

A Chassidisher **Derher**

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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This magazine has been made possible

לזכות
הרה"ת ר' שלום וזוגתו מרת שרה
וילדיהם ישראל, ריסא, חי' מושקא,
אמונה מלכה, ויעקב יהודה שיחיו
אייזיקוביץ

Derher **Editorial**

On Shabbos Parshas Shemini 5712*, the Rebbe farbrenged for an exceptionally long time, saying *l'chaim* with many of the Chassidim and addressing them personally regarding various matters of their lives.

One of the elder Chassidim, Reb Mendel Cunin, approached the Rebbe and, while speaking, he referred to the Friediker Rebbe as “the Rebbe *nishmaso Eden*.”

The Rebbe suddenly became very serious, the look on his holy face was frightening. “Why are you sending the Rebbe to Salovka [a small town in Siberia]; to Gan Eden?!” the Rebbe interjected. “The Rebbe is down here, right in our midst!” Saying this, the Rebbe began to cry.

Imagine, the Rebbe was so upset when someone “sent” the Friediker Rebbe to Gan Eden, that he equated this to being sent to Siberia! (*Reb Yoel Kahn, B'Darkei HaChassidim p. 121.*)



This month, on Chof-Zayin Adar I, we are reminded of the long and painful *galus*—it has been so many years since we saw the Rebbe in his full glory and heard *Divrei Elokim Chaim*.

But we know and see clearly that the Rebbe is not anywhere else but right here in our midst.

The Rebbe once pointed out about the Friediker Rebbe that our *hiskashrus* continues and is strengthened every year, because we saw throughout his physical lifetime that, “as a *tzaddik* and *nesi Yisroel*, he behaved towards each and every Yid as a father to his children, caring for all their needs in both *olam hazeh*, as well as *olam haba*. His connection to them was in a manner of ‘Rebbe’ and ‘Chossid’, and even more so, as rays of light are connected to their luminary—an innermost connection to the core...” (*Likkutei Sichos vol. 4, p. 1269.*)

As this year is a *shnas ha'ibur*, we will celebrate Purim Katan—the day that, in 5752*, the Rebbe handed each and every Chossid—man, woman, and child—the *maamar* of V'Ata Tetzaveh. It is the last *maamar* that we received from the Rebbe for the time being, and Chassidim have looked toward it for direction.

The Rebbe expounds on the role of the *nosi* of each generation as the “*ra'aya mehemna*”—the faithful shepherd who leads and nurtures us with faith in Hashem, giving us the strength to reach even greater heights on our own.

By strengthening our connection to the Rebbe, studying the Rebbe's Torah and furthering our efforts in doing the Rebbe's shlichus, we will be *zocheh* to the *geula* speedily, and be reunited with the Rebbe *teikef umiyad mamosh*.

The Editors
י"א שבט ה'תשע"ט



MOSHE RABBEINU: SHECHINA TO THE WORLD

7-11 Adar I 5752*

The date of Moshe Rabbeinu's birthday—Zayin Adar—is a day that perfectly describes and sums up Moshe's life.

The seventh day in Adar represents a complete cycle within the month of Adar. The world was created in seven days, and continues to run in cycles of seven days. Therefore, a seven-day period symbolizes the entirety of creation—the world.

The name of the month—Adar—is comprised of the letter *Alef* and the word *dar* — to dwell. *Alef* represents Hashem, who is the *aluf*—ruler—of the world. Zayin Adar—seven days into Adar—symbolizes the *Alef*—Hashem—dwelling in this world, which was created in seven days.

Indeed, as soon as Moshe was born, he brought G-dliness into the world; as Chazal tell us, “When Moshe was born, the entire house was filled with light;” the world was filled with G-dliness.

Moshe's entire life followed the theme of bringing G-dliness into the world. We know that before Moshe's time, the *Shechina* had ascended to the seventh heaven, after a succession of seven sins. It was through the work of seven *tzaddikim* that it was brought back down. The final one was Moshe, who is the seventh, and “All seventh ones are precious”—he brought it to this world with the building of the *Mishkan*.

(*Sefer Hasichos* vol. 2, p. 305)

לזכות הורינו
הרה"ת ר' יוסף יצחק
וזוגתו מרת הדסה רייכל שיחיו
ניו

שלוחי כ"ק אדמו"ר זי"ע
למדינת ג'ורג'יה
נדפס ע"י בניהם שיחיו



MODEH ANI: THE ESSENCE

Shabbos Parshas Vayakhel 5752

The first thing every Yid does upon awakening is reciting “*Modeh Ani*,” thanking Hashem for returning one’s *neshama*.

But how can *Modeh Ani* be said immediately upon awakening? Seemingly one should first spend some time contemplating the greatness of Hashem to whom he is about to give thanks! It’s obvious that you cannot give thanks before understanding who it is that you are thanking!

The answer is that when a Yid awakens, he’s already cognizant of Hashem’s greatness, and so he doesn’t even have to think about it before thanking Hashem. The Yid is aware of Hashem’s greatness even when he’s asleep, and in fact, he is aware of it in an even deeper sense than when he is awake. When a person is awake, he

is often controlled by his base, animalistic instincts. When he sleeps, however, those instincts sleep as well, and the person’s essence can shine forth. And at the essence, every Yid wants only to serve Hashem. Clearly, therefore, when a Yid wakes up, he is immediately able to thank Hashem!

What’s *actually* surprising—and this is what we’re acknowledging in *Modeh Ani*—is that even in the presence of Hashem, a Yid’s existence is of the utmost importance. The Yid is so important that Hashem brought him into existence once more that very morning!

Armed with the knowledge of how important we are to Hashem, we begin our day.

(*Sichos Kodesh* vol. 2, p. 798)



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,

saying in Yiddish, “*Dos zainen daine customers!—* These are your customers!”

After Maariv, a Yid from Eretz Yisroel mentioned to the Rebbe that he is returning to Eretz Yisroel, to which the Rebbe replied with a blessing, adding that it is known that Eretz Yisroel is blessed!

WEDNESDAY, 10 ADAR I

Today, a member of *anash* asked the Rebbe for a *bracha* for children and the Rebbe replied, “שמחה פֿורץ גדר” (joy breaks boundaries).

As the Rebbe made his way out of 770 after Maariv, the Chassidim weren’t singing. When the Rebbe reached the entrance of 770, he turned around to the bystanders and lifted his hand in gesture, “*M’zol machriz zain az s’iz chodesh Adar!—* An announcement should be made that it is the month of Adar (which calls for increased *simcha*)!” The crowd immediately began to sing “*Didan Notzach*” as the Rebbe repeatedly encouraged the singing with his hand. The Chassidim went as far as dancing outside. The dancing continued in the upstairs *zal* as well as downstairs for many hours.

It seems that the Rebbe will be going to the Ohel tomorrow. In addition, there will be a final hearing in the court tomorrow regarding the *sefarim* case. The lawyers from both sides will summarize their points of view to the judge. We hope that it won’t be too long until there is a true *didan notzach*.

The *bochurim* farbrenged tonight with great *shTUREM*. During the course of the farbrengen, the trial was discussed. People speculate that this might be the reason why the Rebbe stressed that people should be *b’simcha*, to bring about a *didan notzach*.

The *bochurim* in Oholei Torah also danced and farbrenged until the morning!

THURSDAY, 11 ADAR I

The Rebbe left 770 at 3:15 p.m. and went to his car to go to the Ohel. Just before entering the car the Rebbe gave *tzedaka* to a baby being held by his mother. The Rebbe waved his hand to the infant, then got into the car and again waved a few times to the infant. The Rebbe encouraged the singing of “*Didan Notzach*” from his car.

Rabbi Klein related that on his way to the Ohel the Rebbe read with great concentration the *kovetz* that the members of the Kotel had put out, scrutinizing every page!

The result of the court proceedings today seemed to be very much in our favor, with the judge dismissing the other side’s claims a number of times. We are impatiently waiting for the news that “*didan notzach!*”

When the Rebbe left for home after Maariv the Chassidim sang with all their energy and the Rebbe vigorously encouraged the singing.

SUNDAY, 14 ADAR I, PURIM KATAN

This morning, Professor Shaki stood near the Rebbe’s room, as he was scheduled to travel back to Eretz Yisroel. The Rebbe spoke to him for a few minutes and gave him a handful of 26 coins for *tzedaka* in *Eretz Hakodesh*. The Rebbe also spoke to him about his book on *Mihu Yehudi*, reminding him to send the Rebbe a copy when he reprints it. The



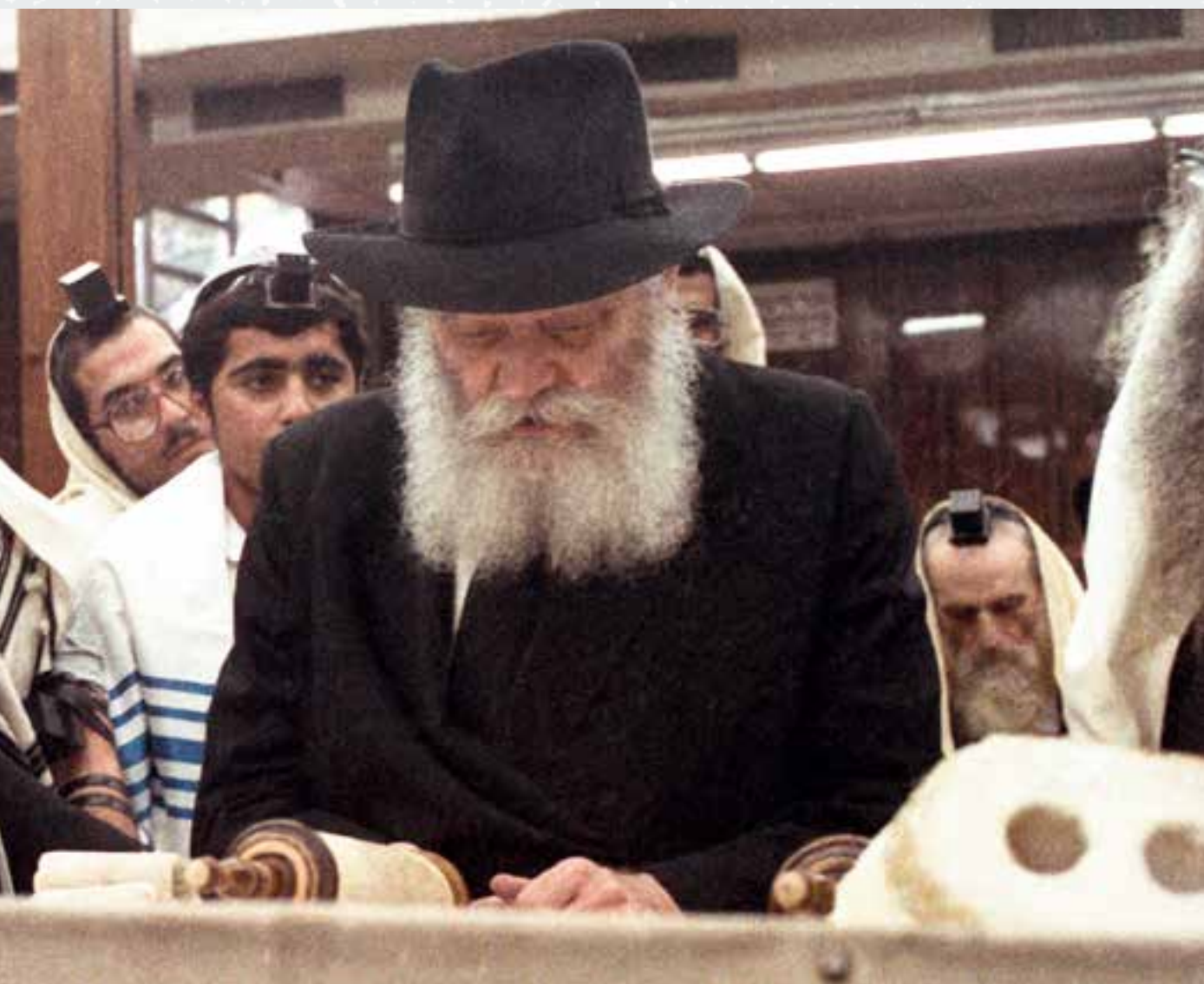
Rebbe finished off by saying: “Let us hope that by then the issue will be gone.”

The Rebbe continued to distribute coins. Reb Zalman Gurary went by and asked the Rebbe if “*Kol haposhet yad, nosnim lo*”¹ is applicable today as well (as today is Purim Katan). The Rebbe smiled and said, “Why not?”

As the Rebbe exited 770 on his way to the Ohel this afternoon, a new car was brought to 770 for the Rebbe to use. The car is modern and up to date, with the interior custom-made for the Rebbe. Many *bochurim* and *anash* who heard about the new car assembled in front of 770 to witness the Rebbe using it for the very first time, and Chaim Baruch Halberstam was waiting with his camera to film the moment.

The Rebbe came out of 770 and distributed tzedaka to the many children who stood nearby. As the Rebbe neared the new car, he turned to Rabbis Groner and Krinsky and asked, “What is this?” Rabbi Krinsky told the Rebbe that this new car was given to the Rebbe as a gift. The Rebbe responded, “It says ‘*Soneh matanos yichye*—He who despises gifts will live.’ I would like to use the same car that I used yesterday,” and he motioned that the new car should be moved aside.

Rabbi Krinsky ran to get the old car, which was parked nearby, while the Rebbe waited on the sidewalk. The Rebbe’s face held a very serious expression and he did not signal at all to sing. When the old car arrived the Rebbe asked Rabbi Groner, “Is this the car in which I traveled yesterday?” before entering the car which drove off to the Ohel.²



30 TISHREI 5746, LEVI FREDIN VIA JEM 271107



People surmised and hoped that the Rebbe would farbreng tonight in honor of Purim Katan, as the last time the Rebbe farbrenged on a weekday was over two months ago, on Zos Chanukah. When Rabbi Groner came out of the Rebbe's room this evening and announced that there will indeed be a farbrengen, the Chassidim began a joyous dance outside 770, later bringing the dancing indoors.

During the course of the farbrengen, the Rebbe clapped his hands very strongly to the *niggun* "Nye Zhuritzi" for quite some time, something that we haven't seen the Rebbe do for a long while now.

WEDNESDAY, 17 ADAR I

A Yid from Kiryat Gat who was told that he will need to undergo surgery, asked the Rebbe what he should do. The Rebbe replied to him "דיוק בהנחת—תפילין בדוקות—Be meticulous in always wearing tefillin that were checked." *Baruch Hashem*, the man was notified that he no longer needs the operation and was discharged from the hospital a day later.

This evening, Rabbi Sholom Ber Gorodetzki was waiting in *Gan Eden Hatachton* for the Rebbe to come out of his room. When the Rebbe came out at 8:25 p.m., he spoke to the Rebbe about his father,

Reb Binyomin Gorodetzky, who had been rushed to the hospital yesterday. The Rebbe spoke with him for about 15 minutes.

SUNDAY, 21 ADAR I

When the Rebbe came into 770 this morning, Rabbi Yitzchak Yedidiya Frankel, the *rav* of Tel Aviv, was waiting to speak with the Rebbe. The Rebbe nodded in greeting and entered his room. Two minutes later, the Rebbe came out of his room with a handful of coins. The Rebbe turned to Rabbi Frankel and apologized that he will first distribute the coins to the children, because *tzedaka* is a *mitzvah* and one must start with a *davar shebekdusha*.

As soon as the Rebbe finished giving out the coins, he went into *Gan Eden Hatachton* followed by Rabbi Frankel, where they conversed for a few minutes. Rabbi Frankel told the Rebbe that he will be attending the grand *siyum haRambam* which will be held in the large Yad Eliyahu stadium in Tel Aviv, and that they are expecting over 10,000 people to attend! The Rebbe said that this is the way it should be, with a large crowd, reminiscent of the giving of the Torah on Har Sinai.



THE REBBE ASKS RABBI KRINSKY TO BRING THE OLD CAR, PURIM KATAN 5746*.

Today the Rebbe didn't give out nickels or go to the Ohel, although it had recently become his custom to do so every Sunday.

THURSDAY, 25 ADAR I

This morning when the Rebbe said his and the Rebbetzin's *kapitel*, as he usually does before exiting the shul after *krias haTorah*, the Rebbe said both *kapitlach* 85 and 86 of Tehillim in connection with the Rebbetzin's birthday, which occurs today. (Although the Rebbetzin was not born in a leap year, so her birthday is technically marked in Adar II, the Rebbe began saying the new *kapitel* on 25 Adar I, and continued reciting the old *kapitel* until Yud-Alpeh Nissan).

SHABBOS PARSHAS VAYAKHEL, 27 ADAR I

On Thursday, the Chassidim noticed that the Rebbe was limping and struggling to walk on his right foot. The *matzav* became more noticeable later that evening and on Friday. Tehillim and Shacharis today took place in the small *zal* so that the Rebbe wouldn't need to take the stairs.

The Rebbe spoke in a loud tone during the farbrengen.

After the third *sicha*, Rabbi Katzman, who is a Kohen, came up to the Rebbe and *bentched* the Rebbe with "Yevarechecha..." The Rebbe smiled to him. When he tried to get back down to his place apparently someone pulled him and he almost fell onto the table. The Rebbe picked himself up a bit and pointed to the place where Rabbi Katzman was sitting, saying that whoever pushed him should ask his forgiveness, as he is a Kohen. Rabbi Katzman said, "I fell on my own..." The Rebbe smiled.

After the fourth *sicha* the Rebbe gave out six bottles of *mashke* for various causes and events. The Rebbe also gave some *mashke* from his *becher* to Rabbis Shmuel Butman and Moshe Herson, who then announced the details of the *siyumei haRambam* which will be taking place in Manhattan and New Jersey. As Chazzan Teleshevsky was not present at the farbrengen, the Rebbe himself began the *niggun* "Sheyiboneh."

This morning after Tehillim, Rabbi Moshe Pinchos Katz, the *gabbai* of 770 suffered a stroke *r"l*. After the *niggun* "Sheyiboneh," his son, Reb Zev, came up to the Rebbe to say *lchaim*. The Rebbe poured *mashke* into his cup, presumably to give to his father. On Motzei Shabbos, in preparation for



29 KISLEV 5746, YOSSEI MELAMED VIA JEM 24102

the Rebbe's drive home, the Rebbe's car was parked at the entrance of the side door from which people pass by to receive *lekach*. This was done so the Rebbe would not have to walk more than necessary because of the foot pain.³

We are preparing to be in shul tomorrow morning for a *minyán* Tehillim at 6:00 a.m. We hope that the Rebbe will come out of this speedily and that there will be a *didan notzach*.

SUNDAY, 28 ADAR I

At 1:30 p.m. this afternoon, a grand *siyum haRambam* was held in one of the nicest hotels in Manhattan. The place was full and many *roshei yeshiva*, *rabbanim* and communal activists were in attendance. The program lasted about four and a half hours, during which the crowd was entertained by Chazzanim Teleshevsky and Baumgarten in between the speeches. The Rebbe gave dollars to the *mazkirus* for the organizers of the *siyum* to distribute to all of the participants.

TUESDAY, 30 ADAR I

The *tefillos* this week were held in *Gan Eden Hatachton* so that the Rebbe wouldn't need to walk far. The doors from *Gan Eden Hatachton* through the *zal* were left open so that more people could participate.

This afternoon, the Rebbe gave 10,000 one-dollar bills through the *mazkirus* to Rabbi Yosef Aharonov to be distributed to the participants of the *siyum haRambam* in Eretz Yisroel, which will be held in the Yad Eliyahu stadium in Tel Aviv. ①

1. On Purim, *tzedaka* is given to anyone who stretches out his hand (i.e. without discrimination).
2. The Rebbe later spoke at length about what had happened during the *farbrengen* of Shabbos Parshas Kedoshim 5746, see *Hisvaaduyos* 5746 vol. 3, p. 267.
3. From this point on, the Rebbe no longer used the main entrance when entering and exiting 770.



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.*

לעילוי נשמת
הרה"ת ר' **יעקב שלמה** בן **דוד** ע"ה
גולדברג
בקשר עם יום השלושים
ט"ז שבט ה'תשע"ט
ולעילוי נשמת בתו
נחמה דינה בת **יעקב שלמה** ע"ה ווייס
בקשר עם יארצייט הראשון
י"א שבט ה'תשע"ט

אגרות קידש

מכתבי כ"ט אדרס"ר האמצעי (נ"ט)

לכללות אנ"ש יצ"ו ובמסגרת להישכרות
שכבל עיר שנסמאן עם ש"ב קל"ס
ורק"ס ביהור וכו'.

אחרי אשר ידעתי, מה מזה
בראיתו בעת רצון בעטתה שכל
שקט א' יפה ליהי הנפש להחזקת
חיים או דוקא בעתה שכן מוכר
הנפש בראיתו של מה בכך שכן
בטלה בין לרצון כל חיים
מאד צר לי מזה אשר להנחם
בראיתו לקצת בנוסח אשר עולם אשר
אחרי גום בעת רצון לה כל חד
שקטת דילי, והאמת לכל הנחם
אין זה רצון מצד הנפש והנחם

התפרים

לדור עמיתו הוא באסעז הדרך אפסית
על התקנים באגים שמתאחד אלים להוריק
כוח להנאבים והנאבים יקבעו אותו עד
הרץ וזמן של הודעות כגיל.
כל הנוסעים לכאן חוזרים גם ישיבים אינם
רשאים לבטל ולא לשתות לא קבץ ולא
קרא בבית בעתה רבאן מלל בעצב בין
בזל בין בשהל אף אם יסורו לעד
אצלו כיא אב אי אח או יסור או וחתנו
או מוחתנו משה הם לרוב מוכרים ולא
ביותר לא התורנים שפחם כיא אכרא
יפכו לו בבא קעם אצל האנשים
החדשים כבאן. וזי שחין ידו פחת ויהי
לו עין עמיתו מנבלי דאחיק שפצרו
הילק המזמה כבאן להצדק הבחורים
בפחננו איש לוי קרם תבציר עליו להנשים
אורחים בשבתות כהם וכחל יתן להם

כל הניז קבלו עליו המפורסם החסיד משה באלה הנבועה לאשר ולקיים
כל הניז והתחנך כל א' נאמנו שיבא עתה גם כל אדם וישיב הנני דקלמנו וזה
לא ידעו באם עתה אי תדעין או לא ואם לאו לכבוד אדמו"ר הרב שיש והוא
ה' לעשות באם המספר ולקח נאמנו ראשו ואשר יאמר מה שברך קבלו וקיים
ליום כל המפורסם בהשכנת אדמו"ר הרב ש' לעולם כלל מלך נקד הנמר בני טוב
באן ק"ל לאשר יום ב' יך אדר ראשון תתן יציר ליום מה ק' לאשר

[illegible]

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.

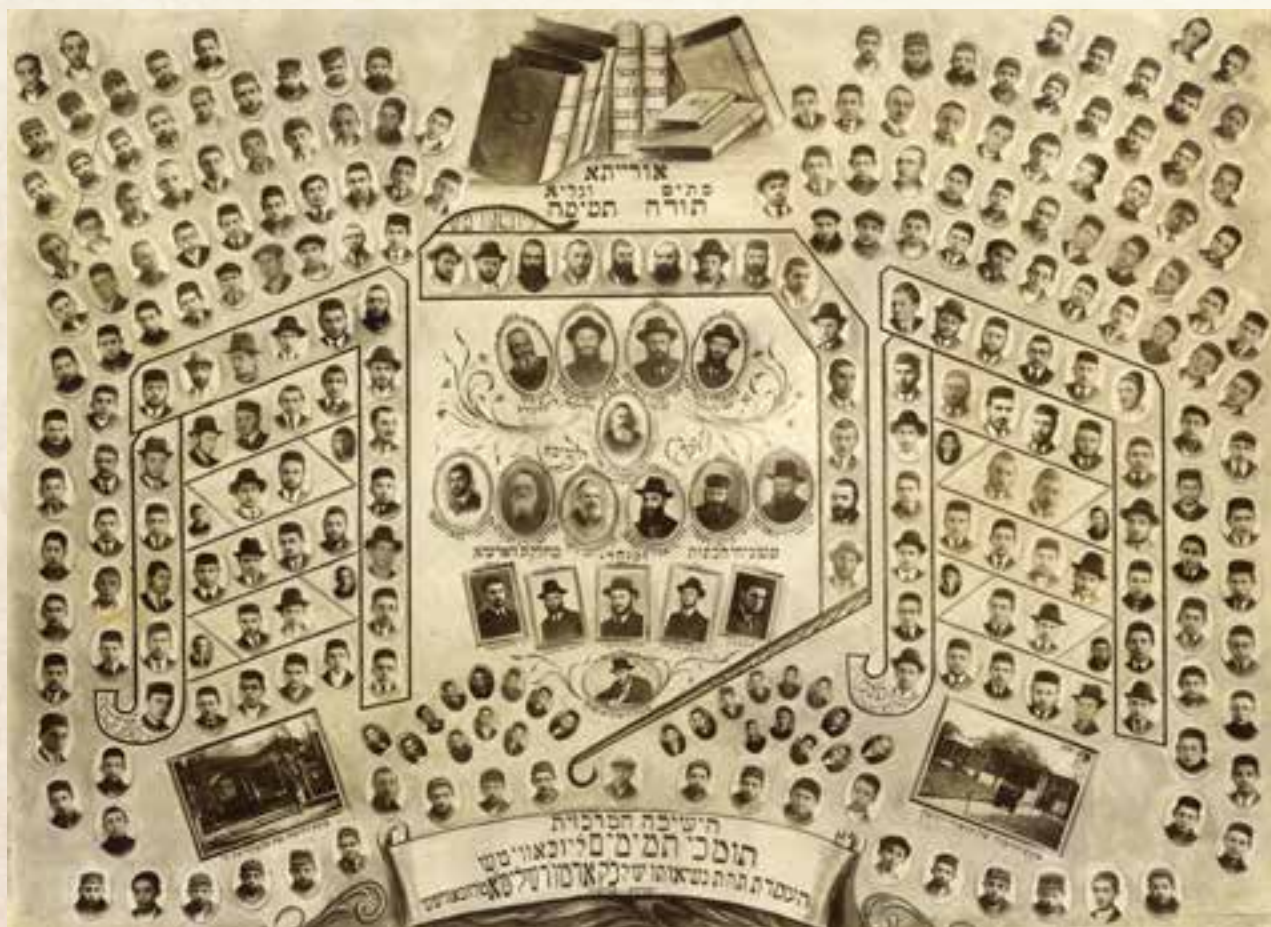
Valuable information of the story and history of Lubavitch grace the pages of *Hatomim* and a treasure trove of manuscripts and documents were published in these journals. Copies of *kisvei yad kodesh* of the Rebbeim, beginning with the Baal Shem Tov, were published in *Hatomim*, as well as pictures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

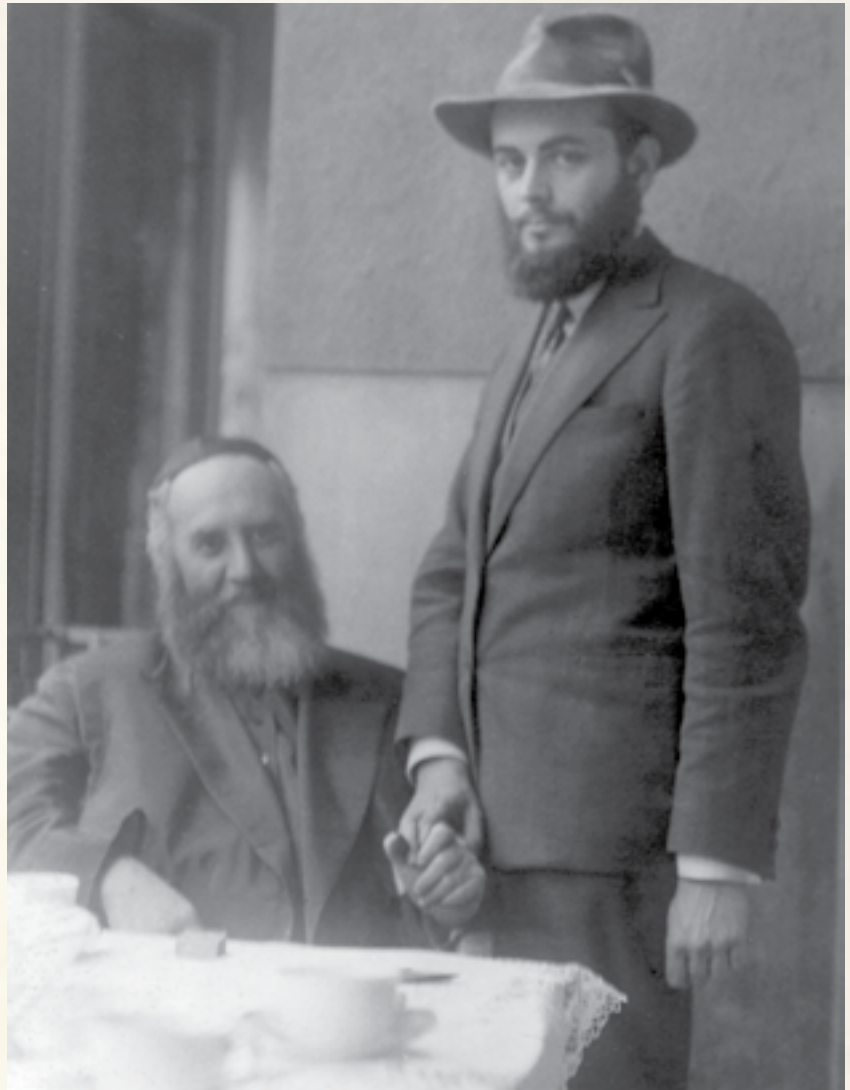
In an even more revealing letter, the Frieddiker Rebbe writes to his daughter, Rebbetzin Chaya Mushka:

“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

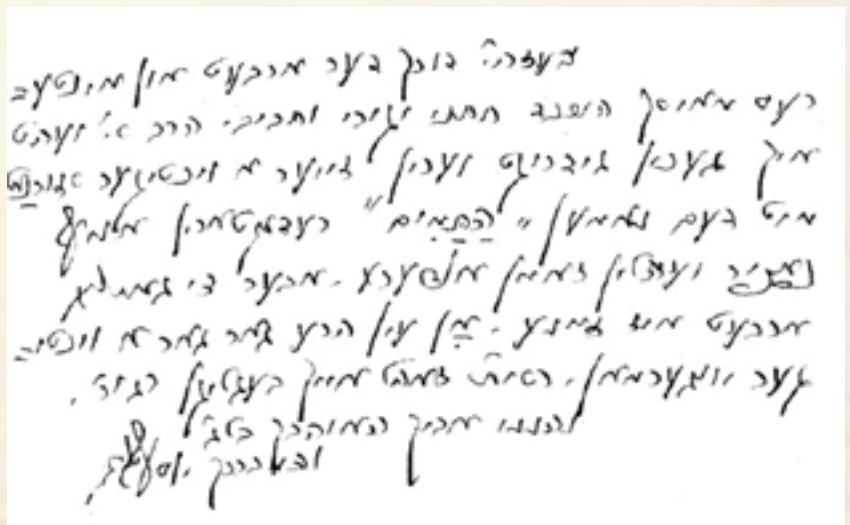
In the correspondence between the Rebbe and Frieddiker Rebbe from those years (only recently published in volume 15 of the Frieddiker Rebbe’s *Igros Kodesh*), one gets a taste of the depth and breadth of the Rebbe’s involvement in the production of *Hatomim*. The Frieddiker Rebbe wanted the Rebbe’s edits 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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“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



A GROUP OF YOUNG BOCHURIM OF TOMCHEI TEMIMIM OTWOCK, CIRCA 1917*.



REB ZALMAN GURARY DELIVERS A SHIUR TO A CLASS OF BOCHURIM IN TOMCHEI TEMIMIM OTWOCK.

Geniza HaChersonis

Perhaps the most famous and interesting section of the Hatomim journals was the publication of the *Geniza HaChersonis*—the hidden “Cherson Archive”—published in Hatomim for the first time.

In a preface to the first installment of this section, a letter from the Frierdiker Rebbe was published, explaining what the archive was:

“These letters were found after the fall of the old [Russian] empire in Kiev and Cherson...”

“In the summer of 5678* (תרע”ח), a rumor spread in Odessa that during the revolution in Cherson, the Bolshevik archive was sold or looted, including many manuscripts, written on parchment and paper, along with printed *sefarim* used by the Baal Shem Tov...

“The items of this archive each bore the waxed signature of the Czar, indicating they were confiscated during the arrest of the Tzaddik of Ruzhin...”

“Living in Odessa at the time was the famous Chossid and *gvir*, Reb Shmuel Gurary, who bought a large portion of these items for a hefty price and sent them as a gift to my father, the Rebbe [Rashab], in Rostov...”

“My father spent three or four hours each day studying the manuscripts... In the winter of 5680* (תר”פ), after examining and studying all the manuscripts and reading all the stories and writings, he praised the content and offered his holy opinion—that the manuscripts were only copies of the original *kisvei yad kodesh*. The content, however, is certainly accurate...”

“The archive includes many manuscripts, concepts of Kabbalah, explanations of *pesukim* and *maamarei*

Chazal, stories and letters. The letters are from Reb Adam Baal Shem, the Baal Shem Tov, students of the Baal Shem Tov, the Maggid, students of the Maggid, from Reb Avrohom haMalach, from Reb Menachem Mendel of Vitebsk and from the Alter Rebbe...”

(Additionally, the archive contained various old printed *sefarim*, old and empty lined *klaf*, silver *besomim* boxes used by the Baal Shem Tov, and other items.)



The letters of the *Geniza HaChersonis* contained very important historical information, especially pertaining to the life of the Baal Shem Tov and the process of his revelation to the world.

Immediately upon the discovery of the archive, collectors suspected the contents may have been forged (as the Frierdiker Rebbe notes in the letter). Nevertheless, after careful examination and tedious study, the Rebbe Rashab ascertained that the content written in the letters was historically accurate, though they were not original *kisvei yad kodesh*.

Over the years, various researchers and archivers put the validity of the *Geniza HaChersonis* into question. In lengthy letters, the Rebbe responded to many of their proposed proofs and explained that the content of letters were indeed authentic.

[The intricate back-and-forth discussion about this subject is beyond the scope of this article and will perhaps be addressed in a later issue. To read the Rebbe’s response see: *Igros Kodesh* vol. 8, p. 249; vol. 9, p. 31.]

“one of the Rebbe’s sons-in-law” [i.e. the Rebbe⁶], stating, “In answer to your question about the chain of events in the founding and evolution of *Toras Hachassidus*...”

Divrei Yemei Hachassidim:

Writings about the lives and stories of Chassidim of old—mostly culled from the writings of the Frierdiker Rebbe, though the name of the author was often not revealed.

In the preface to the first edition of this column, the editors wrote:

“The history of Chassidim goes hand in hand with the history of Chassidus. In every generation, Chassidus gave birth to special individuals who dedicated their lives, fully and wholeheartedly, to the study and practice of Chassidus, earning their place in the history of Chassidus for generations...”

Sh’lom Achim: A section that served as a “connector” for *temimim* around the world. In the first issue, this section announced the launching of “Igud Hatmimim,” a centralized organization to unite the *temimim* and offer assistance and encouragement in their holy work around the world. The column featured updates about the various branches of Tomchei Temimim, and at times also had noteworthy news from Chabad communities in Europe, Eretz Yisroel, and the United States. In an additional section called “*Shonos*,” readers were updated about the latest goings-on in the Frierdiker Rebbe’s court.

Editorial Board

In addition to the Rebbe’s intense involvement behind the scenes, the official editors of *Hatomim* were:

Reb Yechezkel (Chatche) Feigin (1), who oversaw the *Chassidus* section.

Reb Yehuda Eber (2), who oversaw the *nigleh* section.

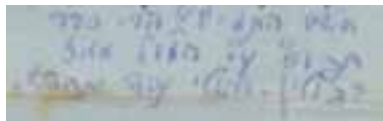
Reb Shmuel Zalmanov (3), who served as general editor of the journal.

The Name “Hatomim”

This *ksav yad kodesh* was written by the Rebbe on the side of a letter (dated Erev Shabbos Parshas Toldos 5723*) to Reb Alexander Sender Yudasin, one of the *talmidim* in Lubavitch who later became a distinguished *rav* in Eretz Yisroel.

He wrote to the Rebbe that he planned to publish a *sefer* of his *chiddushim* and he wished to call it “Hatomim.”

About the choice of this name, the Rebbe commented:



השם “התמים” הרי כבר תפוס ע”י המו”ל מאז בפולין. ואולי עוד יתחדש.

The name “Hatomim” is already taken by the long-time publishers in Poland. Perhaps it will even have a revival.

Ultimately, Reb Sender named his *sefer* “Tomchei Temimim.”



KEHOT PUBLICATION SOCIETY

Managing the operation was **Reb Zalman Gurary** (4). The Frierdiker Rebbe attests in a letter to the Rebbe that, “I believe the latest issue [of *Hatomim*] is now being completed successfully. Only the patience and dedication of Reb Shneur Zalman [Gurary] could have made this an actuality. He received and collected all the material, put it all together in three or four printers—overcoming many obstacles...”⁷

When Reb Zalman eventually got engaged and prepared to move to the United States, the Frierdiker Rebbe commented that, “If he were here, we would be up to issue 10 or 11...”⁸

The Pride of Lubavitch

The publishing of *Hatomim* made waves throughout the Jewish world and it served as a proud display of Chabad scholarship and inspiration.

Throughout the three years of the journal’s appearance, the Frierdiker Rebbe encouraged Chassidim to participate by sending in their Torah-notes or memories and stories of Chassidim.

In a letter to a friend, Reb Chatche Feigin notes that, “The [Frierdiker] Rebbe takes great interest in this. I just received a letter from the [Frierdiker] Rebbe from Paris about the fourth issue that was recently published, [in which] he writes that he enjoys it greatly. He writes: ‘Those who have the ability to write and to fill up all the sections of the *kovetz* and refrain from doing so, I am not happy with them. They should be reprimanded, admonished and persuaded to fulfill this obligation of theirs, furthering the spread of the teachings of *Chassidus*.’”

It seems that some Chassidim felt that a journal is not a befitting endeavor for Chassidim. They believed that the emphasis of such a publication

is one of sheer *chitzoniyyus*, something Chassidim were always taught to shun.

But as Reb Chatche explained, “I will not attempt to measure all the ‘*chassidisher hergeishim*’ of each one of the *temimim*. The Chassidim here [in Poland] are not untrained peasants (לאו קטלי קניא באגמא) and there was much opposition to the fact that Chassidim will publish a journal. But it was decided that the positive outcome overrides the potential damage. The [Frierdiker] Rebbe made the decision, as a matter-of-fact, almost forcefully so. His ways and thoughts are greater than [the rest of ours]...”

After arriving in the United States, Reb Shmuel Zalmanov published a fascinating story about the impact of Hatomim in an article written for Kovetz Lubavitch:

“Five years ago, in the winter of 5700* (ש"ת), I was escaping the horrors

of the World War when I arrived in the city of Vilna and met with the *gaon* Reb Chaim Ozer [Grodzinski]. During our conversation, he asked me to show him some of my written *chiddushei Torah*. (At that time his health was ailing and it was very difficult for him to speak and hold a conversation verbally.) I provided him with copies of the Hatomim journals that I had edited.

“When I was leaving Vilna a few weeks later, I came into his room again to receive his blessing and I saw him lying very ill—this was his final illness—reading Hatomim. I asked him what he thought of Hatomim, imagining that he’d comment on the *nigleh* section of the journals. Instead, he replied, “The Torah section is good and fine. But that is not novel to me. The real novelty for me is the Chassidus and stories of Chassidim.

This is an incredible novelty that I never knew about before!”

“Then, with a slight smile, he continued: ‘I’m afraid that reading all this Hatomim, I myself am becoming a bit of a Chossid!’”⁹

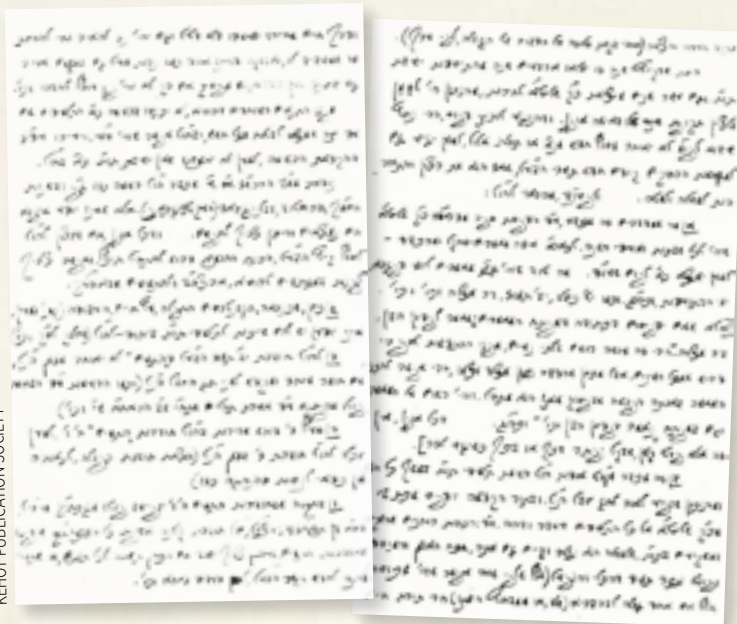
Wake Up Call

Perhaps above all else, Hatomim served as the medium to awaken the hearts and souls of *anash* and *temimim* around the world, placing front and center the most important goals of their lives as Chassidim: To constantly reconnect with *Ilana D’chayei* the “Tree of Life”—the Rebbeim and their Chassidus; remembering where they came from, and how privileged they are to be a part of such a great mission.

It is fascinating that in one issue of Hatomim, the editors published a recent picture of the Frierdiker Rebbe, explaining that this was, “In response



ONE OF THE DORMITORY HOUSES OF TOMCHEI TEMIMIM IN OTWOCK.



THE REBBE'S HANDWRITTEN LETTER TO THE FRIERDIKER REBBE, WITH SUGGESTIONS OF HOW TO MARK 40 YEARS SINCE THE FOUNDING OF TOMCHEI TEMIMIM AND 10 YEARS SINCE THE FRIERDIKER REBBE'S LIBERATION.



to the request of *anash* and *temimim* from faraway places overseas, who are unable to come and spend time in the Rebbe's holy presence and long to see the Rebbe's holy face..."¹⁰

Nowhere is this more evident than in a detailed letter written by the Rebbe to the Frierdiker Rebbe during the time of the publishing of *Hatomim*.

The Rebbe begins with an apology for "speaking relatively freely" to the Frierdiker Rebbe, then notes that this summer (Tammuz 5697* [תרצ"ז]) will mark 40 years since the founding of Tomchei Temimim and 10 years since the Frierdiker Rebbe's liberation.

"It would be appropriate," suggests the Rebbe, "that we mark these milestones somehow..."

The Rebbe then continues with a long list of suggestions for how to properly mark these dates, one of them being:

"We have long spoken of publishing a list of all the *temimim* from over the years. It would be appropriate that this list be published in time for these milestone dates.

"As a preface, there should be a letter from the [Frierdiker] Rebbe to all past and present *talmidim*, about the spiritual energy that was—and is still—invested in Tomchei Temimim, something that is eternal in the spiritual realms. The creative work of the founder and leader [of Tomchei Temimim] is always apparent in the fruits of his labor [i.e. the *talmidim* of Tomchei Temimim] (even though at times this may be covered up by external layers). Even if one is exiled to 'Barbarya' [i.e. to a distant place]—whether in the literal sense, or in his own internal ['Barbarya']—the living Torah and its way of life enlivens him in a manner that he is never lost to the background. He always has the ability to be a shining light and source of life to everyone around him..."¹¹

~

While the ninth issue was being prepared, in the late summer of 5699* (תרצ"ט), World War II broke out in Poland and ultimately, Lubavitch relocated to the United States.

Thus completed the set of eight volumes of Hatomim, forming an immense treasure trove of Torah, *nigleh* and Chassidus, stories, history, and *divrei hisoirerus* for generations of us to enjoy.

It is indeed a work that holds countless hours of toil by our Rebbeim—especially our Rebbe. The fruit of their labor now educates generations of *temimim*, both those who learn in Tomchei Temimim and those who *learned* in Tomchei Temimim, teaching them to aspire to be not just a “*tomim*” but **Hatomim**: the true and authentic *tomim* the way the Rebbeim envisioned.

1. Igros Kodesh Rayyatz vol. 15, p. 218.
2. Ibid. p. 219.
3. Ibid. p. 208.
4. Ibid. p. 229.
5. Ibid. p. 256.
6. Ibid. p. 106.
7. Ibid. p. 286.
8. Ibid. p. 358.
9. Kovetz Lubavitch, year 1, issue 5, p. 90.
10. Hatomim issue 4; printed in vol. 1, p. 335.
11. Igros Kodesh ibid. p. 307.
12. Preface to the new printing of Hatomim.



AN ARTICLE ABOUT HATOMIM WRITTEN BY RABBI SHLOMO YOSEF ZEVIN IN THE "HATZOFEH" NEWSPAPER. THE FRIEDDIKER REBBE NOTED IN A LETTER THAT THE ARTICLE MADE "A GOOD IMPRESSION "

ענינים במדינתם עתה הפצת היהדות בהמדינה



Rabbi Yossy Goldman
Johannesburg, South Africa

”נשיא דורנו האט
אויפגעטאן און
אנגעזאגט צו כל
אנשי ונשי הדור
אז מצוות הדור
איז אין דעם ענין
השליחות...”

“The Rebbe nesi doreinu established
and mandated each and every man
and woman in this generation that the
‘mitzvah of our generation’ is *shlichus*...”
(ש"פ וישלח תשמ"ז)

We merited to move on the Rebbe's shlichus to Johannesburg in Adar 5736*.

After spending two years in kolel, we started scouting out various options for shlichus. For a while, Rabbi Mendel Lipskar, the head shliach to South Africa, had been encouraging us to join him in Johannesburg. Although we were most eager to start a Beis Chabad of our own in a “new” community, Rabbi Lipskar asked us to at least include the Johannesburg option in our *tzetel* when we wrote in the options to the Rebbe. Indeed, the Rebbe underlined Johannesburg, appointing us as shluchim to South Africa.

Along with our family, two other couples had also been appointed as shluchim to Cape Town at the time.

Six months passed and we all waited anxiously as we endeavoured to obtain visas to the country. At the time, the apartheid government in South Africa was highly discriminative. The Christian clergy in the country would speak out against the government on moral grounds and as a result the government feared religious leaders. Eventually, a few days after Purim, we finally received our visas.

As Pesach was just a few weeks away and we had already waited so long, our families suggested we should stay in New York until after Pesach. We asked the Rebbe and he responded in no uncertain terms that we should leave right away. The Shabbos before we left, the Rebbe announced at the farbrengen: “*S'do di vos fohren in merchakim*—there are individuals here that will be travelling to far away places.” The Rebbe instructed us to say *l'chaim*.

In our first years in Johannesburg, I was the director of what was then the only Chabad House in South Africa. We merited to innovate many new activities. These included the Gan Yisroel day camp, the giant menorah, Lag Bomer parade, and Africa's only Jewish radio program, “The Jewish Sound,” which I produced and hosted weekly for over 20 years and which Rabbi Hodakov often expressed a particular interest in.

After seven years had passed, it was time for Chabad of South Africa to expand. I had been considering moving to open a new Chabad House in an area further north where many young Jewish couples were living and there was no shul. Meanwhile, the Lubavitch Foundation bought a property for our Chabad school, The Torah Academy, in a different suburb. Some members of *anash* who lived in that area asked me if I would start a Chabad shul there. We wrote to the Rebbe about the two options, stressing that we were more interested in opening the new Chabad House but we would follow the Rebbe's directives. The Rebbe's answer was that we should start the shul on the school campus. So in 5743*, in addition to being director of the central Chabad House, I now became the founding rabbi of the Torah Academy Shul.

Three years later, in 574*6, the rabbi of the Sydenham Shul, the largest congregation in the city, left his position. Many *rabbanim* in town applied for the job, but as a shliach leading the activities in the central Beis Chabad, this position was not even on my mind. To my surprise, the shul approached me and invited me to take up the position. In those years, this was an unusual offer to be made to a Chabad shliach, as it is Nusach Ashkenaz with a *chazzan* and choir. With more than 1,000 members—over 1,000 Yidden coming to shul every Friday night!—it was a major opportunity for *hafatzas hamaayanos*. I wrote to

לזכות
החייל בצבאות ה'
חיים לוי יצחק שיחי'
לרגל יום הולדתו ט"ז אדר א'
שיגדל להיות חי"ל לנח"ר
כ"ק אדמו"ר ולנח"ר הוריו הי"ו
מתוך בריאות נכונה בגו"ר

the Rebbe asking whether we should consider it.

The Rebbe answered:

”צריכה להיות ההחלטה על ידי היודעים
בזה היינו עסקני אנ"ש ורבניהם שיחיו על אחר
ושצריך להיות בהסכמת כל הצדדים ובשליטת
פוליטיקה ככל האפשרי.

The decision needs to be made by those knowledgeable in this arena, meaning anash activists and their local *rabbanim*, and it must be subject to everyone's agreement, avoiding politics to the furthest extent possible.”

A meeting was arranged with the *rabbanim* and *askanim* and the decision was unanimous. Everyone agreed that I must take the job. Other shluchim could run the Chabad House but I was the only one being offered this position of great influence.

I wrote to the Rebbe about the decision, clarifying that this means I would no longer be able to be involved in the Beis Chabad. In my letter I asked the Rebbe if this is the correct decision. I had followed the Rebbe's guidance in asking the *rabbanim* and *askanim*, but I wanted to be 100% clear that I would still retain my shlichus status if I leave the Chabad House for this *rabbanus*.

Circling the words in the letter where I had asked if this is my shlichus, the Rebbe answered that based on the points I had written “הרי פשיטא,” it is clear that this is my shlichus.

Looking back, it became clear that had I opened a new Chabad House three years earlier, I would not have been able to move to this position now. We felt that this was a *nevua* from the Rebbe, knowing that I would be offered this job at a later point.

Let me share a few interesting answers I received from the Rebbe over the years:

During the time that we worked in the Beis Chabad, an *aliyah shliach*, who was very Chabad-friendly, came

to Johannesburg to promote *aliyah* to Eretz Yisroel. He suggested that we join together in sending young men and women to Eretz Yisroel for extended periods of time. During the week, they would visit various *kibbutzim* and IDF bases and then they would spend Shabbos at Ascent, a Chabad institution in Tzefas. I thought the idea had merit and we wrote to Rebbe about it.

The Rebbe's answer was sharp and very clear:

”כפשוט ענינם במדינתם עתה הפצת
היהדות בהמדינה. והשאר כדבר גדול כקטן -
שייך לשאר בני ישראל שם. ולפלא הכי גדול -
שלא שללו הנ"ל תיכף ומיד. אזכיר על הציון.

Obviously your job in your country now is to spread Yiddishkeit in your country. Anything else, large or small, is the department of the other Jews there. I am greatly surprised that you didn't decline the above immediately. I will mention this at the *Tziyun*.”

A few years later, in 5751*, the first Gulf War broke out. Eretz Yisroel and *am Yisroel* feared the worst but the Rebbe encouraged people to stay and even to especially travel to Eretz Yisroel, announcing that Eretz Yisroel is the safest place. The Zionist Federation in Johannesburg was arranging a special solidarity mission to Israel at the time, and I suggested to Rabbi Lipskar that we should ask the Rebbe if perhaps we should join them. The Rebbe responded:

”נכון מאד.”

This is a very good idea.”

A couple of years after I became the rabbi in the Sydenham Shul, I managed to persuade the board to change the shape of the *luchos* on top of the *aron kodesh* from round to square as the Rebbe had suggested. Proud of my accomplishment, I wrote to the Rebbe that we changed the *luchos* in the shul הק' in accordance with the way the Rebbe wants. The Rebbe replied:

1) הרי כך כתוב בתורה שבע"פ!


2) אזכיר עה"צ

1) This is what is says in *Torah sheba'al peh!* (meaning that it is not just the way the Rebbe wants it, rather this is the correct shape of the *luchos* based on Torah).

2) I will mention this at the *Tziyun*.”

Over the past 32 years, we have merited to inspire thousands of members in the Sydenham Shul and *hafatzas haYahadus vehamaayanos* has reached tremendous heights. My position in the shul also had a ripple effect in the community, as a number of other large Orthodox congregations in South Africa have also appointed shluchim to serve as their *rabbanim*, something that was previously unheard of.

Through my position, we were able to connect many Yidden to the Rebbe, inspiring them to write to the Rebbe and encouraging people to travel to the Rebbe, both before and after Gimmel Tammuz.

Throughout our years on shlichus, we have seen continuous miracles from the Rebbe, both in our personal lives, and with our *mekuravim* who received tremendous *brachos* from the Rebbe. One such amazing story is of a couple that suffered interfertility for a number of years and received the Rebbe's blessing to have a son. Last year, my wife and I attended this young man's wedding in Eretz Yisroel. The full story can be seen on My Encounter from JEM.¹ 

1. Living Torah, Disc 137, Program 548. Online at: chabad.org/2858802



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*.



JEM 245285

RABBI DOVID MOSHE ROSEN



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.

WASTED TALENT

It is undeniable, however, that situations arise when a person's job simply does not exist anymore. One such person was Rabbi Noteh Zuber of Roselle, New Jersey.

Like many shuls in the 5730s*, his congregation had slowly dwindled until it petered out.

Around that time, his niece, Mrs. Chana Sharfstein, was in *yechidus* in honor of the *bar mitzvah* of her son.

Suddenly the Rebbe asked about her uncle, Rabbi Zuber.

She responded that he had just retired. The Rebbe said, "Retired, what does that mean?"

Thinking that the Rebbe was unfamiliar with the term, she started explaining that his shul had closed and as a result he was no longer working.

There is no such thing as retiring, answered the Rebbe. Sometimes a situation arises that necessitates a change of occupation and one must make adjustments, but retirement does not exist.

The Rebbe then suggested several options that would enable him to utilize his talents and continue to contribute to the Jewish community.

The reason that retirement does not exist, the Rebbe explained on another occasion.

The moment a Jewish person is born he is enlisted in *tzivos Hashem*, the army of Hashem. This position as a soldier in Hashem's army accompanies a person from the moment he takes his first breath until he breathes his last. A Jew does not have permission to "resign his post" and retire from *tzivos Hashem*!

If a situation arises where he has extra time due to his previous occupation being too strenuous, that is just a sign that he must find a different way to serve Hashem.

When someone gets older and can't work, not only is he not freed from a life of meaning and purpose, on the contrary! He now has extra time to devote to serving Hashem.³

AGED WISDOM

How different this attitude is from secular culture, where age is looked at as a weakness and old people are considered a burden.

"What do the old people know," goes the thinking. "They're stuck in the past and have nothing to contribute."

Torah tells us, though, "*Rov shanim yodiu chochma*," many years bring wisdom.⁴

This is why a prerequisite to joining the Sanhedrin was being over 70 years old.⁵

True, an older person can't move as quickly, but the experience he has is priceless. As smart and quick as a young person may be, there is only one way to gain experience: time.

In the world of business, such experience is invaluable. A new employee can waste weeks figuring out how to approach a certain issue. If he

RABBI DOVID HOLLANDER
VISITS THE REBBE FOR LEKACH,
HOSHANA RABBA 5749*.



would just ask an older person with experience, he would have the answer instantly!

This explains why the mitzvah of *mipnei seiva takum*—to stand before old people—applies even to older people who aren't Torah scholars. Their age and experience has given them wisdom that is impossible to replicate without living that long.

It is truly sad that the value of older people is not appreciated. The greatest *bracha* the Torah gives is למען יאריכון ימיו, a long life.



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Indeed, the *bracha* for long life is a reward for כבד את אביך ואת אמך, honor your father and mother. The message is clear: eventually you will be that age, so you should treat your parents like you would want to be treated.⁶

USEFUL UNTIL THE END

There was an older shliach who served faithfully for many decades under very difficult conditions.

As he got on in years, he repeatedly wrote to the Rebbe asking for permission to move back to Crown Heights, and he never received a response.

Later, a colleague of his was in *yechidus* and asked the Rebbe on his behalf if he could leave his post after all these years.

The Rebbe answered, "What should he move to Crown Heights for? So that he can sit on a bench on Eastern Parkway and say Tehilim all day?"

The message is clear. Even in a diminished capacity, one must maintain a life of meaning and purpose.

In a letter to Mr. Mel Landow, a famous philanthropist who was considering retirement after his business took a turn for the worse, the Rebbe writes:

"With reference to retirement, it is self-evident that you should continue actively in the business world, which obviously will be good for your self-confidence and in general, as well as for your wife and family.

"There is also a further point to this. You have been successful in business for many years, having put to good use the capacities and talents which G-d has bestowed upon you in a generous measure. It would therefore not be right, to say the least, not to utilize them fully in the future, for it would be tantamount to rejecting something which G-d has given you to make good use of. In other words, it is not merely a personal problem but one that also has other far-reaching implications."

For the Rebbe, retirement, from any field, is a grave mistake. 🕒

1 Admorei Chabad V'yahadut Romania, p. 31.

2 "My Encounter" Living Torah Disk 25, Program 98.

3 Farbrengen Rosh Chodesh Elul 5740, sicha 4.

4 Iyov, 32:7.

5 The Rambam says that an old person cannot answer questions in *halacha*. But he is referring to someone exceptionally old, who can no longer function.

6 Farbrengen Rosh Chodesh Elul 5740, sicha 4.



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



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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 Frieddiker Rebbe. The Frieddiker 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



Everything you wanted to know about tzedaka

PURIM 5722, GOLDSTEIN FAMILY



Tov, Erev Shabbos, Erev Rosh Chodesh, wherever we can stick it in. To the extent that tzedaka is given in a completely unlimited manner—and this is in addition to the tzedaka given before davening.

“By doing so, we emphasize that we are lending to Hashem, and, thus [the results that come from it]: That which he has given, He will pay him back.”

As the Rebbe would often quote: עשר בשביל שתתעשר—give tzedaka in order to become rich. Indeed, the Gemara tells us that if you want your money to last, you need to “salt” it, by giving some to tzedaka.¹⁷ In fact, although we are promised rewards for certain *mitzvos*, we are enjoined to never test Hashem to see whether the reward will come—with the exception of tzedaka, where Hashem says¹⁸ “בחנוני” “נא בזאת, I beg of you, test me in this matter!

So when people would tell the Rebbe that they needed to cut back on their tzedaka because they didn’t have enough money, he would point out that their perspective was skewed: a person’s livelihood comes from Hashem, and he told us that the way to

receive more *parnassa* is through giving *more* tzedaka, not less. Hashem promised us that he would follow through on his end of the bargain.

In fact, the Rebbe would sometimes encourage people to be proactive, by promising money to tzedaka even beyond their means—because then Hashem will provide the means to make good on it. The Rebbe would tell the story¹⁹ of a *yungerman* who promised the Frierdiker Rebbe a large sum of money to publish the *sefarim* of the Tzemach Tzedek—a sum that he did not have and did not even have the ability to *try* earning; he was a taxi driver. Yet because he promised this sum of money, Hashem opened completely new avenues through which he was able to fulfill his promise—and he had several times more than that sum for his personal needs.

Tzedaka is a powerful way to get results on all levels—spiritually or physically. When a person has compassion for someone else, Hashem has compassion for him. Therefore, tzedaka is the way to achieve success in any endeavor, spiritual or

The Power of Money

How to Deal With a Recession

During the years 5750*-5751*, the world went through an economic recession. Rabbi Yaakov Yitzchok Rabinowicz, the Bialer Rebbe, came by the Rebbe for dollars. He had many ideas how to fix the situation, but the Rebbe's solution was simple:

The Bialer: The Rebbe should see to it that Jewish people's financial situation should improve. It has become very hard in Australia, South Africa, and America.

The Rebbe: In the entire world.

The Bialer: In the entire world. Why is this? Perhaps people are not contemplating enough on the *possuk* "*Poseach es yadecha u'masbia l'chol chai ratzon.*" People should concentrate on the meaning of those words during davening.

The Rebbe: In general we must always try to extol Hashem, but with regards to Yidden's *parnassa*, we mustn't look for a *parnassa* for Hashem but for *parnassa* for Yidden. We must ask of Hashem, and even demand of Hashem, that He help, and in a good way.

The Bialer: A Yid told me that the Rebbes must do something about this, to improve the situation—to elicit *parnassa* from on High.

The Rebbe (smiling): First of all, you should tell that Yid that first he must do something himself, and then he can give advice on what the Rebbes should do.

The Bialer: What should people do?

The Rebbe: What should people do? Add in Torah study and giving tzedaka.

The Bialer: Perhaps also to subjugate oneself prior to davening.

The Rebbe: If people give tzedaka before davening, it will bring all good things.

(23 Cheshvan 5751; Living Torah Disc 53, Program 211)



23 CHESHVAN 5751, CB HALBERSTAM VIA JEM 59256

physical—whether it's davening,²⁰ *mitvzoim*, an operation, a birth, an event on shlichus, a new business, *shidduchim*,²¹ having children,²² etc. etc.

Giving Constantly

Tzedaka is not something that can be done on a periodic or seasonal basis. It isn't enough to give large sums of tzedaka from one's earnings—tzedaka must be done on a constant basis, whether or not there is an urgent need from a poor person, and whether or not one earned more money. It must be a way of life.

The Rebbe explained that a person has two types of needs: the things that need to be tended to periodically, like clothing and shelter, and the needs that have to be tended to on a daily basis like food and drink.

The same is true with our spiritual needs: Some *mitzvos* only need to be done once in a while but tzedaka is like food and drink; you have to eat and drink every single day and yesterday's eating and drinking will not suffice for today.²³ At every moment, Hashem sustains the world with His kindness—with tzedaka. So in order to receive His kindness, we must practice tzedaka unto others; and just as we need Hashem's kindness on a constant basis, we must also give tzedaka on a constant basis.²⁴

Furthermore: through giving tzedaka often, we train ourselves to be *givers*. When a person gives tzedaka periodically, in lump sums, he doesn't train himself to be a *giver*—it is only through the constant practice of giving that tzedaka becomes a habit.²⁵

Transforming Humanity

Tzedaka isn't limited to Yidden. As mentioned above, it is the single positive mitzvah that was given to all of humanity.

Everything you wanted to know about tzedaka



ELUL CIRCA 5736

A Jew is obligated to teach the non-Jews about *sheva mitzvos b'nei Noach*, and this includes tzedaka as well. The Rebbe would often point to the fact that the American society was built on the values of tzedaka, and that Americans—Jews and non-Jews—excel in its practice.

Tzedaka to bring the Geula

In the later years, we saw the Rebbe's *koch* in tzedaka in a more and more revealed manner. From the middle of 574*6, the single way for people to see the Rebbe on a personal level was at “dollars” on Sunday—an interaction that was defined by tzedaka; the Rebbe's *hashpaa* to the world was given through these dollars for tzedaka. As the years went on, the Rebbe began saying *sichos* at the *shtender* in shul on a regular basis, and these were always followed by a distribution of dollars: usually giving one dollar at a time, occasionally even two or three. The Rebbe would almost always connect this with the special *segula* of

tzedaka to bring Moshiach—that it brings the *geula* closer and faster.

In the most recent *sicha* that we were *zoche* to hear from the Rebbe, on Shabbos Parshas Vayakhel 5752*—which was also Parshas Shekalim—the main focus was on tzedaka. The Rebbe quoted the Alter Rebbe's explanation on the *possuk* אדם כי יקריב מכם קרבן להוי':

“When a Yid wishes to become closer to Hashem, the only way to do so is through bringing himself up as a *karban* to Hashem! The same is true regarding the above *hora'a*, that one should give more tzedaka. In Shulchan Aruch we find several levels in giving tzedaka: *maaser*, and the best way—*mitzva min hamuvchar*—is to give *chomesh*. But then there's another type of tzedaka, as the Alter Rebbe says: “Everything a person has he will give for his life.” In this case, he has only two choices: his life or his belongings. It's worth it to give up everything for his life...

Furthermore, he gives tzedaka in a manner that he is completely invested in the act, so that his entire



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They choose to take a part of their allowance and, instead of buying more treats for themselves, they give it to tzedakah.

self is permeated with *ahavas Yisrael*, to the point of “*Vayakhel*” (-he becomes conjoined with the Yid to who he is giving the tzedaka). In thought, all of his thoughts throughout the entire day are permeated only with *ahavas Yisrael*; in speech, as we say “*Hareini mekabel*,” and, most importantly, with action, through actually giving tzedaka, because only when the tzedaka is physically given does the poor person benefit.”

In the final *sicha* of the farbrengen, the Rebbe concluded:

“As mentioned earlier, the actual lesson that we must learn from this Shabbos, which is Shabbos Shekalim, is to increase in giving tzedaka. This must be done in a manner of giving *ourselves* to Hashem, as the Alter Rebbe explains in his *maamarim*. The main thing is: immediately we will merit to [receive]

the tzedaka from Hashem—not the tzedaka that He scattered us among the nations—but the tzedaka that He gathers all the Yidden together to our holy land with *geula ha’amitis v’hashleima*, immediately *mamash*, with the heavenly clouds.”²⁶

Practical Guidance in Tzedaka

Please note: a practicing rav should be consulted on all halachic queries related to tzedaka.

How much should I give?

- **At least *maaser*, closer to *chomesh*:** In *sichos* and letters, the Rebbe would often encourage people to give without any limitations; however, when people would ask how much to give on a *regular basis*, the Rebbe would usually say to give at least *maaser* (a tenth of a person’s salary or net profits), but preferably closer to *chomesh* (20 percent). Sometimes the Rebbe said to give 15 percent, while other times the Rebbe would just say to give “close to *chomesh*.”³⁰

Children must give

One of the Rebbe’s most visible innovations was his constant distribution of coins to children—after rallies and every day as he walked to and from davening.

In one *sicha*, the Rebbe explained why:

“We have recently been *koching* in the education of Jewish children in the mitzvah of tzedakah, through giving them a coin to put into the *tzedaka pushka*. There are those who look for problems, and argue: What’s the point? These are children who are not obligated to fulfil *mitzvos*, and they don’t even have their own money. What’s the point of giving them a penny to put into the *pushka*?

The answer lies in an explicit *possuk*: “חנוך לנער גוי גם כי יזקין לא יסור ממנה.” Educate a child... even in his old age he will not deviate from it.” When you educate a child to put money into a *pushka*, he will certainly continue doing so when he grows up. This trains his hand to be “a hand that distributes tzedaka.”²⁷

The Rebbe pointed out that a child’s tzedaka is much more of a sacrifice than that of an adult: children don’t have an independent source of steady income—only what they receive from their parents—so their money is limited. Yet they choose to take a part of their allowance and instead of buying more treats for themselves they give it to tzedaka.²⁸ (The Rebbe said that this should, in turn, serve an inspiration to the parents: if the child can give half of their allowance to tzedaka, the parents can certainly increase in their own giving.)²⁹



Everything you wanted to know about tzedaka

- **But what if you don't have the funds for maaser?** As mentioned above, the Rebbe often wrote to people that this brings even more urgency to the tzedaka, which is the the most surefire way to receive livelihood from Hashem.³¹ There were times, however that the Rebbe advised people to give half of the *maaser* to tzedaka now, keep a tally of the rest, and pay it later when they had more money.³²

How should I give?

- **Should it be anonymous or public?** The Rambam lists eight levels of giving tzedaka, and the more anonymous the tzedaka is, the higher it is on the list. The highest level of giving is with complete anonymity: the giver does not know who received it, and the receiver does not know who gave it. Indeed, when advocating the use of *pushkas*, the Rebbe noted that this provided a strong degree of anonymity, enabling one to reach these higher levels of tzedaka.

However, as a general rule, the Rebbe strongly discouraged anonymous giving in today's age, for several reasons: 1) If people think that you don't give tzedaka, they will learn from your example and not give either. 2) This is usually just an excuse to give less than one should, or not at all...³³

- **Get a *pushka*:** The idea of having a *pushka* handy in order to give tzedaka at every opportunity can be traced to the Alter Rebbe. The collector for the monies sent to Eretz Yisroel would come around collecting only a few times a year. Nevertheless, the Alter Rebbe encouraged his Chassidim to put money into the *pushka* for Colel Chabad on a consistent basis. Although this would seem to be superfluous—since the money was just sitting there anyway—he explained that this enabled them to give tzedaka constantly.

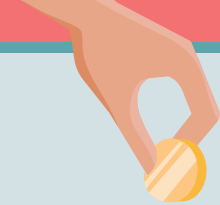
The Rebbe put a major focus on re-establishing the custom of having *pushkas*—in people's homes, businesses, and even their cars—and this was the primary thrust of



ARNOLD ZIGMAN

mivtza tzedaka when it was introduced in 5734. The Rebbe explained that the very presence of a *pushka* serves as a reminder that one should give tzedaka and it elevates the area around it to become a dwelling place for Hashem. Having a *pushka* in the business brings success to the business, a *pushka* in the car brings safety, and a *pushka* in the home brings blessings to the home.

- **Should I give it all now or distribute slowly?:** Nochum Ish Gam Zu was afflicted by terrible illnesses at the end of his life. As an explanation, he related to his students: *Once I was traveling along the road to my father-in-law's house, and I had with me a load [distributed] among three donkeys: one of food, one of drink, and one of delicacies. A poor person came and stood before me in the road, saying: My rabbi, sustain me. I said to him: Wait until I unload the donkey. However, I had not managed to unload the donkey before his soul left [his body]. I went and fell upon his face and said: May my eyes, which had no compassion on your eyes, be blinded; may my hands, which had no compassion on your hands, be amputated; may my legs, which had no compassion on your legs,*



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YOSSI MELAMED VIA JEM 23497

THE REBBE PLACES A COIN INTO A GIANT PUSHKA DURING THE LAG B'OMER PARADE, 5740.

be amputated. And my mind did not rest until I said: May my whole body be covered in boils. (Gemara Taanis 21a.)

This story is quoted in Shulchan Aruch as a cautionary tale to give tzedaka without delay, for every moment is urgent.

This is also one of the reasons that we don't say a *bracha* before giving tzedaka: "Had there been an obligation to recite a *bracha*, there would be those people who would want to go to mikvah, say "*lesheim yichud*," and

meanwhile, who knows what will happen with the the poor person... The mikvah might be closed, the *siddur* could not be accessible and he will not be able to give tzedaka to the poor person."³⁴

The Alter Rebbe offers another reason for this: the reason that Avraham's willingness to sacrifice his son at the *akeida* is considered such a tremendous merit for the Jewish people—notwithstanding the fact that so many Yidden throughout the generations gave

up their lives as well—is due to the *zrizus* with which Avraham fulfilled Hashem's command, showing his joy and enthusiasm in doing so. From this we learn regarding all *mitzvos*, and specifically tzedaka, that it should be done as quickly as possible.³⁵

Pledges should be filled quickly. Tzedaka money should never be put into a foundation, where only the interest will be used. Just as you would never let a person die in front of you if you can prevent it, so too you must not spare the money that is allocated for Jewish education, while in the meantime allowing Jewish children to be lost so that you can slowly accumulate more money.³⁶

When should I give tzedaka?

- **Daily before Shacharis and Mincha:** One should give coins to tzedaka every day before davening Shacharis and Mincha. The Gemara learns this from the *possuk*³⁷ “אני בצדק אחזה” פניך, I will see your face with justice [tzedaka].” In order to arouse Hashem's kindness and *hashpaa* from above so that He will fulfill our prayers, we must give tzedaka to others.
- **On Friday, give double for Shabbos.**
- **Before candle lighting (for women):** This is a special time for women to daven to Hashem, and giving tzedaka increases the *brachos*.³⁸ It is also a *segula* for health and livelihood.³⁹

The Magbiyos (appeals)

In addition to the regular tzedaka given throughout the year, there are certain causes that are especially relevant at different times. At the major farbrengens throughout the year, the Rebbe would usually hold appeals for these funds. Envelopes were passed out at the farbrengens, in which people would enclose their donation and also a note on which they would write their names and mothers' names. These envelopes were passed to the Rebbe, who would take them along when he left the farbrengens. (Today, one can easily give to all of these funds through the Machne Yisrael website: www.Magbis.org).

Have What to Give

The Alter Rebbe and Reb Pinchas Reizes were once taking a walk outside of town and a poor man approached Reb Pinchas and asked for some money. Reb Pinchas responded that he had nothing on him at the moment. Later, the Alter Rebbe told Reb Pinchas that one must always make sure to carry a sum of money with him. This way when someone asks for tzedakah he'll have what to give.

(*Likutei Sippurim*—Perlov)

The major appeals were:

- **Keren Hashana (*The fund of the year*):** This fund was established by the Rebbe in 5714 with the goal of ensuring that every person gives tzedaka every single day. Once a person gives a sum to tzedaka, the fund disburses it twice a day throughout the year. The Rebbe would encourage people to donate during the month of Tishrei, but said that joining at a later date provides the merit of the previous days as well.
- **Tishrei Fund:** This is a fund to provide financial assistance for people struggling with the costs of Tishrei.
- **Vov Tishrei—Keren Chana:** Established after the passing of Rebbetzin Chana, this fund provides tuition loans for girls to continue their Torah education.
- **Chof-Beis Shevat—Keren Hachomesh:** On the day of Chof-Beis Shevat, the Rebbe established this fund, benefiting women and girls in social and educational matters. The Rebbe encouraged that donations be in amounts equivalent to the *gematriya* of the Rebbetzin's name: 470.
- **Pesach—Maos Chitim:** This fund provides the needs for families who need assistance with their Pesach needs.
- **Yud-Beis Tammuz—Keren Oholei Yosef Yitzchak:** This is a fund established in the

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The Limitless Approach

The Rebbe once explained that there are three types of givers:


1) One who calculates his income then sets aside *maaser*, or even *chomesh*, then he decides to go beyond these limits and writes out a check for extra *tezedaka*.

2) One who, when receiving a knock on his door from the *gabbai tzedakah* collecting, he doesn't think to himself, "I have already given my due amount to *tzedaka*." Instead, he signs a blank check and hands it to the *gabbai*, and walks away with a slight concern that the *gabbai* might be a wild man, he might just fill out his check to an amount that will break his bank account, and he might not be able to give *tzedaka* to the next person who asks. Yet he is proud that he overcame his fears and concerns and boldly did this generous thing, taking a limitless approach to *tzedaka*.

3) One who writes out the same blank check, without even the slightest worry in the world as to what amount will be filled in the check. He sleeps peacefully that night, and doesn't even feel like a brave man for writing the blank check, because his truly limitless approach to *tzedaka* leaves no room for any doubt or worry, not even the worry of how he will have money for the next person who asks.

(*Shabbos Parshas Balak* 5740)

second year of the Rebbe's *nesius* to support the institutions of the Frierdiker Rebbe.

- **Chof Av—Keren Levi Yitzchak:** This was established on the twentieth *yahrtzeit* of the Rebbe's father, Harav Levi Yitzchak. It provides loans to teachers who teach *limmudei kodesh*. (The Rebbe explained that the seed money for this fund was the \$5000 provided by the woman who had received the unexpected check; see story above.) 



HEBREW ACADEMY, NEW CITY, NY

1. Maamar Ashar Bara 5689; Sefer Hamaamorim 5689 p. 91.
2. Rambam Hilchos Matnos Aniyim 10:3.
3. Hayom Yom 5 Iyar.
4. Sanhedrin 72a; Yoma 85b.
5. See Toras Shmuel 5640 vol. 2 p. 810.
6. Tanya Iggeres Hakodesh Siman 15.
7. Perek 37.
8. The חיינוית.
9. Baba Basra 10a.
10. Kesubos 50a.
11. Iggeres Hakodesh Siman 15; 16.
12. See e.g. letter from 23 Iyar 5712
13. Sichos Kodesh 5724, p. 539.
14. Farbrengen Vayeshev 5718.
15. Farbrengen Mishpatim 5741
16. Baba Basra 10,a
17. Kesubos 66,b.
18. Malachi 3:10
19. Sichas Purim 5747, et. al.
20. Letter 4 Tishrei 5714.
21. 29 Kislev 5718.
22. Letter 15 Sivan 5715.
23. Letter from 16 Elul 5713
24. Sefer Hasichos 5751 vol 2 p. 321
25. Rambam in Pirush Hamishnayos Avos 3,15
26. Farbrengen Shabbos Parshas Vayakhel 5752.
27. 25 Elul 5743.
28. Chanukah Live 5751.
29. Simchas Torah 5737.
30. See Shaarei Tzedaka p. 177.
31. See Shaarei Tzedaka p. 181.
32. Ibid 182.
33. Farbrengen Pesach Sheini 5747; Chayei Sara 5745; Miketz 5745.
34. Toras Menachem vol. 3 p. 5711.
35. Tanya Iggeres Hakodesh
36. Letter 20 Teves 5721; Igros Kodesh vol. 14 p. 373. See also the Rebbe's letter in English: chabad.org/1277.
37. Tehillim 17:15.
38. Letter 28 Adar Sheini 5717.
39. Letter 4 Tishrei 5711.

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.



Just In Time

VENTURE ON CONDITION

There once was a kind, pious individual living in Pollonye, who did many favors for the Baal Shem Tov. He would supply him with cheese, grains and flour.

When he felt his time in this world was coming to an end, he asked the Baal Shem Tov to personally watch over his only son Mordechai, commonly known as Reb Mottel.

Reb Mottel's financial situation was quite a phenomenon because it was constantly fluctuating; at times he did well and at others he had next to nothing.

During one of his particularly low periods, he had nothing left to his name besides the house he lived in.

The Baal Shem Tov, who, as mentioned, had

taken responsibility for him, gave him the following instructions:

"If you will be presented with the opportunity to rent the city's inn, do not accept the offer, unless you are provided with a wagon to get there. It doesn't matter how many times you are asked, don't do it until a wagon is sent to fetch you!"

Sure enough, requests started coming in, yet he resisted each time explaining that he wasn't well and could not walk. One of the inquiries came from the local baroness and she was somewhat shocked that her requests were being turned away.

Finally she sent a carriage.

Meeting the baroness, Reb Mottel explained that he had no grains with which to make vodka and could not produce drinks for the patrons who would come visit.

Determined to make the deal, she said, "I will give you hundreds of bushels of grain if you rent the inn."

To her great delight, Reb Mottel finally agreed.

For Reb Mottel it was an important turning point as he walked away from the venture with 1200 coins.

LISTEN!

On a different occasion the Baal Shem Tov cautioned Reb Mottel not to get involved with any business dealings connected with buying and selling oxen. He chose, however, to ignore the advice and ended up losing everything.

OVERNIGHT SUCCESS

During a particularly low and desperate time, he owed his landlord close to 1300 gold coins but had not a penny to pay it back.

The man he owed the money to was not interested in hearing anything. "If you don't pay me back," the landlord threatened, "I will kill you!"

A terrified Reb Mottel ran to the Baal Shem Tov for help and he stayed there for the duration of Rosh Hashanah and Yom Kippur. "Rebbe!" cried Reb Mottel. "I have no money!"

One morning, a few days after Yom Kippur, the Baal Shem Tov said to him, "Come with me to the mikvah."

After doing so, the Baal Shem Tov instructed him to return home.

"But what will be when I get home?" asked the terrified Reb Mottel.

The Baal Shem Tov replied, "Do not be afraid! Go home and celebrate *Yom Tov* with joy."

Sukkos passed and the rainy season set in but with it did not come any solace

TO HIS SURPRISE HE SAW A LARGE GROUP OF UKRAINIAN SHEPHERDS WALKING AROUND WITH SIGNS OF GROWING FRUSTRATION APPEARING ON THEIR FACES.

for the dire situation in which Reb Mottel found himself.

Completely distraught, he opened up a window and began smoking his pipe. To his surprise he saw a large group of Ukrainian shepherds walking around with signs of growing frustration appearing on their faces.

The group had come to the town, as they had done every year, to rest up and get ready to move on.

However, for some strange reason that very night they could not find a place to lodge.

Reb Mottel realized this was his moment and that he had the opportunity to care for them. He invited them in and wine and dined them; he even bought the specific alcohol they liked.

He sold them supplies, food, honey and other items they enjoyed. With the money he earned he bought more and more supplies for

them, selling it in turn to his guests for profit, until he had made a considerable sum, enough to pay back his debt.

In due time, the creditor came riding up to Reb Mottel's home and ordered that he come outside to talk to him. Without mincing words, he demanded the payment, although in his mind he was convinced that he wouldn't get a penny of it.

To his great surprise, Reb Mottel jumped with excitement and let him know that he had the money.

They went inside the house whereupon he counted out every last bit of money that he was owed.

With shock, the creditor exclaimed, "Rumor has it that you were penniless... I see it was all a lie. Please take back the money and pay me on a different occasion when it is convenient for you."

"No! No!" insisted Reb Mottel. "Take the money now. Miracles don't happen every day..."

Some time later, the Baal Shem Tov commented on this incident, "How lucky that man was; having threatened your life, he may have died himself if you didn't have the money for him!" T

*(Mishivchei HaBaal
Shem Tov)*



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)

What We're All About

Don't Desecrate Their Geulah Reality

אין העולם מתקיים אלא בשבילי הבל תינוקות של בית רבן. אמר ליה רב פפא לאביי, ידידי ודידך מאי? אמר ליה אינו דומה הבל שיש בו חטא להבל שאין בו חטא. (שבת קט"ב)

The world exists only in the merit of the “breath” [Torah learning] of the children. Rav Papa asked Abaye, “Is our Torah learning not as valuable?” Abaye responded, “There is no comparison between the ‘breath’ that contains sin to the ‘breath’ devoid of sin.”

It is self understood that the meaning of Abaye's statement, extolling the advantage of the Torah learning of children is not merely because children have not actually sinned. Abaye and Rav Papa were great *tzadikim* clean of sin as well. Rather, the advantage of children is that they cannot *relate* to sin at all, since they lack the *daas* that causes good and evil to become a subjective reality for them, providing them the opportunity to choose between the two.

This purity of children is comparable to the reality of Gan Eden before the *חטא עץ הדעת*, and more importantly to the reality that will prevail in the times of Moshiach when רוח הטומאה אעביר מן הארץ (Hashem will remove the spirit of impurity from the world). Not only will people not sin; the natural state of the world will be in accordance with Hashem's will. Just as an animal instinctively runs away from fire so as not to be burned, during *yemos haMoshiach* we will instinctively run away from sin.

Children, even during *galus*, live in a reality that is comparable to *yemos haMoshiach*. They cannot even *relate* to sin!

It follows, that we have the grave responsibility of ensuring that their education does not violate the sanctity of the Moshiach reality they live in.

Introducing foreign influences from the secular world literally brings *tumah* into their existence of *taharah*.

The “*kluginker*,” the *yetzer hara* argues that such studies are necessary to ensure their financial stability in the future. They will argue that even the Torah instructs us to teach our children a trade so that they can make an honest living!

It is crucial to realize that this argument is faulty and an erroneous way of learning this Torah instruction. In order to learn a trade one does not need to be exposed to knowledge that is foreign to Torah from a young age. It is perfectly sufficient to learn the necessary skills in adulthood, when one must actually start supporting themselves and their families.

It is outrageous to suggest that Hashem, who provides for billions of human beings and for every creature in the entire universe, needs our assistance in providing for this one child and his family by exposing him or her to secular studies during childhood, thereby compromising the *geula'dikeh* purity he or she lives in today!⁴

They Must Emulate Rabi Shimon bar Yochai

הרבה עשו כרשב"י ולא עלתה בידם. (ברכות לה ב)

Many tried to emulate Rabi Shimon bar Yochai [and live a life that was entirely devoted to Torah study to the exclusion of all else - תורתו] but were unsuccessful.

Based on this *maamar Chazal* there are those who argue that it is necessary for children to learn secular studies to prepare them for the real world.

We must remember that children are called “Moshiach” and therefore must behave in a manner befitting *yemos haMoshiach*—in a manner of תורתו אומנותו!

(*Hisvaaduyos* 5751 vol. 2, p. 268)



Just Look at Them and You Will See Moshiach

אל תגעו במשיחי אלו תינוקות של בית רבן.
(דברי הימים א טז, כב. שבת, קיט ב)

“Do not touch my anointed ones”

- this refers to the children.

There are several reasons why children are called משיחי—anointed ones. Rashi explains that it was common practice in ancient times to anoint children with oil. The Maharsha maintains that the title represents royalty and importance—since children are clean of sin (see above).

During the farbrengen before *hakafos* on Leil Simchas Torah 5752* the Rebbe explained that, in addition to the above explanations, there is also the literal translation of the words: Children are called Moshiach!

Here is why.

Simchas Torah is a Yom Tov uniquely connected with Moshiach, as is evident from the *pesukim* recited before *hakafos*. The first *possuk* we recite, “אתה הראת” *“Ladעת כי ה' הוא האלקים אין עוד מלבדו* is a description of the reality of *yemos haMoshiach—Elokus* will be revealed in a tangible way as it occurred by *matan Torah*.

In truth, it is not necessary to wait for that time in order to experience such an existence. We are instructed to serve Hashem in a manner that emulates the statement of the Mishna in Kiddushin “אני נבראתי” - “I was created to serve my Master. But there is another version to that statement which reads

“אני לא נבראתי אלא לשמש את קוני” - I was **not** created - **only** to serve my Creator.


There is a fundamental difference between these two versions. The original statement teaches us that the human is an independent being that was created for a specific purpose. Its existence and purpose can be mutually exclusive. The second version however leaves no room for independence. The human’s entire existence hinges on his or her purpose in creation - serving Hashem.

The chinuch of our children must be permeated with this concept of Moshiach: the acute awareness that our entire existence and the existence of all creation is exclusively a means to fulfilling Hashem’s will. To the point that when you merely look at the children you should be able to immediately see in them a reflection of the reality of Moshiach - the realization of “אתה הראת” לדעת!¹

The Gemara states: לא חרבה ירושלים אלא בשביל שבטלו בה תינוקות של בית רבן **Yerushalayim was destroyed because the Torah learning of the children ceased. Certainly, through ensuring that our children receive the best and most appropriate chinuch, we will hasten the arrival of Moshiach!**²

The next installment of this series will focus on the Rebbe’s emphasis on Neshei U’Bnos Yisrael and their unique connection to the Geulah.

1. Likkutei Sichos vol. 16, p. 146.
2. Toras Menachem volume 13 page 73.
3. Likkutei Sichos vol. 1, p. 111.
4. Toras Menachem vol. 27, pp. 102-105.
5. Sefer Hasichos 5752 p. 37-41.
6. Ibid. p. 40 footnote 37



Every Step of the Way

INTERVIEW WITH
RABBI PINCHUS FELDMAN
Sydney, Australia



MY EARLIEST MEMORIES

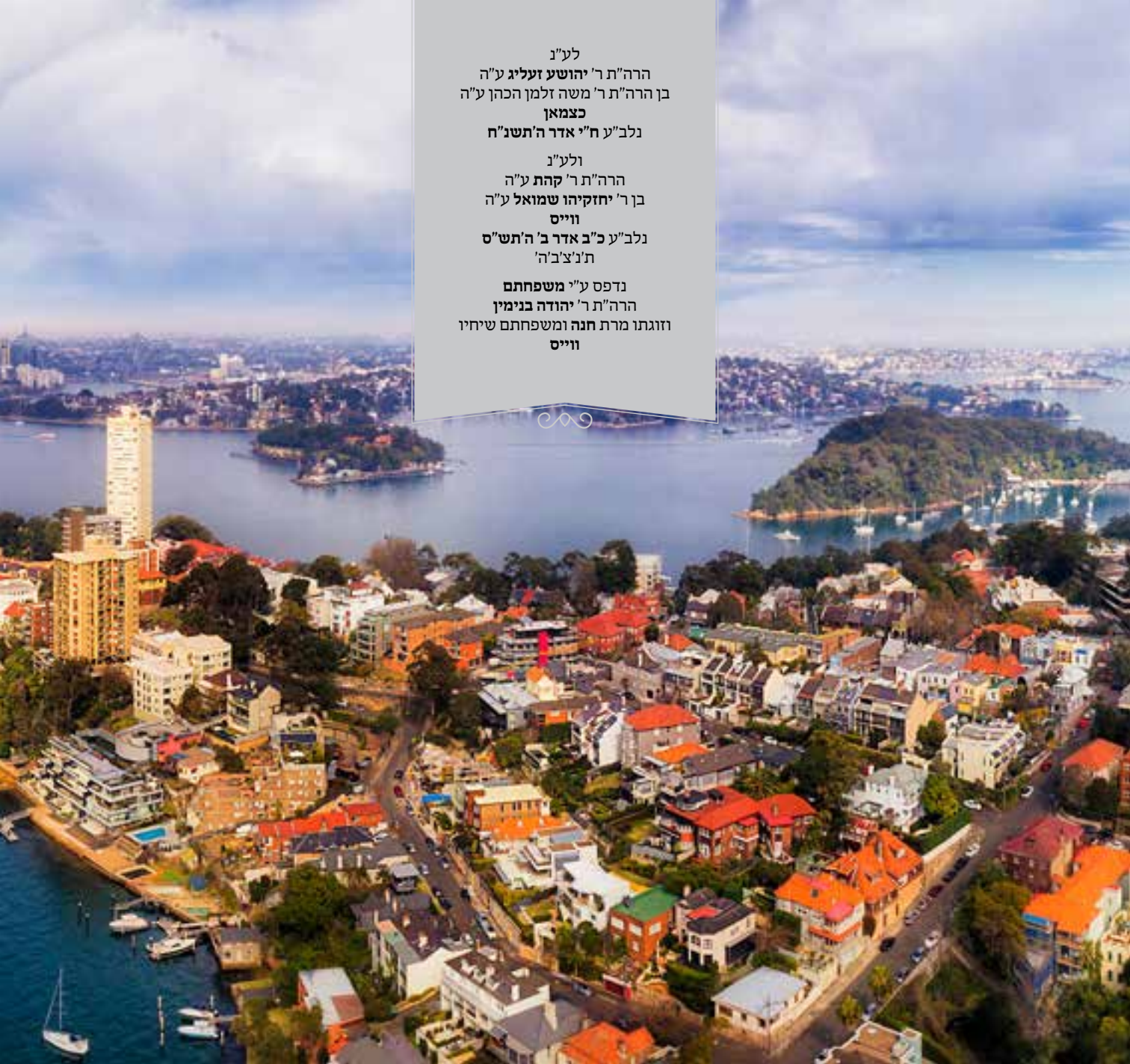
I was born in New York in 5705 (תש"ה). My father, Rabbi Mendel Feldman, was a *talmid chacham* and *gaon* who was *niskarev* to Lubavitch as a *bochur* in the late 5690s and was from the nucleus of Tomchei Tmimim in America. He was sent on a number of *shlichusen* and received many *kiruvim*. My mother,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

also that I should continue studying *halacha*. (I indeed learned *halacha* with Rabbi Schneur Zalman Gorelik, the *rav* of Kfar Chabad at the time, and received *semicha* from him.)

The Rebbe also encouraged me to write to him often and added that he would do his best to respond. If there was an urgent need for an answer, the Rebbe said, he would even send me a telegram.

In Kfar Chabad, I was considered one of the *eltere bochurim*, and I would spend a lot of time learning and farbrenging with the younger students. The *mashpia* Reb Shlomo Chaim Kesselman would arrange groups of *talmidim*, and I would spend time with them. *Baruch Hashem*, I was quite successful, and many struggling *bochurim* and newcomers to Lubavitch found their way through my “tutorship.”

It was a very spiritual time for me. I learned for many hours, I was involved in *avodas hatefillah*, for which I received a special *bracha* from the Rebbe, and Reb Shlomo Chaim helped me to deflect *shidduch* requests so that I would be able to continue learning. I hoped it would last “forever.”

NEW PLANS

For Tishrei 5727*, I traveled to the Rebbe.

Several days before Rosh Hashanah, the Rebbe held the customary *sicha* for women. In those days, the women were given the opportunity to pass by and have a mini-*yechidus* with the Rebbe following the *sicha*. On that occasion, as my mother approached the Rebbe, the Rebbe told her, “*M’darf zeh’n trachten vegen a shidduch*, you need to begin thinking about a *shidduch*.”

To be honest, I was quite disappointed. I was thoroughly enjoying my time in Kfar Chabad, and the prospect of marriage didn’t excite me in the slightest; there was so much that I wanted to learn before marriage. I was only 21 at the time. Nonetheless, my return to Kfar Chabad was canceled, and we began looking into various *shidduchim*.

In the beginning of Cheshvan I had my birthday-*yechidus*, and I included a list of *shidduch* prospects in my *tzettel*, hoping the Rebbe would guide me on how to proceed. The Rebbe read the names but, in the spirit of Parshas

Chayei Sarah, he said, “*Kulan shavin litovah*,¹ they are all equally good.” The Rebbe wasn’t going to choose a specific name.

A short time later, I received a suggestion from Reb Binyomin Klein and my uncle Reb Sholom Mendel Simpson regarding a young lady named Pnina Gutnick, the daughter of Rabbi Chaim Gutnick of Australia. She was visiting New York at the time. Her father was well-known to have a special connection to the Rebbe. I later discovered that during her three years of study in the Gateshead seminary, the Rebbe had carried on significant written correspondence with her as well.

I wrote to the Rebbe about the suggestion, and to my surprise, the Rebbe replied that I should grab the opportunity, “*Shema yikadmenu acher*, lest someone else come before you.” (I later discovered that the very suggestion had originated from the Rebbe.)

We met several times, and then I wrote to the Rebbe asking if I should proceed. The response I received was that I should follow my *hergesh halev*, my emotions. Seeing that answer, I wrote to the Rebbe again. I explained that *hergesh halev* wasn’t applicable in my case since the only reason I looked into *shidduchim* was because the Rebbe had instructed me to do so. Personally, I would have preferred to continue learning, so I asked the Rebbe to tell me exactly what the next step was. If he would say to proceed with the *shidduch*, I would; but if he wouldn’t, then I would not.

Shortly afterwards, I received the Rebbe’s response.

“*Veyehei beshaa tovah u’mutzlachas*, may it be in a good and auspicious hour.”

My father approached the Rebbe at his next opportunity to speak about the *shidduch* and the Rebbe wished him “*mazal tov*.” The Rebbe added,



12 KISLEV 5750, CB HALBERSTAM VIA JEM 35591

“Zei zolen zein in Australia, they should live in Australia.”

Interestingly, the Rebbe instructed us to hold a *tena'im* ceremony right after our engagement, although the usual custom among *anash* is to do *tena'im* immediately before the wedding.

KICKOFF

My future father-in-law, Rabbi Chaim Gutnick, was one of the most prominent rabbis in Australia, and the Rebbe viewed him as the chief rabbi of Australia. He had a very close relationship with the Rebbe; he would have *yechidusen* for hours upon hours where he would speak with the Rebbe about anything and everything under the sun.

We thought to hold the wedding in New York and hoped that the Rebbe might make an exception to the rule at the time and be *mesader kiddushin*, but the Rebbe instructed us to hold the wedding in Melbourne.

Why did the Rebbe instruct us to do so?

Obviously, it is impossible to know exactly the Rebbe's reason. However, as events played themselves out, it was clear that this was crucial for the Rebbe's vision for Melbourne and Sydney. *Anash* in Melbourne had just opened the Yeshiva Gedolah there, and not long after our engagement the Rebbe decided to send six *talmidim hashluchim* from 770 to Australia for a two year period. The establishment of the yeshiva was a very big deal and the Rebbe wanted it to open publicly with the greatest possible *shturem*.

Now, my father-in-law was extremely popular and the Rebbe encouraged him to make a big wedding. Our *chuppah* had 5000 people in attendance and the wedding meal had 1400 guests. It was extremely high profile and widely reported in the media.



TENOIM OF RABBI FELDMAN.

FOR A LEARNED AUDIENCE I SHOULD DELIVER A MAAMAR “SO THAT THEY WILL BE NISBATEL.”

The Rebbe chose our wedding to be the “kickoff” for the yeshiva. The six *shluchim* arrived shortly before the wedding accompanied by my grandfather, Reb Elye Simpson, who the Rebbe sent as his personal *shliach* to help set up the yeshiva, and at the wedding they were all guests of honor. The Rebbe sent *mashke* with them and they distributed a little bit to all the men. Their presence made a powerful impression on the entire Jewish community.

A SPECIAL SHEVA BRACHOS

Sometime before our wedding, the Rebbe instructed me to receive as many *semichos* as possible. In addition to my *semicha* from Rabbi Gorelik of Kfar Chabad, I subsequently received *semicha* from Rabbi Piekarsky, the *rosh yeshiva* of 770, Rabbi Berel Rivkin, the *rosh yeshivah* and *masmich* of Torah Vodaas, Rabbi Pinchas Hirschsprung from Montreal, and from Rabbi Moshe Feinstein.

It is interesting to note, that the Rebbe wrote me at that time (when I told him what I was learning for *semicha*) that he is surprised that

semicha—*yoreh yoreh* is given without learning relevant practical *halochos* in *gittin* and *kiddushin*.

In *yechidus* before I traveled to Australia for the wedding, the Rebbe gave me many instructions.

First of all, I was to deliver at least three *pilpulim* over the wedding days. Secondly, I was to review a *maamar Chassidus* at every event related to the wedding. I asked the Rebbe what sort of *maamarim* to review, and the Rebbe said that for a simpler crowd I should choose simple *maamarim*, but for a learned audience, I should choose a more difficult *maamar*, “so they will be *nisbatel*.”

The Rebbe also gave another instruction:

Although the wedding would be in Melbourne, one of our *sheva brachos* (as a *melava malka*) should take place in Sydney. The official reason, the Rebbe explained, was that the *kallah's* grandmother lived in Sydney and her husband (of *zivug sheni*), Rabbi Asher Abramson, was the chief *dayan* of the city (who the Rebbe also wanted me to receive *semicha* from). The *taam pnimi*,



LIBRARY OF AGUDAS CHASID CHABAD

A GROUP OF THE EARLY SHLUCHIM AND ASKANIM AT A COMMUNITY EVENT IN PHILADELPHIA, MID 5730S. IN ATTENDANCE: RABBI AVRAHAM SHEMTOV; RABBI PINCHUS FELDMAN; RABBI NACHMAN SUDAK; RABBI ZUSHE WILMOVSKY; RABBI LEIBEL RASKIN; RABBI SHLOMO MAIDANCHIK.

LEFT: RABBI FELDMAN ADDRESSES THE EVENT.

RIGHT: THE SHLUCHIM POSE WITH A GLOBE, EACH POINTING TO THEIR RESPECTIVE MAKOM HASHLICHUS. RABBI FELDMAN IS ON THE RIGHT.

however, was about where the *sheva brachos* should be held.

The Rebbe instructed that the *sheva brachos* be held in a specific shul called “Yeshiva.”

Yeshiva was a community founded by a Gerrer Chossid named Rabbi Gedalia Hertz, who had moved away from Sydney several years earlier. (Reb Gedalia was closely associated with Lubavitch, and today his children and grandchildren are Chabad Chassidim.) This shul had a number of very scholarly congregants, Holocaust survivors who had been educated in Europe’s finest *yeshivos*. It also had a semi-yeshiva for children, and it was the center for Yiddishkeit in Sydney. When Rabbi Hertz moved away in the early 5720s, the *baalei batim* had asked the Rebbe to suggest a replacement, but ultimately hired a different rabbi, named Rabbi Barzel, a renowned *rosh yeshiva* from Eretz Yisroel.

The Rebbe told me to hold a *sheva brachos* in their shul on Motzei Shabbos and gave very specific instructions: I was to deliver a *pilpul*, review a *maamar*, and also sing the *niggun hachana* and the Alter Rebbe’s *niggun*.

The Rebbe instructed me that subsequent to the wedding we should go to Kfar Chabad and that I should learn *dayanus* in *kolel* (for which I then received *yadin yadin*). He also gave me a *seder avoda* but emphasized that I should remember that it is *shana rishona* and that it is a *chiyuv min haTorah* for there to be “*vesimach es ishto*, to make one’s wife happy.”

I left New York after Shabbos Parshas Beshalach, 5727. During the *farbrengen*, the Rebbe spoke a *sicha* about the *mann*, the “*lechem min hashamayim*,” and afterwards called me up, gave me a bottle of *mashke*, and *bentched* me that I should always have *lechem min hashamayim*.

AN OFFER

I arrived in Australia a month before my wedding for my engagement party. I spent most of the month in Sydney where I first encountered the *baalei batim* of the Yeshiva.

The *rav* would deliver a *shiur* in Gemara *l’iyun* every week and seeing a *yungerman* from America, honored me to deliver the *shiur* in his stead. *Baruch Hashem*, I made a good impression on them, and almost immediately, I was approached with a proposal. Rabbi

Barzel was going to Eretz Yisroel for several months and they were looking for a replacement rabbi. They offered me the job.

I wrote to the Rebbe and received a response as a postscript to the “wedding letter.” The Rebbe wrote that we had already made up that I will spend some time in *kolel* in Kfar Chabad and he didn’t understand the reason to change those plans.

I rejected their offer.

A few weeks later, they hosted our *sheva brachos*. As the Rebbe instructed, I delivered a *pilpul*, and all the learned Jews listened and enjoyed it. Then, I reviewed a *maamar*. Following the Rebbe’s instructions here as well, I chose a difficult *maamar* of the Rebbe Maharash (Mi Kamocha 5629), with many references to Kabbalistic concepts that were totally unfamiliar to the audience. Here, they sat with great respect, awed at the Kabbalah “flying over their heads.” Soon afterwards, we sang the solemn and soul-stirring *niggunim*.

The audience was very impressed. To them, in faraway Sydney, this was a very uplifting experience.



RABBI JJ HECHT VISITS THE US CONSULATE DURING A TRIP TO AUSTRALIA. RABBI CHAIM GUTNICK AND RABBI FELDMAN ARE ALSO IN ATTENDANCE. 5728.

But very soon afterwards, we said our goodbyes and headed off to Eretz Yisroel.

RABBI HODAKOV'S PHONE CALL

After a year in *kolel*, my sister-in-law, Rabbi Gutnick's second daughter, became engaged to Rabbi Sholom Ber Hecht. We didn't plan to attend the wedding; we were literally a world away and it was unheard of to make regular trips to Australia. About a week before the wedding, I received a phone call from Rabbi Hodakov. He told me that I must pack my bags and travel to Australia immediately.

Why the rush?

The reason would be to attend the wedding; additionally, the Rebbe wanted me to become the *rav* of Yeshiva in Sydney. A short time earlier, Rabbi Barzel had decided to move to Eretz Yisroel permanently.

My wife had given birth just over a month earlier to our oldest son, Yosef Yitzchok. The Rebbe gave detailed instructions and asked that specific people to look after her in my absence, and I took a suitcase and set off for Australia.

At the outset, my father-in-law was incredulous about the Rebbe's

instructions. He was actually one of the founders of the Yeshiva when Rabbi Hertz came and he couldn't fathom that a respectable community of many middle aged *talmidei chachamim* would hire a twenty-three-year-old rabbi, especially after being host to two very venerable *rabbanim*. However, the Rebbe said that this is what he wants and that was that.

My father-in-law invited several of the community leaders to his daughter's wedding and suggested that they bring me to Sydney for a "*probeh*," for a trial period of two weeks.

Particularly, the point of contact was Reb Shmuel Greenbaum, a big *talmid chacham* in his own right who had visited the Rebbe for *yechidus* in previous years.

At a subsequent *yechidus*, the Rebbe said to him that he (the Rebbe) owes him commission on facilitating the *rabbanus*.

(A few years later Reb Shmuel was having difficulties in *parnassa* and he then asked the Rebbe for his commission! The Rebbe responded that his commission is *yiddesher nachas* from his children, which has actually been fulfilled in very great measure.)

From the time of the wedding, we had weekly phone calls with 770.

My father-in-law would call Rabbi Hodakov but we understood that the Rebbe was on the line as well.

My trial period finished successfully and it was now time to negotiate a deal. My father-in-law came to Sydney along with the *mechutan* Reb Yankel Hecht. (The Rebbe told me that Reb Yankel should be my mentor in matters concerning *rabbanishe breittkeit*. It was his suggestion that I start wearing a *rabbanishe* hat, which I do until this day.)

The community came with an offer: They were willing to employ me to run the school, deliver classes, and fulfill all rabbinic obligations but they reserved the right to hire a senior rabbi if they should so desire at a later date. After all, I was only twenty-three years old!

My father-in-law called 770, and the Rebbe gave us the following instructions:

We should tell the community that I am a *rav*. A *rav* is a *mara d'asra* and must have full control over everything in the community. If they are willing to hire me as the *rav* unconditionally, with the final say on all matters, good. If not, "*mir velen bleiben gutte freint*, we will remain good friends," in the Rebbe's words, but we will not accept the offer.

We gave them the ultimatum and after some deliberation, they accepted.

The Rebbe sent a telegram to the *hachtara*, and also a beautiful letter to the congregation praising them for their choice and writing the most amazing compliments (the letter was addressed to Reb Shmuel Greenbaum):

ואשרי חלקם שבחרו בהרב פנחס שליט"א
הכהן לרב דקהלתם ולראש הישיבה, שהרי הוא
מטובי תלמידי הישיבה הק' "תומכי תמימים"
ליובאוויטש.

"You are fortunate to have chosen Rabbi Pinchus *shlita* Hakohen to serve as the *rav* and *rosh yeshiva* of your community, for he is from among the

MY TASK WAS “IBER-TZU-NEMEN DI GANTZE MEDINEH,”

finest students of Tomchei Temimim Lubavitch,” the Rebbe wrote (*Igros Kodesh* vol. 25 pg. 236).

Thus, through the Rebbe’s deliberate planning, I became the rabbi of Yeshiva. After I received the post, the Rebbe told my *shver* that my task was “*iber-tzu-nemen di gantze medineh*, to ‘transform’ the entire state [New South Wales].” That was to be my *shlichus*.

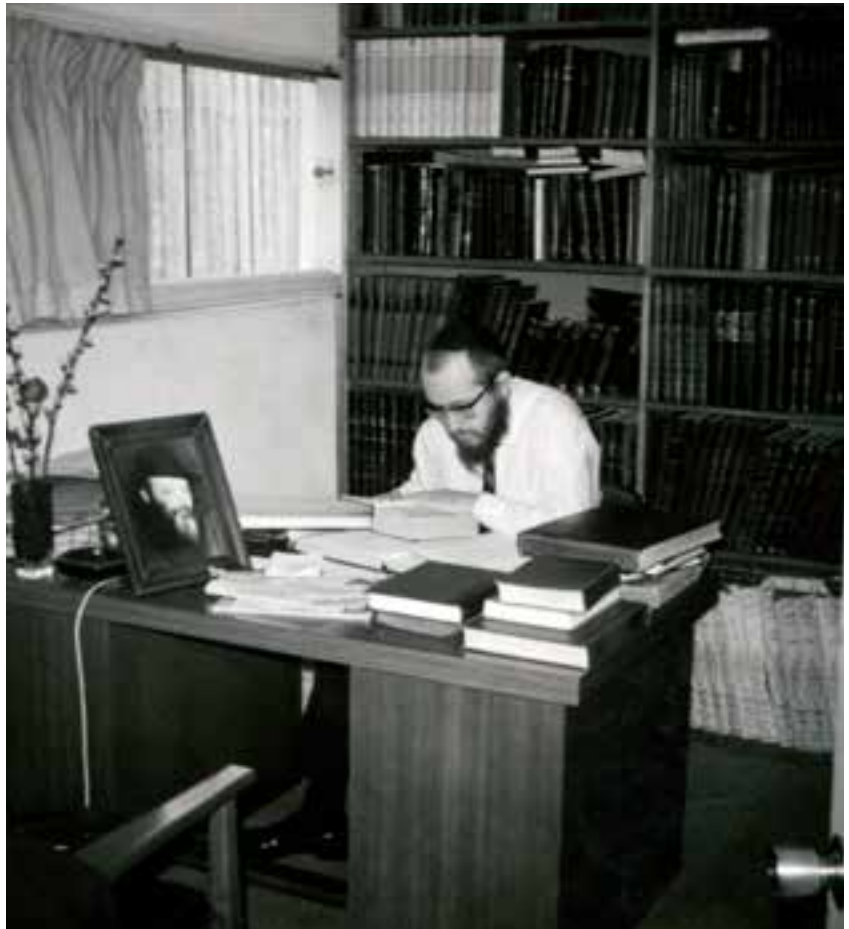
Over the years, we received a constant stream of advice and encouragement from the Rebbe. Rabbi Hodakov spent significant amounts of time with me on the phone and guided me on every aspect of our *shlichus*. When we first moved out, I told Rabbi Hodakov that I didn’t know how I would manage to accomplish everything the Rebbe wants, and Rabbi Hodakov wrote to me that I should always remember that “אם קטן אתה בעיניך ראש שבטי ישראל אתה, you might be small in your own eyes, but you are a leader in Israel.”

One interesting directive I received about my position was that I should receive the highest salary in the organization. This is because *baalei batim* associate importance with the level of salary. Therefore, it was imperative that I be paid the highest salary.

WITHOUT THE SHAAR BLATT

Naturally, I wanted to do all of the Rebbe’s activities and *mitvzoim*, and I wanted it to be in the name of the Rebbe and Chabad. However, the Rebbe maintained that I would best achieve all of these goals in my position as the rabbi of Yeshiva.

Slowly but surely we brought the Rebbe into every aspect of the *mosdos*.



RABBI FELDMAN IN HIS OFFICE.

More Lubavitchers were brought into the schools and the community started to gravitate to the Rebbe. Ultimately, we began opening Chabad Houses in the late 5730s*, and those were officially under the name Chabad.

However, as long as the community wasn’t ripe for that change, the Rebbe didn’t allow it. Even in seemingly petty matters, the Rebbe always told me to respect the sensitivities of the congregants. For example, my Hungarian *baalei batim* insisted that a *rav* may only speak Yiddish in shul (this had been a strong *takana* in Hungary meant to battle the influence of Reform). It was very difficult for me to bring *mekuravim* into a shul where I spoke in Yiddish and I needed to appoint interpreters to translate my words into English. Nevertheless, the

Rebbe didn’t allow me to change the custom.

In 5732*, I came to 770 for Yud-Alef Nissan, and the Rebbe announced the campaign to open 70 new institutions that year. I hoped that the Rebbe would allow me to open an official Tzach in Sydney, but in *yechidus* the Rebbe categorically rejected the idea.

In the current situation, the Rebbe told me, my *shlichus* was to do all the Rebbe’s activities in Sydney but “without the *shaar blatt*.” The Rebbe explained that the Frierdiker Rebbe once instructed that if people are afraid or embarrassed to study Chassidus, the *shaar blatt* should be removed and they should be given the content without knowing the source. My situation was similar, the Rebbe

said. I should continue doing the Rebbe's work, but without any drastic changes in the official name.

WOMEN'S ACTIVITIES

When we came to Sydney, much before we established our own *yeshiva gedola* and seminary, the Rebbe told us that our task is to see to send as many *bochurim* to the Melbourne *yeshiva gedola* and for my wife to send girls to Ohel Chana in Melbourne. The Rebbe said that we have to act like Avraham and Sarah where “Avraham megayer ha'anashim” and “Sarah megayeres hanashim.”

The Rebbe gave my wife the responsibility to deal with all women's

issues, both with the religious women by teaching *taharas hamishpacha* as well as the general community in finding ways and means of bringing them closer to Yiddishkeit.

She ended up creating a major women's organization called “Women of Valour” whose highlight was a yearly function of up to 800 people. She created a network of classes and seminars which ultimately made many *baalei teshuva*.

At every *yechidus*, the Rebbe would ask my wife about developments with the women. However, every time we reported our successes the Rebbe used to respond “מי שיש לו מנה רוצה מאתיים”, i.e. never to be satisfied.

THE REBBE SAID THAT WE HAVE TO ACT LIKE AVRAHAM AND SARAH WHERE “AVRAHAM MEGAYER HA'ANASHIM” AND “SARAH MEGAYERES HANASHIM.”



RABBI FELDMAN LIGHTS A PUBLIC MENORAH IN SYDNEY.

TIGHTROPE

Serving as a rabbi in a non-Chabad shul but as a shliach of the Rebbe, brought about an interesting situation:

I would often receive directives from the Rebbe, but I wasn't permitted to relay it to my lay-leaders as the Rebbe's instructions. The Rebbe didn't want the *baalei batim* to feel as if everything I did was dictated from afar. So I had to find ways to fulfill the Rebbe's instructions without letting on where it came from.

For example:

A year before my arrival in Sydney, a full-on day school had been opened to replace the after-hours *talmud Torah* that had functioned until then. We were looking for a headmaster for the secular studies and a certain person was suggested. He had all the secular qualifications, and he was also a Chossid, so it seemed a perfect fit. However, he wasn't willing to take instructions from me. He wanted to be answerable only to the top board of executives.

The Rebbe told me to reject his candidacy because, as he had said earlier, the *rav* must have full control over everything in the community. However, I couldn't say so publicly; I needed to find excuses to reject him.

There was another instance which was similar, and this one I will never forget:

The day school at the time consisted only of an elementary school. I arrived full of enthusiasm, and immediately declared that we need a high school as well.

The lay-leaders felt it was too early; there weren't enough funds and the elementary school was just getting off the ground, but I nevertheless insisted. I organized meetings, gave speeches, and cajoled and nudged people. I told them that one must have *mesiras nefesh* for *chinuch*, and I began to gather

support. It seemed that it might get off the ground.

I hadn't asked the Rebbe before doing so. I innocently assumed that the Rebbe would obviously agree, and in one of my reports to the Rebbe, I simply informed the Rebbe about the plan.

I received a call from Rabbi Hodakov, instructing me to pull back my campaign and cancel the plans. It was too early for a high school, the Rebbe said, and I should proceed with these plans only when I have a viable financial base and a concrete plan for success.

The situation was almost comical. I had to come up with various excuses to kill the idea. The *baalei batim* were incredulous. I had been full of excitement and had declared this to be of utmost importance and suddenly I had made a complete turnaround. They all understood that something had occurred but they couldn't figure out what it was. I was very careful not to let on what had happened.

KASHRUS IN SYDNEY

A few years into my shlichus, I was approached by the leaders of the Hungarian community of Sydney with a request. Sydney had two kashrus agencies; one was administered by the *beis din* of my wife's step-grandfather, Reb Asher Abramson, and the other by the Hungarian community. Their community had been lacking a rabbi for some time, so they asked me to take responsibility for their *kashrus* organization.

My *baalei batim* opposed the idea because we already had enough on our hands. I thought it would also be disrespectful for me to be somewhat of a competition to Rabbi Abramson (the Rebbe had even directed me to consult with him on all matters pertaining to *rabbanus*). Additionally, I assumed that the Rebbe would reject the idea because I knew that the



RABBI FELDMAN ADDRESSES THE KINUS HASHLUCHIM HAOLAMI, ROSH CHODESH KISLEV 5748.

Rebbe generally opposed Lubavitchers getting involved in *kashrus*. The Rebbe had once told someone, "*Unzer inyan is tzu marbeh zein oichlei kashrus, we should focus on increasing people who eat kosher.*"

I explained all the considerations in a letter to the Rebbe, and the Rebbe responded that despite all my misgivings, I should accept the offer because it was essential that a city have a high standard of *kashrus*. It was a hard sell to my lay leaders (again, I couldn't say it in the Rebbe's name), but I managed to convince them that it was our Torah duty to get involved. Ultimately, our entry into *kashrus* gave us the keys to the *kashrus* of the entire city.

OPEN MIRACLES

I would normally come to the Rebbe every Yud Shvat, and if that

wasn't possible, I would come for Yud-Beis Tammuz.

Obviously, we only came with the Rebbe's explicit permission. It was unheard of in those years for a shliach to come to New York without first writing to the Rebbe and receiving his approval, and there were times that the Rebbe refused to grant permission. (The usual conditions were that I had permission from my wife, and that my absence wouldn't have a negative impact on our activities.)

One time, I got off the plane in New York for Yud Shevat, and the transition from the Australian summer to the New York winter hit me so hard that I fell ill with a terrible fever. I was bedridden and too sick to move and Yud Shevat was only a day away!

My grandfather, Reb Elye Simpson, was scheduled to go into *yechidus* that night so he asked the Rebbe what I

MORDECHAI BARON VIA JEM 147962

should do. The Rebbe said that I must come to the farbrengen, no matter what.

The weather was terrible and some family members tried to discourage me. I recalled the story of the Alter Rebbe on Simchas Torah with the sick Chassidim² and I made the effort to come to 770. I was feeling awful, so I laid down under a bench behind the Rebbe, emerging only to say *l'chaim*.

Unbelievably, by the time the Rebbe left the farbrengen I was as good as new; there was no trace of the fever left. It was a pure miracle.

Another story:

My wife and I were in *yechidus* together. There was a certain issue bothering my wife but she didn't want to put it in writing and hoped to bring it up during the *yechidus*.

After discussing the different issues in our *tzettel*, the Rebbe turned to her and asked, "And what does the power behind the throne say?"

This was her moment to ask; however, she became tongue-tied, and said nothing.

Not getting any response, the Rebbe proceeded to give us *brachos*, which signaled the conclusion of the *yechidus*. I thought that my wife had lost her chance.

Suddenly, in the course of his *brachos*, the Rebbe said, "In regard to [the particular issue bothering my wife], being that you are involved in good work, I don't think you should be bothered by it. Ignore it and everything will turn out well."

We had never mentioned this issue to the Rebbe; it was a clear demonstration of *ruach hakodesh*.

(On a separate occasion, the Rebbe asked my wife what someone was doing regarding a certain issue, and she responded, "She's doing her best." The Rebbe smiled broadly and said, "*Ba uniz in America, az m'tut gornisht, zogt men*, 'I'm trying my best'—Here in America, when we do nothing, we say 'I'm trying my best.'")

MARAH LEVANAH

Sydney is not a religious city and fundraising for a religious day-school was something that proved to be very

MORE STUDENTS

In the 5740s*, our institutions were in significant financial difficulties. One of our *mekuravim* was a member of Machne Israel Development Fund, and during his *yechidus*, he asked the Rebbe for a special *bracha* for me, in regard to the financial situation.

The Rebbe said, "Please tell Rabbi Feldman that the solution to financial problems is to increase in students."

We immediately made a campaign to bring in more students. We sent out flyers and put advertisements in the papers, and pulled in several new students.

At the next *yechidus*, he told the Rebbe that we had brought in new students, but the situation was still dire.

The Rebbe responded, "Please explain to Rabbi Feldman that the only solution is to add in *talmidim*..."

At that time I asked the Rebbe whether I should borrow money to pay the teachers even though I didn't know how I was going to pay back. The Rebbe answered in the affirmative.



LIBRARY OF AGUDAS CHASIDEI CHABAD

difficult. Once, when I had a *yechidus*, I expressed my dismay to the Rebbe.

The Rebbe responded that he doesn't understand my attitude. It was clear, the Rebbe said, that everything in Sydney is *limaalah miderech hatevah*, beyond nature. So why was I complaining? If I needed evidence, I could just compare myself to many of my peers who haven't had the same measures of success.

The Rebbe commented to me on several occasions that I demonstrated too much *mará shechóra* (seriousness and lack of joy). Once, my wife went for dollars and the Rebbe told her that since I was too *mará shechóra*, it was her responsibility to reveal the *marah levenah* within me.

I once wrote to the Rebbe that I believe all of his *brachos* will be fulfilled, and in my mind, I have *bitachon* but I have a *meitzar hagarón*, a term used in Chassidus for when the mind understands something but the heart refuses to be affected.

The Rebbe's response was that he doesn't understand the issue. The way to correct a *meitzar hagarón* is to learn

more Chassidus, which will help your intellect influence your emotions.

HOLOCAUST MEMORIAL

Our institutions began to grow; we had a school, yeshiva, seminary, mikvah, and more, and I was always looking for a new angle of fundraising opportunities.

At some point, I visited Los Angeles and saw the Holocaust center that was associated with a school called Yeshiva University. They explained to me that it was an amazing source of funds (especially in those days, when many philanthropists were Holocaust survivors) and it was a primary source of support for their school.

I thought that it was a wonderful idea; Sydney was a community of Holocaust survivors and people would be very enthusiastic about something like that.

We had the land on our campus and there was a person who promised a million dollars for the project. We prepared all of the campaign material, and right before we launched the campaign, I wrote to the Rebbe and asked for a *bracha*.

To my surprise, the Rebbe said that under no circumstances should we proceed. Firstly, this isn't our *inyan*, and secondly, it is wrong to collect money in the memory of the *kedoshim* even for the benefit of memorializing them!

TRANSFORMATION

The Rebbe blessed us a number of times with *nachas* from our children.

Baruch Hashem, all of our children and now some grandchildren are on *shlichus* and we are very grateful to Hashem and the Rebbe for the *brachos*, both personally and communally.

As I mentioned earlier, after I received my post in 5728*, the Rebbe told my *shver* that my task was "*Iber-tzu-nemen di gantze medineh*, to 'transform' the entire state." During a *yechidus* at a later point, the Rebbe told my *shver* that since I was appointed *rav*, Sydney belongs to the Rebbe.

In retrospect, what has happened with the Rebbe's vision and *brochos* was amazing (taking into account that, unlike Melbourne, Sydney was a spiritual desert). Many thousands of children were educated in our different kindergartens, primary schools, high schools for boys and girls, Gan Yisrael summer camps and winter camps. We established a *yeshiva gedola* (there are about 500 *musmachim* from our yeshiva, many who are serving all over the world as *shluchim*), a seminary, and many other *mosdos*. Most of the spiritual leadership in Sydney today are either our *talmidim* or people that we have brought out on *shlichus*. Indeed, this applies to a large proportion of the spiritual leadership in all of Australia.

That was the Rebbe's instructions: "*Iber-tzu-nemen di gantze medineh*." ❶

1. Rashi on Chayei Sarah 23:1.

2. See "Simchas Torah of Fire," *Derher Tishrei* 5775 pg. 24.

"HERE IN AMERICA, WHEN WE DO NOTHING, WE SAY 'I'M TRYING MY BEST.'"

OVER SEVENTY

Rabbi Asher Abramson, the *dayan* of Sydney, was mistreated by the *baalei batim* of his shul and he needed to leave his shul; obviously, he was sad and unhappy.

During a *yechidus*, the Rebbe spoke to me about various ways to keep him active in the community, but at one point I told the Rebbe, "He's already an old man, he's over 70 and no longer healthy."

As soon as those words left my mouth, I froze. I had just said that to the Rebbe, who was in his mid-seventies as well!

The Rebbe smiled broadly, and said, "*Ich bin oichet iber zibetzig, un ich hob plener far noch tzen yor, un noch dem hob ich plener far noch tzen yahr*—I'm also over 70, and I still have plans for the next 10 years, and afterwards for the next 10 years as well."



דער רבי וועט געפינען א וועג...

לזכות
הת' מנחם מענדל שיחי'
לרגל הגיעו לעול מצות
כ"ה כסלו נר א' דחנוכה ה'תשע"ט
נדפס ע"י
הרה"ת ר' לוי יצחק
וזוגתו מרת מרים יוכבד
ומשפחתם שיחיו
גאלדשטיין

Mission Accomplished

AS TOLD BY HATOMIM ELAZAR COHEN (ASHKELON, ISRAEL)

I was *niskarev* to the Rebbe and Chassidus during the time of my *bar mitzvah* through the efforts of Rabbi and Mrs. Mendel Wolf, the shluchim in my neighborhood in Neve Ilan, Ashkelon. In my unique situation, I needed to buy both pairs of tefillin, Rashi and Rabbeinu Tam, on my own, which was very difficult. Ever since then, I have committed to helping others buy Rabbeinu Tam tefillin, an expense of 1,000 NIS. *Baruch Hashem*, I was always able to raise the money, until one day in Shevat 5775*, when a friend of mine in the yeshiva in Ashkelon asked me to help him buy a pair.

I was in a bind. Less than a month ago I had collected considerable money for Chanukah *mitvzoim*, and Purim was right around the corner, so I felt uncomfortable soliciting such large amounts of money from the same people so soon. I told my friend that I can help him with the money around Yud-Alef Nissan time, and I planned to save up money for the next 10 weeks to put together the necessary funds.

During a farbrengen on Yud Shevat (which occurred on a Thursday night) it occurred to me that I had made a mistake. The Rebbe wants every *tomim* in Tomchei Temimim to



own his own pair of Rabbeinu Tam tefillin, yet here I am delaying it for two months. “This is not *lechatchila ariber!*” I said to myself. Right then, I decided to make the effort to raise the money the next day on *mivtzoim*.

The next morning, Yud Shevat, I wrote a *pan* to the Rebbe mentioning the issue and committed to finish up the project by 15 Shevat. The Yidden I met on *mivtzoim* that day responded enthusiastically to my request and before Shabbos I had managed to collect 700 NIS.

Sunday evening, 12 Shevat, I wrote an email to Amos Azaria, a wonderful Yid who has a construction business and always donates to worthy Yiddishe causes. I explained that although he had only recently donated large sums to help out my *mivtzoim*, and he had also recently gotten married, this project was very special and urgent and perhaps he would consider donating the remaining 300 NIS.

Monday and Tuesday passed with no answer from Amos. Wednesday night I was very worried. Amos usually responded to my messages quickly, and this time four days passed with no response. I was also under immense pressure to collect the needed funds before 15 Shevat and I had no one else to turn to.

I suddenly remembered the story of Rabbi Yisroel Deren, the Rebbe’s shliach to Stamford. He had arranged a *siyum sefer Torah* and a large concert in the early days of his shlichus and the reservations for the event were very low.

On the Shabbos before the event, remembering the story of Reb Mendel Futerfas who wrote a *pan* to the Rebbe in his mind while he was in Russian prison, Rabbi Deren did the same, and the event the next day was a phenomenal success. (See Derher Tammuz 5778.)

I decided to do the same. On my way to the dormitory I thought in my mind, “Rebbe, please help me. You know that I pushed myself beyond my limits only to bring you *nachas ruach*. There is no way that I cannot give my friend 1,000 NIS tomorrow for his Rabbeinu Tam tefillin. Please help me!” I immediately felt encouraged that it will all work out.

Five minutes later (!) I received a phone call from an unknown number. Amos’s brother Idan was on the line.

“Hi, Elazar. Amos and his wife are on vacation in Thailand. He received an email from you on Sunday, but did not immediately respond to you because of the time difference. He feels so sorry that he forgot about your message until literally five minutes ago. He just sent me a WhatsApp message asking me to transfer the money to you and to let you know about it before you go to sleep.”

I was stunned and elated. Mission accomplished! ①

YOUR STORY

Share your story with A Chassidisher Derher by emailing stories@derher.org.



11 SIVAN 5747, LEVI FREIDIN VIA JEV 6619



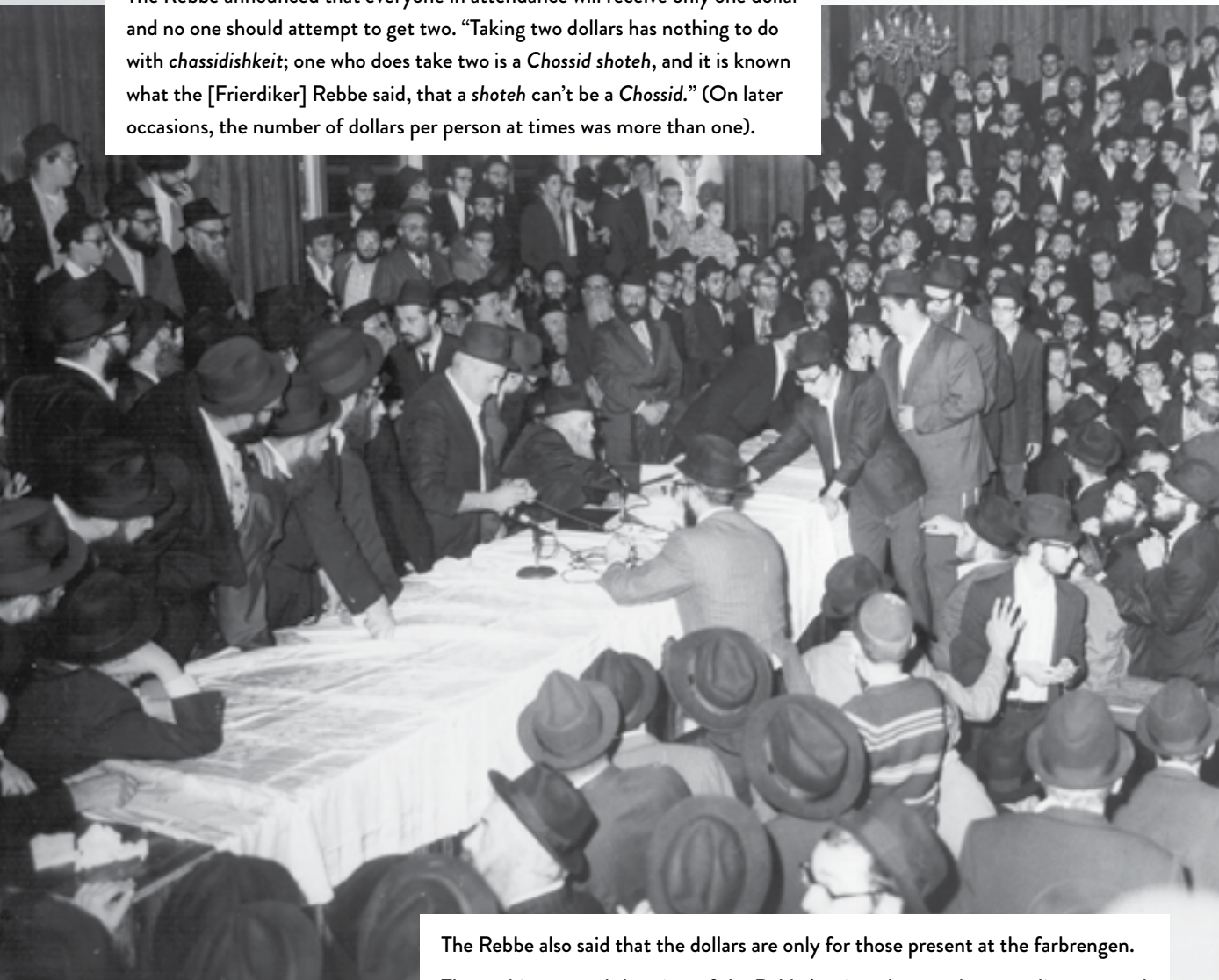
DOLLARS TO THE *TANKISTIN*

The first time the Rebbe gave out dollars to the *tankistin* was at the farbrengen of Chai Elul 5734*, pictured here.

The Rebbe announced that since the purpose of the farbrengen is to strengthen people's involvement in *mitvzoim*, he would therefore give out dollars for tzedakah through the *tankistin*—"Those that travel and enable Yidden to do the five *mitvzoim* recently launched"—to all the assembled.

The Rebbe asked that all the *tankistin* come up to receive a packet of dollars for distribution. As this was a first time occurrence, there was a great deal of confusion and pushing in the shul.

The Rebbe announced that everyone in attendance will receive only one dollar and no one should attempt to get two. "Taking two dollars has nothing to do with *chassidishkeit*; one who does take two is a *Chossid shoteh*, and it is known what the [Friediker] Rebbe said, that a *shoteh* can't be a *Chossid*." (On later occasions, the number of dollars per person at times was more than one).



The Rebbe also said that the dollars are only for those present at the farbrengen.

The pushing caused the wires of the Rebbe's microphone to become disconnected and Reb Chaim Baruch Halberstam can be seen in the picture repairing the wires.

From then on, the Rebbe periodically gave out dollars through the *tankistin*, and later on, it would be at the conclusion of every weekday farbrengen.



At the farbrengen of Yud Shevat 5735*, the Rebbe announced the system for the distribution. "It should be conducted in an organized manner. Those who have merited to be a *tankist* should all come up from one side, and pass by one by one . . . to receive for those assembled, who should all remain seated throughout."¹

28 ELUL 5735, LEVI FREIDIN VIA JEM 140706



13 TISHREI 5742, LEVI FREIDIN VIA JEW 202025

From elder Chassidim to young children, all those who participated in *mitvzoim* were able to pass by. Many times the Rebbe would ask an individual “ביסט אויך א טנקיסט?”—Are you also a *tankist*? At times the Rebbe would inquire about someone by Reb Dovid Raskin, the administrator of Tzach.



12 TISHREI 5748, LEVI FREIDIN VIA JEW 15054



Women would also receive dollars, as they have an equal role in the *mitvtzoim*. The first time the Rebbe gave to women as well was at the farbrengen of Zos Chanukah 5735* and in an exceptional occurrence, the Rebbe asked for a young girl to come down to receive the packet of dollars on behalf of the women.² Later on, the Rebbe would give the dollars to Reb Yosef Weinberg to pass on to the women. In fact, one time (30 Nissan 5735) the Rebbe gave dollars only for the women, and not the men! (This was in connection with *Mivtza Neshek*).

After receiving a packet from the Rebbe, the *tankistin* would step down from the Rebbe's platform at the front of the shul and distribute the dollars. If they ran out of dollars, they would go to the *mazkirus* office, and one of the *mazkirim* would get more from the Rebbe.



YUD-IES KISLEV 5747, YOSHI MELAMED VIA JEM 119384



4 TISHREI 5744, LEVI FREDIN VIA JEM 194806

At times, following a sicha that the Rebbe said during the weekdays from his shtender, the Rebbe also distributed dollars through the *tankistin*. The first time this occurred was on Taanis Esther 5741*.

1. Sichos Kodesh 5735 vol. 1 p. 366.
2. For the full story, see "Uforatzta," Derher Kislev 5778.

Derher**Letters**

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The Alter Rebbe and Napoleon

Dear Editors,

I enjoyed reading the article in the Teves magazine about the Alter Rebbe and Napoleon ["A Battle of Good Vs. Evil," Issue 76 (153)].

In the article you quoted a letter from the Mittlerer Rebbe explaining why a victory for the Czar would be better for the Jews in Russia both spiritually and physically.

This is interesting in light of the famous letter from the Alter Rebbe to Reb Moshe Meizlish, which was quoted numerous times by the Rebbe:

"My dearly beloved Moshe. By Hashem and my life, this is what I was shown during Musaf on the first day of Rosh Hashanah. That if Napoleon will be victorious the Jewish people will be glorified and wealthy, but their hearts will be cut off from our Father in heaven. Should the Czar Alexander be victorious our people will suffer degradation and poverty, but their hearts will be connected and bound with Hashem."

This is printed in Igros Kodesh Admur Hazaken, page 396.

It would be interesting to reconcile between the two letters, however, the article certainly

should have at least made mention of this second letter.

Dovid Rosenberg

Toronto, Canada



Miraculous Chanukah Gelt

Dear Editors,

I read the article about *Chanukah gelt* in the Kislev magazine ["Holy Coins," Issue 75 (152)].

It seems that you missed the *Chanukah gelt* which took place in 5737. The Rebbe gave out *Chanukah gelt* that year to men, women and children. I was a baby at the time and I still have the dollar which the Rebbe gave me. In fact, I had an incredible story then.

I was born in the summer of 5736. I had a condition that my tear ducts did not open a few days after birth as they should have. This caused my eyes to be crusted every morning and my mother had to painfully remove the crust with warm water every morning.

After a while, she consulted with an eye doctor as to how to correct this problem. The doctor said that if by this time the tear ducts did not open by themselves they never will without surgery. Surgery was scary, but the doctor said nothing will help without surgery. However being that it would soon

be winter, it would not be good to schedule the surgery until the spring.

Being that surgery was not going to be taking place for a few months, my mother had not yet written to the Rebbe about this when Chanukah 5737 came around.

The Rebbe gave out *Chanukah gelt* then and my mother took me along. When my mother's turn came and she brought me in front of the Rebbe, the Rebbe waved the dollar bill in front of my eyes as he tried to catch my attention. Finally, when I glanced at the Rebbe, the Rebbe put the dollar bill into my hand.

The next morning after receiving the dollar, my eyes were not crusted and never again were they. My mother took me back to the eye doctor who was shocked to see that the tear ducts had opened up miraculously!

Noson Sternberg
Brooklyn, NY



Another Chossid

Dear Editors,

Thank you very much for such a wonderful job of the article about my memories of the Rebbe as a child ["Early Memories with the Rebbe," Issue 76 (153)].

Concerning the *yechidus* of my parents a"h that I mentioned (page 46), I found a transcript that we wrote of the *yechidus* and noticed that I left out a part of the Rebbe's *bracha*. The transcript records that my mother asked for a *bracha* during her pregnancy of my youngest brother Schneur Zalman, and the Rebbe said to her with a broad smile: "You should be joyous, for another Chossid is being added, which draws the coming of Moshiach closer—and in this you have a part!" He then added, "Hashem should bless you with a living and healthy child and the birth should come smoothly, easily, and in the right time."

To clarify in the article, you mentioned that the Rebbe stopped farbrengen for the *bochurim* on *simchas beis hashoevah* on 5725 (1964). That farbrengen was for everyone, not only the *bochurim*. The reason I mentioned the *bochurim* is because the Rebbe farbrenged before the *nesius* for the *bochurim* of all *yeshivos*, not only Lubavitch. But after the *nesius*, the farbrengen was open to those who were not *bochurim* as well.

Regarding Purim 5726 (1966), you write that the Rebbe continued giving out *mashke* outside in front of 770. The reason it was done outside is because the Rebbe was on his way home and the *olam* gave the Rebbe *mashke* to give out. [Ed note: See Derher Adar 5778 for a full account of this *chaluka*.]

Thanks again for the article, it was done very well. Keep up your good and meaningful work!

Aharon Goldstein
Ann Arbor, Michigan



Extra for Pittsburgh

Dear Editors,

We were all in great shock when we heard about the terrible massacre that took place on Shabbos Parshas Chayei Sara in Pittsburgh. What a horrific event.

In your article about *Chanukah gelt* ["Holy Coins," Issue 75 (152)], you write about how the Rebbe gave extra *Chanukah gelt* to Rabbi Levi Garelik, who was a child at the time, for him to pass on to the rest of the children that were in Pittsburgh.

What a sense of *hashgacha pratis* it is that 51 years ago, the Rebbe gave extra *gelt* to his shluchim in Pittsburgh, possibly connected to the events of this year.

Menachem Mendel Paley
Manchester, England

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