

# A DOUBLE PORTION

*In a conversation with A Chassidisher Derher,  
Rabbi Yosef Katzman of Crown Heights related the following story:*

**D**uring Iyar of 5759 I was *zoche* to receive clear and unmistakable guidance from the Rebbe, notwithstanding the fact that a number of years had already passed since Gimmel Tammuz.

Two issues were on my mind when I visited the Rebbe's Ohel on Sunday, 16 Iyar. I penned a *tzettel* detailing the problems, asking for the Rebbe's *brocha* that they be resolved easily and speedily.

The first issue involved our then two-year-old daughter, who suddenly began stuttering terribly a few days earlier. We could not understand what had caused it.

My second request was regarding financial difficulties that were plaguing the home I owned in Crown Heights.

I wrote my *tzettel* and I went to the Ohel. I asked the Rebbe for guidance and a *brocha* and I returned to Crown Heights.

The next day I was in 770 for *maariv* and while waiting for the *chazzan* to start, I picked up a volume of the Rebbe's *Igros Kodesh*, which happened to be lying nearby, and I opened it to a random page.

In general I enjoy reading the Rebbe's letters, and make a point of doing so

whenever I have an opportunity. To my surprise, the letter I opened up to on page 189 of volume six. It began as follows:

”במענה על מכתבו מו' תמוז בו כותב ע”ד בתו הצעירה ... תחי' שהתחילה פתאום לגמגום:

הנה בטח שאלו עצת רופא מומחה למקצוע זה, אף שבכלל אין מה להתפעל ויש לחקור כי קרוב הדבר שאירע לה איזה פחד פתאומי וכאשר יבררו סיבת הפחד ויבארו לה שאין לזה מקור הנה לאט לאט יעבור הגמגום...”

*“In response to your letter... in which you write about your young daughter... who suddenly started stuttering.*

*“Surely you consulted an expert doctor in this field, although there is really no reason to become anxious, it is necessary to investigate the likely possibility that she experienced a sudden fright, and when you will determine the reason for this fear and you will explain to her that there is no reason to be afraid, then slowly the stuttering will fade.”*

I was floored, the wording of the letter directly addresses an identical case to that for which I had asked a *brocha* from the Rebbe only yesterday!



How incredible that precisely on the page I had opened up to, the Rebbe was addressing my daughter's condition! After *maariv* I went home and checked the *mafteiach* of Igros Kodesh. I found that there are only four letters addressing the issue of stuttering in all of the volumes that were printed at the time.<sup>1</sup>

The chance of me opening to this particular letter was extraordinary. It was clear to me that the Rebbe was pointing me to this letter in order for me to know that he heard my requests for his *brocha*.

I discussed what had taken place with my wife, and she too was amazed at the clear sign from the Rebbe. But she had no recollection of anything that may have triggered a fright within our daughter that would resemble any similarity to the Rebbe's letter, so we just held out to see how things would unfold.

The following day, which was Lag Baomer, I received a call from a Lubavitcher, Reb Dovid Kohn from Kensington, who worked for a company in Boro Park. He asked me if I had ever received a \$100 bill from the Rebbe. I answered that in fact I had, many years earlier during Cheshvan 5746. To my surprise he announced that his employer, Mr. Rise, had found it and that I should come by to pick it up.

At my earliest opportunity I traveled to Boro Park to meet his employer. Although he comes from a Satmar background, he actually knew my grandfather, Reb Chaikel Chanin, from the time they were neighbors in Paris. We reminisced about the time they had spent together in Paris.

He explained that he had recently withdrawn money from the bank and upon inspecting one of the \$100 bills he realized that it had Hebrew writing on it. The inscription read that it had been received from the Rebbe *כינוס השלוחים* by Yosef Katzman. He insisted that instead of reimbursing him for the

money, I should take it for free and give the money to a *tzeddaka* my grandfather was collecting for.

The following is the story of how I got this \$100:

On Shabbos Mevorchim Kislev 5746, the third Kinus Hashluchim was held for shluchim in the USA.<sup>2</sup>

## **THE REBBE SAID THAT HE WILL GIVE \$200 TO EVERY SHLIACH... BUT HE SAID THAT HE WANTED THAT THEY SHOULD SPEND THE TWO \$100 BILLS.**

At that time, the Shluchim from abroad and those that worked in the central mosdos in Crown Heights were not officially part of the Kinus, however, those working in the central mosdos were able to take part in the sessions. Being that I was working for Tzivos Hashem at the time, I participated in the sessions only.

On Sunday night of the Kinus, when Rabbi Yehuda Krinsky was driving the Rebbe home, the Rebbe remarked that he was very glad about the success of the Kinus, and that he would like to participate with the Shluchim.

The Rebbe said that he will give \$100 to every Shliach to cover the registration fee they needed to pay to join the Kinus, and another \$100 towards their travel expenses. The Rebbe then added that surely the Shluchim would not want to use the bills that they receive from the Rebbe, so therefore he will give an additional \$1 bill for the Shluchim to keep, but he said that he wanted that they should spend the two \$100 bills.

Initially, it was very clear that we the locals will not receive this money,

because we were not officially registered for the Kinus. You can imagine the great surprise and delight we all felt when shortly after the Kinus, when Rabbi Krinsky notified all those from the local central mosdos that the Rebbe instructed that we should also receive this gift.

After hearing the Rebbe's clear instructions that the money he is giving should be spent, and that only the \$1 bill could be held onto, I could not bring myself to keep the two hundred dollar bills, despite my great desire to keep it within my possession.

On the other hand, being that I had not officially registered, nor did I have any travel expenses, I was not able to spend the money for the purposes the Rebbe had designated.

After much contemplation, I decided that I would take one of the hundred dollar bills and use it for a mortgage payment, as a source of *brocha* for a house that I had recently bought in Crown Heights.

[I had decided to buy the house half a year before that, around Purim 5745, despite it being in a considerably dangerous part of Crown Heights at the time. I had firm belief in the Rebbe's guarantee that Crown Heights would remain a Jewish neighborhood and will regain its old glory. The Rebbe answered my *tzetel* about buying the house on Yud Aleph Nissan, about a month after I had submitted it, with the words:

“ויהא בשעה טובה ומוצלחת”

“May it be in a good and auspicious hour”]

Now, 13 years later the Rebbe sent me the \$100 bill once again, just days after I had asked the Rebbe for a *brocha* for that same house! For the bill to have remained in the area where I had originally deposited it, and for so many years, is almost inconceivable.

Indeed this clear indication from the Rebbe became a turning point for the

financial difficulties I was experiencing with the house. Until this day the house remains a source of many *brochos* for me and my family.

One *brocha* led to the next.

A couple of days later my two year old daughter was sitting with my wife, when she suddenly started crying to my wife that she is scared of a “*ketzele*” [a kitten]. My wife suddenly recalled an episode that had occurred a few days earlier.

She had been shopping in Raskin’s Fruit Store, and our daughter was sitting in the stroller. A cat that the store had bought in order to chase away mice was strolling around nearby, and suddenly the cat jumped into the stroller with our daughter.

The cat was quickly removed, but it seemed that our daughter was traumatized by this event, and that she was still in fear of that cat. My wife immediately made the connection to the Rebbe’s answer in the letter, that the stuttering was most

probably caused because of a sudden fear, and now we knew exactly what our daughter was afraid of, and what was causing her to stutter!

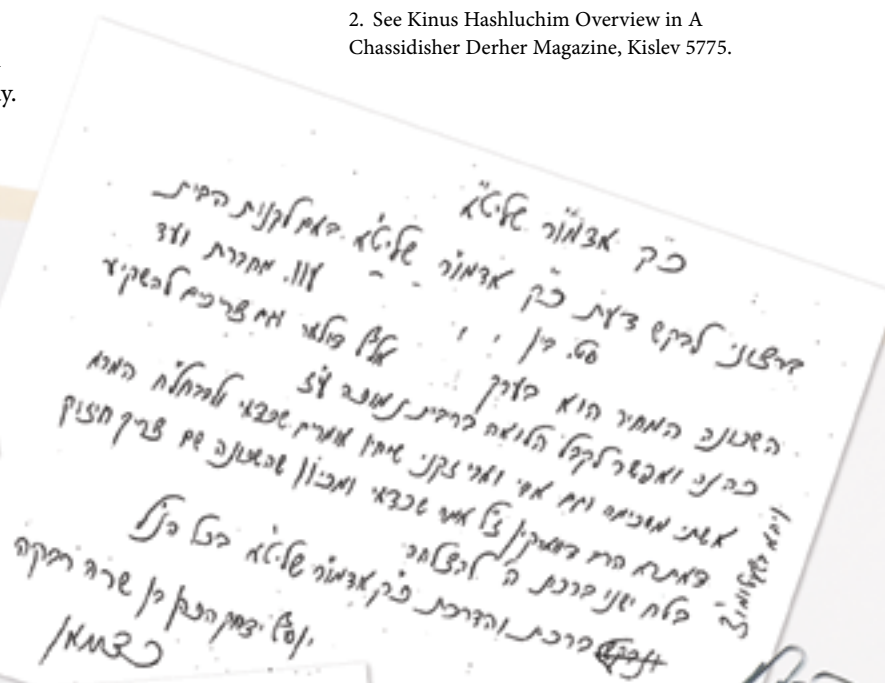
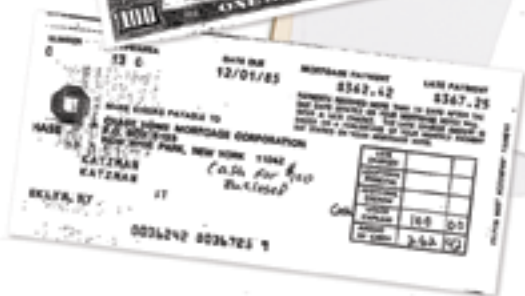
My wife calmed our daughter down, and she explained to her that a cat is a gentle animal, and that she has no reason to be afraid. My daughter slowly accepted my wife’s explanation, and in a matter of only a few short days, the stuttering completely disappeared!

I had come to the Ohel with two problems weighing on my heart, and within a few days the Rebbe had provided me with clear guidance and open *brochos* on both matters, in the most unique and separate ways, *brochos* that remain with me in full strength till this very day.

In the Rebbe’s words: “אם יעמוד חזק בהתקשרותו אליו... וישלח השאלה על ציון כ”ק מו”ח אדמו”ר ה”כ”מ - וועט דער רבי געפינען א וועג ווי עס צו ענטפערן...” **D**

1. Rabbi Katzman notes: In general, it is not my practice to open the Igros Kodesh after writing to the Rebbe in search for an answer, because I firmly believe that it is not the place of a Chossid to define how the Rebbe should give him his answer, as the Rebbe clearly wrote - “*der Rebbe vet gefinen a veg vi tzu enferen*” [=the Rebbe will find a way how to answer] (Igros Kodesh vol. 3 p. 266). I don’t know whether opening an Igros Kodesh randomly to receive your answer is the proper way to look for the Rebbe’s answer or not, but I don’t do it. In this case I picked up the Igros Kodesh simply out of desire to learn the Rebbe’s letters. What unfolded made it clear to me that the Rebbe was choosing this letter to answer me, on this occasion.

2. See Kinus Hashluchim Overview in A Chassidisher Derher Magazine, Kislev 5775.



בית. כיתח אייר, הינשניס

כייק אדמוייר

בלב מלא בטחון אנצ רוצה לחודות לשני תשובות שקבלתי מכייק בימים חכי אחרונים. אי בקשר לעניני פרנסה והצלוח בענינים כספיים שקבלתי מאח דולר מכייק שנתן לי לפני שלש עשרה שנים בכינס השלחים עבור הוצאות ואו השתמשתי בזה עבור תבית ועכשיו מצאוחו יחודי שהוזרים לי ולדעתי תשובה ברורה מלאה ברכות שיקוימו מיד. אמן

השני הוא בקשר לבתי הקסטנא אגרות קודש חייד ושם ראית מכתב המדבר בהוראות מוח לעשות בשמיות וברוחניות וכנראה שעיניו הפסיקה כבר לגמגם וחלואי ווייטער. ואתן ועדה על זה כפשטו.