

*Conquering  
Minnesota!*

# **Sensitivity And Shlichus**

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**Exclusive Interview**  
With

**Rabbi Moshe Feller**  
Head Shliach to Minnesota



While the world reeled from the after-effects of a deadly holocaust, the Rebbe revived the spirits of Jewish people around the world in revolutionary ways. Some were touched by the Rebbe through his Shluchim, yet, there were a handful of lucky individuals who merited unparalleled attention in all respects. Rabbi Moshe Feller – today a senior Shliach in Minnesota – was privileged to receive the Rebbe's care in a most personal manner.

The Chassidisher Derher is happy to present an exclusive interview with **Rabbi Moshe Feller**, providing a glimpse into the cherished bond he shared with the Rebbe.





**Chassidisher Derher:** Thank you Rabbi Feller for taking off your busy schedule for this interview, it means a tremendous amount to our readership.

**Can you describe your first encounter with Lubavitch, and how that changed your life?**

Rabbi Feller: In order to best answer your question I will tell you a bit about my childhood.

I was born and raised in Minneapolis, Minnesota, in the 1940's. My parents were Orthodox but not connected with a particular Chassidus. In fact, my parents were one of the few observant Jewish people living in Minnesota at that time. When I grew into my teens, my parents sent me to learn in Yeshivas Torah V'daas in New York.

In the summer of 1955, I returned home for summer vacation. One day, I was standing outside my house, and I was astounded to see two Yeshiva Bochurim strolling down the street. You must understand that you could count on one hand the amount of religious people in Minnesota at the time, let alone Yeshiva Bochurim!

I hastily approached them and introduced myself as a Yeshiva student, and asked them which Yeshiva they were from. The two Bochurim were Rabbi Mendel Shemtov a"h and yiblich"t Rabbi Yehuda Krinsky. They explained that they were from the Lubavitcher Yeshiva in Brooklyn and they were sent by the Rebbe to bring Yiddishkeit to the Jews in this area. They carried briefcases with seforim to sell to those they would meet. I actually recall that I bought the book 'Lubavitch Rebbe's Memoirs' on the spot.

I was blown away! I was very impressed by the mission these Bochurim personified, and I decided to help them for the few days they were in my area.



During the coming Sukkos, my brother-in-law and I decided to visit the various Chassidic courts that were located in Crown Heights at the time. Bobov was closed for the night, so our next stop was Lubavitch. When I entered 770 I was greeted by Reb Yudel Krinsky who I had met the previous summer. Reb Yudel schmoozed with me, and then asked me if I wanted to learn Chassidus with him.

My first reaction was: "What is Chassidus?"

He explained to me that Chassidus teaches us about our relationship with Hashem, and makes it more meaningful.

This got me. I told him he could meet me at my sister's house on Motzei Shabbos. True to his word, he showed up

at my sister's home that Motzei Shabbos and began to teach me Tanya – a tradition that would continue for nine months!

I found Chassidus intriguing. It answered so many questions I had about the world, and what our role is. As I grew to have a deeper perspective on the world, it got me thinking about how much the folks back home in Minnesota could gain from the wellsprings of Torah if they were only given to drink from it – they simply didn't know better.

As the summer drew close, I was once again going to travel home for vacation. During one of our final study sessions, Reb Yudel addressed me with the following question: "How would you like to meet the Lubavitcher Rebbe?"

I responded that I would be glad to, however, I had heard it could take months in order to receive an opportunity. Reb Yudel told me not to worry; he would take care of getting me

a Yechidus before I left to Minnesota, but on the condition that I first attended a Farbrengen of the Rebbe.

So it came to be. I merited my first Farbrengen with the Rebbe on 12 Tamuz 1956.

The first thing that struck me was that the Rebbe spoke with a microphone! At the time, there were other Chassidic Rebbe's who would speak to their followers in hushed tones, whilst surrounded thickly by their Chassidim, making it nearly impossible to hear a word. The Rebbe stood out by using the new technology to make the words of Torah easily audible to all.

One Sicha stood out to me in particular. In preparing for the season of Merkos Shlichus, the Rebbe recounted a story of an elderly man who was standing

by his window in a American town, when he caught sight of two young Bochorim wearing the Chassidish levush with tzitzes trailing behind. He is suddenly reminded of his Zaide who used to dress quite similarly, and of his forgotten Yiddishkeit. These thoughts, darting through his mind, compel him to begin slowly returning to Yiddishkeit.

replied that they must stay in Minnesota, so as to not totally diminish the amount of Frumme Yidden there.

At the conclusion of the Yechidus, I began to back out of the room when unexpectedly the Rebbe called me back in. The Rebbe asked me:

ווי וואלט געווען אויב דו וואלסט מיטגעפארען  
מיט די בחורים וואס גייען אין דיין ארט אויף מרכז

the nine months a child learns Torah with a Malach in his mother's womb, however, it is without a doubt that this Yechidus was my moment of birth as a Lubavitcher Chossid.

**CD: Did you begin learning in 770 at this point?**

RF: Although this caused a major turnaround in my life, and I gained

## Can you imagine the thrill of chaperoning a group of 100 Yidden to the Rebbe?

The Rebbe concluded that these Bochorim accomplished the highest form of Tzedakah, for the giver and receiver are not aware of each other, yet one has transformed the others life.

The Rebbe's words reverberated deep within me, and it occurred to me that I would love to go on Merkos Shlichus, and take a part in reconnecting Yidden with their heritage. But this could not happen because, not having learned in a Lubavitcher Yeshiva, I didn't qualify, and it bothered me greatly.

The following Sunday evening, I entered the Rebbe's room for Yechidus. I spoke to the Rebbe for seven minutes regarding a number of questions I had prepared. One of them was on behalf of my parents, who were wondering if they should move to New York to be part of a greater Jewish community. The Rebbe



RABBI FELLER STANDS BESIDE SENATOR BOSCHWITZ AS HE SPEAKS WITH THE REBBE DURING THE FARBRENGEN OF 20 AV 5745.

שליחות?

*[What would be if you would travel along with the Bochorim who are traveling to your area on Merkos Shlichus?]*

And then, as if he had read my mind at the Farbrengen the week before, the Rebbe continued with a glowing smile:

דו וילסט דאך גייען?...

*[Didn't you want to go...?]*

The Rebbe then instructed me that I should go home and join the Bochorim when they arrive in my area. I should continue with them to their next stops (Ontario, Dakotas, Nebraska and St. Louis) and then return home for the rest of my summer vacation.

Perhaps the nine months I learned Chassidus with Reb Yudel represented

tremendously from spending a few weeks on Merkos Shlichus with Reb Leibel Raskin a"h and yiblich"t Reb Yossel Rosenfeld, I still continued in Torah V'daas.

Despite not being a Lubavitcher Yeshiva, they were quite supportive of me. They allowed me to give a weekly shiur of Chassidus to the Bochorim in Yeshiva, and they even agreed to host the local 'Mitvoch Sha'a' in their building.

I finally gathered the courage to switch over to 770 in 5718. I continued learning there until I got married in 5722.

**CD: Did you interact with the Rebbe often during your time at 770?**

RF: Throughout my time in 770 I was privileged to receive guidance from the Rebbe regarding the projects I was





involved in, and my private life. I will share with you some of the instances which stand out in my mind.

Almost immediately upon my arrival in 770 the Rebbe directed that I become one of the seven *kanim* of nigleh<sup>2</sup>.

In middle of 5718, just a few months after I began learning in 770, Reb Yudel suddenly entered the Zal searching frantically for me. He relayed to me that the Rebbe had sent me a note which I was to read right away. Shocked, I opened the note, which had been penned on the back of an envelope. The Rebbe's words read as follows:

מען דארף ווערען א למדן כפשוטו.

"One must become a Lamdan – in the simplest sense of the word."

The Rebbe's unequivocal desire from

**The year** 5720 marked 200 years since the passing of the Baal Shem Tov. The Rebbe emphasized this greatly throughout the year, in fact he even visited Gan Yisroel that summer in honor of it. I decided to submit an article on this topic titled "The Rebbe and The Baal Shem Tov" to the Jewish Press newspaper.

Before I sent it to the editor, I gathered my courage and sent it in to the Rebbe requesting that he give his approval. The Rebbe edited three details in the article, which allowed me to glean profound insights into the Rebbe's attention to even the smallest details.

1. In the article I spoke of how the Baal Shem Tov introduced the notion of Hashgocha Protis, translating the term as Divine Providence. The Rebbe inserted the word personal, thus the phrase read: Divine Personal Providence.

2. I quoted a thought the Rebbe had taught regarding the name Yisroel. The Rebbe had explained that a name is a conduit through which a person receives his Chayus. Therefore should someone faint we can shout his name into his ear and it will boost his spirit. Similarly, in the years prior to the Baal Shem Tov the Jew-

ish people were in a dazed state. Hashem so-to-speak shouted B'nei Yisroel's name into their ear through sending them a man by the name of Yisroel Baal Shem Tov to waken and inspire them.

The Rebbe crossed out the word shout and instead inscribed in English: Whisper.

3. Many Jews say a Brocho of La'asok B'torah [lit.to toil in Torah] each day. I explained that the message this implies is that our attitude to Torah be like our attitude to business affairs. The Rebbe penned two words; at least.

The editorial board of Jewish Press enjoyed the article to the extent that they requested I write a column for an entire year! What stunned me was, that each week when I sent in the article for review, the Rebbe would take from his precious time to revise and perfect it.

When my column came to an end the Rebbe told me:  
זייער א גלייכע זאך אויב דו וואלסט געמאכט פון דיין  
מאמרים א חוברת

It would be proper if you would compile a book of the articles you wrote.

Can there be a greater pleasure than having the Rebbe's Hagahos in one's own words?! ■

me as a Bochur was clear. My role was to grow in learning. I make a point of sharing this story time and time again, especially because the Rebbe wrote the *Hora'a* in third person, seemingly alluding that this is a lesson for everyone.

My absolute greatest highlight came in 5720. Being that it was 200 years from the passing of the Baal Shem Tov, the central board of Hillel had declared this to be part of their theme that year. They contacted Mazkirus asking if they could bring representatives from the 10 most prestigious campuses in USA to see the Rebbe. The Rebbe agreed to see them and preparations began.

The Mazkirus turned to me and asked if I could give the visiting group an introduction to the Rebbe and then to guide them through the Yechidus. I was ecstatic! Can you imagine the thrill of chaperoning a group of 100 Yidden to the Rebbe?

Approximately 100 students attended the introduction, and then squeezed into the Rebbe's room for the Yechidus. Boys on one side, girls on the other, while the Hillel director and I stood in middle.

The Rebbe turned to me and asked: Perhaps we should bring in chairs?

The Hillel director replied: Rebbe, they are young!

To which the Rebbe smiled and replied: I too am young!

The Rebbe then addressed the students, first in Yiddish and afterward in English. The students had an opportunity to ask the Rebbe any question they wanted to, and the Rebbe's insights were incredible.

**CD: When did you find out you would be going to Minnesota on the Rebbe's Shlichus?**

RF: Interestingly enough, as Bochur I went on Merkos Shlichus to Central America multiple times, and I thought that eventually I would become the



**It's without a doubt that this Yechidus was my moment of birth as a Lubavitcher Chossid.**

Rebbe's Shliach to Mexico. However, soon after my engagement I realized this was not going to happen.

I got engaged to my wife Mindy (nee Lew) at the end of 5721. Tragically, my mother passed away shortly after my engagement. Not long after, my father came to visit the Rebbe. While in Yechidus, my father asked the Rebbe if he could move to New York. After all, his two children resided in New York and now he was alone in Minnesota.

The Rebbe responded to my father that it was vital that he stay in Minnesota in order to ensure that there remains a presence of Frum Jews there. Then the Rebbe concluded:

מען וועט שיקען משה צו מיניסוטה!

*"We'll send Moshe to Minnesota!"*

Well, there was no clearer *Hora'a* than that. I realized that this was the Rebbe's desire from me and I began setting things in motion that I should be able to fulfill the Rebbe's Shlichus as soon after my marriage as possible.

We received instructions from the Merkos office that we would be the fourth division of Merkos to be opened by Shluchim in USA. Therefore, we would initially be paid through Rabbi Hodakov, and also would report back to him on a steady basis.

My chasuna took place on 14 Kislev 5722. Exactly a month later on 13 Teves 5722, my wife and I had a parting Yechidus leading up to our imminent departure to Shlichus. The Yechidus lasted over half an hour!

**CD: Can you share with us what the Rebbe spoke with you during this Yechidus?**

RF: The Rebbe taught us several lessons in this Yechidus, some of them very personal. I am not able to share



everything, but here are a few things I will repeat.

During the first part of the Yechidus the Rebbe seemed quite relaxed, and even sat back a bit into his chair, however in the second half of the Yechidus the Rebbe became very serious.

At the beginning of the Yechidus the Rebbe spoke primarily to my wife. The Rebbe told her that since she had majored in Math in college, she should

make sure to get involved in the Math department at the University of Minnesota.

[As I will explain later, because of the Rebbe's foresight to encourage my wife to get involved in the Math department at the University, we were able to reach Professor Paul Rosenblum, who is now a Chossid of the Rebbe.]

The Rebbe then turned to me and asked me which Seforim of Halacha I

had. I responded that I had a Tur, Shulchan Aruch, Rambam etc. The Rebbe replied that I should buy the set of seforim titled; Shearim Hametzuyanin B'halacha. The Rebbe then commented on this:

ער איז זייער מיקל אבער אז ער זאגט א חומרא  
קען מען אויף עם פארלאזען...

*He is very lenient, but when he rules stringently we can rely on him...*

I asked the Rebbe if there were certain Mitzvos or projects I should begin with.

**In** the spring of 5727 the Rebbe introduced Mivtza Tfillin, and subsequently revealed how this played a central roll in the victory of the six-day-war. But as the time of war quickly faded, so did some Chassidim's excitement in the propagation of this Mivtza.

During Cheshvan of 5728 I received a message from the Rebbe through Rabbi Hodakov that all Shluchim were to increase their efforts in the area of Mivtza Tfillin.

Just a short while thereafter, I was invited to give the keynote address at the conference of Bnei Brith Youth of the Midwest region. 450 teenage boys and girls were expected. I jumped at the opportunity to share the Torah's light and wisdom with these young Jews.

On the morning before the conference I was perusing the schedule and realized there was no prayer service of any kind throughout the entire conference!

With the Rebbe's words fresh in mind, I decided that it was incumbent upon me to ensure that the boys put on Tfillin and a service would be held for the girls. Considering the obvious lack of sensitivity to Jewish practice, I imagined it would be difficult for me to make this happen.

After a few moments in deep thought, I gathered my courage and told the conference organizer that I wanted a slot at 8:30 am to put on Tfillin with the boys, as well as a service for the girls. To my surprise and delight, the organizers agreed to my request immediately!

I rushed to inform the Rebbe of this development, and that I hadn't the faintest clue how I would obtain sufficient pairs of Tfillin so that all 200 boys can put on Tfillin!

I called Shmuel Spritzer (a Bochur whom had come to Minnesota for Merkos Shlichus previously) and told him to visit every sofer in the New York radius and buy every pair of Tfillin he could get his hands on.

A few minutes later I received a response from the Rebbe:

מבצע תפלין יוצא מן הכלל ישלמו מכאן

*"Out-of-the-ordinary Mivtza Tfillin will be funded from here"*

Meanwhile, Shmuel Spritzer sprang into action and purchased 138 pairs of Tfillin for \$18.00 a pair! He traveled to Minnesota to join me at the conference. I wrapped the Tfillin with the Bnei Brith Director on the stage while all the boys followed suit from their places in the auditorium. Shmuel ran around fixing and helping, ensuring everyone did it properly.

When we had finished I was almost drunk with joy. I couldn't wait to tell the Rebbe about what had transpired. I ran home and called Rabbi Hodakov, and began to tell him the details.

Suddenly I heard the Rebbe's voice on the line. My jaw dropped as the Rebbe questioned:

"און וואס וועט זיין מארגען??"

*"What will be tomorrow??"*

I replied:

"איך וויל נישט איבערציען דעם שטריקעל..."

*"I don't want to go out of line..." [In ruining future prospects with B'nei Brith]*

The Rebbe's reply was straightforward:

"דא איז נישט שייך איבערציען דעם שטריקעל"

*"Going out of line has no bearing in this scenario."*

The Rebbe then asked if there had been journalists or press present. I replied that there had not. The Rebbe directed that we should make sure to do this again the next morning with press and TV presence, and we should light the Menorah as well (since it was in middle of Chanukah). The Rebbe concluded that an offer should be made publicly, that any of the boys who wished to begin putting on

The Rebbe answered me that this was something that every place and time differs in, and I would have to make my own decision once I have settled in Minnesota. However, the Rebbe said, the one rule is:

מען דארף זיין פלעקסיבעל!

*One must be flexible!*

I understood from this that the Rebbe was teaching us we should not be overbearing, rather we must appreciate

the realities of the people we are being *Mekarev* and then decide in which way it is best to reach them.

After this Yechidus, and once I had been on Shlichus for a few months, the Rebbe responded to me in a very similar fashion.

I had been learning with a particular professor who was slowly being *niskarev* to Yiddisheit. I had a deep desire to introduce him to the Mitzvah of Taharas

Hamishpocha. However, I was unsure, so I wrote in to the Rebbe inquiring whether this professor was ready for this mitzvah.

The Rebbe's response read as follows:

מוכן ועומד מהר סיני. אלא באופן דיפלומטי.

*"He has been ready [for this mitzvah] since [being commanded on] Har Sinai. Rather [it should be approached] in a diplomatic manner."*

I believe the lesson the Rebbe was trying to teach me is self-understood.

> > >

Tfillin each day should notify me [Rabbi Feller] and the Rebbe would pay for half the cost!

My work was cut out for me. I returned to the conference hall and sought out the Bnei Brith regional director named Ralph. I relayed the Rebbe's directive that we have a repeat of the 'Tfillin Service' tomorrow morning with a Menorah lighting and news coverage.

I nervously awaited his response. However it was quick in coming: "Rabbi, that's a great idea!"

Gaining confidence, I told him of the Rebbe's commitment to cover half the costs of anyone who wanted to buy a pair of Tfillin. Listening closely, Ralph chimed in: B'nei Brith will cover an additional quarter of the price!

The following morning we laid Tfillin in a grand ceremony, covered by dozens of news stations. The pictures of the revolutionary event made headlines in every circle of journalism, both Jewish and non-Jewish.

At the conclusion of the event I anxiously contacted Rabbi Hodakov hoping to give the Rebbe Nachas Ruach. My phone rang two minutes later with the Rebbe's response.

"ת"ת ת"ח ת"ח על הבשורה טובה!"

*Many, many, many thanks for the good news!*

Needless to say, I was ecstatic at the response I received.

The conference had ended on Thursday, and I had planned on flying to New York the next morning with my family to be with the Rebbe for Shabbos. On Friday morning we were horrified to learn our flights had been canceled due to a snowstorm, and the flight option available would be stopping in Milwaukee and would arrive in New York 20 minutes before Shkia.

I called the Rebbe's office and yet again the Rebbe picked up the line. The Rebbe asked me what I would do if I came late? I replied that I would walk from the airport. The Rebbe persisted and asked – being that my wife was pregnant at the time – what about your wife? I replied that we would walk together.

We went ahead and took the flight to Milwaukee. As soon as we had arrived we heard our names being paged. We went to the help desk and they told us a telegram was waiting for us. Boy was I blown away when I saw that the telegram was coming from the Rebbe! The Rebbe instructed that we ensure that a police escort be available should we need to walk from the airport in New York.

Thankfully, the flight attendants were very accommodating and let us sit in first class so we would be able to exit right away. They also paged a taxi to be waiting for us on the runway so we would be able to speed to Crown Heights without delay.

Although I couldn't imagine we would be this lucky, we arrived in Crown Heights four minutes before shkia giving us the chance to light the Menorah before Shabbos. The moment we arrived, Shmuel Spritzer, who had been traveling with us, sprinted to 770 to relay a message to the Rebbe that we had arrived safely.

He entered the lobby of 770 just as the Rebbe was returning from Mincha. The Rebbe turned to him and asked if Feller had arrived? After replying in the affirmative the Rebbe asked:

"עס איז געוון א פוליס עסקארט?"

*"Was there a police escort?"*

Without waiting for a response, the Rebbe dismissed the question with a wave of the hand.

Apparently the Rebbe was well aware of what had taken place. ■



**CD: Can you share some anecdotes and Horaos you received in the beginning of your Shlichus?**

RF: The only clear cut directive I received from the Rebbe about a certain aspect I should focus on, was to open a day camp for children. This was one of the first Chabad day camps in the USA!

One particular family that sent their children to our day camp developed a deep connection with us, and over time, they began observing many Mitzvos. A short while later they were blessed with the birth of a baby boy, and they decided that they would hold a Bris for him.

During the Bris, as the baby was lying on the Sandek's lap, the baby suddenly turned blue and stopped breathing!

Frightened, the mother began giving CPR, but to no avail. An ambulance was quickly summoned and took the child to the Hospital. I quickly ran to call the Rebbe's office and told Rabbi Hodakov of the urgent matter.

Moments later I received the Rebbe's reply:

"כנראה לא שמרו טהרת המשפחה. עכ"פ יחליטו מכאן ולהבא, אזכיר על הציון."

*"It seems that they have not kept the laws of Taharas Hamishpocha. At least they should agree to do so from now forward, and I will mention it at the Ohel of the Frierdiker Rebbe."*

I ran back to the Hospital and informed her of the Rebbe's reply. She stared at me incredulously; how could he have known? She assured me that she would keep it properly from then on. A short while later, the baby experienced a sudden turn for the better and eventually healed completely.

A few years after I had moved to S. Paul my son was born. I had heard that the Rebbe often



encouraged giving a name after the Frierdiker Rebbe or the Tzemach Tzedek. Initially I was going to give after the Frierdiker Rebbe, however I realized that my father's name is Yosef and he was still alive and it would be disrespectful to give him the name Yosef. I called Rabbi Hodakov to ask his opinion. He began to say that perhaps we could name him just Yitzchok when suddenly I heard the Rebbe's voice on the line.

[One must understand that it was

almost unheard of for the Rebbe to speak on the phone. As it turns out, I personally merited hearing the Rebbe's voice on the telephone a number of times.]

The Rebbe said:

"קענסט דאך געבען נאכן צמח צדק?!"

*"Can't you name the boy after the Tzemach Tzedek?"*

Without missing a beat, I replied that that is what we would definitely do. Indeed, our son is named Menachem Mendel sharing the name with our beloved Rebbe.

**CD: It is mesmerizing listening to you depict the Rebbe's deep personal interest in your every activity. Can you recount one of your most memorable moments at the Rebbe's Farbrengens?**

RF: As a result of my activities with Bnei Brith [see sidebar] I was subsequently invited to be a scholar-in-residence at the International Bnei Brith Ten Day Retreat that summer, near New York.

After receiving the Rebbe's Brocho I agreed to join. Throughout my time there, I developed a core group of guys who endeavored to learn with me at

every free moment. I

made arrangements to leave one evening in order to attend the Yud Beis Tammuz Farbrengen.

When my "Talmidim" found out my plans, they pestered me for explanations. What is a Farbrengen? Why must you travel? Can't you Farbreng here?

I found myself in a challenging predicament. How could I justify visiting the Rebbe when it would entail leaving behind these youngsters thirsting for Chassidus?

I had no choice but to stay, and, in fact, we Farbrenged late into the night,

discussing fundamentals of Chassidus and the geula of Yud Beis Tammuz.

The retreat continued until the nineteenth of Tammuz whereupon I traveled to New York. I entered 770 only to be notified by Rabbi Binyomin Klein that the Rebbe wanted to see Rabbi Shlomo Cunin, Rabbi Yitzchok Dovid Groner and myself! I hurried off to get my Kapote and returned to the Rebbe's room.

Rabbi Klein was waiting for me and informed me that we would have to wait to see the Rebbe because the Rebbe had decided to hold a surprise Farbrengen at one in the afternoon!

Due to the short notice, 770 was quite empty when the Rebbe entered a short while later for the Farbrengen. The small group of Shluchim, Chassidim and Bochorim who had gathered listened closely as the Rebbe spoke of that year being 75 years from the Frieddiker Rebbe's Bar Mitzvah.

The Rebbe explained that when the Frieddiker Rebbe had his Bar Mitzvah, seven days of festivities ensued, similar to Sheva Brochos. But because the fast of 17 Tammuz interrupted the celebrations, and 18 Tammuz was Shabbos, the Rebbe Rashab said a Maamer on Sunday.

In that spirit the Rebbe recited a Maamer with the same Dibur Hamaschil as the one the Rebbe Rashab had recited that same day 75 years prior – *Vchozakto Vhoyisa Lo'ish*.<sup>3</sup>

The Farbrengen lasted just over an hour, and the Rebbe then returned to his room. I then entered for my Yechidus.

Although I had not had any Tzettel prepared to give the Rebbe, and I hadn't written to the Rebbe the entire time I was at the retreat, the Rebbe exclaimed:

“היות דו האסט זיך איינגעהאלטען פון קומען דא  
”ב תמוז האב איך פאר דיר פארענדעקט דער  
מאמר...”

“Because you held yourself from coming here for Yud Beis Tammuz I ended the



## A few minutes later I received a response from the Rebbe: “Out-of-the-ordinary Mivtza Tfillin will be funded from here”.

*Maamer [today] particularly for you...”*

Wow. I was simply blown away. I hadn't even informed the Rebbe about my decision not to come, and yet the Rebbe had transformed the challenge into an opportunity!

**CD: Rabbi Feller, is there a particular story or message you would like to end off with?**

RF: As I mentioned, the Rebbe instructed my wife to get involved in the math department at University of Minnesota. That led us to meet an elite professor named Paul Rosenblum. I began building a kesher with him

through weekly learning sessions.

After a long period of time I felt it was time for him to meet the Rebbe, because I felt I could inspire him no further. I contacted Rabbi Leibel Groner in order to arrange a Yechidus,

however, he was adamant that there wasn't a slot available for months. I was really frustrated because I felt that time was of the essence with this “big catch” of a professor I had.

I wrote to the Rebbe about my dilemma. The Rebbe's timeless response read as follows:

“אינו ענין איינליגען וועלטען מיר צו זען. אלא  
להמשיכו להתוועדות.”

“There is no need to move worlds in order to see me [in Yechidus]. Rather it is proper to bring him to a Farbrengen [with the Rebbe].”

Although shortly afterward we were received by the Rebbe, I felt the Rebbe's reply contained subtle messages for the time we would find ourselves in where we no longer may enter the Rebbe's room for Yechidus, but we can yet achieve an equal bond with the Rebbe through involving ourselves in the Rebbe's Farbrengens.

In today's day we have thousands of pages of the Rebbe talks and the availability of countless videos of the Rebbe's Farbrengens. Let us utilize these channels to strengthen our kesher with the Rebbe, which will ultimately herald the imminent arrival of Moshiach! ■

1. This refers to an hour on Wednesday when Jewish public school children have the opportunity to leave and learn about Yiddishkeit in another facility. Rabbi Feller took charge of the group in his area, teaching them each week in a room in Yeshiva Torah V'daas.

2. The Rebbe instituted a system of kanim amongst the Bochorim studying in 770. Corresponding to the branches of the Menorah, seven Bochorim would place special emphasis on the study of Nigla, while seven others did so for Chassidus. On a scheduled rotation these individuals would have to give over a shiur on their respective topics, and learn for an additional hour.

3. It is now printed in Sefer Maamorim Melukat Tammuz-Elul page 103.