



# כל השלוחים מתייעצים זה בזה



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

“The Rebbe *nessi 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)

**W**e merited to be sent as the Rebbe’s shlichim to Portland, Oregon in the beginning of 5744, but before we talk about that, let’s backtrack a few years.

A few months after our *chasuna*, we joined a group of couples who traveled to Melbourne, Australia to join a relatively new *kollel* that was set up there by Rabbi Yitzchak Dovid Groner. He requested that couples travel from New York to strengthen the *kollel*. We joined the *kollel* in middle of 5741 and after two years there, we were asked to remain a third year. We agreed, but for Tishrei 5744 we traveled to the Rebbe.

Although I was still officially enrolled in the *kollel* in Australia, I approached Rabbi Moshe Kotlarsky, who was dealing with a number of new places for shlichim (at the time these included Atlanta, GA, Burlington, VT and

Portland, OR), and asked him if anything was available. Finally, at the end of Cheshvan (I had remained longer in New York to finish studying *shechita*), Rabbi Kotlarsky called me, along with Rabbi Yitzchak Raskin and Rabbi Yossi New, and suggested that Portland would be a suitable place for me, while Burlington would be the right place for Rabbi Raskin and Atlanta for Rabbi New.

I was summoned to Rabbi Hodakov’s office. Rabbi Hodakov confirmed that we would be going to Portland and that I should send in my letter to the Rebbe, asking for the Rebbe’s *haskama* and *bracha*. In my letter, the Rebbe underlined the words I wrote that this is with permission of the *kollel* in Melbourne and that my wife agrees to the shlichus. The Rebbe also inquired “בטח אין בזה השגת גבול” — Surely there is no encroaching on the boundaries [of other shlichim]?”

“When do you plan to leave?” Rabbi Hodakov asked. I told him that my third year in *kollel* would be up Pesach time, so we plan to return to Australia until then and move on shlichus after Pesach. Rabbi Hodakov didn’t seem too happy with my answer. “Imagine a fire is burning,” he said. “When the fireman is called, he agrees to go extinguish the fire but tells the one whose house is burning that he will come in about six months.” It was clear that we were to move on shlichus as soon as possible. “But what will be with all our belongings that we left in Australia?” I asked. “Call the yeshiva there and ask them to send them to you,” he replied. (Our belongings were indeed shipped and we received them over a year later).

Less than a month later, at the beginning of Teves 5744, I set out on shlichus. My wife and two children joined me a month after that.

## Seek Counsel

One big dilemma we had was regarding the *chinuch* of our children. During the first year we were in Portland, the Orthodox “Torah Umesorah” day school merged with the Reform and Conservative communities. The entire style of the school changed and the teachers hired for *limudei kodesh* were no longer *frum*. Another Jew in the community, who had his children in the school, but was disturbed by the drop in Yiddishe values, approached us with an idea that my wife should teach our children and his children in the school building. He would work it out with the school so that there would be a second track option for those seeking a more religious education. I wrote an eight page letter to the Rebbe with all the details and options and asked the Rebbe how I should proceed. The Rebbe replied very soon after:

”מצב שכולל ריבוי פרטים, ועוד וגם זה עיקר, שכנראה כמה מהם  
ישתנו בעתיד הקרוב, ולכן 1) יברר איזה אפשריות מעשית יש בידם 2)

לזכות  
שלוחי כ"ק אדמו"ר  
למדינת אריזאנא, ובכל אתר ואתר  
נדפס ע"י  
הרה"ת ר' חיים שניאור זלמן  
וזוגתו מרת צפורה חי' ומשפחתם שיחי  
לברטוב



כמוכן חוות דעת רב שמותרת ע"פ שו"ע (איך  
בם הכשר לחינוך אסור ע"פ שו"ע) 3) יתיעץ  
בידידים שלוחים שיחי וכי"ב שבמצב דומה  
ובפרט אלה שהיו במצב דומה בעבר וכבר פעלו  
וכי' אזכיר עה"צ.

This situation has many details, and most importantly, some of the details will likely change in the near future, therefore, 1) you should determine what **practical** options you have, 2) consult with a *rav* to determine if it is permissible according to Shulchan Aruch (that it will not be [seen as] a *hechsher* for an education that does not conform with Shulchan Aruch), 3) consult with fellow shluchim and others that are in similar situations, particularly those that dealt with this situation in past and have already worked it out, etc. I will mention you at the Ohel."

After discussing the issue with other shluchim in similar situations, and consulting with Rabbi Marlow who told us that it was a problem according to *halacha* to use the school's premises, we decided to open our own school. Although it was very close to the beginning of the school year, miraculously, several other children from the community joined and our school started to blossom.

About a year and a half later, we started looking to purchase a property for the school and we sent a letter to the Rebbe about this. The Rebbe wrote to us:

כל זה שייך לעסקנים יראי שמים ומבינים  
- All this should be discussed with activists  
who are *yirei Shamayim* and who understand the situation in your place. I will mention this at the Ohel."

I spoke with my father-in-law, Reb Shmuel Dovid Raichik ע"ה and Rabbi Sholom Ber Levitin, both shluchim on the West Coast and who were familiar with our situation. We came to the conclusion that our best option would be to

find a house far away from the main Jewish community, so that we would not cause hard feelings to the staff of the other school. Beaverton is a suburb of Portland, approximately 20 minutes away. A lot of construction was happening there and a few Jewish families had recently moved there. We decided to establish the school in Beaverton.

When I wrote to the Rebbe that after speaking to ראי שמים, עסקנים and מבינים, we came to the above conclusion, and that we are requesting the Rebbe's *bracha*, the Rebbe responded by underlining the words I wrote. At the end of the letter the Rebbe wrote "הרי כבר קבל עצה וכן יעשו" - You already received advice for this and that is how you should proceed."

We moved to Beaverton, where we established our school and other activities. At the time this was like moving to Mars.

Another interesting *hora'ah* we received about our school: At one point, we looked into renting space in a large building that also housed a non-Jewish school. When I wrote this to the Rebbe, the Rebbe replied:

"ובאם אפשרי כדאי להשתדל וביותר  
שהכניסה והיציאה דהתלמידים שיחי יהי  
לרחוב אחר מאלה דהבית ספר דהנכרים.  
אזכעה"צ.

If possible, it would be appropriate that the entry and departure of the students should be from a different street than that of the non-Jewish school. I will mention this at the Ohel."

## The Same Shlichus

Let me share a beautiful answer that I received from the Rebbe on 13 Sivan 5749. This answer teaches us the importance of *achdus* and correspondence among shluchim. The Rebbe wrote:

"כל השלוחים מתייעצים זה בזה שהרי  
לכולם בכללות אותה השליחות וכו' ועם המל"ח  
וכן יעשה גם הוא.

All shluchim consult with each other, because in a general sense they all have the same shlichus, etc. and also consult with the Merkos office. That's what you should do as well."

It was a few months after Gimmel Tammuz, and we were debating if we should build a new *mikveh* in a home near the main Jewish community (giving more people the opportunity to use it) or if it should be built in Beaverton (where all our other activities were based). As per the Rebbe's *hora'ah* that we should talk to Merkos L'inyonei Chinuch, I reached out to Rabbi Kotlarsky as a member of Merkos and asked him his advice. Together we decided to buy a property for the *mikveh* close to the main community. A short while later, we bought the *mikveh* along with two other properties near the main community.

For a number of years, the school remained in Beaverton and we struggled to figure out how we could move in to one of the new properties we had bought next to the *mikveh*. My wife traveled to New York for her father's *shloshim*, and while she was at the Ohel she wrote a letter asking the Rebbe how we should proceed. The answer came almost immediately. The following day, the other school held a meeting with us and asked if they could rent one of the properties. Seeing that others felt a school was an option in these properties, we looked back at one of the three spaces and after reassessing the situation, moved the entire school back to the main Jewish community. T