

נדפס ע"י ולזכות
הרה"ת ר' חיים צבי וזוגתו מרת
חנה ומשפחתם שיחיו
לזרוב

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P I N P O I N T S

STORIES OF THE REBBE'S
REACH AND IMPACT AROUND THE GLOBE

NETANYA



On Pesach Sheini, 5751, a Yid from Netanya came to the Rebbe for Dollars. The Rebbe told him, “Netanya’ means that Hashem gives his *bracha* there. That is the name of the place.”¹

Throughout the years, the Rebbe showed care and attention to the Jewish community and the *shluchim* in Netanya, Eretz Yisroel, a coastal city nestled between Tel Aviv and Haifa. From the city’s elected officials to its *meshgichim* to *n’shei Chabad* and *shluchim* in the city, here is a sampling of the Rebbe’s care and guidance to the city of Netanya.²

THE MASHGIACH

The earliest recorded letter of the Rebbe to one of Netanya’s inhabitants was sent in the summer of 5715. The letter was to Rabbi Menachem Mendel Chen Tov, who, as part of his work for the Moatza Datit—the Religious Council—was responsible for overseeing *kashrus* in the city. Rabbi Chen Tov lived a fascinating and difficult life—he was born in Haditch, lived for a time in Uzbekistan, later fled to Afghanistan when the Communists came to power, and eventually settled in Eretz Yisroel.

In his letters to the Rebbe, Rabbi Chen Tov described the travails of his life, and the Rebbe responded, quoting the Frierdiker Rebbe’s statement that the purpose of memoirs is that the situation that the person is recalling should be vividly seen by the one remembering, and have its desired effect. The Rebbe continued, “May it be Hashem’s will that the recollection of these travels—and among them, your *yechidus* with the Rebbe, *nessi Yisroel*, which you write about—should awaken within you additional inner strength, so that all those who see you will recognize that you are a Chabad chossid.”

The way to achieve this, the Rebbe wrote, is to learn much Toras HaChassidus, follow in its ways and its *minhagim*—and most importantly among those is to spread the wellsprings of Chassidus.³



REB SHMUEL YOSEF PINDRIK

Reb Shmuel Yosef Pindrik was a *tomim* in Lubavitch, and then served as a *shochet* in Poltava, before leaving Russia following the Second World War. He moved to Kfar Chabad, where he was appointed as *shochet* by the Friediker Rebbe, and in 5715, he moved to a senior home in Netanya with the Rebbe's direct involvement. As a Chabad chossid, he brought the light of Chassidus to those with whom he came into contact, and he merited to receive the Rebbe's guidance and encouragement on many occasions.

When he moved to the city, the Rebbe wrote to him, "May it be Hashem's will that it be in a good and auspicious time, and that you will use the opportunity you have been granted to spread Chassidus—its guidance and its customs—among people who otherwise wouldn't know about it and in pleasant, peaceful manners, not only in the [senior] home in which you live but throughout the city."⁴

After Reb Shmuel Yosef organized a *simchas beis hashoeiva* farbrengen for seniors, the Rebbe wrote, "May Hashem grant that you recognize the greatness of the fact that you were chosen to be a channel to bring Chassidus and its customs in your area to hundreds of Jewish people... If you continue in the future to do this pleasantly, but with proper assertiveness, the success will certainly increase as well."⁵

In 5716, the Rebbe wrote to Reb Shmuel Yosef, instructing

him to give his neighbors *matzah* in the Rebbe's name, and informing him that the Rebbe would cover the cost through a special fund. "It is worthwhile to use this opportunity to explain that *matzah* is the Food of Healing and the Food of Faith which, by a Jewish person, healing and faith are interconnected."⁶

As Reb Shmuel Yosef continued in his efforts to be *mekarev* the local community, he wrote to the Rebbe that people had begun visiting him to talk about Yiddishkeit and Chassidus, and that he didn't know how to act in such situations. The Rebbe reemphasized that he should be pleasant but assertive. "We are *mekarev* every Yid, as it says in Perek 32 of Tanya and elsewhere; this *kiruv* also includes bringing them under the wings of the *Shechina* in keeping with their understanding and their situation—which sometimes requires that you not demand forcefully that they change from one extreme to the other in a moment." The Rebbe went on to say that on the other hand, it should be made clear that the same Torah applies to everyone, but that because of the "weak health of the person's soul," right now we're discussing doing a certain mitzvah—but there are others, in which this person is also obligated.⁷

Reb Shmuel Yosef passed away in 5723. He did not have biological children, but he merited to bring many Yidden closer to Yiddishkeit and Chassidus.



REB SHMUEL YOSEF PINDRIK.



RECHOV CHABAD

As Chassidim around the world celebrated the Rebbe's 70th birthday on Yud Alef Nissan 5732, Oved Ben-Ami—Netanya's longtime mayor and one of the city's founders—sent a telegram of good wishes and *brachos* to the Rebbe. The city had honored the Rebbe and the Chabad movement by naming one of the city's streets "Rechov Chabad—Chabad Street."

The Rebbe wrote to the mayor, "...This is a fitting expression of the recognition and affinity that Your Honor and the residents of your city feel towards the activities of Chabad in the area of education and in spreading the holy values of our nation, in our Holy Land and in the diaspora, out of a triplicate love: the love of Hashem, love of Torah, and love of our fellow Jews—which are all one—and this is the foundation of the outlook of the world of Chassidus in general and Chabad in particular."⁸

RABBI YISRAEL MEIR LAU

In 5739, Rabbi Yisrael Meir Lau was elected to serve as the Chief Rabbi of Netanya. After his election, he wrote to the Rebbe. The Rebbe replied with a letter of blessing and guidance for Rabbi Lau's new position.

The Rebbe encouraged Rabbi Lau to focus on guiding

the city's youth. "As has been said many times, working with [even just] one young man or woman is also a form of working with the multitudes, for in the near future, they will establish a Jewish home, and any added good influence in the one who establishes the home [the future husband – ed.] and the foundation of the home [the future wife – ed.], will have fruitful results in the way the home is conducted, and in the way their children and descendants are educated for all time..."⁹

SHIFRA U'PUAH

In 5744, the Rebbe wrote to the women who directed Shifra U'Puah—an organization to help women who had recently given birth—in Netanya. The letter was dated Motzei Shabbos, Chof Kislev, and the Rebbe drew lessons from the timing — between Yud-Tes Kislev and Chanukah.

The Rebbe encouraged them to add to their work, in a way of "*Mehadrin min Hamehadrin*," as Chanukah teaches us. The Rebbe concluded by blessing them with much success in their *avoda* of *gemilus chassadim*—and the Rebbe added the word "*avodas*" in his holy handwriting.



THE CHABAD HOUSE

After the *histalkus* of Rebbetzin Chaya Mushka on Chof-Beis Shevat 5748, the Rebbe encouraged Chassidim to establish new institutions named after her. On Yud-Aleph Nissan 5748, the cornerstone was laid for the central Chabad House in Netanya.

As construction continued throughout the summer, the financial burden of the building costs began to weigh on Chabad's operating budget, and the situation soon reached a breaking point.

Rabbi Menachem Wolpe, the city's head *shliach*, wrote to the Rebbe about the financial difficulties. As he waited for an answer from the Rebbe, Rabbi Wolpe met with Rabbi Yosef Aharonov, the director of Tzach in Eretz Yisroel, and asked for his help. While they were meeting, they got a phone call with a *maaneh* from the Rebbe. "Certainly, what was said recently about building [referencing what the Rebbe had recently spoken declaring 5749 as "*shnas habinyan*—a year of building"] has reached you. I will mention it at the Ohel."

"The feeling I had was that the Rebbe was saying, "You know that I told you to build—keep building, and everything will be okay," Rabbi Wolpe expressed.

At one point, Rabbi Wolpe's father, Rabbi Yitzchok Zeev Wolpe, visited the Rebbe for Dollars, and asked for a *bracha* on his son's behalf that they merit to complete the building very soon. The Rebbe gave an extra dollar and said, "Presumably, he will immediately affix a *tzedakah pushka*; there should be a large *tzedakah pushka*."

They kept building.

Today, there are more than a dozen Chabad *mosdos* in Netanya, serving thousands of Yidden, each in their own way. **T**

1. Beis Chayenu issue 86.
2. Much of the content of this article is from the *teshura* published in honor of 50 years since the founding of Chabad in Netanya.
3. Igros Kodesh vol. 11, p. 80.
4. Ibid., p. 232.
5. Ibid., vol. 12 p. 52.
6. Ibid., p. 362.
7. Ibid., vol. 14 p. 9.
8. Ibid., vol. 27 p. 389.
9. From a letter to Rabbi Lau dated 15 Cheshvan 5740, published in the above *teshura*.



RABBI MENACHEM WOLPE,
HEAD SHLIACH TO NETANYA.