

THE DELAYED

”האפשר מענה טוב יותר מזה!?”

In honor of Yud Shevat, the day of the Rebbe's *Kabbolas HaNesius*, the editorial staff of A Chassidisher Derher presents the following story. But first, some introductory words:

One of the primary ways with which Chassidim connect to the Rebbe is by writing *michtovim*. Throughout the years, Chassidim and Yidden in general knew that the one-and-only address which they could turn to on all issues, public or private, material or spiritual, was the Rebbe.

There is a fascinating letter written by the Rebbe before the Frierdiker Rebbe's *histalkus* to one of the elder Chassidim, in which he reprimands the Chassidim in general for not actively connecting their fellow Yidden with the [Frierdiker] Rebbe. The Rebbe calls upon them to follow the example of a certain individual, not the biggest Chossid *per-se*, but nevertheless, knew to tell all those he came in contact with:

”...יש רבי בישראל, ואין הוא נכנס בהגבלות הטבע, והרוצה ללכת לבטח דרכו: במסחר, בהנהגת הבית, וכו' - לא ירים את ידו מבלי לשאול את פי הרבי...”

“...There is a Rebbe among the Jewish people, and he is not bound by the limitations of nature. A person who wants to follow a secure path — be it in business or in directing his household — should not raise his hand without asking the Rebbe...”¹

Today as well, Yidden and Chassidim from around the world continue to write to the Rebbe and send their letters to the Ohel, seeking his holy guidance and *brochos*. And as the Rebbe famously wrote to a Chossid after the Frierdiker Rebbe's *histalkus*: The Rebbe finds his way to answer. (See sidebar).

It's no secret that people who visit the Rebbe at the Ohel are blessed, often in openly miraculous ways: these are literally daily occurrences.

For the benefit of our readership, we have decided to include a story that occurred in the recent past, recounting how the Rebbe's *brochos* and *yeshuos* are as evident now as they ever were.

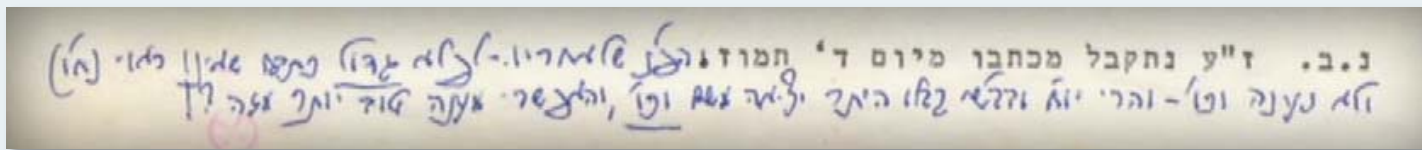
In the month of Shevat, 5748, the Rebbe repeatedly instructed Chassidim how to conduct themselves when in doubt: All medical issues should be referred to a doctor (or more than one); business-related matters should be discussed with friends, spiritual matters with Rabbonim, etc. It seemed as though the Rebbe wished to minimize the reliance that Chassidim had on his direct responses.

The Rebbe also reminded the Chassidim that requests for *brochos* are all taken to the [Freierdiker] Rebbe's Ohel (by the Rebbe), hence there is no need to wait for a written response, for the *brochos* come regardless.²



DOLLAR

A Story



KSAV YAD KODESH—THE REBBE'S HANDWRITTEN POSTSCRIPT IN HIS LETTER TO REB SIMCHA GORODETZKY

In fact, a Chossid once asked the Rebbe during “Dollars” for a response to a letter he had written, and the Rebbe replied:

“It’s as if I have already read it, and I will mention it at the *Tziyun* of my father-in-law...

“I have announced publically a few times that when someone writes to me, I bring the letter to the Ohel and mention it there, and then my father-in-law does what he has to do (דערנאך טוט דער שווער) (וואס ער דארף mail.”³

To help clarify this matter, let us tell the following story, as related by Reb Bentzion Vishedsky:

When we left from behind the Iron Curtain and immigrated to Eretz Yisroel, we left behind my sister, who is married to the son of the famous Chossid, Reb Simcha Gorodetzky. Reb Simcha was already in Eretz Yisroel at the time and had fallen terribly ill, and was hospitalized for a long while. Upon arriving, my brother and I tried to assist him in any way we could, visiting him often and taking care of his needs.

When visiting with him on one particular Friday, we noticed that he was in very good spirits, in contrast to his usual melancholy mood; his eyes were glowing and his head was up, something was different. Upon noticing us, he immediately called out excitedly: “*Di kinder kumen!*” – My children are coming. “How do you know? Who told you?” we asked. “The Rebbe told me!” was his reply.

Apparently, he had written a letter to the Rebbe from the hospital asking for a *Refuah Shleima*. At first, he did not receive an answer, and he feared that for some reason he was unworthy of receiving

the Rebbe’s brocha, so he wrote an additional letter, stating just that.

In response, the Rebbe sent him a letter (*Kloli-Proti*), and added a brocha for a *Refuah Shleima* in his holy handwriting. Then, at the bottom of the page, the Rebbe added two lines as a post-script:

“...לפלא גדול כתבו שאינו ראוי (ח"ו) ולא נענה וכו' - והרי י"ח וב"ב שי קבלו היתר ציאה משם וכו', והאפשר מענה טוב יותר מזה?!”

“It is very astonishing what you write that you are unworthy (*chas ve’sholom*) and therefore did not receive a response. Your children and their family just received a permit to leave [Russia]; is there a better response than that?!”

Indeed, a short while later, my sister and her entire family joined us in Eretz Yisroel!⁴

The Rebbe’s words to Reb Simcha speak for themselves: When one sees the Rebbe’s brocha and *yeshua* after writing to the Rebbe, that itself is the best answer possible.

It is our sincere hope that this story will assist those who hear them to strengthen their *hiskashrus* to the Rebbe, with the assurance that רועי ישראל לא יפרדו מעל צאן מרעייתם⁵ and the Rebbe will continue to lead us until the coming of Moshiach, may it be *teikef umiyad Mamosh!*

1. Igros Kodesh vol. 3 p. 54; 2. See Sefer Hasichos 5748 vol. 1 p. 240; 3. 4 Nisan, 5749; featured on Living Torah Program 199; 4. Based on Reb Bentzion’s “My Encounter” interview, published recently on JEM’s “Through the Veil” vol. 2; 5. See Sefer Hasichos 5748 vol. 1 p. 248, where the Rebbe explicitly connects this with receiving brochos by sending requests to the Ohel.

[In reply to] the question you raise: that now we cannot ask my revered father-in-law, the Rebbe, ה"כ, when there is doubt how to conduct oneself: If you will stand firm in your connection with him, without paying attention to the lures of the *Yetzer Hora*, and send the question to the gravesite of my revered father-in-law, the Rebbe, ה"כ, the Rebbe will find a way to answer you.

ומה שמקשה הלא א"א [אי אפשר] עתה לשאול את כ"ק מו"ח אדמו"ר ה"כ"מ [הרני כפרת משכבו] כשיש ספק בהנהגה - אם יעמוד חזק בהתקשרותו אליו, מבלי ישים לב לפתויי היצר, וישלח השאלה על ציון כ"ק מו"ח אדמו"ר ה"כ"מ - וועט דער רבי געפינען א וועג ווי עם צו ענטפערן.

(ממכתב יו"ד ניסן תש"י; אג"ק ח"ג עמ' רסו)

The following story is told by Rabbi Ruvi New:

In the year 5761, Gimmel Tammuz fell out on a Sunday and I travelled to New York with my family the previous week. On Friday, Rosh Chodesh Tammuz, I took my family to the Ohel. At the time there was a certain pressing matter related to our Shlichus that was weighing down on both myself and my wife.

Although we hadn't discussed it before, we later discovered that in our respective Pa"nim, (my wife's written on Friday, and mine on Sunday) we both wrote to the Rebbe concerning this issue, and asked for a Brocho that everything should work itself out for the best. We had in fact both independently chosen to use the same term "Brocho Mamoshis" - that we should see the Rebbe's brocha in a tangible way. My wife read her Pa"n to the Rebbe on Friday, while I planned on coming back to the Ohel on Sunday.

On Sunday, Gimmel Tammuz, I came to the Ohel and wrote my Pa"n, including my request from the Rebbe for a "Brocho Mamoshis". While waiting on line, someone notified me that a good friend of mine, Rabbi Velvel Butman, was desperately looking for me.

When he finally found me, he said that he had something extremely important to give me. With much emotion, he pulled an envelope out of his pocket, handed it to me and told me to open it. I opened the envelope and pulled out a crisp dollar bill. I was stunned to say the least. [Rabbi Velvel Butman recalls that at that moment Rabbi New was literally shaking.]

Here then, is the story behind the story:

Eleven years earlier, in the winter of 5750, the Rebbe had sent us together on Shlichus for about two months to the former Soviet Union. We left right before Chanukah and came back in time for Yud Shvat - Shnas HoArboim. We decided to go to Haditch as close in time as possible to Chof Daled Teves, which fell

While preparing the article, Chassidisher Derher met with the staff of JEM who obtained the actual video footage from both "Dollars". Presented here is a precise transcript taken from the videos:



RABBI SHMUEL BUTMAN RECEIVES DOLLARS ON 24 TEVES, 5750. CREDITS: JEM/THE LIVING ARCHIVE

Transcript – Sunday, 24 Teves, 5750

הרב שמואל מנחם מענדל בוטמאן עבר, כ"ק אד"ש נתן לו דאלאר באמרו "ברכה והצלחה".

רש"ב: אונזער זון וועלעוועל, צוזאמען מיט רובי ניו זיינען אין רוסלאנד. און ער איז געווען דאנערשטיק ביים מיטעל'ן רבין אין ניעזשין, און פרייטיק ביים אלט'ן רבין אין האדיטש האבן זיי געמאכט א התחלה און סוף אויף תניא, און א התחלה און סוף אויף שולחן ערוך.

כ"ק אד"ש: א שאד מ'האט ניט געמאכט קיין סיום אויכעט, בכל אופן, מסתמא וועט עס זיין בא א צווייטן געלעגנהייט, בשורות טובות.

רש"ב: אמן.

כ"ק אד"ש: [זאל] זיין וויקיזו ורגנו שוכני עפר, דאס [זאלט] איר געבן דעם זון. (כ"ק אד"ש נתן עוד דאלאר בשביל בנו).

זאל זיין בשורות טובות.

רש"ב: און זיין חבר אויכעט.

כ"ק אד"ש: (נתן עוד דאלאר בשביל החבר, וכשנתן אמר) הצלחה רבה.

רש"ב: אמן.

Transcript – Sunday, 2 Shevat, 5750

הרב שמואל מנחם מענדל בוטמאן עבר, כ"ק אד"ש נתן לו דאלאר באמרו "ברכה והצלחה".

רש"ב: (בהמשך למה שאמר לו אד"ש ביום ראשון העבר בשעת חלוקת דולרים) דער זון איז געפארן צוריק אין האדיטש, און געמאכט א סיום ווי דער רבי האט געוואלט אויפן שלחן ערוך (און א התחלה אויפן שו"ע).

כ"ק אד"ש: (נתן עוד דאלאר וכשנתן אמר) [איר] זאלט אפגעבן אויף צדקה פאר'ן זון דא, און ער זאל האבן דארט נאכמער הצלחה ווי ביז איצטער.

רש"ב: אמן. [און] פאר זיין חבר.

כ"ק אד"ש: (נתן עוד דאלאר) זאל זיין אויף גוטע בשורות.

out on a Sunday that year.

We came to Haditch on Friday 22 Teves, where Velvel and I made a Siyum and Hascholo on Tanya and a Hascholo on Shulchan Aruch. We did not however, manage to make a Siyum, as we did not have the final chelek of Shulchan Aruch with us.

On Sunday Chof Daled Teves, Velvel's father, Rabbi Shmuel Butman, came to the Rebbe for "Dollars" and told the Rebbe that his son and I were in Russia and that we were at the Tziyun of the Alter Rebbe on Friday.

He reported to the Rebbe that we had made a Siyum and Hascholo on Tanya and on Shulchan Aruch. In fact, as mentioned above, we had not made a Siyum on Shulchan Aruch. Without hesitation the Rebbe responded "It's a shame that a Siyum was not made as well. In any case, it will surely be for another occasion. Besuros Tovos". *Vayehi l'peleh!*

The Rebbe then said, "Zol Zein V'hokitzu V'raneneu Shochnai Ofor" and gave Rabbi Butman a dollar to be passed on to his son, Velvel. Rabbi Butman then asked for a dollar "for his chaver, as well", whereupon the Rebbe gave him another dollar and said "Hatzlocho Rabbo".

Rabbi Butman subsequently reached us a few days later, when we were already on the other side of Russia, and told us of the Rebbe's "unusual response" regarding the Siyum.

We of course realized the open Ruach HaKodesh of the Rebbe, who knew that in fact we had not made a Siyum. As the Rebbe had added "It will surely be for another occasion", we promptly packed our bags, got hold of a copy of Chelek Hei/Vov of Shulchan Aruch and traveled for two days back to Haditch to make the Siyum on Shulchan Aruch.

A week later on Beis Shvat Rabbi Shmuel Butman came again to the Rebbe for "Dollars". He reported to the Rebbe



that we had returned to Haditch and fulfilled the Rebbe's hora'ah to make a Siyum on Shulchan Aruch. The Rebbe gave him a dollar and said he should give it to Tzedakah on behalf of his son and the Rebbe concluded with a brocha that his son should have even more hatzlacha in Russia than until now.

Similar to the week before, Rabbi Shmuel Butman requested a dollar for me as well. The Rebbe gave him a dollar to be given to tzedakah on my behalf as well and said "Zol zein oif gutte besuros - [There] should be good news".

(See the entire word-for-word conversation with the Rebbe as it appears in the sidebar).

As fate would have it, the dollar that was intended for me was inadvertently misplaced and I never even knew of its existence.

Fast-forward eleven years later, on Friday Rosh Chodesh Tammuz – the very day my wife wrote in her Pa"n to the Rebbe requesting a "Brocho Mamoshis", Rabbi Butman was rummaging through his desk drawers, when he came across an envelope with my name on it containing the dollar.

He immediately gave it to his son Velvel, who B'hashgacha Pratis was present in his father's office at that moment, to give to me at the earliest opportunity. As I stood in line on Sunday, just about to go into the Ohel after writing for a "Brocho Mamoshis", a tangible brocha, Velvel handed me the long lost dollar.

"Terem yikrau, va'ani e'eneh..." The Rebbe found a way to answer us. ■



ABOVE: RABBI RUVI NEW
BELOW: RABBI VELVEL BUTMAN

