

Derher

A Chassidisher

א חסידישער דערהער

The Power Of Money

EVERYTHING YOU WANTED
TO KNOW ABOUT TZEDAKA

Every Step Of The Way

INTERVIEW WITH
RABBI PINCHUS FELDMAN



התמים

OUR HISTORY, HERITAGE,
AND SCHOLARSHIP



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לעבן מיט'ן רבי'ן



לזכות
ר' מיכאל יוסף
וזוגתו מרת גיטל ברכה
ומשפחתם שיחיו
בלאק

West Hartford, Connecticut

2 CHESHVAN 5746, LEVI FREDIN VIA JEM 271325

“It’s Chodesh Adar!”

ADAR I 5746*



Based on the *yomanim* of Rabbis Meir Yechiel Hershkowitz, Mordechai Mishulovin and Hirshel Raskin, who were *bochurim* in 770 at the time.

SUNDAY, ROSH CHODESH ADAR I

Professor Avner Shaki, a member of Knesset who has been putting great effort into nullifying the decree of “*Mihu Yehudi*,” came to visit the Rebbe. When the Rebbe came into shul for Mincha,

Professor Shaki was waiting at the door with Rabbi Shimon Elituv. The Rebbe’s face lit up and the two visitors said “*Shalom aleichem*” to the Rebbe.

After Mincha everyone was wondering if the Rebbe would exchange a few words with Professor Shaki but the Rebbe left the shul without speaking to him.

Rabbi Groner came out of the Rebbe’s room and told Professor Shaki that the Rebbe had noticed that he had arrived but had resolved not to speak with

him publicly lest it cause a tumult. The Rebbe asked that he be invited to the *siyum* of Sefer Mishpatim of the Rambam, which would be taking place that night in 770.

FRIDAY, 5 ADAR I

A group of about 60 *baalei batim* arrived this morning from Lyon, France. They came to meet the Rebbe and were lead by the mayor of Lyon. On the way from home to 770 that morning, Rabbi Binyomin Klein told the Rebbe that there is a group of people in 770 who would like to see him.

The Rebbe's face was shining as he came out of the car. He saluted the group as he passed them and shook hands with some of them while saying "Good morning" in French. The Rebbe then went into his room and told Rabbi Groner that he wished to give a dollar for *tzedaka* to each of the guests. The Rebbe stood in the hallway outside the door to *Gan Eden Hatachton*, giving a dollar to each person. The atmosphere was joyous.

The Rebbe thanked the group for their assistance to the Chabad institutions in Lyon. The Rebbe then spoke with the mayor who is currently suffering from health issues and gave him a *bracha* for *besuros tovos* and good health. One of the women told the Rebbe that she has a sister stranded behind the Iron Curtain. Her sister asked her to tell the Rebbe that it is thanks to the Rebbe that she is pulling through. The Rebbe gave her a *bracha*.

SHABBOS, 6 ADAR I

At 9:30 a.m. when the Rebbe came to 770 from the library next door, there were public school children from "Release Time" waiting outside for the Rebbe to arrive. They all wished the Rebbe "Good Shabbos" and the Rebbe replied with a "Good Shabbos" of his own. One of the children extended his hand to the Rebbe and the Rebbe shook his hand. When the other children saw this, they all went to shake the Rebbe's hand. The Rebbe's face was shining with joy.

Before entering his room the Rebbe turned to look at the *mazkir* office. Rabbi Groner immediately came into the Rebbe's room and the Rebbe asked him to bring the *hanachos* of the *sichos* from the year 5734*. When *bochurim* in the *zal* noticed Rabbi Groner rushing to bring the *sefer* to the Rebbe, they surmised that the Rebbe will most probably *farbrengen* this Shabbos. Before long this

proved to be right, for on his way to Shacharis a few minutes later the Rebbe told the *mazkir* that there will indeed be a *farbrengen*.

The *farbrengen* was exceptionally joyous and uplifting as befitting for the joyous month of Adar. The Rebbe's face radiated *simcha* and during the *farbrengen* joyous *niggunim* were sung. In the closing *sicha* of the *farbrengen*, the Rebbe reminded everyone to make sure that the *siyumei haRambam* that were being arranged should be with twice as much *shturem* as last year's *siyum*, and that the addresses made at the *siyumim* should be transcribed and published in a book, along with added footnotes and sources.

SUNDAY 7 ADAR I

When the Rebbe arrived at 770 in the morning, he distributed nickels for about 12 minutes. A few people exchanged words with the Rebbe.

The Rebbe left his room at 8:30 p.m. and wished "*Mazal tov*" twice to a *chosson* and *kalla* who were standing in *Gan Eden Hatachton*. The Rebbe also wished "*Mazal tov*" to Dr. Weiss who had come from Chicago for the wedding.

MONDAY, 8 ADAR I

At 3:10 p.m. a *chosson* and his parents (who are not Lubavitchers) went into *Gan Eden Hatachton* to receive the Rebbe's *siddur*. Before they left, the Rebbe asked them to pass on a message to Rabbi Groner, that he should tell the people in shul that the Rebbe will not be coming out for Mincha scheduled to take place at 3:15. This was surprising as this is a change from the Rebbe's usual practice.

After Maariv, as the Rebbe made his way back to his room, the Rebbe waved to a non-Jewish man who was standing in the hallway. (He was delivering fruit to Rashag.)

TUESDAY, 9 ADAR I

When the Rebbe arrived at 770 in the morning, two Jews from the Syrian Jewish Community of Brooklyn were waiting for the Rebbe outside, together with the rabbi of their shul, Rabbi Avraham Hecht (See "Chossid, Made in the USA," *Derher Adar* 5778). One of the people asked the Rebbe for a *bracha*. The Rebbe smiled and spoke to him in English for a while. Rabbi Hecht was standing nearby and the Rebbe smiled to him,



כתב יד קודש

לזכות
הרה"ת ר' שאול אליעזר
וזוגתו מרת ציפה שרה מנוחה
ומשפחתם
מנחם מענדל, שושנה מרים, ישראל,
שמואל, ושניאור זלמן שיחיו
וורטהיימר

Overcoming Depression

In response to the question:

[1] don't know what to do to overcome this depression. Would the Rebbe שליט"א please advise me?

The Rebbe writes:

depressed and don't know what to do, to overcome
this depression
would the Rebbe please advise me?

Study Torah diligently, for it "gladdens the heart."¹

התמדה בתורה שהיא "משמחת לב"

1. Based on Tehillim 19:9.

A Light from LUBAVITCH

HATOMIM—OUR HISTORY, HERITAGE, AND SCHOLARSHIP

In today's day and age, when the Jewish street is filled with daily and monthly newspapers from all spectrums and parties, filling the minds with new ideas and aspirations, it is essential that the truth—the clear, authentic voice of Torah be sounded in the public sphere.

But more importantly, our new periodical serves a purpose especially for us, alumni of Yeshivas Tomchei Temimim of Lubavitch. After the chaos brought on by the most recent war [World War I] as a tumultuous world has been disoriented, our brothers and friends the temimim find themselves scattered about in various countries across the whole world, far away from one-another.

Friends who spent their best years basking in Torah and Chassidus in Yeshivas Tomchei Temimim, bound together in love, are now far apart. By Divine decree, one resides in the United States, another in Great Britain, another in Eretz Hakodesh. There is little contact between them and no opportunity to discuss the most important mission we have, to spread Torah and Yiddishkeit.

It is this situation that calls for the creation of this medium—a periodical that can serve as a unifying voice; the voice of Torah, nigleh and Chassidus. It will serve as a place for inspiration and instruction about the work we need to do as temimim, strengthening Torah and spreading the teachings of Chassidus. Moreover, it will allow us to hear from all our friends around the world of their wellbeing and about their activities in strengthening Yiddishkeit in their respective places...

(Editors' introduction to the first issue of Hatomim)

*In preparing this article we were greatly assisted by
Rabbi Avraham D. Vaisfiche.*

Between Two Wars

It was a pivotal moment in history. Chabad-Lubavitch was banished from its home with the outbreak of the first World War, and the Frierdiker Rebbe eventually had to leave the country due to the rise of Communism. Gradually, the center of Lubavitch laid its roots in Poland and a beautiful yeshiva with hundreds of *talmidim* began making its mark on the Jewish world.

As fate would have it, the glorious period would not last very long. With the Nazi bombardment of Warsaw and the start of World War II, the Frierdiker Rebbe was forced to flee yet again. It was time for Lubavitch to establish itself in the United States, where the final stage of transforming the world in preparation for the *geula* was to take place.

It was at this moment in history that the eight issues of *Hatomim* appeared.

To this day, they serve as testament to the profound learning of pre-war Europe, with novel *chiddushim* in *nigleh* and deep explanations in Chassidus. But most importantly, the issues of *Hatomim* were the first opportunity at a “בזבז האוצרות”—dispersal of the precious gems of our rich heritage as Lubavitcher Chassidim.

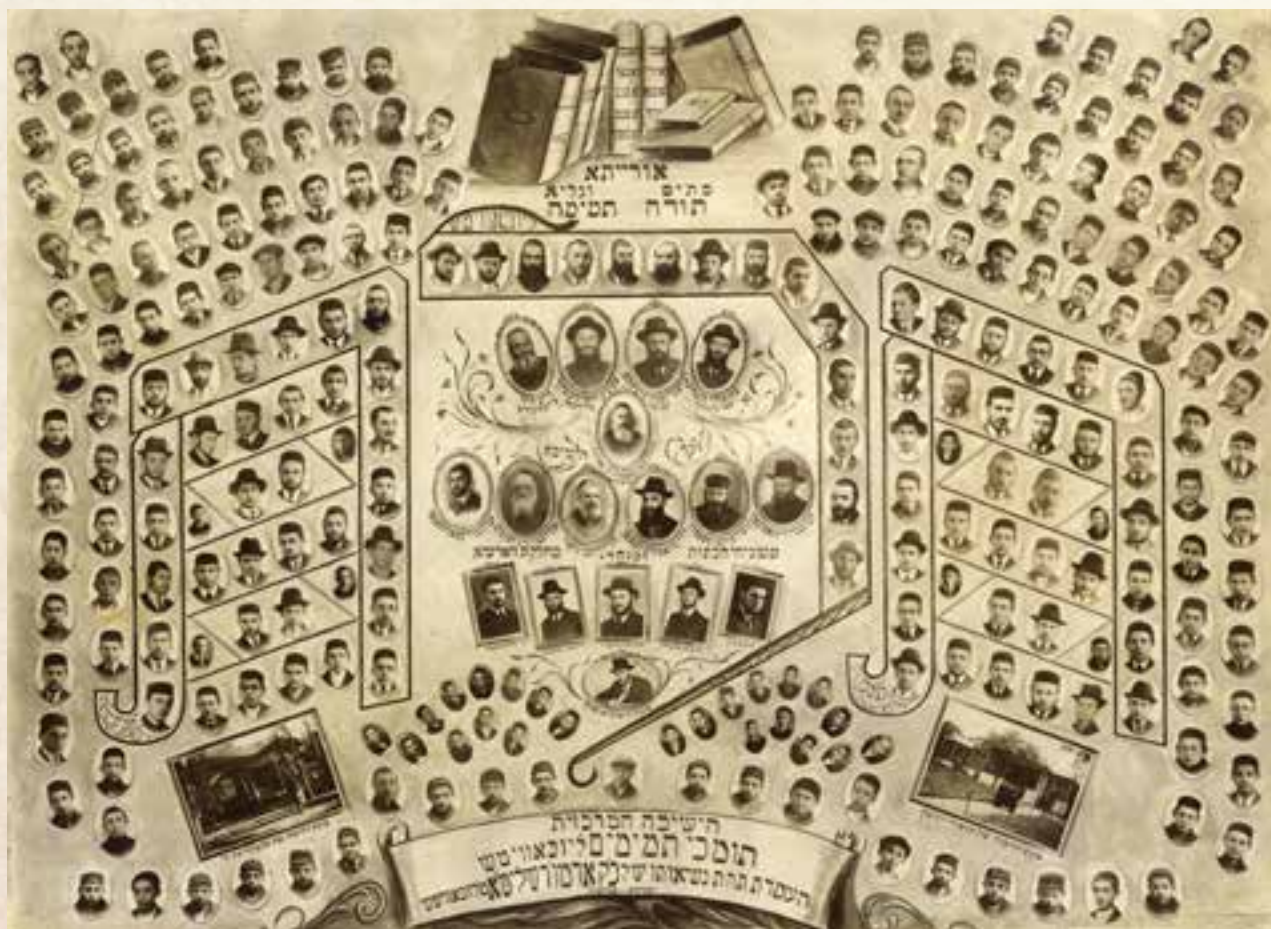
Valuable information of the story and history of Lubavitch grace the pages of *Hatomim* and a treasure trove of manuscripts and documents were published in these journals. Copies of *kisvei yad kodesh* of the Rebbeim, beginning with the Baal Shem Tov, were published in *Hatomim*, as well as pictures of the Alter Rebbe,

the Tzemach Tzedek, the Rebbe Rashab, and the Frierdiker Rebbe. It is fascinating to think that with the limited resources and technology available in those years, *Hatomim* set a standard of high-quality printing, even including these historic documents and pictures.

“The Entire Work Is His...”

What sets *Hatomim* apart from an ordinary publication is the amount of energy imbued by the Rebbeim into its production.

The Frierdiker Rebbe notes in a letter to the Rebbe that, “I would have liked to write to you in greater detail but the many preoccupations, especially gathering the material for *Hatomim*—which all fall on me—do not allow me the time for many very important things...”¹



POSTER OF BOCHURIM AND HANHALA OF TOMCHEI TEMIMIM OTWOCK, 5697*.

A fascinating fact: Though it was not known at the time, decades later it was learned that the Rebbe was intimately involved in all the preparation and publication of *Hatomim*, down to the last details. From the other side of the continent, the Rebbe edited all the material before it was published and worked tirelessly with the Frieddiker Rebbe on each issue. “The main editor of this journal is in another country,” the Frieddiker Rebbe writes, referring to the Rebbe.²

In an even more revealing letter, the Frieddiker Rebbe writes to his daughter, Rebbetzin Chaya Mushka:

“With Hashem’s help, through the work and devotion of your esteemed husband, my dear and cherished son-in-law *sheyichye*, a very important journal called ‘*Hatomim*’ will soon be published. While on paper the names of the editors will be other individuals, the entire work is really his. He is, *bli ayin hara*, a very distinguished *yungerman*...”³

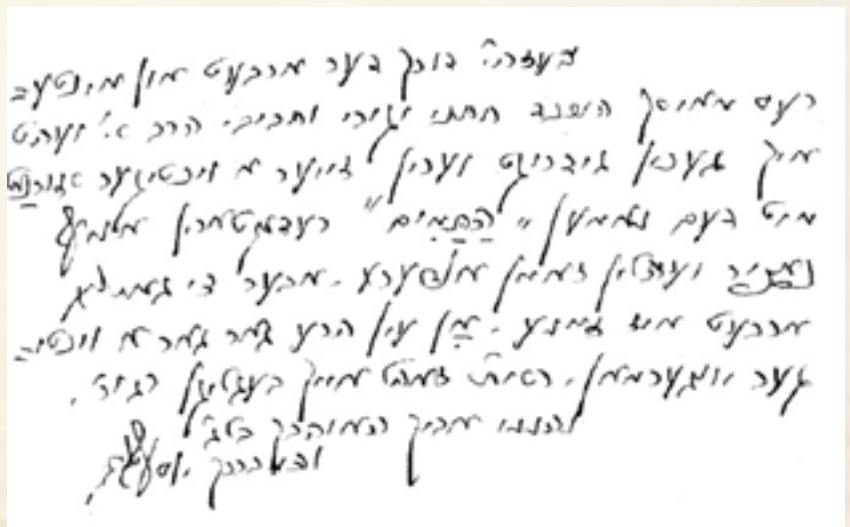
In the correspondence between the Rebbe and Frieddiker Rebbe from those years (only recently published in volume 15 of the Frieddiker Rebbe’s *Igros Kodesh*), one gets a taste of the depth and breadth of the Rebbe’s involvement in the production of *Hatomim*. The Frieddiker Rebbe wanted the Rebbe’s edits on each article and often asked the Rebbe his opinion about what and how much to publish on a given subject. Other times, the Frieddiker Rebbe asked the Rebbe for references on a subject to be used as sources for an article.

“I ask that you proofread everything,” the Frieddiker Rebbe writes in one letter. “Fix the mistakes, note where there are contradictions or incomprehensible points in the text, or where we would need to add footnotes...”⁴

“I am sending you a letter from my grandfather, the Rebbe Maharash,”



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KEHOT PUBLICATION SOCIETY

“WHILE ON PAPER, THE NAMES OF THE EDITORS WILL BE OTHER INDIVIDUALS, THE ENTIRE WORK IS REALLY HIS”.

THE FRIEDDIKER REBBE’S LETTER TO THE REBBETZIN, DATED 22 SIVAN 5695*.



THE FRIEDIKER REBBE READING AN INSTALLMENT OF HATOMIM.

the Friediker Rebbe writes in another letter. “I had a thought to publish it in the Hatomim journal. What is your opinion; is it of enough significance to make it worth publishing?”⁵

Contents

The issues of Hatomim contained several columns:

Igros Kodesh: A column where many letters of the Rebbeim were published, including some copies of manuscripts in their original holy handwriting. Also published in this column were letters written by the Friediker Rebbe to private people, containing information that could benefit the larger public (similar to

what would later be published in the “Igros Kodesh” sets of the Rebbeim).

Shaarei Chassidus: A column consisting of explanations and discussions in Chassidus. Additionally, it was where people were able to write in their questions on Chassidus and receive answers from the editors or from other readers.

The official editor of this section was the venerable *mashpia*, the Friediker Rebbe’s *mazkir*, Reb Yechezkel (“*Chatche*”) Feigin.

Shaarei Torah: A column dedicated to discussions in *nigleh*. The official editor of this section was the *rosh yeshiva*, the *gaon* Reb Yehuda Eber.

Shaarei Yeshiva: A column where the *talmidim* of the yeshiva could write their own thoughts and notes on the *sugyos* studied in the yeshiva at the time.

Avos Hachassidus: A lengthy series by the Friediker Rebbe, tracing the origins of Chassidus; the early years of the Baal Shem Tov, the Maggid and the Alter Rebbe, and the first Chabad Chassidim. The goal of the series was to go through all seven generations from the Baal Shem Tov through the Rebbe Rashab. (However, the series was interrupted midway due to the outbreak of the war.)

As a preface to the series, there is a letter from the Friediker Rebbe to



לזכות
הרה"ת ר' ארי' יצחק הכהן
וזוגתו מרת ראשא רוזא
ומשפחתם שיחיו
וויינשטיין

Retirement? Out of the question!

It was in the months preceding Yud-Alef Nissan 5732*, when the Rebbe would celebrate his seventieth birthday, and the Rebbe began receiving letters from well meaning people suggesting that perhaps the Rebbe should consider slowing down his activities.

This was not an unfounded opinion. In the United States, the customary age for retirement is 65. And it keeps dropping. It is not uncommon to hear of people retiring in their fifties.

At the Yud-Alef Nissan farbrengen, the Rebbe addressed these concerns:

"I have been asked: 'Now that you have attained the age of 70, what are your plans? It would seem that this is an appropriate time to rest a bit...' My response to that is that we must begin to accomplish even more.

"On the occasion of entering the seventies, this year we should establish at least 70 new institutions! I will be a partner with everyone who will undertake these projects. We will cover at least 10% of the expenses involved in establishing these 70 institutions. And don't worry if during this year we will start not 70 but 80, and maybe even 100. On the contrary—may blessings be bestowed upon all those

involved. There will surely be no impediments as far as the 10 percent is concerned..."

This response seems obvious. After all, the Rebbe is responsible for all of *klal Yisroel* and retirement is surely out of the question for him.

But what about a businessman, or a rabbi in a small town. Is retirement really not an option? After decades of hard work, don't they deserve to take it easy and enjoy the fruits of their labor?

WHEN YOU'LL BE MY AGE

Rabbi Moshe Rosen was the chief rabbi of Romania beginning in 5708*. The subsequent years under Stalin were very difficult, and even after Stalin died in 5713*, being the chief rabbi of a Communist country was fraught with danger.

By 5742*, he had had enough. He was already 70 years old and felt that the time had come to retire and move to Eretz Yisroel.

He brought this up to the Rebbe in *yechidus*.



RABBI DOVID MOSHE ROSEN

JEM 243285



RABBI PINNY LEW

THE FARBRENGEN OF YUD-ALEF NISSAN 5732*, CELEBRATING THE REBBE'S 70TH BIRTHDAY.

The Rebbe said that he is surprised to hear of his plan to leave Romania. He brought examples from rabbis in the United States who also wanted to emigrate to Eretz Yisroel but decided to stay and lead their communities.

To stress this point, the Rebbe told him that when the newspapers reported that he was going to leave Romania, a rabbi in South Carolina wrote to him that he is now also planning to retire.

Rabbi Rosen asked the Rebbe, "When can I finally relax with my family?"

The Rebbe responded, "When you'll be my age we can discuss it."¹

The Rebbe was then 80 years old. Ten years later, when Rabbi Rosen was at the age that the Rebbe had been 10 years earlier, he returned to the Rebbe to discuss the issue again.

This *yechidus* took place on 10 Kislev 5752*, and it was the last *yechidus* the Rebbe granted to this day.

As a result of this *yechidus*, an 80-year-old Rabbi Rosen returned to Romania and served his community until his passing.

I'M OLDER THAN YOU

Rabbi Dovid Hollander began his career as a rabbi in 5703*. Forty years later, when he was almost 70 years old, his congregation had shrunk and his shul was on the verge of closing down.

That year, he came to the Rebbe for *lekach* on Erev Yom Kippur.

While giving him *lekach*, the Rebbe said to him "I give you a *bracha* as a rabbi and as a private citizen."

Hearing the words "private citizen," he got excited. It seemed as though the Rebbe would agree with his plan to retire.

However, when he told the Rebbe of this development, the Rebbe responded, "What right do you have to have such ideas? I'm older than you and I'm taking on new work!"

A short while later, when he went by the Rebbe for *kos shel bracha* on Motzei Simchas Torah, the Rebbe announced, "Remember, *rabbanus* for life!"²

Rabbi Hollander went on to serve as a rabbi for another 25 years.



The Power of Money

Everything you wanted
to know about tzedaka

One

of the bedrock values in Hashem's world is that one human being should help another. The only *positive-active* mitzvah given to all of humanity (according to many *poskim*) is tzedaka, and as we see in the Chumash, it is the single issue that is taken most seriously. When people acted cruelly to each other and the social order broke down—before the *ma'bul* and in Sodom—they were destroyed; when they “merely” rebelled against Hashem—as by the *dor hahafala*—they were spared and merely dispersed. So fundamental is this to creation that even animals are born with certain natural instincts for tzedaka.

Avraham was the person who introduced Hashem to the world and began the Jewish nation, and his single defining characteristic was his overwhelming dedication to tzedaka. He performed kindness to all without any discrimination, going as far as borrowing money he didn't have in order to provide food for idol worshippers who worshipped the dust of their feet.¹

Avraham's legacy was passed down to his descendants. There are three signature Jewish character traits; two out of three of them are being merciful and being giving (the third is being bashful). If someone is cruel, we are taught, his lineage must be investigated.²

Throughout the generations, Yidden have excelled in the practice of tzedaka and *chesed*, to the marvel and wonderment of the nations around them. With the advent of Chassidus, the focus on *ahavas Yisrael* intensified. The Baal Shem Tov taught the intrinsic value of every single person, and the infinite importance of doing even a single favor for one another. “A *neshama* may descend to this world and live 70 or 80 years, in order to do a Jew a material favor, and certainly a spiritual one,” the Baal Shem Tov taught.³

Helping others can be accomplished in a number of different avenues—namely *בגופו ובממונו*: with one's soul, by helping someone spiritually; with one's body, by going out and assisting someone physically; and with one's money. But there is something about giving tzedaka that makes it different than anything else.



The Power of Money

The Power of Money

Money is a bit paradoxical. On the one hand, money is just a number; what separates the paupers from the wealthy is a few zeros in a bank account. Yet people work their entire lives into moving the numbers up a notch. The sum total of a person's work—their time (usually most of their day), energy, ambition, stress, and productivity—is all translated into their money. Some people are affected more by a severe financial loss than a death, for losing their money truly is losing a part of themselves. אין אדם, מעמיד עצמו על ממונו, a person cannot restrain himself when faced with losing his money—to the point that he will put his life on the line for it.⁴

There is a reason that people work so hard for money (besides for the irrational love of money that Chassidus so strenuously disavows). A few dollars can spell the difference between life and death, from having a piece of bread to passing out from hunger, from being able to afford a life-saving medical procedure to being forced to forego it. Less drastically, a person's financial situation defines his standard of living and what type of life he can live.⁵

For this reason—as well as the fact that a person pours his life into his livelihood—giving tzedaka holds

tremendous power. When you teach someone, you are sharing of your mind; when you get out and help them, you are giving of your body and energy—but when you give them your money, you are giving your life.⁶

This same power of money brings tzedaka to a level not shared by any other mitzvah. Although tzedaka is seemingly only one of 613 *mitzvos*, Chazal teach us that it is “equal to all the other *mitzvos*,” “the core of all *mitzvos*,” and is referred to as “*The mitzvah*.”

The Alter Rebbe explains in Tanya⁷ that the goal of all the *mitzvos* is to elevate our animal and primal soul⁸—and the world—to *kedusha*, by using our physical energy to fulfill *mitzvos*. When we use our energy to do a mitzvah, that energy is elevated. When one fulfills a typical mitzvah, he is only putting a certain amount of himself into it: you use your arm and head to put on tefillin—but that's pretty much it; you use your mouth to eat matzah, but your feet don't have much participation. You're only elevating the energy that you are investing at that moment in time.

But when you give tzedaka, you're doing much more than that: you're taking money—and with it the sum total of energy and life-force that you poured into the money—and elevating it to *kedusha*. We are



8 TISHREI 5744, LEVI FREIDIN VIA JEM 195534



therefore told that tzedaka brings the *geula* closer⁹—in a manner beyond all other *mitzvos*—because it is the single most effective way to elevate the world.

Because giving tzedaka is giving a part of ourselves to Hashem, it is also the modern-day avenue of cleansing ourselves of wrongdoings. In ancient times, when the *Beis Hamikdash* stood, a person would offer a *karban* in order to cleanse himself of his wrongdoings. This was later substituted with fasting. Today, when we cannot fast like in the previous generations, we give of our ourselves by giving of our life-money—by giving tzedaka.

Because of this, the significance of tzedaka has fundamentally shifted in the last generations.

1. **Elevating the world in the last generations of *galus*:** In previous generations, the primary focus in serving Hashem was to study Torah. Today, in the final generations before the *geula*, when it is our mission to complete the elevation of the world, the primary focus is to give tzedaka—the single most effective way to elevate the world.
2. **This is how we are cleansed in our generations:** As mentioned above, tzedaka is now the main avenue by which we achieve cleansing of our *aveiros*—since fasting is too difficult. This is another reason that specifically our generations are enjoined with giving tzedaka.

All this has significant repercussions for the style of our giving as well.

Only a Fifth?

How much of your income should you give to tzedaka?

The Gemara tells us that one should give at least *maaser* (a tenth of one's net income, minus business expenses), and preferably *chomesh* (a fifth)—but not more than that. As the Gemara says: *Rabbi Ile'a said: In Usha [the chachamim] instituted that one who dispenses [his money to tzedaka] should not dispense more than one fifth. That opinion is also taught [in a Beraisa]: One who scatters should not scatter more than one-fifth, lest*

*he [render himself destitute and] need the help of other people.*¹⁰

From this one would deduce that there is a hard cap on how much we can give to tzedaka: not more than a fifth.

But in multiple letters from the Alter Rebbe to his Chassidim¹¹ where he beseeches them to help their brothers in Eretz Yisrael, he champions an entirely new approach to the giving of tzedaka. There he explains that these limitations no longer fully apply. First of all, in these generations we give tzedaka *for ourselves*, to cleanse *ourselves* from wrongdoing. Just as there is no limit to how much one would spend on his physical health, there is no limit to how much he should spend on his spiritual health. A person would spend his entire fortune to save his life.

In addition, the Alter Rebbe says, you have to be very careful before you limit the amount of tzedaka that you are ready to give to someone else. As the Alter Rebbe puts it, “We all need Hashem’s mercies,” and when a person shows compassion on someone else, Hashem has compassion on him. If a person hardens his heart and suppresses his compassion, “he causes the same above—to suppress... Heaven forfend.”

Giving Without Limits

Indeed, the Rabbeim had a tremendous *koch* in tzedaka. Their giving was beyond limitations, and this is what they expected from their Chassidim. In countless *sichos* and letters, the Rebbe encourages people to increase their level of giving to tzedaka, until their giving is *bli gvul*, without limitations at all. Although there were certain individuals whom the Rebbe instructed to reduce their donations to be financially responsible,¹² those letters are the anomaly. In the vast majority of letters and *sichos*, the Rebbe encourages people to give more and more—to have an approach of giving *bli gvul*, to break out of their limitations.

In one farbrengen, the Rebbe told of an episode that had recently occurred. A young family had been having a very difficult time with their livelihood, and



The Power of Money

“...She didn’t even save some for the limmudei kodesh education of her children...”

the mother had been owed a lot of money from the school where she had taught *limmudei kodesh*.

Years later, she unexpectedly received a check for \$5000 (about \$40,000 in today’s value). Instead of using it for her own needs, she decided that because she had managed for so long without those \$5000, she would give it to tzedaka. With the agreement of her husband, she sent the entire sum directly to the Rebbe. The Rebbe describes what kind of sacrifice this entailed:

“I don’t know if they have put away another \$5000 in savings! And, *kein ayin hara*, this is a family with many sons and daughters. This is a young, American-born woman, and her husband is also American-born. He has worked hard to make ends meet, and he continues to do so. Yet, in her mind, the only reason this old debt was paid was in order that it should *all* go directly to Hashem, without leaving anything out!

“She didn’t take half for herself and give half for Hashem; she didn’t even save some for the *limmudei kodesh* education of her children—rather she gave it directly to Hashem, and with a happy heart!

“This is the paradigm that should be followed, and there should be many more like her among Yidden—to give, and with joy. If they give more, that’s even better, but at least they should give the equivalent of \$5000 to someone in her situation. As mentioned, this was done by people who weren’t educated with *mesiras nefesh* behind the Iron Curtain, rather in a country that is considered a physical and materialistic country, where the dollar is above all.”¹³

Where are these thoughts coming from?

When people would use halachic reasoning for limiting their contributions to tzedaka, the Rebbe would often quote an episode that had happened to him personally, before the *nesius*. One time, when he was in a shul in Vienna, he put some coins into a

pushka at night. A yungerman approached him—“a *fainer yungerman*”—and reproached him for giving tzedaka at night, considering that it says in the *kisvei haArizal* that one should give tzedaka only during the day. Later on, when he was in Warsaw, the Rebbe related this story to the Frierdiker Rebbe. The Frierdiker Rebbe responded, “He probably doesn’t give tzedaka during the day either...”¹⁴

The Rebbe applied this also to people who are careful not to give tzedaka when they are in debt, to comply with the Sefer Chassidim which says that one must be very frugal when in debt, because it’s essentially spending someone else’s money. The Rebbe pointed out that if you only remember the Sefer Chassidim when it comes time to give tzedaka—but not when it comes to spending on other non-essential matters—that should be a sign that the thought isn’t coming from the right place...¹⁵

Tzedaka as an Investment

It is difficult to convey just how much the Rebbe *koched* in tzedaka. When he was walking in and out of shul, he would give coins to the children for tzedaka; after each farbrengen, he would distribute dollars through the *tankisten*. During the farbrengens, there was often an appeal (*magbis*) for a fund related to that time period, and in countless *sichos*, letters, and *yechidusen*, the Rebbe encourages people to increase their donations to tzedaka.

In one farbrengen, the Rebbe explained that this is because tzedaka is the greatest investment that a person can make. The Rebbe quoted the Gemara¹⁶ which says that when a person gives tzedaka to the poor, he is lending to Hashem—and that which he has given, He will pay him back. Then the Rebbe continued:

“This is pertinent to every single person, especially in this generation, when people give much tzedaka. This is also one of the reasons that in recent times we have made a tremendous *shTUREM* about tzedaka, for adults and for children, and at all opportunities: We make a *magbis* [appeal] at every possible occasion, on every special day, on Erev Yom

11 Practical Points of Tzedaka



{1}

Give daily, no matter the amount: Tzedaka should be given daily; before Shacharis,¹ before Mincha,² or even at random in middle of the day for success in one's endeavors—be it business or shlichus.³ (One should set aside the tzedaka money if there is no pushka present.⁴)

Daily tzedaka should be given *bli neder*.⁵

{2}

Health-related tzedaka: One should give tzedaka before seeing a doctor, before a medical exam,⁶ and if necessary, a pushka should be brought along for a hospital stay.⁷

{3}

Encourage others to give: Both Jews and non-Jews should be encouraged to give tzedaka. Employers should give added sums to their employees for them to give to tzedaka, and school principals should give their students money as *shlichus mitzvah* for tzedaka.⁸

{4}

Children: Children should have their own tzedaka pushka and should be given (or earn) their own money, from which they give to tzedaka.⁹

{5}

Tzedaka pushkas everywhere: Pushkas should be installed in the kitchen, in the dining room (where it can be visible even on Shabbos),¹⁰ and in every bedroom. The car and office should also have pushkas.¹¹

{6}

Make your donations public: Don't give anonymously. Instead, show an example of how to give.¹²

{7}

Give now! Never turn anyone away. If a tzedaka cause comes your way, don't save your money for a later and greater cause. The greatest cause is the one most urgent at the present moment.¹³

{8}

On special days, give extra: On *yomei d'pagra* and on fast days, additional tzedaka should be given.¹⁴

{9}

Give more than *maaser*: More than 10% of your income should be given to tzedaka; preferably 15%. When the going is tough and you stick to it anyways, Hashem will not let you down.¹⁵

{10}

Erev Shabbos: On Erev Shabbos and Yom Tov, one should give double for the upcoming days as well.¹⁶ Women should give tzedaka (preferably to a fund of Rebbe Meir Baal Hanes) before lighting candles for Shabbos and Yom Tov.

{11}

In times of need: When Tehilim is recited for a person in a critical situation, or any matter in urgent need, tzedaka should be given as well.¹⁷

1. Bava Basra 10a; quoted in countless letters of the Rebbe.

2. The Rebbe's letters.

3. Simchas Torah 5747; 3rd day of Chol Hamoad Sukkos 5713.

4. Letter dated 23 Cheshvan 5719.

5. The Rebbe's letters

6. Simchas Torah 5747.

7. The Rebbe's conversations with individuals at "Dollars."

8. Shabbos Parshas Lech Lecha 5750.

9. Simchas Torah 5737; 25 Elul 5743; Chanukah Live Rally 5751.

10. Shabbos Parshas Vayigash 5734, et. al.

11. See Shaarei Tzedaka ch. 57.

12. Pesach Sheini 5747.

13. See inside the article.

14. Heard from the Rebbe many times.

15. See Shaarei Tzedaka, ch. 79 and 83.

16. See Shaarei Tzedaka ch. 61; Likutei Sichos vol. 28, p. 315.

17. Chai Elul 5745.

What We're All About

*Discovering Moshiach
in every detail of
the Rebbe's nesius*

Part 3: Chinuch
Al Taharas Hakodesh

“I don’t want my son to be a *batlan*.”

As Yidden immigrated to America, the “*goldeneh medineh*”, and especially after the decimation of European Jewry during the Holocaust, a tough new challenge gripped the broader Jewish community. Desperate to make a life for themselves and their families in the new world, many Yidden who were raised in the Eastern European *shtetlach* in the traditional *chedorim*, chose to send their children to public schools instead of *yeshivos*.

Even the few *yeshivos* and *chedorim* that operated in those years offered several hours of secular studies every day, something unheard of in the old country. In the new world, securing financial success for the children in their future was prioritized over all else. The expression used often in the Rebbe’s *sichos* to describe this phenomenon is the obsession to be worried about “תכלית” (lit.: the end goal; concern and worry about the future livelihood and materialism).

From the earliest years of the *nesius*, the Rebbe tirelessly battled this flawed mindset on various fronts. Aside for addressing the most urgent problem—the

fact that *yiddishe kinder* were attending public schools instead of *yeshivos*, at best receiving a paltry Jewish education in Hebrew schools—the Rebbe also encouraged *yeshivos* to minimize the emphasis on secular studies as much as possible and that it should be scheduled later in the afternoon.¹

The Rebbe specifically advocated for the best case scenario—to establish *chedorim* and *yeshivos* entirely focused on Torah and Yiddishkeit, without offering any secular education at all.²

From the various *sichos* and *igros* on this subject it emerges that the I-Don’t-Want-My-Son-To-Be-A-Batlan mentality is an expression of an integral element of *galus*, and ensuring the proper *chinuch al taharas hakodesh* for our children is one way we experience the *geula* reality today.

Drowning in the Modern Day Nilus

כל הבן הילוד היאורה תשליכוהו וכל הבת תחיון. (שמות א, כב)

“You shall cast every boy who is born into the Nilus, but you shall make every girl live.”

As Pharaoh sentenced every newborn baby boy to death, he was adamant that the girls should not only remain alive, but that the *Mitzrim* should play an active role in their survival and upbringing. Ensuring that the girls become integrated into Egyptian society was as integral to the master plan of annihilating *bnei Yisrael* as killing the baby boys.

While the boys were sentenced to physical death, the girls were slated for spiritual destruction.

In fact, the chosen method of physically killing the boys expressed the method through which he sought to spiritually destroy everyone that remained. The *Nilus* was the *avoda zara* of Mitzrayim, and Pharaoh wished to “sink” the Yidden into the “passions and obsessions” of Egyptian society.

Galus Mitzrayim is the root of all subsequent exiles and Pharaoh’s horrific spiritual decree is playing out today, specifically in prosperous countries where we are thankfully free of oppression.

American culture dictates that financial prosperity is the ultimate goal. Obediently following that trend and setting up the children’s education with their future careers as the sole priority, is equivalent to “drowning them” into the modern day *Nilus* of extravagance and materialism.

However, just as the redemption from Mitzrayim occurred in the merit of *nashim tzidkaniyos*, the women who resisted Pharaoh’s demands and raised and educated a generation of believing Jews with *mesiras nefesh*, the same is true with the final and ultimate *geula*.

“We must ignore the prevailing protocols and standards of the land—to make calculations about what will be the future [financial success of the children]. We must educate our children the way Hashem instructs us to, and He will take care of the children and their parents. Specifically through ignoring Pharaoh’s decree, we rescue our children and bring the ultimate *geula* for all Yidden through Moshiach.”³



ADRIAN ARBIB


Don't Get on the Wrong List at the Last Minute

...You inquire in your letter whether you may change the schedule in some of the grades so that they will first learn secular studies and then *limmudei kodesh*.

You are certainly aware how much this approach goes against the grain of Tomchei Temimim and the Rebbeim who established the yeshiva. The fact that there is secular studies in the *yeshivos* . . . is only due to absolute necessity [since it was impossible otherwise]. It is self understood that it is improper to make changes [in a way that would place more emphasis on secular studies] since the current state of affairs is painful as it is... If you will make such a change in one branch of the yeshiva, other branches may do the same...

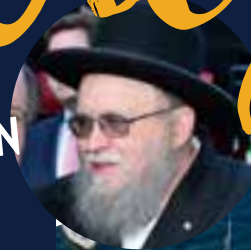
In order to make it easier for you to handle the pressure . . . imagine to yourself, very soon Moshiach will come and redeem us from the physical *galus* and especially the spiritual *galus*. If you will make this change now, imagine how you will view yourself then: For 10 years you succeeded in standing up to all the pressures and, despite the enormous costs, you managed to set up the yeshiva in a way that secular studies were taught specifically in the afternoon but at the very last moment everything changed. When you march out of *galus* together with your *mushpaim*, your *mosad* will be listed among those that first learn ABC and only afterwards learn about *alef*...

(Igros Kodesh vol. 6, p. 114)



Every Step of the Way

INTERVIEW WITH
RABBI PINCHUS FELDMAN
Sydney, Australia



MY EARLIEST MEMORIES

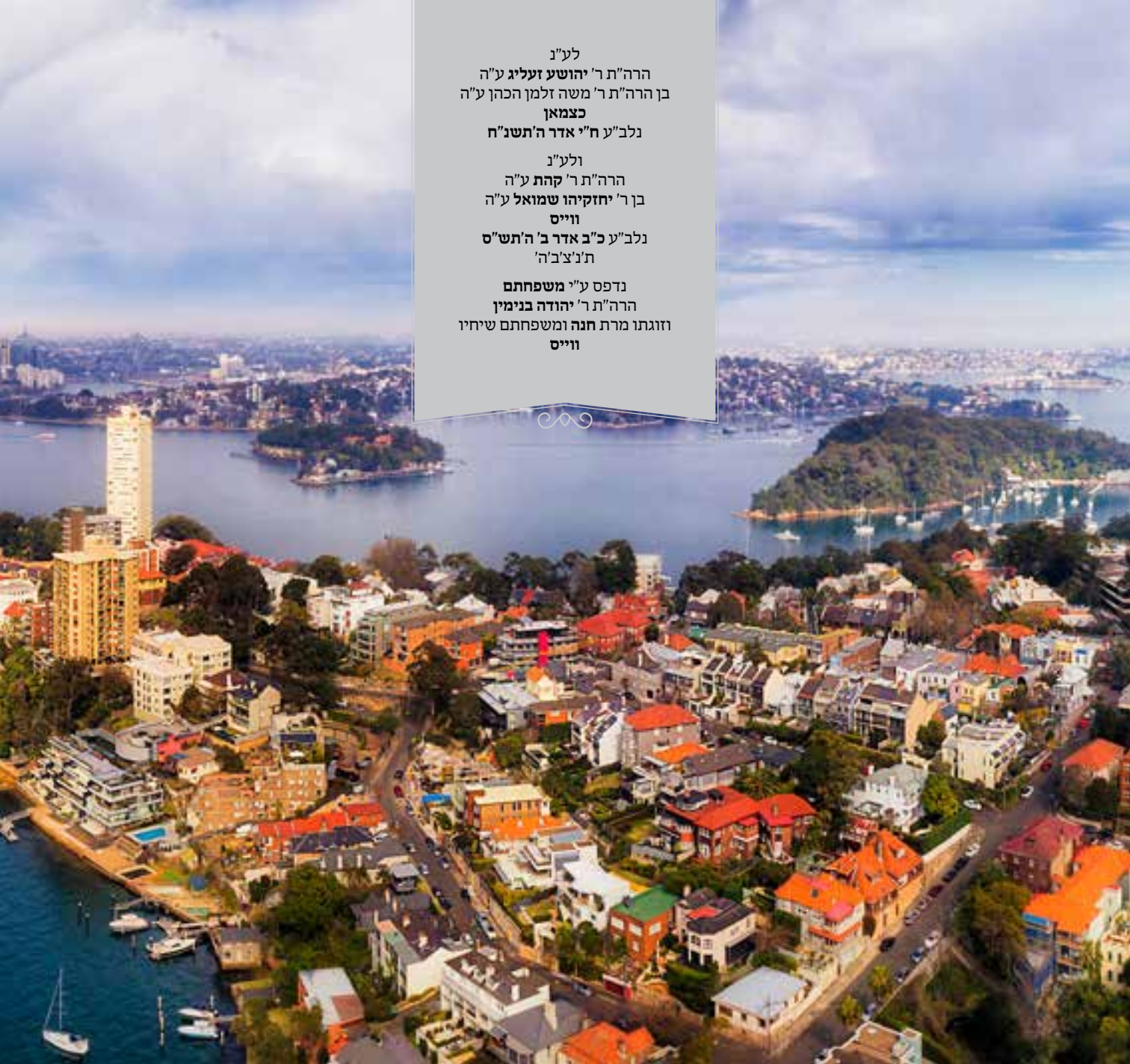
I was born in New York in 5705 (תש"ה). My father, Rabbi Mendel Feldman, was a *talmid chacham* and *gaon* who was *niskarev* to Lubavitch as a *bochur* in the late 5690s and was from the nucleus of Tomchei Tmimim in America. He was sent on a number of *shlichusen* and received many *kiruvim*. My mother, Rebbetzin Rochel Feldman (who was also a shlucha to

Pittsburgh as a single girl to help the newly established school there) was the daughter of Reb Elye Simpson, the *mazkir* and *shadar* of the Frierdiker Rebbe. I received an education about shlichus from a very early age. After their wedding, my parents were sent on shlichus by the Frierdiker Rebbe to Jacksonville, Florida and all I heard from them from my earliest childhood was the great *zechus* that they had to

be shluchim and to be *mekarev* Yidden to Yiddishkeit and to Lubavitch.

Together with my parents, I merited to be in *yechidus* by the Frierdiker Rebbe a number of times.

On one occasion, the Frierdiker Rebbe blessed me to be “a *gezunte Yid un a shtarkeh Chossid*, a healthy Jew and a strong Chossid.” (It is worthy to note that throughout my life, I’ve had numerous health issues but nothing



לע"נ
הרה"ת ר' יהושע זעליג ע"ה
בן הרה"ת ר' משה זלמן הכהן ע"ה
כצמאן
נלב"ע ח"י אדר ה'תשנ"ח
ולע"נ
הרה"ת ר' קהת ע"ה
בן ר' יחזקיהו שמואל ע"ה
ווייס
נלב"ע כ"ב אדר ב' ה'תש"ס
ת"נ צ"ב
נדפס ע"י משפחתם
הרה"ת ר' יהודה בנימין
וזוגתו מרת חנה ומשפחתם שיחיו
ווייס



that ever developed into anything significant, *baruch Hashem*.)

Another time, the Frierdiker Rebbe told me, "*Zolst lernen asach un shtifen asach*." Loosely translated, that means, "You should learn a lot and be 'mischievous' a lot."

One time, the Frierdiker Rebbe asked me, "*Vos machst du*." My parents had just taught me to respond to someone's "*Vos machst du*," with,

"*Baruch Hashem, vos machst du?*"

So sure enough, I duly responded, "*Baruch Hashem, vos machst du?*"

My parents were mortified, but the Frierdiker Rebbe clearly enjoyed my response and gave me a broad smile.

In one of these *yechidusen*, the Frierdiker Rebbe placed his holy hands on my head and blessed me with *birkas kohanim*. My parents treasured and held onto the *yarmulke*

I wore that day, and when I grew older I also cherished it and carried it in my pocket until it totally fell apart.

UNFORGETTABLE MEMORIES

I vividly remember the Motzei Shabbos we received the call about the Frierdiker Rebbe's *histalkus*. Although I was only five years old, I'll never forget the sight of my parent's devastation.

There was a severe fog that night and planes weren't taking off, so we took a train from Jacksonville all the way to Washington, D.C., and from there we flew off to New York for the *levaya*.

During that time period, I remained in my grandparents' home in New York to attend school and my parents joined me in New York shortly afterwards. We lived on Kingston Avenue, and for the next eight years, I merited to grow up in the Rebbe's presence.

The Rebbe paid special attention to us, the Crown Heights children in those years, often singling us out to say *l'chaim* at farbrengens. On quite a number of occasions, the Rebbe called out to me, "Pinchus Hakohen Feldman, *zog l'chaim!*"

THREE ALIYOS FOR MY BAR MITZVAH

My *bar mitzvah* took place on Friday, Rosh Chodesh Cheshvan 5718*. Beforehand, the Rebbe instructed me to receive three *aliyos*: one on Friday morning, a second on Shabbos morning, and a third on Shabbos afternoon. I received the first and third *aliyos* in the Rebbe's presence, and the middle one in the shul where my father was the *rav* (in Brownsville, where Eastern Parkway meets Lincoln Place), where we celebrated the *bar mitzvah*.

The Rebbe informed me that he wanted to give me the *brachos* for my *bar mitzvah* in public, *berabim*, during the closest farbrengen to the occasion—the grand Simchas Torah farbrengen. I was obviously very excited and I came to the farbrengen anxiously waiting for the Rebbe to call me.

In those years, the Simchas Torah farbrengens lasted many, many hours. Hour after hour passed and still the Rebbe hadn't called me. I was young and it was difficult for me to remain

inside the entire time, so after hours of waiting I decided to step outside for a few short moments.

To my *mazal*, just as I stepped out the Rebbe called out, "Pinchus Hakohen Feldman, *vu iz er*, where is he?"

Needless to say, I was quite embarrassed, but I was rushed back into the room and the Rebbe graciously gave me *challah* and *bentched* me in honor of the *bar mitzvah*.

In the years that followed, I would send in questions to the Rebbe and I often received answers, *brachos* and guidance. In general, the Rebbe was very involved in everything in our lives; he really looked after "the boys."

On one occasion I was invited to a family *bar mitzvah* outside New York City, which was scheduled for a Shabbos Mevorchim. I was conflicted as to whether I should go; on one hand, the family would be hurt if I didn't attend, but on the other, I didn't want to miss the farbrengen. I asked the Rebbe what to do, and he responded that I should remain in 770. It was very important to the Rebbe that the *bochurim* be present at the farbrengen.

During my years in 770, my uncle fell ill with *yene machala*. I consulted with the Rebbe and I also arranged a *yechidus* for my aunt. During the *yechidus*, the Rebbe spent a long time counseling her regarding her husband's treatment.

Several days later, during *seder Chassidus* on Friday night, Rabbi Hodakov called me and informed me that the Rebbe would like to see me. I was shocked; I went to *Gan Eden Hatachton* and nervously knocked on the Rebbe's door.

The Rebbe called me in and asked about my uncle and his treatments. He wanted to know every detail.

That was the type of relationship we had with the Rebbe.



RABBI FELDMAN AS A BOCHUR.

TOMCHEI TEMIMIM

Before I entered *zal* in Montreal, I was in *yechidus* for my birthday (as I had every year after my *bar mitzvah*), and I asked the Rebbe how to use my free time. The Rebbe directed me to divide any extra time I had between Chassidus and Shulchan Aruch. So, each evening, I would add an hour of Chassidus and then an hour of Shulchan Aruch. (The Rebbe's instruction to learn *halacha*, in retrospect, was the beginning of a series of instructions that guided me to where I am today, but at the time I was totally unsuspecting.)

After one year in Montreal, I "graduated" to 770, and I was *zoche* to learn near the Rebbe for several years, through Pesach 5725*.

After that Pesach, I went to learn in Kfar Chabad.

Before my journey, I had quite a long *yechidus* and the Rebbe gave me many directives. The Rebbe told me that I was to be a *shliach*—not as a *bracha* but as a statement—(I understood that to mean that I would be a *shliach* throughout my life). The Rebbe said I should review *maamarim* publicly at least once a month, and

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והכלה המהוללה מרת גיטל גני-ה שיחיו
הארליג
לרגל חתונתם בשעתומ"צ
כ"ט שבט ה'תשע"ט
נדפס ע"י ולזכות הוריהם
הרה"ת ר' יהושע וזוגתו מרת דינה שיחיו הארליג
הרה"ת ר' נחמן וזוגתו מרת חנה שיחיו ווילהעלם

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השלוחה החיילת בצבאות ה'
חי' מושקא תחי'
לרגל הולדתה י"א כסלו ה'תשע"ט
ולזכות הוריה
הרה"ת ר' זאב וזוגתו מרת ליבא ומשפחתם שיחיו
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גורקאוו

מוקדש לחיזוק ההתקשרות לנשיא דורנו
כ"ק אדמו"ר זצוקללה"ה נבג"מ זי"ע

נדפס ע"י ולזכות אשר יעקב בן חדזה
והעניא בת ברכה דבורה לאה
וילדיהם חי' מושקא, מנחם מענדל, יצחק לייב, לוי,
שניאור זלמן, חנה, פייגל, זעלדא רחל, יהודא,
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החתן הרה"ת ר' לוי
והכלה המהוללה מרת מנוחה מינדל שיחיו לברטוב
לרגל נישואיהם בשעה טובה ומוצלחת
כ"ג שבט ה'תשע"ט
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הרה"ת ר' יוסף יצחק וזוגתו מרת רחל שיחיו לברטוב
הרה"ת ר' יצחק וזוגתו מרת דבורה זיסל שיחיו רסקין
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לזכות

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לרגל נישואיהם בשעה טובה ומוצלחת
ב' דר"ה אדר א' ה'תשע"ט
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אליהו איסר, רבקה שיינדל אלטא שיחיו
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ר' צבי וזוגתו מרת מיכל שיחיו פיינזילבר
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