

Dedicated by
Rabbi Berel and Mrs. Devorah Leah Levertov and family

In honor of
The Rebbe's community in
Santa Fe, New Mexico





A Friend of
Every Jew

REB PINCHAS TODRUS
("PINYE") ALTHOIS





“What do you expect?



I should look into Sefer Yetzira and create a new person?”

Perhaps these words, said by the Rebbe lamenting the void left by Reb Pinye Althois shortly after his passing, describe this extraordinary personality most accurately. He was in fact irreplaceable.

An activist of the greatest stature, with a sharp and witty personality, who, while skillfully winning over the hearts of government officials, remained a pleasant and friendly man to every passerby he encountered in the street.

The story of a man whom the Rebbe referred to as *כל איש מישראל* ידונו וידיד.

Reb Pinchas Todrus Althois (“Pinye” as he was affectionately known) was born on 4 Kislev, 5658, in the city of Nikolayev, a famous chassidic stronghold in the Ukraine, where many chassidishe families lived; the city where the Rebbe was born.

We learn of the nature of Reb Pinye’s chassidishe education from an anecdote he would relate later on in life. Whenever a chossid would return to Nikolayev from a visit in Lubavitch, local chassidim would ask him excitedly, “What was the *dibbur hamaschil* of the *maamor* delivered by the Rebbe?” And they would attempt to hear some words of Chassidus. Pinye’s father, Reb Binyomin, on the other hand, would first ask, “How is the Rebbe feeling?” or “Whatever happened to the leak in the Rebbe’s home? Was that taken care of?” Only afterwards did he inquire about the *chassidus* the Rebbe said.

At the young age of twelve, Pinye was sent to study in Tomchei Tmimim Lubavitch. Hailing from Nikolayev and being a member of the famous Althois family, which enjoyed a close relationship with *beis horav*, the young Pinye felt a bit too comfortable in his new surroundings and displayed his mischievous character quite freely.

The *hanhala* felt that his *middos* were not refined and disapproved of his conduct among friends, and they decided to take action to train the young boy. One day, Pinye was approached by the *mashgiach* and was notified that he was expelled from yeshiva. “What?” the boy protested. “But I haven’t done anything wrong lately to warrant such a punishment!” The *mashgiach* was adamant in his decision and Pinye understood that he had no choice but to go to the *menahel* of the yeshiva, the Frierdiker Rebbe (known then as the Rebbe’s son). Standing outside the door of his office, Pinye cried bitterly until the Frierdiker Rebbe opened the door, and he told over his story. “Go back to the *mashgiach*,” the Frierdiker Rebbe said, “and tell him that I said he should allow you to return to yeshiva.”

After Pesach, a new *zman* began at the yeshiva and Pinye was told he would have to stay back in the old class while all his friends went up one level. Pinye refused to hear of it and joined his friends in their new class, only to be sent out immediately by the teacher. Still, Pinye refused to be downgraded and went into the *zal* to learn on his own.

“Your father will be here soon for Shavuos,” the *mashgiach* told Pinye. “He

will have to take you home!”

Pinye was certain that his father would take his side of the argument and confidently continued to refuse to comply.

When Reb Binyomin arrived in Lubavitch for Shavuos, Pinye was shocked when he told his son to listen to the *hanhala*. Not having any other choice, he begrudgingly went to the younger class.

Two days later, the *mashgiach* told Pinye that he could join his friends in the older class. Bewildered, Pinye approached his father. “What do they want from me?” he cried. “Why are they playing these games with me here?”

Reb Binyomin explained to his son, “You think a bit too much of yourself, coming from Nikolayev, and the *hanhala* needs to put you in your place. If you listen to them and continue in the way they teach you, you will grow to be proper chossid...”

In the Ha’Ach newsletter distributed in Lubavitch, there is a newsflash about Pinye’s bar mitzvah, noting that he delivered a fine *drosha*, explaining the weekly *parsha* and the mitzvah of tefillin according to *Chassidus*.

UNDER COMMUNISM

The Frierdiker Rebbe's *nesius* began at a difficult time for Russian Jewry. Much has been written about the Frierdiker Rebbe's activities to uphold Yiddishkeit under the rule of the anti-religious Soviet government, resulting in his eventual arrest in 5687.

Reb Pinye was one of those who stood at his side, fulfilling dangerous missions on the Frierdiker Rebbe's behalf and at times acting as his personal secretary.

A likable person by nature, Reb Pinye had friendly relationships with members of the Jewish "Joint" organization, especially Dr. Joseph Rosen, director of the Joint distribution in Russia at the time.

When the Frierdiker Rebbe was ultimately arrested, Reb Pinye sat in the Frierdiker Rebbe's home each and every day. He was the one to receive the news when Rebbetzin Chaya Mushka called from Kostroma, notifying the household that the Frierdiker Rebbe was freed. Naturally, he and the other chassidim in the vicinity took to celebration, dancing late into the night.

After returning home to Leningrad, the Frierdiker Rebbe resided in suburban Malakhovka (near Moscow) for six weeks. It was there that he decided to leave Russia.

Many years later, in 5718 while sitting at a yom tov meal with the Rebbe in the Frierdiker Rebbe's apartment, Reb Pinye related a conversation he had with the Frierdiker Rebbe in Leningrad, just before he took leave of Russia:

"A short while before the Frierdiker Rebbe left Russia, I accompanied him in a wagon to a nearby river where he *toiveled*. On our way back, I asked him, "With whom do you leave all the people on your ship?" [I.e. What will be with all the chassidim being left behind in Russia?] The Frierdiker Rebbe replied: "My decision to leave Russia was made while I was in Malakhovka. I have thought this decision through, down to the very last detail, and I thought about each and every individual as well. Just as Hashem has acted with me in a supernatural manner until now, He will help us see one another in the future as well, in a supernatural manner."

When the Frierdiker Rebbe actually left Russia at the end of Tishrei 5688, many chassidim came to see him off at the train station in Leningrad. Some, including Reb Pinye, were actually allowed on the train to accompany him for the first few stops until the border. Reb Pinye watched as the Frierdiker Rebbe penned a letter to all of *anash* who would remain stranded in Russia (see *Derher Magazine*, Tammuz-5772), and he then told Reb Pinye, "I write this letter from my heart, with my whole heart!"

At that point, Reb Pinye told the Frierdiker Rebbe that he felt bewildered. There are those chassidim who would "live" from the Chassidus they learn. Others would draw inspiration from their lengthy davening. "I, on the other hand," Reb Pinye bemoaned, "have nothing else in my life other than being in the Rebbe's presence. How will I survive?"

The Frierdiker Rebbe then promised Reb Pinye that he would be "עמי במחיצתי".¹

Nine years later, Reb Pinye managed to leave Russia for Eretz Yisroel with his family. The story is told that Reb Pinye randomly met Kalinin, the president



PHOTO: KEHOT PUBLICATION SOCIETY

REB PINYE (SITTING, CENTER) LISTENS AS THE THE REBBE DELIVERS A SICHA AT THE KABOLAS PONIM OF HIS SON. CHANUKAH 5714.

of Russia at the time, in the streets of Moscow and asked him to help with a permit to leave. Impressed by Reb Pinye's character, Kalinin decided on the spot that he would help him.

BUILDING NEW GROUNDS

On 16 Cheshvan, 5697, the Althois family settled in Eretz Yisroel.

In 5701, the Friediker Rebbe founded Agudas Chassidei Chabad in Eretz Yisroel, to serve as the umbrella organization of Chabad in the land, and to unite all of *anash* residing there at the time.²

In 5704, Reb Pinye was appointed by the Friediker Rebbe to serve as the secretary of Agudas Chabad. In a letter

to the administration of Agudas Chabad, the Friediker Rebbe explains that the position of secretary includes overseeing all the activities of the organization and ensuring that everything is carried out promptly and properly.³

The Friediker Rebbe himself proposed the salary for the secretary, insisting more than once that he must be paid well, freeing him from all worries, ensuring that he would be able to dedicate himself entirely to his important work.

Thus began a life-long career of a dedicated Chabad activist in Eretz Yisroel, who worked tirelessly to see to it that Chabad in the Holy Land would have a prestigious presence in every possible manner.

Most notably, grand Yud-Tes Kislev farbrengens were arranged on the largest possible scale, attended by scores of important guests and bringing about a great *kiddush Hashem* for all to see.

More than anything else, Reb Pinye devoted his entire being to “building” Chabad in Eretz Yisroel; no less in the figurative sense than in the practical. The many friendships he forged with people in high places of government, and the connections he maintained with officials, allowed him to pull strings wherever they were needed, and he utilized them to the fullest possible extent.

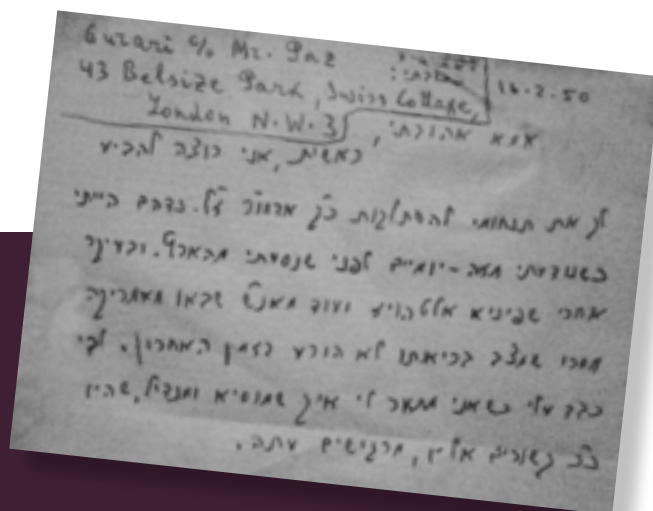
REB YISROEL ARYE LEIB

In those years, Reb Pinye became acquainted with the Rebbe's younger brother, Reb Yisroel Arye Leib, who had immigrated to Eretz Yisroel a few years earlier and resided in Tel-Aviv. Although they were both born in the same city of Nikolayev, Reb Yisroel Arye Leib's family moved away when he was all but three years old, when his father, HoRav Levi Yitzchok, took the position as rov in Yekatrinoslav. Nevertheless, the two maintained a close friendship throughout the years, until Reb Yisroel Arye Leib moved to England in 5710.

Many Thursday evenings, Reb Pinye would join three others in the Lubavitcher shul on Nachalat Binyamin Street for a night of study: Reb Yisroel Arye Leib, Reb Nochum Goldshmid (who knew Reb Yisroel Arye Leib growing up in Yekatrinoslav), and Avrohom Shlonsky (a cousin of the Rebbe who also grew up in Yekatrinoslav).

[It should be noted that Reb Pinye maintained a close relationship with Avraham Shlonsky as well. He was a famous Israeli author, and Reb Pinye recruited him to translate the Friediker Rebbe's *kol koirehs* about “*l'alter l'geulah*” from the original Yiddish (see Derher Magazine, Adar-5775).]

Reb Pinye often farbrenged with Reb Yisroel Arye Leib, on Yud-Tes Kislev and other occasions.



Testament to their close relationship is a letter written by Reb Yisroel Arye Leib to his mother, Rebbetzin Chana, after the Friediker Rebbe's *histalkus* on Yud Shevat 5710. Describing the feelings when hearing the news, Reb Yisroel Arye Leib notes that he was especially shocked, “...after Pinye Althois and other members of *anash* who came here from [visiting] America conveyed that [the Friediker Rebbe's] health had not worsened in the recent past...”

When Reb Yisroel Arye Leib passed away in Liverpool in 5712, the Rebbe asked Reb Pinye's son who was learning in 770 at the time to contact his father and warn him not to mention anything about the incident to Rebbetzin Chana, so as not to harm her health.

Reb Pinye, along with a few other chassidim, came to the airport in Eretz Yisroel to pick up the *aron* and arranged for the burial in Tzfas, in accordance with the Rebbe's instruction. From letters sent to Reb Pinye by the Rebbe in the ensuing years, we learn that he was also involved in erecting the *matzeiva* at the burial place as well.⁴

“The *mashke* that you brought me as a gift from Zalman Rubashov [Shazar] is very dear to me. Every Yid, especially... a Yid whose great-grandfather traveled to the Alter Rebbe, is truly dear to me...”



FOLLOWING A TRAGIC MASSACRE IN Kfar Chabad, the Rebbe sent a group of ten Shluchim to Eretz Yisroel. Reb Pinye (sitting, center in the white hat) greets them in the airport together with other Chassidim. 5716

KFAR CHABAD

After the war, many Lubavitcher chassidim were displaced from their homes, especially those who escaped the Soviet Union in 5706-5707. The Frierdiker Rebbe directed many of them to move to Eretz Yisroel, and to establish the village of Kfar Chabad. Reb Pinye was involved in every step of this task, including trekking out to the desolate fields of Eretz Yisroel in search for a suitable area for the new village.

Reb Pinye utilized the contacts he had in the Israeli government to receive all the assistance that was needed. Being a man of a very broad and wide-ranging vision, he would settle for no less than the biggest and most efficient housing arrangement possible. Thanks to his efforts, the homes in Kfar Chabad were constructed much larger than the government-built apartments anywhere else in the land.

With the help of his friend, Zalman Shazar (a Jew of chassidic roots who held close connections with the Frierdiker Rebbe and the Rebbe; later to become president of Israel), he obtained all that he needed to see this project through. The two of them would put pressure

on the appropriate officials. When they would be told that the budget would not cover a certain part of the project, Reb Pinye simply would not take “no” for an answer!

TISHREI WITH THE FRIERDIKER REBBE

After so many years of painful separation, Reb Pinye was finally reunited with the Frierdiker Rebbe when he visited New York for Tishrei 5710. He remained in *beis chayeinu* through the month of Kislev, spending much time with the Frierdiker Rebbe and hearing many important *hora'os* for Chabad activities in Israel.⁵

At the farbrengen of Simchas Torah, Reb Pinye presented the Frierdiker Rebbe with a bottle of *mashke* on behalf of Zalman Shazar, and the Frierdiker Rebbe responded very warmly:

“The *mashke* that you brought me as a gift from Zalman Rubashov [Shazar] is very dear to me. Every Yid, especially a Yid from Eretz Yisroel, and all the more so a Yid who stems from a chassidic background—whose great-grandfather traveled to the Alter Rebbe—is truly dear to me...”

It is said that during those few months, any time the Frierdiker Rebbe didn't feel in good-spirits, Reb Pinye was asked to enter his room and to speak with the Frierdiker Rebbe about matters that would bring a smile to his holy face.

It was during this trip that the famous picture was taken, showing Reb Pinye seated near the Rebbe during the wedding of Reb Zalman Posner.

DOR HASHVI'I

After the Frierdiker Rebbe's *histalkus*, Reb Pinye became a wholeheartedly devoted chossid of the Rebbe, fulfilling his every instruction and connecting Yidden with the Rebbe at every opportunity.

The following most telling story describes how Reb Pinye brought a Yid to the Rebbe as early as the summer of 5710, even before the Rebbe officially accepted the *nesius*.

Mr. Efraim Ilin related in an interview with JEM's My Encounter team, that in 5710 he faced a terrible financial dilemma that would have repercussions on the economy of the entire country of Israel. As he was contemplating what to do, he suddenly remembered:

NO APPOINTMENT NECESSARY

As mentioned, Reb Pinye and Zalman Shazar were very close friends, and he utilized their friendship for building Chabad in Israel.

The following is a description given by a journalist in an Israeli newspaper, telling of the many meetings Reb Pinye held with Mr. Shazar, then the minister of education and culture:

“Anyone who wants a meeting with the minister must arrange it in advance with his secretary. Anyone, that is, except for one man who is not subject to any of these rules at all; Pinchas Althois, Chabad’s man in Israel, the representative of the Lubavitcher Rebbe of Brooklyn.

“When we looked through the wide window of the small building and saw the image of that tall Jew approaching, with his impressive appearance and black beard hanging about, we knew that the morning was over and the day’s schedule was irreparably disturbed. We pitied anyone with a scheduled appointment that day, and we hoped that they would await their turn patiently. How were they to know that in the minister’s room next door, Reb Pinchas Althois and the minister are deeply engrossed in conversation, discussing every topic pertinent to Chabad? From the theoretical to the practical; about building structures for their institutions (which indeed ultimately did spring-up in the confines of Kfar Chabad)...”



REB PINYE AT A FUNCTION WITH MR. ZALMAN SHAZAR, PRESIDENT OF ISRAEL.

“...It was then that I recalled an incident involving my late father. He couldn’t decide whether to move his family to Israel, so he went to the Previous Lubavitcher Rebbe for advice. And here I was in New York. So, I said to myself: I can go ask the Rebbe right now!

“I knew Pinye [Althois]. Every time I was in Israel I would see him; he always needed contributions. But in general, I loved him; he was a really extraordinary Jew. I asked someone to get in touch with Pinye for me (because he didn’t have a telephone), and within two days, he arranged a meeting for me with the Rebbe.

“When I went to meet the Rebbe, I knew that ultimately he would become the Rebbe, because he was married to the Previous Rebbe’s daughter, and the Previous Rebbe had just passed away. Although he had not yet formally accepted the leadership of Chabad, he was already considered to be the Rebbe.

“I must tell you; arriving at my meeting with the Rebbe, I was very moved; first and foremost, at the opportunity to see the Rebbe...

“The Rebbe listened to me and encouraged me greatly... I no longer remember all his exact words, but I will never forget the wisdom, the kindheartedness, and the quiet way he spoke... A feeling of tranquility came over me. When I left, I felt as if a heavy stone had been lifted from my heart...”⁶

Throughout the ensuing years, the Rebbe charged Reb Pinye with many important missions, including his assistance in founding the *Beit Sefer L’Melacha* in Kfar Chabad and many other institutions.

When the Rebbe sent the special group of shlichim to uplift the spirits of *anash* following the tragedy in Kfar Chabad in 5716 (see *Derher Magazine*, Sivan-5774), Reb Pinye was one of a select group of distinguished chassidim who were there to see them as they arrived in Lod Airport.

Through the various ties and acquaintances Reb Pinye held, he was able to procure many *ksovim* of Chassidus for the Rebbe,⁷ including some of the Rebbe’s father’s *seforim*, later published as *Likutei Levi Yitzchok* (see *Derher Magazine*, Av-5774). The Rebbe thanked him using extraordinary terms for these precious gifts.

When Reb Pinye was instructed by the Rebbe to assist in obtaining the *Sefer Torah* that belonged to the Shapiro brothers of Slavita, he turned to many wealthy acquaintances of his and asked them to buy this precious gift for the Rebbe. But none of them were ready to part with such a large sum of money. Eventually, he turned to Reb Moshe Ashkenazi, who seized the opportunity to have such a great *zechus* and borrowed the funds to cover the cost (see full story in *Derher Magazine*, Tishrei-5772).

Reb Pinye was also a vital help to those

The Rebbe responded: “What can I do; my father-in-law already appointed you to serve as an officer!”

bochurim who wished to travel to learn near the Rebbe in New York, and needed to obtain permission from the Israeli Department of Defense. Reb Shmuel Avidor, an Israeli journalist who was a good friend of Reb Pinye, recalled that when Gershon Mendel Garelik, Itche Springer, and others wanted to leave Eretz Yisroel for New York, he was approached by Reb Pinye and asked for his assistance. “What can I do?” Reb Shmuel protested, “I have no connections in the Department of Defense.”

“If you really want to, you can pull this one through,” Reb Pinye insisted. He had this way of persuading people into doing what needed to get done.

IN THE REBBE’S COURT

During the years of the Rebbe’s *nesius*, Reb Pinye traveled to be with the Rebbe on many occasions. The first was in the winter of 5714, when he came to New York for his son’s wedding, and he remained for a few months. During that

time, Reb Pinye had several interesting encounters with the Rebbe. The following are two of the more famous ones:

On Shabbos, Yud-Daled Kislev 5714, the Rebbe and Rebbetzin celebrated 25 years since their wedding, in 5689. Although no one expected the Rebbe to hold a *farbrenge* in honor of the day, a few *chassidim* sat down in the *zal* after *mussaf* and *farbrenge*d together. Meanwhile, Reb Pinye went and knocked on the Rebbe’s door, asking that the Rebbe pay him “*shadchonus gelt*” for his father’s part in bringing about the Rebbe and Rebbetzin’s *shidduch*. The Rebbe asked, “So, what do you want as payment?” Reb Pinye explained that he wanted the Rebbe to *farbrenge*, and indeed, a short while later, the Rebbe entered the *zal* for a *farbrenge*.

It was then that the Rebbe famously referred to Yud-Daled Kislev as “דער טאג וואס האט פארבונדן מיר מיט איך און איך מיט מיר”—the day that connected the Rebbe with us *chassidim*.

YOU’RE AN OFFICER!

On the Shabbos following Yud Shevat 5714, the Rebbe held a long, *geshmakke farbrenge*; speaking passionately about *hiskashrus* and the need for all of *anash* to join Tzeirei Agudas Chabad. Reb Pinye, who was present at the time, approached the Rebbe and asked if he could also be included in Tzeirei Chabad (“Chabad Youth”), but the Rebbe responded: “What can I do; my father-in-law already appointed you to serve as an officer!” Reb Pinye wouldn’t let up and he persisted, “So perhaps the Rebbe can promote me to the status of a general.” The Rebbe said that it would not be possible, since a general and an ordinary soldier both represent *bittul*, whereas the status of an officer is not compatible with either.⁸

When Reb Pinye came to the Rebbe for Tishrei, 5718, he was a regular at the Rebbe’s *yom tov* meals in the Frieddiker Rebbe’s apartment, where he was asked by the Rebbe to speak and sing *niggunim*.

MELT A HEART OF STONE

Although he was of a sharp and witty character, Reb Pinye is remembered by



REB PINYE LOOKS ON AS THE REBBE IS MISADER KIDDUSHIN AT THE WEDDING OF RABBI SHOLOM BER SHEMTOV. 26 KISLEV 5718



REB PINYE LOOKING ON AS THE REBBE ENGAGES IN CONVERSATION DURING A WEDDING (BEFORE THE NESIUS), 6 KISLEV 5710

A NIGGUN FROM LUBAVITCH!

Reb Pinye had an incredible *chush* in *neggina*, and he sang niggunim with heartfelt chassidische passion. The Frierdiker Rebbe once said of Reb Pinye that “he sings with *chassidische oisiyos*.” In 5710, he recorded ten niggunim at a studio in New York and sent the recording to the Frierdiker Rebbe. The Frierdiker Rebbe commented, “Since my youth, I don’t recall hearing the Alter Rebbe’s niggun as accurate as Reb Pinye sings it here.”



“Sing a niggun from Eretz Yisroel; *mizimras ho’aretz*,” the Rebbe called out to Reb Pinye at one of the Tishrei farbrengens in 5718.

“I don’t know anything from Eretz Yisroel; only from Lubavitch,” Reb Pinye insisted.

“So sing something from Lubavitch!” the Rebbe said, and Reb Pinye sang “*Tiku Ba’chodesh*.”

Reb Yitzchok (“Itchke”) Ganzburg records in his *yoman*

from that Tishrei that while the Rebbe blew the shofar on Rosh Hashanah morning, the pushing and squeezing in the shul was unbearable. Reb Pinye was seen holding onto the ceiling, literally hanging in mid-air, in order to see and hear the Rebbe.

When visiting the Rebbe on Shavuos 5720, Reb Pinye sang a new version of “*Ve’harikoisi Lo’chem Bracha*.” A few weeks later, at the farbrengen on Yud-Beis Tammuz, the crowd sang the usual version. The Rebbe turned to Reb Pinye’s son and said, “Sing your father’s *Ve’harikoisi*. Do you know it?” And the crowd sang this *niggun*. From then on, this *niggun* was sung quite often at the Rebbe’s farbrengens, with the Rebbe referring to it as the “new *Ve’harikoisi Lochem Bracha*.” The Rebbe was often heard singing along with the crowd in an undertone.

[Some of the *niggunim* in Sefer Haniggunim, including the famous *Hakafos* niggun of the Rebbe’s father, are noted to have been heard from Reb Pinye.]

all, more than anything else, as a gentle and caring personality who loved to do a favor for another Jew.

Moshe Erem was a far left-wing, anti-religious member of the Israeli Knesset, who happened to have been born in Liadi, the Alter Rebbe's town. When Reb Pinye met him, he was full of excitement. "You were born in Liadi? Then you must come join us for davening on Yom Kippur in the shul on Nachalat Binyamin Street."

Indeed, no Israeli would have ever believed it, but thanks to Reb Pinye, this staunch leftist joined the davening on Yom Kippur every year until 5734, when the Yom Kippur War broke out.

One year, Moshe joined the auction to buy *Maftir Yonah* on Yom Kippur afternoon. Everyone else in shul desperately tried to outbid him; they couldn't bear the thought that a Jew who was so estranged could possibly be their representative to recite *maftir* on the holiest day of the year. But in the end, Moshe prevailed and bought the *aliya* for himself. Quietly and without a fuss, Reb Pinye approached him and asked that he please remove his leather shoes so as not to stand in front of the congregation and violate the yom tov. The crowd was shocked; Mr. Moshe Erem removed his leather shoes before approaching the Torah.

Only Reb Pinye's soft yet determined persuasion could facilitate such change in a heart of stone!

Eventually, when Moshe was in New York, he was with the Rebbe in *yechidus* and subsequently received letters from the Rebbe as well.

PINYE SINGS IN GAN EDEN

Reb Pinye passed away on Friday, 9 Iyar 5723.

His passing left a real void in all of Chabad activity in Eretz Yisroel, and the Rebbe himself attested to it.

In a letter to Reb Pinye's friend, Moshe Erem, the Rebbe writes of his special qualities in no uncertain terms:

"...You offer condolences after the passing of our friend, and the friend of every member of Israel, Reb Pinchas Todrus. From now on, may our correspondence be only about happy matters. Moreover, our letters should encourage action in the area that the late [Pinye] involved himself; namely, spreading traditional Judaism amongst our Jewish brethren..."

"Certainly, the friends of the deceased, who helped him with this task [during his lifetime], will continue on this path, filling the void to whatever extent is possible..."

Two months later, the Rebbe spoke about Reb Pinye at the Yud-Beis Tammuz farbrengen, with a voice choked with tears:

"One of the people who had a big part in bringing about the release of Yud-Beis Tammuz was Pinye. Considering the close attention he received from the [Friediker] Rebbe, we can assume that he is currently participating in a Yud-Beis Tammuz farbrengen!

"There is a niggun that he would often sing to the words of *ve'harikoisi lo'chem brocha*; surely some of the people here know it. Let us sing this niggun here, and he will probably join us from wherever he is!"¹⁰

A worthy tribute to a staunch chossid who merited unusual *kiruvim* from the rabbeim during his lifetime, and as it seems, even in the hereafter. **D**

1. According to another version of this story, the Friediker Rebbe said, "You are the one I will truly long for..." The former version was related at Reb Pinye's *levaya* by the *meshpia*, Reb Shlomo Chaim Kesselman.

2. Igrs Kodesh Admur HaRaYYaTZ vol. 5 p. 417

3. Ibid. vol. 8 p. 361

4. The Rebbe's Igrs Kodesh vol. 10 p. 3

5. See Igrs Kodesh Admur HaRaYYaTZ vol. 10 p. 315

6. Featured on Living Torah disc 75 program 300.

7. See the Rebbe's Igrs Kodesh, vol. 15 p. 358; see also Derher Magazine, Adar II-5774, about the manuscripts from Poland which Reb Pinye first heard about.

8. Toras Menachem vol. 11 p. 69

9. Igrs Kodesh, vol. 22 p. 453

10. Toras Menachem vol. 37 p. 157

Only Reb Pinye's soft yet determined persuasion could facilitate such change in a heart of stone!



REB PINYE WALKING WITH ELDER CHASSIDIM, INCLUDING RABBI MOSHE GOURARIE (FAR LEFT) AND RABBI ELIEZER KARASIK (RIGHT).