." Kaplan defined the Torah "as the people's search for God," and defined God as a force or presence throughout the universe that acts through us, rather than upon us. He emphasized that Jewish prayers and rituals are "reconstructed" in an evolving historical and social context.

Reconstructionists were at the forefront of incorporating egalitarian and democratic practices into all aspects of synagogue life.

National organizations: Jewish Reconstructionist Federation, Reconstructionist Rabbinical College, Reconstructionist Rabbinical Association.

Traditional

Traditional Judaism, sometimes referred to as "Conservadox," is another American offshoot of Conservatism which shares the Orthodox perspective on Torah and Halacha, but is somewhat more lenient in interpretation. Traditional Judaism supports free and open inquiry across all fields of knowledge in order to deepen understanding of God's laws.

National organization: Union for Traditional Judaism.

Renewal

Jewish Renewal is a transdenominational movement grounded in Judaism's prophetic and mystical traditions and carries forward Judaism's perpetual process of renewal. Jewish Renewal seeks to bring creativity, relevance, joy and an all-embracing awareness to spiritual practice, as a path to healing hearts and finding balance and wholeness.

National organization: ALEPH: Alliance for Jewish Renewal.

Secular/Humanistic

Secular/Humanistic Judaism's nontheistic philosophy views Judaism as the historical experience and culture of the Jewish people. Founded in the 1960s, the movement believes in the power of human effort and responsibility and the natural origin of all experiences. Its liturgy eschews God-language. Secular/Humanist Jews observe holidays and some rituals.

National organization: Society for Humanistic Judaism.

Reprinted courtesy of the Cleveland Jewish News.

Last update - 21:51 28/01/2007

Scandals and disputes plague ultra-Orthodox circles in the U.S.

By Shlomo Shamir

NEW YORK - Disgraceful scandals have been shaking up and embarrassing the Hasidic-Haredi camp in the American Orthodox community. These are what the rabbis describe as "impure incidents" that have recently occurred in Hasidic-Haredi circles to an extent that is mortifying community leaders and activists.

The famous incident that took place recently, and will not soon be forgotten in the Orthodox community, is that of a Haredi (ultra-Orthodox) butcher shop owner from Monsey, New York who knowingly sold non-kosher meat to thousands of town residents, most of whom are Haredi. The man, who regularly taught a daily Talmud class and led prayers on the High Holy days, sold treife (non-kosher) meat to yeshivas and other religious institutions. After the shocking story was exposed, a day of fasting and prayer was declared in the town, "to absolve the terrible impediment of eating treife, which carries a severe punishment even when done unintentionally."

Shock and disgust of a kind the American Haredi community has not experienced for years were stirred by photographs published in the media worldwide, of a group of Hasidim with beards and side locks hugging and kissing the president of Iran. The Hasidim who participated in the Holocaust-denial conference in Tehran were not Israeli, and some of them were identified as belonging to a small circle of extremist Hasidim active in New York.

Haredi rabbis and activists in New York are astonished, and hard put to explain how an internal quarrel in the Hasidic Satmar community between the two sons of the previous admor (Hasidic leader), who are each fighting to succeed their father as the head of the Satmar Hasids, reached a non-Jewish court of law. "Heaven forbid," shouted a Hasidic rabbi in a closed meeting of Haredi rabbis that recently took place in Brooklyn. "In our worst nightmares we never imagined that two well-known Hasidic figures would ask for a ruling on their conflict outside a rabbinical court, and would prefer a state court." After all, the rabbi explained, this is a serious prohibition that is defined in the Jewish sources as a desecration of God's name.

The Orthodox community is trying to prevent many serious problems from being publicized. One problem that is arousing great concern is the spreading incidence of drunkenness in Orthodox synagogues. The Union of Orthodox Jewish Congregations of America (the OU) recently sent out an internal flier warning about the unacceptable practice by worshippers who drink large quantities of hard liquor in synagogue before the end of Sabbath morning prayers; this leads to drunkenness and the disgrace of their places of worship.

But what is seen as having the potential for catastrophe, with an immediate and tangible threat to the character and status of the large Hasidic community in New York, are the bitter disputes and conflicts taking place within the large and important Hasidic courts in the United States. In the wake of internal conflicts, which in some cases have spilled over into violence, the two famous Hasidic dynasties - Satmar and Bobov - recently split. Each of these communities is now headed by two rabbinical leaders, who are at odds with one another and whose followers have turned into rival and hostile camps. Lubavitch Hasidism (Chabad) on

the other hand, in contrast to its great influence during the lifetime of the last Lubavitcher Rebbe, has become mainly an organizational framework that is represented by the thousands of shluhim (emissaries) who operate under its auspices all over the world.

Behind a facade of success and power, major Hasidic courts in the U.S. have recently become arenas for internecine struggles for power and prestige. Factions and rival groups are fighting, sometimes using physical violence, with the declared aim of glorifying the name of the Hasidic leader they favor and insulting the leader they have abandoned.

"It's impossible to exaggerate," complain activists in the Hasidic sector in off-the-record conversations. "The mutual accusations and slander and the acts of subterfuge designed to undermine the authority of the admors, which are taking place today within the two great Hasidic movements in America, have the nature of divine punishment."

"The serious quarrels among Satmar and Bobov Hasidim have released destructive energies that our ancestors never dreamed of," said a Hasidic rabbi in Brooklyn.

Conversations with rabbis and activists in the Hasidic community reveal their discomfort and serious concern. According to them, the Hasidic movement in America is in the throes of its most serious crisis since it began to take root in the reality of the new world in the early 1960s and to become involved as a unique stream in the Jewish community.

The expansion and strengthening of American Hasidism was led by the heads of the three major courts - the Satmar Rebbe, Rabbi Joel Teitelbaum; the Lubavitcher Rebbe, Rabbi Menachem Mendel Schneerson; and the Bobover Rebbe, Rabbi Shlomo Halberstam.

The disputes that erupted occasionally in the past between the Lubavitch and Satmar Hasidim were mainly ideological in nature and touched on the issue of relations with Israel, which were nurtured by the Lubavitch and rejected by the Satmar. But both of the admors were cautious and did not allow the hotheads among their followers to overstep the boundary they had drawn for the disputes. The Bobover Rebbe made sure not to intervene in any dispute and warned his followers not to become involved in fights and conflicts between the followers of other courts.

The affair of the Hasidim who met with Iranian President Mahmoud Ahmadinejad at the Holocaust-denial conference in Tehran is dismissed by the leaders of the Satmar Hasidim as an event that was inflated by the media in order to undermine the Satmar Hasidim. "It's not even a group, but a small number of sick and crazy individuals who have no connection with Satmar Hasidism," says Rabbi Hertz Frankel, a well-known figure in Brooklyn, who is among the leaders of the Satmar educational network.

"Their meeting with the Iranian president is not their first embarrassing act, or even their worst," explains Frankel. "The old admor, Rabbi Joel Teitelbaum, was known for avoiding any appearance of cooperation with Arabs. Many years ago, the rabbi cancelled a demonstration in New York against Golda Meir after it became known that Arabs were planning to demonstrate against her."

The real distress felt by the Satmar Hasidim is a result of the irreversible rift between the two brothers, each of whom has designated himself the heir of their late father. Each is serving as admor of one of the two Satmar factions created as a result of the conflict between them. Although one faction, under the leadership of Rabbi Zalman Leib, is based in Williamsburg, Brooklyn, and the other, headed by Rabbi Aharon, is based in Kiryas Joel in

upstate New York - the conflicts between the two camps continue, and the fights between them are described as venomous.

Already before the Satmar Rebbe, Rabbi Moshe Teitelbaum, passed away last April, there were signs of the dispute between his two sons, Rabbi Aharon, 52, and Rabbi Zalman Leib, 50, who is also known as Yekusiel Yehudah. Rabbi Moshe Teitelbaum convened the entire family in his home in Williamsburg on Pesah in 1999, and declared, "I'm not getting any younger and I want to appoint a rabbi in Williamsburg to replace me."

According to people who were close to the late rabbi, his elder son, Aharon, refrained from replying to his father's proposal, and at the same time took steps that were interpreted as a deliberate attempt on his part to take over the leadership of Satmar after his father's death.

On the other hand, his brother, Zalman Leib, remained close to his father. According to his followers, the father showed special signs of affection toward his younger son, and made it clear in various ways that he preferred him to his eldest as the leader of the community.

"The serious dispute in Satmar Hasidism is also perhaps an unavoidable outcome of the significant growth in the number of Hasidim and disciples of this Hasidic court," explains a veteran community activist in Williamsburg.

"Today there is a huge reservoir of Hasidim among the Satmars, which could suffice for five or even seven admors," said a Williamsburg activist. "For the most part, the Hasidim today are American born, and many of them are wealthy even by international standards.

"The disputes cost money, a lot of money," says the man. And in both groups there are elements who are funding the ongoing dispute between the two admors. "Lawyers who represent the two rival brothers in court receive huge fees for professional services, which to date amount to millions of dollars." These huge sums were raised from the donations of wealthy Hasidim.

The quarrel in Bobov Hasidism erupted after the death over a year ago of the previous admor, Rabbi Naftali Halberstam, who was the eldest son of the Admor Rabbi Shlomo Halberstam, the man who rehabilitated Bobov Hasidism in the U.S. and turned it into a leading and influential Hasidic center.

Most of the Hasidim designated Rabbi Ben Zion Halberstam, the brother of the late admor, who already during the lifetime of his father and his brother was an admired and beloved Hasidic figure. However, the son-in-law of the late admor, Rabbi Mordechai David Ungar, refused to accept his uncle's authority, and declared that he was the heir of the late admor, and the current head of Bobov Hasidism.

Older Hasidim who follow Rabbi Ben Zion claim that his father Rabbi Shlomo used to say that he preferred his son to his son-in-law as his successor and heir to the leadership. That is why in their opinion Ungar is "brazen and quarrelsome."

"It is possible that the splits in the Hasidic courts are not such a bad thing," said a Hasidic rabbi in Brooklyn. "The courts have tens of thousands of Hasidim, and they are growing and multiplying. It is possible that the continuing growth will lead to a situation where the admors will not be capable of leading such large communities, and it is a good thing that young people will emerge from these courts and participate in the leadership. The problem is that the splits are accompanied by disputes."

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OBITUARY: Rabbi Solomon Halberstam

Independent, The (London), Aug 18, 2000 by Harry Rabinowicz

THE DEATH of Rabbi Solomon Halberstam, the leader of the Bobov sect, who had been experiencing ill-health for many years, has sent shock waves through the Hasidic world.

Hasidism is an ultra-Orthodox Jewish revival movement which was founded by Rabbi Israel Baal Shem Tov in 18th-century Poland, and had many adherents in Eastern Europe before the Second World War. After being decimated during the Holocaust, the few surviving Rebbes (the leaders of the Hasidic dynasties) and adherents revived their tradition in the postwar United States, Canada, Israel, Britain and France, and set about transplanting the institutions of their forebears in more fertile soil.

Bobov (Bobova in Western Galicia) was an important Jewish centre in pre-war Poland. The rabbis of Bobov were among the first Hasidic rabbis to pay special attention to young people, whom they treated with great consideration and for whom they provided centres of learning.

Shlomo Halberstam, a man of vision and ability, was born in Bobov in 1907, and studied under his father, Benzion Halberstam. He was ordained by Rabbis Shmuel Fuhrer and Alter Yehiel Nebentzahl of Stanislaw. At the age of 18, Halberstam married his cousin Bluma Rachel Teitelbaum and at the outbreak of the Second World War was living with his parents in Lvov, Poland, which was then under Russian domination. After the German invasion of Russia in June 1941, he and his family returned to Bobov, and were confined in the labour camp at Bochnia, near Krakow.

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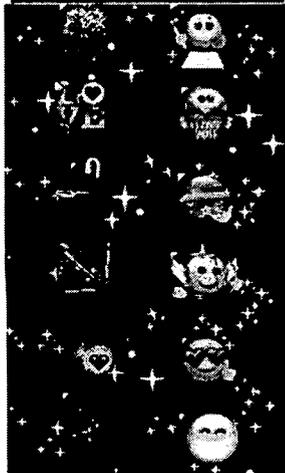
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Solomon Halberstam miraculously escaped the massive Nazi purges and organised an underground escape route enabling many to get away to Hungary and Czechoslovakia. He, his mother and his

son Naphtali Zevi were the only members of his family to survive the Holocaust. After the war, he made his way to Italy, with the intention of emigrating to Palestine, which refused him entry. Instead, he came to London, and in a moving address in the Conway Hall urged British Jews to rescue the remnants of European Jewry. Halberstam eventually settled in Borough Park, New York, and in 1947 married his second cousin Freidel Rubin, with whom he went on to have five daughters and one son.

The example of other Hasidic Rebbes encouraged Halberstam to found his own Kirya (settlement) in Bat Yam, on the Mediterranean coast of Israel south of Tel Aviv. He laid the foundation stone of Kiryat Bobov in 1959. Nearly 100 families are now living in the Kirya's modern apartments, and since 1963 the elderly are accommodated in a pleasant and comfortable retirement home. A magnificent Yeshiva (College for Higher Learning), Kedushat Zion, and a synagogue, Bet Yeboshua, were opened in 1963. The Yeshiva is justifiably proud of the excellent accommodation and efficient support services it offers to its students.

A Bobov Yeshiva was established in London in 1966, and there are Bobov Houses of Prayer (Shtieblech) and Yeshivot in Bene Berak, Jerusalem, Antwerp, Toronto and Montreal. Halberstam's Rabbinical College in Borough Park is one of the largest in New York. Bobov Holiday Camps, which he established, give many children the opportunity of spending the summer in a traditional atmosphere. Nor was Halberstam afraid to break new ground, introducing special courses for students in religious trade colleges, leading to jobs in industry.

Lucid and approachable, Rabbi Shlomo Halberstam was wont to illustrate his point through Rabbinic maxims or parables. His discourses are to be found in the periodicals Shaarei Zion (1960), Etz Havvim (1965) and Kerem Shlomo (1978). He edited and published Kedushat Zion, in two volumes in 1967 and 1976, the collated discourses of his father.

Tens of thousands of mourners, including five generations of his own family, attended his funeral in New Jersey.

Solomon (Shlomo) Halberstam, rabbi: born Bobova, Poland 1907; married 1925 Bluma Rachel Teitelbaum (deceased; one son), 1947 Freidel Rubin (deceased; one son, five daughters); died New York 2 August 2000.

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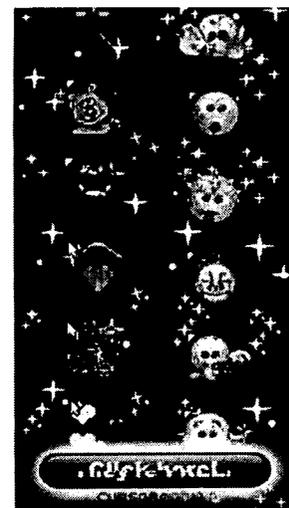
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Torn

May 23 2005, 01:41 PM

Post #1

See pics [here](#).<http://www.thnt.com/apps/pbcs.dll/article?..../505230377/1001>**RIFT WIDENS ON REBBE SUCCESSOR**

Two ceremonies mark unveiling of tombstone

By RICK MALWITZ

STAFF WRITER

SOUTH BRUNSWICK — Nearly two months after the death of Naftali Halberstam, the grand rebbe of the Bobov sect of Hasidic Jews, two groups of sect members conducted ceremonies at the unveiling of his tombstone at the Washington Cemetery.

Separate ceremonies were held yesterday to keep apart two factions, each of whom has a man in mind to replace the late rebbe, who died March 23.

About 800 men attended the 11 a.m. service, among supporters who want the late rebbe's son-in-law to head the sect. A similar number attended a 5 p.m. service among supporters who want the rebbe's half-brother to head the sect.

The one thing both factions agreed upon was affection for Halberstam.

Avram Velden, whose friendship with Halberstam began in the 1950s, said prior to the 11 a.m. service, "He lived for somebody else. He would give away his last penny, if you needed it. He was always aware of other people."

While custom would allow his title, grand rebbe, to be engraved on his tombstone, Shia Dembitzer noted at the 5 p.m. service that Halberstam wanted no title to adorn his name.

"He was a humble person who did not want attention for himself," said Dembitzer.

Halberstam, who was born in 1931 and celebrated his bar mitzvah in a World War II bunker, also requested the names of his mother, a brother and a sister be included on the tombstone, since they died in the Holocaust without a burial site.

Halberstam was buried shortly after midnight on March 24 inside an ohel at the Washington Cemetery, a structure built here

as a burial site for his father, Solomom Halberstam, who is credited with reviving the Bobov community after it was nearly wiped out in World War II.

The community is headquartered in the Borough Park section of Brooklyn, where an estimated 20,000 sect members live.

When the elder Halberstam died in 2000, there was a neat line of succession with, Naftali, his first-born son, assuming control. There is nothing neat about what is happening now.

Naftali did not have a son. He had two daughters, and his immediate family is seeking to have the eldest son-in-law, Mordechai Unger, named his replacement.



Godol Hador



Group: Daf Yomi

Posts: 6,117

Joined: 15-May 04

From: Flatbush, Brooklyn,
New York City

Member No.: 511

The other faction is seeking to have Rabbi Ben Zion Halberstam named the grand rebbe. Ben Zion was the son of Solomon Halberstam, born to the woman he married after his first wife died during the war.

At the 11 a.m. ceremony, the 3,000-pound tombstone was placed inside the ohel, with his immediate family as witnesses. Unger led the service, with the recitation of selected psalms and traditional Hebrew prayers for the dead.

The dispute over succession began immediately after Naftali Halberstam's death, when Ben Zion Halberstam assumed the role of grand rebbe.

The other faction challenged his ascension in court. The judge in Brooklyn who heard the case ordered the parties to have the dispute heard by a neutral five-man rabbinical court. The two parties will inform the court today the panel has been chosen, according to Dembitzer.

The faction supporting Naftali Halberstam's son-in-law is basing its claim, in part, on traditional inheritance laws, which pass an estate onto the children — in this case daughters and sons-in-law.

The faction supporting Ben Zion Halberstam is citing his relationship as the son of Solomon Halberstam, the grand rebbe who resurrected the sect.

A member of the Bobov faction — whose presence at the 11 a.m. ceremony caused some mourners to ask, "What are you doing here?" — said, "Why choose an outsider (a son-in-law) when he is not blood (like Ben Zion Halberstam)?"

Mendel Zitronebaum, a mourner at the 11 a.m. service, said of the dispute, "It is about power and money. The real holiness is there in the ground," he said, pointing toward the ohel.

Once a grand rebbe is named as a replacement, said Zitronebaum, "The holiness will be passed on."

Whether the holiness will be accepted by all factions is another question. One mourner said the dispute has already divided families. "You're looking at a split here," said a sect member at the 11 a.m. ceremony.

"There is no split," said Dembitzer, who estimated 90 percent of the sect supports Ben Zion Halberstam, and anticipates a rabbinical court will agree

In the end it's not the years in your life that count. It's the life in your years. -Abraham Lincoln

Life is too short to worry about what other people think. -Me

"Be yourself, because the people who care don't matter, and the people who matter don't care." -Dr Seuss

"This is the essence of discrimination: Formulating opinions about others not based on their individual merits, but rather on their membership in a group with assumed characteristics." (School Board of Nassau County v. Arline, 480 U.S. 273 (1987) (Brennan, J.), on remand, 692 F. Supp. 1286 (M.D. Fla. 1988))

[↑ TOP](#)

[+ QUOTE](#) [33 REPLY](#)

 [CreedmoorChronic...](#)

May 23 2005, 03:36 PM

Post #2

You mean that they will bury Unger and Ben-Zion in separate graves? SHOCKING!

Hocker

Group: Banned
Posts: 174
Joined: 28-April 05
Member No.: 1,453

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[+ QUOTE](#) [39 REPLY](#)



Punintended Consequences
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Group: Daf Yomi
Posts: 5,657
Joined: 27-September 04
From: Earth
Member No.: 710

QUOTE(Torn @ May 23 2005, 02:41 PM)

“““

Mendel Zitronebaum, a mourner at the 11 a.m. service, said of the dispute, "It is about power and money. The real holiness is there in the ground," he said, pointing toward the ohel.

Once a grand rebbe is named as a replacement, said Zitronebaum, "The holiness will be passed on."

I dare anyone to explain the logical progression between these two paragraphs.

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+ QUOTE " REPLY



Godol Hador
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Group: Daf Yomi
Posts: 6,117
Joined: 15-May 04
From: Flatbush, Brooklyn,
New York City
Member No.: 511

QUOTE(Mordechai @ May 23 2005, 04:44 PM)

“““

QUOTE(Torn @ May 23 2005, 02:41 PM)

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Mordechai, what don't you understand? The first sentence discusses how the real holiness is in the ground... The second sentence discusses how it will pass on once a successor is named...

In the end it's not the years in your life that count. It's the life in your years. -Abraham Lincoln

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TOP

+ QUOTE " REPLY



Punintended Consequences
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QUOTE(Torn @ May 23 2005, 04:52 PM)

“““

QUOTE(Mordechai @ May 23 2005, 04:44 PM)

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QUOTE(Torn @ May 23 2005, 02:41 PM)

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Group: Daf Yomi
Posts: 5,657
Joined: 27-September 04
From: Earth
Member No.: 710

on."

I dare anyone to explain the logical progression between these two paragraphs.

Mordechai, what don't you understand? The first sentence discusses how the real holiness is in the ground... The second sentence discusses how it will pass on once a successor is named...

If these two factions are arguing based on power and money, where can there be holiness?

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TOP

QUOTE REPLY

sultan knish

May 23 2005, 08:28 PM

Post #6



they want a malchut but they forgot the logical consequences of what happens when a melech dies

"If we cease to judge this world, we may find ourselves, very quickly, in one which is infinitely worse."
- Margaret Atwood

Sultan Knish blog

Sultan
●●●●●●●●

Group: Members
Posts: 6,155
Joined: 9-February 05
From: the distant desert
sands
Member No.: 1,119

TOP

QUOTE REPLY

mosheshmeal

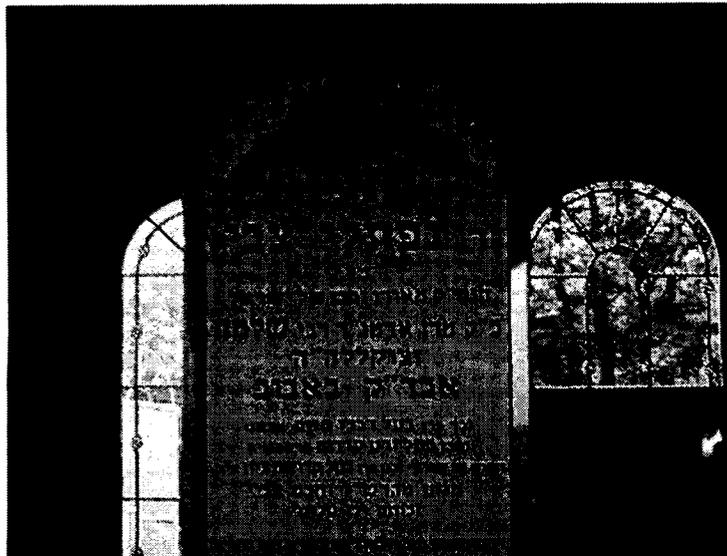
May 23 2005, 09:34 PM

Post



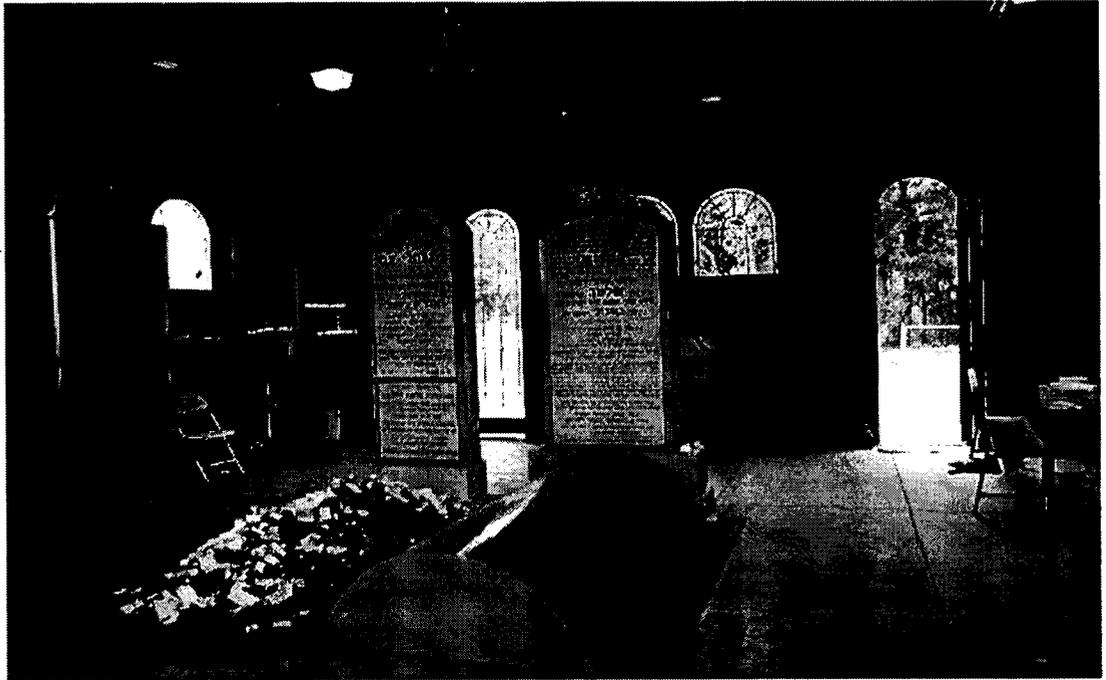
(Tom, you're heading is misleading. It sounds as if there are 2 separate matzeivos.)

Pics:



Verisimilitudinous
●●●●●●●●

Group: Members
Posts: 7,535
Joined: 25-June 03
Member No.: 106



mosheshmeal

I don't need to be the breadwinner. We are rich, thank G-d. How's that? -Belle

I am טומעו. Bite me. -Tomboy

דן הציננות

↑ TOP

+ QUOTE " REPLY

 **sultan_knish**

May 23 2005, 09:39 PM

Post #8



QUOTE(Mordechai @ May 23 2005, 05:52 PM)

“”

If these two factions are arguing based on power and money, where can there be holiness?

the almighty dollar of course

Sultan
●●●●●●●●

"If we cease to judge this world, we may find ourselves, very quickly, in one which is infinitely worse."
- Margaret Atwood

Group: Members
Posts: 6,155
Joined: 9-February 05
From: the distant desert
sends
Member No.: 1,119

Sultan Knish blog

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Hasidism

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I. Group Profile

1. **Name:** Hasidism
2. **Founder:** Ba'al Shem Tov, "Master of the Good Name" or Besht.
3. **Date of Birth:** 1698
4. **Birth Place:** On the Russian-Polish border [1](#).
5. **Year Founded:**

Founded in the eighteenth century by Ba'al Shem Tov as an alternative to traditional rabbinical Judaism.

6. **Sacred or Revered Texts:**

The Torah and the Talmud are the main religious references used in Hasidism. The most important aspect of the Torah is written in the Ten Commandments.

7. **Cult or Sect:** Negative sentiments are typically implied when the concepts "cult" and "sect" are employed in popular discourse. Since the Religious Movements Homepage seeks to promote religious tolerance and appreciation of the positive benefits of pluralism and religious diversity in human cultures, we encourage the use of alternative concepts that do not carry implicit negative stereotypes. For a more detailed discussion of both scholarly and popular usage of the concepts "cult" and "sect," please visit our [Conceptualizing "Cult" and "Sect"](#) page, where you will find additional links to related issues.

8. **Size of Group:**

Due to the Hasidic high birthrate of about five or six children per family, and the growing number of new followers, the Hasidic population has doubled in the last twenty years [2](#). It is estimated that there are 250,000 Hasidim in the world. Hasidim live throughout Europe in the countries of England, Belgium, Switzerland, Austria, and France. There is also a presumable population in South America, Australia, and Israel [3](#). Of the 250,000 Hasidim in the world, 200,000 live in the United States, with 100,000 residing in the state of New York State alone. The majority of American Hasidim reside in Brooklyn, particularly in the neighborhoods of Crown Heights, Williamsburg, and Boro Park.

Lubavitch Hasidism is the most visible Hasidic group. Crown Heights (in New York) is the capital of Lubavitch Hasidism, claiming some 15,000 members.

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II. History of the Group

The Hebrew word Hasid, from Hasidism, means "pious" and describes one's spiritual devotion that extends beyond the requirements of Jewish religious law [4](#). The development of Hasidism arose from several movements that took place in Ukraine and Poland. In 1648 there were Cossack massacres led by Bogdan Chmielnicki that murdered thousands of Jews. In addition to death tolls, Jewish communities had to worry about taxation, support for widows, orphans, and the disabled. This led to a class divide in the Polish Jewish community [5](#). Times were also troubled by foreign invasions, peasant uprisings, a declining central government, and conflict between Catholic, Protestant, and Orthodox Christians [6](#).

Hasidism would have continued to be a force in contemporary life had it not been for Nazism [7](#). A majority of the Hasidim of Eastern and Central Europe were among the six million Jews who died in the Holocaust. The fate of Jews depended on geography and the number of years they were under direct Nazi domination. Jews close to the Russian border could flee to safety from the Soviet Union [8](#).

The wealthy Jews and the Talmudic scholars who led the communities often did not distribute the tax burdens fairly. The Rabbinic leadership, led by Shabbetai Zvi, did not protest about this situation, which led to discreditation among the Jewish community 9. Their Rabbinic learning continued to focus on Talmudic study, which provided little spiritual fulfillment. This led to the popularity of magic and wonder-workers who would perform miracles through magical manipulations of the names of God (Ba'alie Shem). Faith in demons, incantations, and amulets became widespread 10.

The term Shem Tov is usually employed in the sense of "a good reputation." The word Ba'al literally means master, often with the connotation of owner or possessor 11. Many men in Jewish history were referred to interchangeably as Ba'al shem (Master of the Name), Ba'al shemot or Ba'al shem tov. The "tov," or "good," is not essential to the title. What is essential is the "shem," the name 12.

He was called "Ba'al Shem Tov," (or Besht) and was understood as "Good Master of the Name." This slight interpretation was needed because while other Ba'alie Shem were sorcerers who worked with magic, Ba'al Shem Tov used his powers for the good of spirituality. He had a niche for himself as a spiritual guide and healer in the Polish-Ukrainian town of Miedzyboz 13. The new movement spread rapidly among Eastern European Jewry when leading disciples of the Ba'al Shem Tov won followers of their own and formed separate communities apart from other Orthodox Jews. The model for these new communities was established by the court of the Ba'al Shem Tov's chief disciple, Reb Dov Ber, (1740-1772), the learned and charismatic Maggid (Preacher) of Mezritch, a town in Volhynia 14.

Ba'al Shem Tov was born in 1698 on the Russian-Polish border 15. He was a poor student who worked as a teacher's assistant, leading children to and from school. He eventually became sexton of the synagogue and spent nights studying the Kabbalah. In 1718 he married his first wife, but she soon died afterwards. He then moved to Brody, Galicia, where his brother's embarrassment of marrying the sister of a local Rabbi, forced him to move again to a remote Carpathian village 16.

He gained the reputation of a ba'al shem by his expertise in medicinal herbs. At the age of 36, in 1736, the Besht publicly revealed his mission. This signified his acceptance to teach religious teachings 17. The new movement appeared to threaten the stability of the Jewish community (Mintz, 10). The first Jewish work, *Toledot Ya'akov Yosef*, written by Jacob Joseph of Polonnoye, challenged the integrity of the religious functionaries – the rabbi, the *shohet* (ritual healer), and the *hazan* (cantor) – for their narrow concerns and their failure to protect the purity of the community.

Ba'al Shem Tov spread his teaching by means of simple stories and parables that appealed to Jews. He has been compared to Jesus and other charismatic leaders for his sole purpose of stressing the importance of people with God. The Besht left no writings, but there are many Hasidic tales about his life and teachings 19. His teachings involved charismatic leadership from a rural following, and stressed new teachings that emphasized the closeness between the zaddik (holy man) and his disciples, the Hasidim 20.

Despite opposition to Hasidism, Hasidic teachings were carried to communities throughout Eastern and Central Europe by Hasidic disciples who had witnessed the new ways and the new miracles at first hand at the court of Dov Ber and later at the Courts of other Rebbes 21. Hasidic ways of piety, humility, and enthusiasm, infused with kabbalistic insights, transformed religious practices and religious authority (Mintz, 10).

While Hasidism spread throughout the world, the majority of its followers presently reside in the United States. The history of Hasidim and Hasidic communities in North America began in the late nineteenth century. As early as 1875, Rabbi Joshua Segal, known as the "Sherpsa Rov," arrived in New York City and became the "Chief Rabbi" of some twenty Hasidic congregations known as "Congregations of Israel, Men of Poland and Austria." By the sixties, the Hasidic population in New York was believed to be between 40,000-50,000 people. With Satmar at 1,300 families and Stoln, Bobov, Lkauenberg, and Lubavitch having between 100 to 500 families between them 22. Today Hasidism continues to grow strong, and remains an organization that upholds its beliefs.

There are also different "types" of Hasidim from style of dress to different philosophical and political focuses. Some of the different types are Lubovitcher, Bobover, Belzer, Satmar, Vishnitzer, Gerers, Klausenbergers, Skverers and Bratslavers.

Daily Life of a Hasidic Jew :

Hasidic courts became dynamic courts, each with a Rebbe as the leader. The central structures of the *hoif* (court) were the house of the Rebbe, the *beshmedresh* (*bet ha-midrash*: the house of study and synagogue), a yeshivah, and a mikvah 23. Living nearby were the resident followers of the Rebbe. The morning began with purification rites. The most dedicated Rebbes spent much of the day in learning and prayer. When the Hasidim visited their Rebbe or listened to his *toyrø* (teachings), they sensed that they were in the presence of someone standing in the Heavenly Court 24.

Continuing the Lineage of Hasidism

With Ba'al Shem Tov's death in 1760, the framework of Hasidism and possibility for future leadership was not defined. After disagreement among the disciples, the Tzaddik movement was created 25. The most recognized leaders of the first generation of Tzaddikism consisted of Rabbi Dov Baer of Meseritz, Rabbi Jacob Joseph of Polnoye, Rabbi Shneur Zalman of Ladi, Rabbi Nahman of Bratslav, Rabbi Levi Isaac of Berditshev, and Rabbi Menahem Mendel of Kotzk. Since the heirs of the Tzaddik were sons of the predecessors, they didn't have many qualifications. The rise of *tzaddikism*, was seen by critics as having debased Hasidism 26. As the number of Rebbes multiplied, so too did complaints of abuse of their position and power. Some Rebbes acquired notoriety among their opponents for opportunism and materialism.

Israel Friedman of Rizhin (1798-1850), the great-grandson of Dov Ber of Mezritch. During his lifetime became preeminent among Ukrainian tzaddikim and the most controversial figure in the Hasidic world. Visitors of Rizhin and later to Sadagora in Bukovina found the Rebbe seated on a throne, as elegantly dressed as a Russian noble 27. He also had a hat laced with gold embroidery.

Critics of Hasidism frequently cited the customs of the Rebbe of Rizhin and derided his excesses. To his loyal followers, however, the Rizhiner's display of wealth was a symbol expressing the nobility of their homage.

Reb Israel, the Rizhiner Rebbe, had established one of the great Hasidic family synasties, first in Rizhin and then in towns such as Sadagora, Husiatin, Tchorlkov, Shtefanest, and Leovo as his five sons established courts of their own 28. In 1845, after spending twenty-two months in prison, accused of ordering the murder of two Jewish informers, Rizhiner Rebbe received permission from the Austro-Hungarian emperor to settle in the town of Sadagora. When the Rizhiner Rebbe died in 1850, his eldest son, Reb Shalom Joseph, survived him by only one year, and his second son, Reb Abraham Jacob, remained in Sadagora and was known as the Sadagora Rebbe. When Reb Abraham Jacob died in 1883, he left two sons, Isaac and Israel 29.

When Reb Isaac died in 1917, he was succeeded by his son Reb Mordchei Shlomo Friedman. His social and economic prospects were poor because he was the youngest of the Rizhin dynasty.

Ba'al Shem Tov's great grandson Rabbi Nahman of Bratslav founded the Breslov Movement. Breslov comes from the town of Breslov where the now "Rebbe" Nachman spent most of the last eight years of his life. A distinctive practice in the Breslov movement was hisboddidus when means "to make oneself be in solitude" 30. It is a personalized style of prayer that is practiced along with continual worship in the synagogue. He stressed the importance of soul-searching and that "all Jews could reach the same level as he."

Breslov Hasidism today doesn't have a Rebbe, and each individual is free to go to any Jewish guide or teacher. But there are a number of mailing groups, which maintains mailing lists for the followers 31.

Rebbe Manachem Mendel Schneerson is the best known contemporary leader. He was a descendant of Shneur Zalman of Lyadi. He died in the summer of 1994 at the age of ninety-two. His creation of Chabad Houses worked dynamically to bring back Jews 32. Rebbe Schneerson wrote the Tanya, a widely read mystical book. Several of Schneerson's followers labeled him the Messiah.

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III. Beliefs of the Group

The uniqueness of Hasidism is that it not only stresses teachings, but a way of life that focuses on the importance of community 33. The personal attitude of faith works to form community. The teachings are carried on by their life. Each leads an individual life that forms community 34.

"I have come into the world," maintained the Besht, "to show man how to live by three precepts: love of God, love of Israel, and love of the Torah" 35. According to the Besht, there are no divisions between the sacred and the secular, and there are no veils between Man and his Creator. "A man's every act must reflect the worship of the Creator" 36. Ba'al Shem Tov has three important principles that pertained to his teachings. His theory of emotion over intellect held the importance of God's emanence, joy, and prayer. The highest Hasidic importance was of *devekut*, which means a communion or attachment to God. To Ba'al Shem Tov, it should not be seen only as a means to magic or the mystic, but for religious observance.

Ba'al Shem Tov taught through his parables and put an emphasis on the idea of having a pure heart and worshipping God. Joy was also very important in having a good relationship with God. Ba'al Shem Tov also said that depression was something that was negative and only altered the communication that is needed between Jews and the Creator 37.

Realizing that there is an ever loving Creator should lead to feelings of joy. Ba'al Shem Tov wanted to prove an alternative way or worship that was different from the negative antics beset by Polish and Russian Jewry. Ba'al Shem Tov's theory was that feeling good about yourself meant that you felt good about God and your relationship with Him. He encouraged joy through activities of singing, dancing, story-telling, drinking, etc.

Another important doctrine was worshipping through prayer. The two main ideas surrounding this phenomenon are:

1. *Devekus* ("Clinging," constant devotion): The unceasing consciousness of God's presence.
2. *Hislahavus* ("Bursting into flame," ecstatic enthusiasm): The experience of spiritual exultation as the soul is elevated towards God.

Here is a list of other important teachings Ba'al Shem Tov taught through his parables and he put an emphasis on the idea of having a pure heart and worshipping God. Joy was also very important in having a good relationship with God. Ba'al Shem Tov also said that depression was something that was negative and only altered the communication that is needed between Jews and the Creator.

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IV. Main Hasidim Communities

Lubavitch

The Lubavitcher movement is known as *Chabad*, an acronym for *Hokhmah, Binah, Da'at* – wisdom, understanding, and knowledge 38. This philosophy was created by Rabbi Shneur Zalman of Ladi (1745-1813), the first Chabad-Lubavitcher Rebbe. Lubavitch is concerned with uplifting Jewish consciousness throughout the world. The mission of Lubavitcher Hasidim is to renew the commitment to the laws of the Torah in those who have neglected it 39. Lubavitch is the only present-day court that seeks out other Jews in order to preserve their Jewish heritage 40.

Rabbi Menachem Mendel Schneerson, is the seventh Lubavitcher Rebbe since Rabbi Shneur Zalman 41. Since 1950 after succeeding his father-in-law as Rebbe, he has concentrated on training young leaders to revitalize Jewish communities throughout the world.

The majority of Lubavitcher live in Crown Heights, a middle-class neighborhood in Brooklyn, New York. A Lubavitch mansion is located at 770 Eastern Parkway. The old mansion houses the yeshivah, the shul (synagogue), the official library, and the Rebbe's offices. An apartment building adjacent to it contains the educational center and publishing offices for Lubavitch 42.

Satmar

Satmar is the most traditional type of Hasidism. It was among the first to take on the challenges faced by Hasidim who found themselves in New York instead of Europe 43.

Rabbi Joel Teitelbaum had held the center stage for Hasidic life from his youth at the turn of the century in Hungary. He first attracted followers in 1904, soon after the death of his father. Joel's older brother, Rabbi Chaim Hirsch, succeeded their father as the Rebbe and chief rabbi in Sziget. Sziget was one of the Hasidic dynasties 44. Joel Teitelbaum eventually left Sziget to become the leader of a congregation, Satu-Mare. The Satu-Mare Jewish community of fifteen to twenty thousand included Hasidim, Misnagdim, and more modern Orthodox. Because of the diversity of power in the community there was a struggle to name Joel the chief Rabbi 45.

He was determined to maintain contemporary Hasidic life like it was in the past and he rejected Zionism and secularism 46. When he arrived to New York in 1947, he was sixty-one years old, and determined to change Chasidism in America 47. His main purpose was to bring about a Torah-based way of life.

Rabbi Friedman also saw an importance for education in the community. He concentrated his energy on creating a new yeshivah system, the United Talmudic Academy. In time the Hasidim created their own textbooks in English, but initially they utilized texts from the city system. The United Talmudic Academy soon had five thousand students, and with the population increasing daily, the promise of expansion was great for the future 48.

The Satmar educational system focused solely on religion, which was the goal of Rabbi Friedman. Advanced secular education, college, university, and professional training in science, medicine, and secular law, which were an accepted part of Jewish life, were not options for Hasidic students 49. The United Talmudic Academy was able to transcend religion with education and was successful by Rabbi Friedman's philosophy and teachings.

Lubavitch vs. Satmar

Today, in Brooklyn, strife between the two leading Hasidic courts in America is very commonplace 50. Their differences evolve around issues concerning the causes of the tragedy of the Second World War. Joel

Teitelbaum, the Satmar Rebbe, declared the Holocaust had been punishment for the evils of Zionism. Menachem Mendel Schneerson, the Lubavitcher Rebbe, believed that "the tragedy of the Holocaust is an unanswerable question. There is no human rationale whatsoever that can explain such indescribable suffering" [51](#).

Their focus on beliefs are different as well. Satmar seeks its controlling vision exclusively in the past, while Lubavitch looks forward to the joy of spreading Yiddishkayt and educating fellow Jews. The two Hasidim communities also differ in dress. Satmar Hasidim dress exactly like Orthodox garb in Hungary a century ago, while Lubavitcher Hasidim follow more contemporary style. The reason behind the different mode of dress is that Satmar is concerned with keeping a safe distance between themselves and nonbelievers [52](#). The Lubavitch are eager to interact with secular Jews.

Satmar and the Lubavitch have really opposing attitudes about Zionism and the State of Israel. While all Hasidim oppose the secular orientation paramount in Israel, the most zealous scorn the very existence of the new state.

Animosity between Hasidic courts heightens when courts decide to moderate their feuds with the government. Different Hasidim communities (especially Satmar and Lubavitch) did not agree on the adherence to religious law and the control of community life, which was the basis of disagreement for some Hasidim communities [53](#).

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V. Women in Hasidism

The social division between the sexes begins early in childhood and lasts throughout life. Modesty of the Hasidic girl is protected from the age of three by long stockings, long sleeves, and high-necked blouses [54](#). In the Hasidic hierarchy of values, women are accorded less importance than men. As a result, education is considerably different for hasidic girls than for boys. As the hasidim do not regard the intellect of girls to be equal to that of the boys, it is considered sufficient if they learn about the Bible, the religious holidays, and the dietary laws [55](#).

Also, young hasidic women are carefully shielded from boys from their early years until marriage. Matters relating to sex are never discussed. There is no preparation for the bodily changes that take place at puberty, nor is there much exchange between mother and daughter concerning marital relations [56](#).

Women's education extends at least through high school and a few attend college; some take jobs in business concerns or factories before marriage. There are no career women, but after marriage a woman may work until pregnancy ends her outside remunerative activities [57](#).

Marriage and Family Life

Men are the religious and political leaders of the community. Women care for the children and maintain the purity of the marriage and the household [58](#). Women help raise funds for the needy, and look in on the sick, shop, and cook meals for them. They light the Shabbes candles and prepare the house for the holy days [59](#).

A curtain or a woven wooden lattice shields the women from the men's sight. On holy days some of the women congregate behind the lattice to pray and to watch the activities on the main floor of the besmedresh. In the social, as well as the religious spheres, men and women remain apart [60](#).

Usually, the Hasidic young man and young woman marry into families much like their own. A Hasidic marriage does not have the tension between fulfillment of career aspirations and family needs that is commonplace in nonreligious marriages [61](#). A woman's lower station in the religious sphere is considered to be balanced by the respect they receive for their role in the household. The well-matched couple are able to establish an enduring and happy marriage [62](#).

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Links to Hasidism Web Sites

Hasidism

This site offers a lot of information concerning Hasidism. Everything from why and how Hasidism was formed. This site also includes a biography of Ba'al Shern Tov and followers.

http://http://www.acs.ucalgary.ca/~elsegal/363_Transp/Orthodoxy/Hasidism.html

Hasidic Teachings

Complete listing of teachings taught to Hasidim. A list of over 63 topics concerning Hasidic life and worship is on this site. This is an excellent source!
<http://www.breslov.org/teachings.html>

FAQ on Hasidism

A list of frequently asked questions concerning Hasidism and the Hasidic lifestyle.
<http://pinenet.com/~rooster/hasid1.html>

Stories of Ba'al Shem Tov

This is a site quoting Hasidism directly from Ba'al Shem Tov. This site can help in understanding Ba'al Shem Tov's teaching for Hasidism.
http://www.totalb.com/~mikeg/rel/hasidism/baal_shem.html

A Life Apart: Hasidism in America

This is by far the best site on Hasidism. It contains a lot of information on the history of Hasidism along with the lifestyle, and contemporary issues concerning the Hasidim.
<http://www.pbs.org/alifeapart/index.html>

Web Resources for Hasidism

This is a college professor's page with a lot of links.
<http://www.philo.ucdavis.edu/~bruce/RST23/STDNTPAGES/jacob.html>

A Guide to Chabad Literature

A lot of links on Chabad Hasidism. This site includes an art gallery, movies, clip excerpts, and literature on Chabad Hasidism.
<http://www.kesser.org>

A Page from the Babylonian Talmud

A standard printed Talmud page.
<http://www.acs.ualgary.ca/~elsegal/TalmudPage.html>

The Jewish Yellow Web

The Jewish Yellow Page allows you to look up all the Jewish pages on the World Wide Web. Pages are derived from the United States, Israel, and Europe.
<http://www.yellowweb.co.il/>

New World Hasidism

Popular links on this site include Jewish organizations, Jewish publications, Jewish youth and student organizations, and even a listing of Jewish singles! Features include a newsletter, survey, and information on hot topics around the world concerning Judaism.
<http://www.nerdworld.com/users/dstein/nw266.html>

A Lengthy List of Jewish Links

This site has hundreds of links. The index includes topics such as Jewish literature, philosophy, and psychology. Genealogy and Jewish publications is also included along with a Jewish search tool on the site as well.
<http://www.mcs.net/%7Egrossman/jewish.html>

Short Biography on Martin Buber

Martin Buber was a philosopher, storyteller, and scholar of Hasidism.
<http://www.emanuelnyc.org/bulletin/archive/34.html/>

The Jewish Student On-line Research Center

Short explanation of Hasidism and how it came about.
<http://www.us-israel.org/jsource/Judaism/Hasidism.html>

The Seeker's Guide: Judaism

Informative site on Lubavitch Hasidism. Includes information on worship, scriptures, and practices and behavioral standards. Very extensive site with addresses to the main Lubavitch organization in New York.
<http://www.atlanticus.com/seeker/judaism/lubavitch.html>

Selected Bibliography on Kabbalah and Jewish Mysticism

Very good listing of books pertaining to Hasidism, Kabbalah, and Contemporary Mysticism.
http://www.acs.ualgary.ca/~elsegal/ReIS_365/Kabbalah_Guide.html

Glossary of Jewish Terms

Very to-the-point glossary of Hasidic terminology.
<http://www.digiserve.com/mystic/Jewish/glossary.html>

Breslov on the Internet

An extensive site on the message of the Breslov Chassidus movement, founded by Rabbi Nachman of Breslov.

<http://www.breslov.com/>

Kabbalah FAQ

Provides a brief introduction to the Kabbalah by answering questions to help understand what the Kabbalah is all about and how it was created. The site also gives links to additional information.

<http://www.ecauldron.com/kabbalah.html>

Judaism

An extensive dateline of Judaism. A good site for historical references.

<http://www.crystalinks.com/judaism.html>

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Created by [Andrea Hardison](#)

For Soc 452: Sociology of Religious Movements

Spring Term, 2000

University of Virginia

Thanks to Melissa Marks whose earlier page on this site provided

guidance in the creation of this version. [Click here](#) to view Ms. Marks' archived page.

Last modified: 07/20/01

The judge said the court could examine the bylaws of the religious corporation to decide the dispute.

"By thus defining the Grand Rebbe in a secular legal document, the Congregation provided the 'neutral principles of law' upon which the extent of his secular authority can be determined," Justice Spolizio wrote.

In a separate ruling, the court reversed a decision by Orange County Supreme Court Justice Stewart A. Rosenwasser that upheld a decision by Mr. Friedman to transfer one half of the Williamsburg congregations' ownership interest in a cemetery, located in the Town of Monroe, to the Kiryas Joel congregation.

Justice Rosenwasser approved the transfer after finding that it was of mutual benefit to the two congregations. The appeals court reversed and restored the status quo, saying the transfer was "inextricably bound up with this leadership dispute" and should have been vetoed.

Scott E. Mullen of Kerrick, Feinstein, who represents the Williamsburg congregation, said panel's ruling was a victory for the independence of religious disputes from the courts.

The opposite decision, Mr. Mullen said, "would open the door to civil judges being called upon to determine who is a sufficient Catholic, Protestant, Muslim, etc., and is simply an endeavor that is barred by the First Amendment."

Jeffrey D. Buss of Smith, Buss & Jacobs, who represents the Kiryas Joel congregation, said: "The court sets a dangerous precedent in recognizing an exception to corporate governance for religious authorities. If I establish a religious corporation, under the court's ruling today, I would not have to be responsive to my members or anyone else. I could simply claim that my actions were governed by my religious beliefs."

Mr. Buss said his clients would appeal. He valued the congregation's corporate assets at more than \$500 million.

Justices Robert W. Schmidt, Robert J. Lunn, and Joseph Covello concurred on the majority ruling.

— Tom Perrotta can be reached at tperrotta@aim.com.



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MEMORANDUM

DATE:

TO: Jeffrey Deford
Examining Attorney
Law Office 115

FROM: Jessie N. Roberts
Administrator for Trademark
Classification & Practice

SUBJECT: Letter of Protest concerning Application Serial No. 78614246

The above-referenced Letter of Protest contains the following objection:

The term "Bobov" is the name of a Hasidic community that is part of the Jewish religion and, as such, is descriptive of many types of religious activities.

The following evidence was submitted and is attached hereto:

References from the Internet in which "Bobov" is used as the name of a religious community, sect or movement within the Jewish religion. It is noted that the Examining Attorney has gone final on the requirement for the applicant to provide a translation or indicate the meaning of the term. This Letter of Protest is being granted because the evidence provided by the protestor may assist the Examining Attorney in the prosecution of this issue.

A Letter of Protest is granted if the evidence presented by the protestor established a clear case which supports a refusal, requirement or suspension in an application. Publication of the mark for opposition without consideration of the issue and evidence presented in the Letter of Protest may result in a clear error by the Office. This standard has been met by this Letter of Protest. Therefore, a refusal, requirement or suspension based on the objection presented in the Letter of Protest should be issued. Applicant, of course, may present argument concerning this action.

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METROPOLITAN DESK

Borough Park Journal; A Battle for Succession Takes No Holiday

By **ANDY NEWMAN** (NYT) 891 words

Published: March 25, 2006

Article This Printer-Friendly Page 1/2/2006 Save Article

The Bobover rebbe died on Wednesday. It was the day before Purim, the most joyously theatrical holiday on the Jewish calendar and a particularly dear one to the Bobov Hasidim, who are perhaps the largest of the Hasidic sects in Borough Park, Brooklyn. Each year, the Bobov stage elaborate spoofs of the story of Esther, called Purimspielen, to gladden the heart of their grand rabbi.

But the rebbe, Naftali Halberstam, was dead, and even worse, a succession battle loomed. He had left no sons, but he had a younger half-brother, Benzion Halberstam, and two sons-in-law.

Benzion Halberstam and one of the sons-in-law, Mordecai D. Unger, each claimed to be the anointed successor.

Naftali Halberstam was buried very early on Thursday in New Jersey. By midmorning, many witnesses said, punches flew between the Halberstam and Unger camps in the granite-walled worship hall of the grand Bobover synagogue on 15th Avenue in Borough Park.

On Thursday afternoon at the synagogue, the headquarters for the world's 20,000 or so Bobov, tight-lipped supporters of Benzion Halberstam guarded the door to the rebbe's

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office. They said that he was inside, and that this proved he was in charge.

On the street, the stories were different. Some young men outside [1] Bobover yeshiva claimed victory for Rabbi Unger. Others said that the sect would split. At Rabbi Unger's apartment two blocks from the synagogue, his son said through the closed door that the rabbi was too busy to answer questions.

Purim was fast approaching. Out on 16th Avenue, Borough Park's main shopping street, the sidewalks filled with families laden with bakery bags and wine bottles; at Your Party Store, children snapped up the squeaky noses, ratchet-powered noisemakers, cap guns and rag doll costumes.

"Purim is still Purim," said the store manager, I. Bernstein, who declined to provide his first name. [2] Bobover boy about 12 asked him, "Do you have bow ties?"

After sunset, the 100,000 Orthodox Jews of Borough Park flocked to synagogues for the reading of the Megillah, the scroll that tells how Esther, the Jewish queen of the Persians, saved her people from extermination at the hands of the evil nobleman Haman.

Afterward, [3] hundreds of Bobov swarmed 15th Avenue, singing a Purim song and completely blocking traffic.

"Get out of the street!" the amplified voice of a police officer pleaded.

His order drew only smiles from the younger marchers.

The procession passed by Ben Zion Halberstam's house and ended triumphantly at Rabbi Unger's apartment building. A man who would not give his name said that Rabbi Unger had been chosen right after afternoon prayer. He said that while Ben Zion Halberstam was a decent man, Rabbi Unger was a real leader.

But yesterday morning, it was Ben Zion Halberstam, a 49-year-old with a full gray beard, standing on the raised platform in the center of the synagogue, ringed by hundreds of men in fringed prayer shawls and dozens of

boys dressed as clowns, cops, nomads or Esther's beloved Uncle Mordecai. A young boy in fatigues fired a can of party string at the floor. Every time Haman's name was mentioned, the boys swung noisemakers and stomped feet. [1] few Bobov lighted fireworks.

In the vestibule, a congregant named Abraham Fleischer explained what had happened to the Unger contingent.

"They conceded," he said, because Benzion Halberstam is the son of Naftali's predecessor, the great rebbe Shlomo Halberstam, and because they were outnumbered "about 90 to 10." Mr. Fleischer added that he harbored no ill will. "We hope that there should be peace between us all," he said.

Three blocks from the synagogue, though, Rabbi Unger had rented out the ground floor of a Hasidic girls' school. The plain boxy room was crammed with as many men as were at the synagogue. "What you see here is the continuation of the leadership of the previous rebbe," said Harry Reicher, [2] Bobover and an adjunct professor at the University of Pennsylvania Law School.

Mr. Reicher said that Rabbi Unger had agreed to leave the synagogue on Thursday to defuse the tensions, but that "at this stage, the situation is fluid." He said he hoped the succession dispute would be settled before it wound up in rabbinical court.

As the prayer service concluded, Rabbi Unger, a youthful-looking 51-year-old, led his followers in song. Men and boys stood on folding tables to sing along. A big box of hamantaschen, the triangular pastries made in the shape of Haman's hat, made its way around the tables. Soon there was nothing left but crumbs.

"L'chayim!" Rabbi Unger shouted and left in a car.

From the steps of the [3] Bobover synagogue, men and boys watched warily as a boisterous crowd went past and headed once more toward Rabbi Unger's home.

Photo: The celebration of Purim, with its noisemakers and costumes, continued

yesterday in Borough Park, Brooklyn, despite the death of the grand rabbi of the Bobov Hasidim and the ensuing succession drama. (Photo by Robert Stolarik for The New York Times)

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METROPOLITAN DESK

Hasidic Rabbi's Grave Illness Raises Succession Issue Between 2 Feuding Sons

By ANDY NEWMAN (NYT) 628 words
Published: April 5, 2008

For seven years, the largest sect of Hasidic Jews in New York has been riven by a power struggle between two sons of the ruling rabbi over who will succeed him when he dies.

That day may be close at hand. Moshe Teitelbaum, the 91-year-old grand rabbi of the Satmar Hasidim, is severely ill.

According to Satmar leaders, he has been hospitalized since Thursday and is on a respirator. He is being treated for spinal cancer, as well as for an infection apparently caused by radiation treatment, the failure of his one remaining kidney and a stroke.

He is in critical but stable condition at Mount Sinai Hospital, said Joel Weiss, a spokesman for one faction of the Satmar sect, which is based in Williamsburg, Brooklyn, and numbers more than 60,000 worldwide. One indication of the gravity of Rabbi Teitelbaum's condition is that the Satmars declared an official day of prayer for their leader yesterday, gathering in synagogues, schools and at the cemetery in Orange County where his predecessor is buried.

Another is that his feuding sons, Aaron and Zalmen Teitelbaum, are both at their father's bedside, facing each other for the first time in several years, Mr. Weiss said.

The bad blood goes back to 1999, when the grand rabbi chose Zalmen, his third son, to take over the sect's main congregation in Williamsburg. He had previously named Aaron, his eldest son, to run the second-largest Satmar congregation, in Kiryas Joel in Orange County.

Zalmen's supporters claim that the move made Zalmen the de facto heir. Aaron's supporters say otherwise. The dispute has spawned a never-ending court battle and periodically erupted in the streets and synagogues of Williamsburg.

There is much at stake. In Hasidism, an ecstatic, mystical brand of ultra-Orthodox Judaism, the grand rabbi is revered as a god-king and holds profound sway over members' lives. In the temporal realm, the Satmar grand rabbi controls a real estate empire worth hundreds of millions of dollars, a powerful network of schools and social services and a famed matzo factory.

In 2004, a judge in Brooklyn refused to rule in the Satmar dispute, saying that the matter was for the grand rabbi to decide. But the grand rabbi has been silent.

Samuel Heilman, a distinguished professor of sociology at Queens College who studies Orthodox Jewish sects, said he did not expect the grand rabbi to clear up the succession issue now.

Hasidic leaders are often reluctant to choose their successors, he said.

"They often have many sons and they want to keep them in the business, so succession is a real problem," Professor Heilman said. "Or the guy doesn't believe he's going to die. There are so many variations on this theme."

The Lubavitcher Hasidim have not chosen a successor to their last grand rabbi, Menachem Mendel Schneerson, who died in 1994. Last year, the death of the head of the Bobov Hasidim set off a succession battle between his half-brother and a son-in-law.

Professor Heilman said that the Satmars were probably the largest Hasidic sect in the country and certainly the biggest in New York.

Moses Teitelbaum himself was chosen by the sect's board of rabbis after a contentious interregnum in 1979, when the previous grand rabbi, his uncle Joel Teitelbaum, died childless without naming a successor. In his 27 years at the helm, Moses Teitelbaum has presided over explosive growth of the communities that Joel established in New York after fleeing the Holocaust and helped his followers fight off pressure to assimilate, Professor Heilman said.

Now the Satmars have two boards of rabbis, each claiming legitimacy. Mr. Weiss, the spokesman for Aaron's faction, said it was unclear what would happen next. "This time it won't be so smooth, so straight," he said.

Photo: Rabbi Moses Teitelbaum. Two of his sons are feuding over who will succeed him.

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Panel Says Courts Barred From Hearing Religious Dispute Between Satmar Sects

Tom Ferrotta

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An appeals panel yesterday ruled that the courts should play no part in an intense dispute between rival factions of New York's Satmar community, saying the First Amendment of the U.S. Constitution prevents judicial inquiries into religious laws or beliefs.

One judge dissented and suggested that the inquiry should continue until it becomes absolutely clear that the dispute cannot be resolved without consideration of religious doctrine.

The unsigned decision from the Appellate Division, Second Department, in *Matter of Congregation Yatev Lev D'Satmar, Inc.*, 2004-09716, comes 2-1/2 months after the death of Moses Teitelbaum, the grand rebbe of the Satmar sect of Hasidic Jews.

The decision will be published Friday.

Two of the grand rebbe's sons, Rabbi Zalmen Teitelbaum and Rabbi Aaron Teitelbaum, have for six years fought over who will succeed their father, each backed by their own followers. At issue is more than spiritual leadership: The sect runs a private school system and a matzo factory, and owns real estate all totaling hundreds of millions of dollars.

In 1999, the grand rebbe, who died at age 91, had appointed Rabbi Zalmen to lead the sect's main congregation in Williamsburg, Brooklyn. He had previously named Rabbi Aaron to lead a congregation in Kiryas Joel, Orange County.

In 2001, two elections within the community reached different conclusions on who should be president of the board's congregation: Jacob Kahan, who follows Rabbi Zalmen, and Berl Friedman, who follows Rabbi Aaron.

The grand rebbe allegedly certified the election of Mr. Kahan, and the sect's ecclesiastical authorities found that he had also expelled Mr. Friedman (Rabbi Aaron's followers dispute these claims).

Rabbi Aaron's followers sued, claiming the election violated the Religious Corporation Law. In October 2004, Brooklyn Supreme Court Justice Melvin S. Barasch ruled that the matter was at its essence a religious dispute not fit for review by the courts.

A 3-1 panel of the Second Department affirmed that ruling yesterday, citing the U.S. Supreme Court's *Sorban E. Orthodox Diocese for US and Canada v. Milivojevic*, 426 US 636.

"Contrary to the appellants' contentions, this dispute over the rightful board of the Congregation Yatev Lev D'Satmar, Inc. (hereinafter the Congregation) and whether the respondents' election violated the Religious Corporations Law cannot be decided by application of neutral principles of law," the court wrote. "Rather, resolution of the parties' dispute would necessarily involve impermissible inquiries into religious doctrine and the Congregation's membership requirements."

One judge, Justice Robert A. Spolizino, said the role of the court was not limited when religion was not at the center of the argument.

"As I see it," Justice Spolizino wrote, "these issues can be resolved by the application of neutral principles of law, without regard to matters of religious doctrine."