

תשורה



Memento of the wedding celebration of

Osher & Esti Gutnick

November 10, 2013

משמחת נישואין של

**אשר שלום הכהן ואסתר
גוטניק**

ז' כסלו ה'תשע"ד

Introduction

It is with immense gratitude to Hashem that we are celebrating the wedding of our dear children Osher and Esti. We would like to thank all of our family and friends for coming and making our simcha so special. As a token of appreciation we present you with this t'shurah (memento) in the tradition of the Frieddiker Rebbe who distributed a t'shurah at the Rebbe's wedding.

Part I

The chosson's paternal grandfather, Rabbi Chaim Gutnick ז"ל, was a shliach of both the Frieddiker Rebbe and the Rebbe to Australia for a period spanning over sixty years of renowned and outstanding rabbinical leadership. During Rabbi Gutnick's visits to the Rebbe in New York in the early lameds (1970s) he was privileged to be invited to the Rebbe's Yom Tov meals. These meals took place on the second floor of 770, formerly the Frieddiker Rebbe's home. The Rebbe would discuss a wide range of Jewish topics with his guests, from the deeply mystical to the profoundly technical. A small number of yeshiva students would listen to these conversations and transcribe them from memory after Yom Tov. These transcriptions were later published in a two-volume work entitled *Hamelech Bimsibo*.¹ The dialogue therein between the Rebbe and Rabbi Gutnick has been translated² for the first time in this t'shurah. While we cannot guarantee the preciseness of the transcript of the Rebbe's words, it is hoped that the wide-ranging divrei Torah it contains will enlighten and stimulate all those who study it and reveal a glimpse of a unique aspect of the Rebbe's leadership.

Part II

This t'shurah also contains several noteworthy letters from the Rebbe and Frieddiker Rebbe to members of the families of the chosson and kallah, many of which have never been published before.³ Also included are a number of historical photographs of the Rebbe with family members.

May Hashem bless the chosson and kallah both materially and spiritually among all those who have participated in this simcha, and indeed all of K'lal Yisrael. May we soon celebrate the ultimate simcha with the coming of Moshiach, speedily in our days!

Rabbi Mordechai and Sara Gutnick

R' Yehuda and Basfi Levilev

7 Kislev, 5774 (November 10, 2013)

¹ Kehot, 1993

² Translation and explanatory footnotes by the chosson

³ Translation by the father of the chosson

Part I: Conversations at the Rebbe's Yom Tov Meals

First night of Shavuos, 5730 (1970)⁴

Rashag⁵: The Alter Rebbe asks how the Jewish people were able to transcend the forty-nine gates of impurity⁶ within such a short time span of forty-nine days. He answers that it was due to Moshe Rabbeinu, who counted sefiras ha'omer together with them.⁷ Is there a source for this?

The Rebbe: The Zohar states that Moshe Rabbeinu counted sefirah. In truth, the Torah clearly states that Moshe led the Jews out of Egypt⁸ and that "he made them travel against their will"⁹ from the Sea of Reeds; furthermore, when they wanted to return to Egypt he took them against their will to Har Sinai. From all this we can infer that he also counted sefirah with them.

⁴ From the diary of R' Zalmon Jaffe, who was also present: "The seating arrangements and the food were similar to the past few years. The routine was the same too. But this year I had a good helpmate in my endeavors to make the Rebbe freilich. Rabbi Gutnick took my advice, followed my lead and a good time was had by all. I remarked that Her Majesty the Queen was well represented, from Canada, from Great Britain and by Rabbi Gutnick who was a chaplain in Her Majesty's forces in Australia. The Rebbe said that Rabbi Gutnick had an even higher title - a Kohen. Rabbi Gutnick told me after Yom Tov that it was the most enjoyable and memorable Shavuos he had ever spent." – My Encounter with the Rebbe, Shavuos 5730 (1970).

⁵ Rabbi Shmaryahu Gurary, brother-in-law of the Rebbe.

⁶ See Midrash Pirkei D'Rabbi Eliezer 48, Midrash Rabbah 32:5. While B'nei Yisrael were enslaved in Egypt they descended through 'forty-nine gates of impurity'; in the forty-nine days following their redemption they ascended these gates, culminating in their attainment of purity at Matan Torah.

⁷ I.e., Moshe Rabbeinu helped elevate B'nei Yisrael by counting the 49 days of sefirah with them.

⁸ Shemos 3:11-12

⁹ Rashi on Shemos 15:22

R' Gutnick: Chazal tell us that Moshe “added a day according to his own reckoning.”¹⁰ Why didn't he subtract a day instead, so as to receive the Torah sooner?

The Rebbe: When Moshe saw the Jewish people's great yearning [for the Torah] he added another day. This is analogous to a person who walks through a desert with great thirst before finally reaching water, and finds greater pleasure in the anticipation of drinking the water than in the drinking itself.



R' Gutnick: I was asked by someone: on what day did Dovid Hamelech pass away?

The Rebbe: This has previously been discussed in a sicha.¹¹ We find a difference of opinion between the Talmud Bavli and Talmud Yerushalmi. The Yerushalmi¹² states that “Dovid died on Atzeres,” implying the first day of Shavuos. The Bavli,¹³ however, states that Dovid died on Shabbos. This implies that Dovid passed away on the second day of Shavuos, because Atzeres – the first day of Shavuos¹⁴ – cannot fall out on Shabbos, in accordance with the rule that Pesach cannot fall out on Monday, Wednesday, or Friday.¹⁵

¹⁰ Gemara Shabbos 87a, opinion of R' Yosi. Before Matan Torah, Hashem instructed Moshe to tell B'nei Yisrael to abstain from marital relations for two days. (See Shemos 19:10-15.) Moshe chose to add a third day (thereby delaying Matan Torah).

¹¹ See sicha of Shavuos 5727. Likkutei Sichos vol. 8 p. 21

¹² Beitza ch. 2 halacha 4

¹³ Shabbos 30a

¹⁴ I.e., the 51st day following Pesach, which is the 50th day of sefirah.

¹⁵ This rule is known as לא בראשון פסח. See Rambam hilchos Kiddush Hachodesh ch. 7. Tur and Shulchan Aruch Orach Chaim 428:1.

(The reason why the original event – Matan Torah – occurred on a Shabbos is because it was on the 52nd day following B'nei Yisrael's departure from Egypt, which is the 51st day of sefiras ha'omer.¹⁶ The subsequent Yom Tov of Shavuos,¹⁷ however, was established by the Torah on the 50th day of sefiras ha'omer, as it says: "You shall count 50 days, and you shall offer... You shall gather on this very day..."¹⁸)

The opinions of the Bavli and Yerushalmi can be further explained as follows:

According to the Bavli, the rule that Pesach cannot fall out on Monday, Wednesday, or Friday¹⁹ (and similarly that Rosh Hashana cannot fall out on Sunday, Wednesday, or Friday²⁰) is a mitzvah of the Torah.²¹ Therefore, Dovid's passing, which occurred on Shabbos, could not have occurred on the first day of Shavuos.

According to the Yerushalmi, however, the fixture of the Jewish calendar at the time of Dovid's passing was based on witness testimony.²² It is therefore possible that Dovid's passing, which occurred on the first day of

¹⁶ See Alter Rebbe's Shulchan Aruch 494:1

¹⁷ I.e., Atzeres. See Rambam hilchos T'midin Umusofin 8:1. Ramban on Vayikra 22:36

¹⁸ Vayikra 23:16,21

¹⁹ See footnote 15

²⁰ I.e., "לא אד"ו ראש". See sources in footnote 15

²¹ I.e., it is a mitzvah to ensure that the Jewish calendar is structured in such a way that the rules לא אד"ו ראש and לא בד"ו פסח are kept. This is the opinion of R' Saadia Gaon and others. See Otzar Hagaonim Beitza 4b. Yesod Olam part 4 ch. 6

²² I.e., the calendar was not subject to the rules לא אד"ו ראש and לא בד"ו פסח.

Shavuos, also fell out on Shabbos.²³



R' Gutnick: During the Creation of the world there was constant light.²⁴ If so, what distinction was there between day and night?²⁵

The Rebbe: The fact that the Torah says, “And there was evening and there was morning”²⁶ means that the Torah itself created the distinction between day and night.



R' Gutnick: Did Matan Torah take place in the lower hemisphere²⁷ too, in places like America and Australia?

The Rebbe: Yes, it did.

²³ Thus, according to the Yerushalmi, there is no contradiction between its statement (that Dovid died on Atzeres) and the Bavli's statement (that Dovid died on Shabbos).

²⁴ See Rashi on Bereishis 1:14 – אבל בשבעת ימי בראשית שמשו האור והחשך הראשונים – “But during the seven days of Creation, the original light and darkness [which Hashem had created on the first day] functioned together, both by day and by night.”

²⁵ I.e., how could the Torah say, “And there was evening and there was morning, one day” (Bereishis 1:5) if light and darkness were functioning together and there was nothing to differentiate between day and night? (It is worth noting that there are other versions of Rashi (see previous footnote) which read אבל בשבעת ימי בראשית שמשו האור והחשך הראשונים זה ביום זה בלילה, implying that the light shone during the day and the darkness prevailed at night, thereby rendering this question moot. See, however, Likkutei Sichos vol. 25 p. 4 and footnote 24, where the Rebbe seems to prefer the former version of Rashi.)

²⁶ Bereishis 1:5

²⁷ I.e., חצי כדור העליון (as opposed to חצי כדור התחתון, the upper hemisphere, which refers to Eretz Yisrael and its surrounding regions).

R' Gutnick: Were those regions inhabited at that time?

The Rebbe: If there weren't humans, there were certainly forms of plant and animal life.

R' Gutnick: Did Matan Torah take place in the upper and lower hemispheres simultaneously?

The Rebbe: It occurred in all parts of the world simultaneously. Chazal say²⁸ that the *entire world* proclaimed "Anochi," etc.

The inevitable question is: we know that everybody agrees that Matan Torah occurred on Shabbos,²⁹ and it was heard all over the world simultaneously. But how can it be Shabbos simultaneously in all parts of the world when great time differences exist?

R' Zalmon Jaffe: With television technology, for example, one can instantly witness an event taking place anywhere in the world.

The Rebbe: True, but [practically speaking] one cannot make a brachah to light Shabbos candles if it is not actually Shabbos in that location!

When we say that Matan Torah occurred in the lower hemisphere, we are referring to the effect of the revelation of Matan Torah [not the revelation itself].³⁰

²⁸ Zohar tikkun 22 (64b). See Tanya ch. 36. See also Midrash Tanchuma, Shemos 25. Shemos Rabba, 5:9.

²⁹ Gemara Shabbos 86b. See, however, Likkutei Sichos vol. 8 sicha 3 of Parshas Nasso and footnotes 47* and 48 there.

³⁰ I.e., the effect of the revelation of Matan Torah was felt all over the world, including the lower hemisphere. The revelation itself, however, occurred only in the upper hemisphere. Accordingly, when the Gemara (see previous footnote) states that Matan Torah occurred on Shabbos, it is referring to the revelation itself. This does not contradict the fact that the revelation was also felt and heard

There is a published letter on this topic.³¹



The Rebbe [to R' Gutnick]: When you visited Israel, did you go to Be'er Sheva?

R. Gutnick: Yes.

The Rebbe: Did you see the “Eshel” tree which is purportedly the one that Avraham Avinu planted?³²

R. Gutnick: I saw such a tree, and from the name the Arabs call it one can infer that it is indeed the tree of Avraham.³³

The Rebbe: Does it appear to be an old tree?

R. Gutnick: Yes.

The Rebbe: The reason I ask is because the Torah is eternal³⁴ and

in places where it was not Shabbos (i.e. the lower hemisphere) and that the entire world proclaimed “Anochi” simultaneously.

³¹ See Igros Kodosh of the Friediker Rebbe vol. 2 p. 492-498. See also p. 331 there. The reason why the revelation of Matan Torah occurred (primarily) in the upper hemisphere (see previous footnote) is because it contains Eretz Yisrael, which is spiritually superior to the Diaspora. (See Rashi, Devarim 11:12. Gemara Taanis 10a and Chiddushei Agados Maharsha there, section entitled “Eretz Yisrael”. See also Likkutei Torah Masei p. 89,2. Derushim for Shmini Atzeres p. 92,3. See also Tanya, end of chapter 32. Iggeres Hakodesh 14 and 25 (p.139 b). Torah Or 13, 1. Siddur end of 149a.)

³² Shemos 21:33 – “And he planted an Eshel in Be'er Sheva.”

³³ The existence of such a tree in Be'er Sheva today is unknown. There is, however, a very old tree near Chevron which is known to the local Jewish community as “Eshel Avraham” and is believed to date back to the times of Avraham. It is possible that this is the tree which R' Gutnick was referring to.

³⁴ Tanya, ch. 17. See also Rambam hilchos Yesodei Hatorah ch. 9.

it is interesting³⁵ to know if something mentioned in the Torah is also eternal – even if it existed before the Torah was given.³⁶



First Day of Shavuos, 5730 (1970)

Rashag: It is explained in a sicha of the Rebbe³⁷ that the reason for the custom of staying up on the night of Shavuos is to serve as a tikkun – to rectify the mistake of B'nei Yisrael who slept on the night before Matan Torah.

The Rebbe: This is not my explanation; it is the Magen Avraham's.³⁸ He states that the simple reason [as to why we stay up] is possibly because B'nei Yisrael slept all night prior to Matan Torah, and Hashem had to awaken them, as the Midrash relates. We therefore rectify this by staying up.

Rashag: But the Magen Avraham doesn't explain how staying up today rectifies what B'nei Yisrael did back then. He also doesn't explain why we recite Tikkun Leil Shavuos.

The Rebbe: Reciting Tikkun Leil Shavuos is a separate matter, unrelated to the tikkun of staying up in order to rectify what B'nei Yisrael did. We could [achieve this tikkun by] doing other mitzvos when we stay up. Indeed, the non-Chassidic community does not recite Tikkun Leil Shavuos at all; rather, they study nigleh.³⁹ We can ask

³⁵ See B'tzel Hachochma (Kiryat Malachi 5747) p. 279.

³⁶ I.e., the Rebbe was interested to know if Matan Torah had made the Eshel retroactively eternal.

³⁷ Sicha of Shavuos 5722, Likkutei Sichos vol. 4 p. 1024

³⁸ See Magen Avraham on Shulchan Aruch Orach Chaim beginning of 494

³⁹ I.e., the revealed aspect of Torah (in contrast to chassidus, the mystical aspect).

Rabbi Gutnick, who learned in Telz, what they did there on Shavuos night.

R' Gutnick: We learned Gemara with Tosafos.

The Rebbe: If so, this proves that reciting Tikkun Leil Shavuos is a concept in its own right [unrelated to the tikkun of staying awake].

It is self-understood that as a preparation for receiving the Torah we must learn Torah, but this does not necessarily mean that we must recite Tikkun Leil Shavuos.

The reason why we recite Tikkun Leil Shavuos has been given many years ago.⁴⁰



R' Gutnick: How were the kohanim in the Beis Hamikdash able to eat meat in the all-enveloping presence of the Shechina?

The Rebbe: Nowadays, too, there is a revelation of G-dliness on Shabbos and Yom-Tov,⁴¹ yet we eat meat.⁴² Due to the festive nature of Yom Tov we specifically eat fatty meat and old wine.⁴³

Generally speaking, just as one can put on tefillin, so

⁴⁰ See sicha of second day of Shavuot 5718. See also Sefer Hasichos, Summer 5700, p. 113 at length. (See also Lev David (L'hachida) ch. 31:2, as opposed to the opinion of the Chok Yaakov 492:1.)

⁴¹ See Talmud Yerushalmi D'mai 4:1 regarding the awe of Shabbos. See also Likkutei Torah, D'rushim L'shabbos Shuva p. 132 regarding the special G-dly energy which the world receives on Shabbos.

⁴² See Alter Rebbe's Shulchan Aruch, beginning of hilchos Shabbos.

⁴³ See Chol Hamoed K'hilchaso ch. 1 at length.

can one eat for the sake of a mitzvah [in the presence of G-dliness].

R' Gutnick: The kohanim in the Beis Hamikdash ate because they were hungry.

The Rebbe: They had to be hungry in order to be able to eat for the sake of the mitzvah.⁴⁴

R' Gutnick: Presently it is also difficult to eat meat while sitting at the Rebbe's table.⁴⁵

The Rebbe: This difficulty will yet pass.⁴⁶ The difficulty of eating in the Beis Hamikdash was ensuring that it was for the sake of the mitzvah.⁴⁷ The eating itself could have been as easy as putting on tefillin.

R' Gutnick: I think it is easier to put on tefillin than to eat meat at the Rebbe's table.

The Rebbe: You probably feel this way because it is your first time.



The Rebbe: There are two Rabbis present,⁴⁸ so we need say

⁴⁴ See Gemara Yevamos 40a and T'murah 23a. See also Rambam hilchos Maaseh Hakorbanos 10:11.

⁴⁵ Original quote: "בשעת מ'זיצט בייס רבי'ן אויפן טייט". See Hanachos, 2nd night of 19 Kislev 5689. When the Tzemach Tzedek asked the chassid R' Hillel why he wasn't eating, he replied, "Those who ate from the korban shlamim in the Beis Hamikdash were satisfied for the entire year." The Tzemach Tzedek accepted his answer.

⁴⁶ Original quote: "די שווערקייט קען מען נאך ביי קומען".

⁴⁷ See Meiri on Gemara Nazir 23a

⁴⁸ Rabbis Eliyahu Simpson and Chaim Gutnick

something in nigleh.⁴⁹

R' Simpson: We have a guest here [R' Gutnick].

R' Gutnick: There were times when the Sanhedrin would begin with the youngest,⁵⁰ but generally the oldest would speak first.

The Rebbe: Is this what you are saying in nigleh?

R' Gutnick: Concerning the harvesting of the omer, the Rambam states:⁵¹ “The mitzvah is to harvest at night – on the night of the 16th [of Nissan] – whether it is a weekday or a Shabbos.”⁵² In the very next halacha the Rambam states: “The entire night is kosher for harvesting the omer, but if it was harvested during the day⁵³ it is [also] kosher.”

These two halachos of the Rambam appear to be incompatible with each other⁵⁴ because there is a rule that any melacha that can be done before Shabbos cannot override Shabbos.⁵⁵ Thus, if the second halacha says it's kosher to harvest the omer during the day [i.e. on erev Shabbos], how can the first halacha say that it overrides Shabbos? Furthermore, the source of these halachos – a passage in Gemara Menachos – makes it

⁴⁹ See footnote 39 above

⁵⁰ See Gemara Sanhedrin 36a. Rambam hilchos Sanhedrin 10:6

⁵¹ Hilchos T'midin Umusofin 7:6

⁵² I.e., the mitzvah of harvesting the Omer overrides the mitzvah of keeping Shabbos. See halacha 4 there.

⁵³ I.e., on erev Yom Tov (the 15th) or on the day of Yom Tov (the 16th). See Tosafos “Af” in Gemara Menachos 72a.

⁵⁴ See Lechem Mishneh on the Rambam there and Shach 2 on Shulchan Aruch Yoreh Deah 262:1.

⁵⁵ See Gemara Shabbos 130a

clear that the halachos are based on two incompatible opinions.⁵⁶

And now, if possible, one of the older Rabbis will answer this question.

The Rebbe [looking to R' Simpson]: Nu?

R' Gutnick: I want to speak about this at the upcoming Kinus Torah, so I don't want to reveal the answer yet.

The Rebbe: There are many sefarim and commentaries that deal with this question.⁵⁷

R' Gutnick: Even the Tiferes Yisrael⁵⁸ asks this question.

The Rebbe: Indeed, he asks this question too.

If you are thinking about speaking about this at the Kinus Torah, you should be aware of one thing: the sefer Hamoadim B'halacha⁵⁹ deals with this issue, so make sure people don't assume that you got your answer from there.

R' Gutnick: I have seen the sefer and he indeed brings the question, but he does not provide an answer.

⁵⁶ See Gemara Menachos 72a and b at length. The Gemara defines two mutually exclusive opinions: according to Rabbi, the omer harvesting does not override Shabbos because it is still kosher if done during the day, i.e. before Shabbos. According to Rabbi Elazar b'Rabbi Shimon, it *can* override Shabbos because it is *not* kosher if done before Shabbos. The Rambam, however, states *both* opinions as halacha – Rabbi Elazar b'Rabbi Shimon's opinion as the first halacha, and Rabbi's as the second.

⁵⁷ See footnotes 59 and 60 below.

⁵⁸ Commentary on Mishna Menachos 10:9

⁵⁹ By R' Shlomo Yosef Zevin, p. 294

The Rebbe: He does, however, provide a list of commentaries who deal with the question.⁶⁰

R' Gutnick: I won't be speaking about what those commentaries wrote regarding the question.

The Rebbe: In truth, it isn't really a question.⁶¹ We find many matters which override Shabbos only when done in their proper time, even though they are still kosher when not done in their proper time. The mitzvah of Bris Milah, for example, overrides Shabbos and Yom-Tov only when done in its proper time,⁶² even though it is still kosher when done at another time. So it is in our case, regarding the omer.

To answer this question, many commentaries have sought to establish various new distinctions in the laws of harvesting the omer and so on. However, their answers do not explain this difficulty in accordance with the Gemara: it is clear that the two halachos cited by the Rambam are mutually exclusive, yet the Rambam states both!⁶³ I have yet to find somebody who has satisfactorily solved this problem.

R' Gutnick: I think the Beis Halevi⁶⁴ also raises this point.

The Rebbe: What does he say? Does he resolve the difficulty in accordance with the Gemara?

⁶⁰ See footnote 27 there.

⁶¹ I.e., putting aside Gemara's assertion that the opinions are mutually exclusive (see note 54 above) we can resolve the two halachos of the Rambam.

⁶² See Gemara Shabbos 132a and 133a. Rambam hilchos Milah 1:1. Tur and Shulchan Aruch Yoreh Deah beginning of ch. 266

⁶³ See footnote 56 above

⁶⁴ Vol. 1 ch. 38

R' Gutnick: I don't remember exactly, but he wants to learn a different interpretation of the Gemara.



R' Zalmon Jaffe: I have a question on Rashi's commentary [on this week's parsha, Nasso]. The Rebbe has said that Rashi wrote his commentary for a "five-year-old who studies Torah," but I have not yet found a five-year-old who can answer this question:

The passuk says that G-d commanded the kohanim: "So shall you bless the children of Israel, omor lohem (say to them)."⁶⁵ Rashi gives three explanations of the words "omor lohem." But instead of including all three under one heading, as he usually does when he has more than one interpretation, he put each explanation under a separate heading. Why did he do so?⁶⁶

The Rebbe: On Shabbos I will speak about this, b'li neder.⁶⁷



Second Day of Shavuos, 5730 (1970)

R' Zalmon Jaffe: Rabbi Gutnick wanted to answer the question I asked on Rashi [yesterday], but I don't want to hear it because I'm interested in hearing an answer from the Rebbe.

The Rebbe: It's not a contradiction.

R' Gutnick: Perhaps the reason [why Rashi quotes the passuk three times] is because parshas Nasso is always read

⁶⁵ Bamidbar 6:23

⁶⁶ See also My Encounter with the Rebbe, Shavuos 5730 (1970)

⁶⁷ See Likkutei Sichos vol. 18 p. 76

after Shavuos, when Torah study is increased. Perhaps this is also the reason why the longest Midrash on the Torah is on parshas Nasso.

The Rebbe: There are times when parshas Nasso is read before Shavuos as well.⁶⁸ Furthermore, most of the Midrashim in parshas Nasso are on the section which describes the korbanos of the nesi'im, and note that Rashi quotes the Midrash on just two⁶⁹ of the nesi'im.⁷⁰



(The niggun “Ki Elokim Yoshia Tzion” was sung.⁷¹ The Rebbe asked who composed it and was told that the bochurim did. He remarked that the words were very fitting and instructed those standing behind him to say “l’chaim.”)

R' Gutnick: Since this tune is originally from the song “Dayenu,” let me hereby request at this auspicious time: “Dayenu”⁷² to all sorrows!

The Rebbe: Amen, may it be His will!



⁶⁸ See Sefer Hasichos 5748 Vol. 2 p. 465 and footnote 2 there

⁶⁹ I.e., Nachshon ben Aminadav of Yehuda and Nesanel ben Tzuar of Yissachar

⁷⁰ As R' Zalmon Jaffe put it: “Rabbi Gutnick gave an answer, but it seems that the Rebbe had something else in mind.” – My Encounter with the Rebbe, Shavuos 5730 (1970)

⁷¹ The words of this niggun are from Tehillim 69:36-37, the kapitel corresponding to the Rebbe's age that year.

⁷² I.e., “We have had enough!”

Appendix: Yechidus, 10th of Av 5727 (August 17, 1967)⁷³

(The Rebbe gave R' Gutnick a Tanya, a Hilchos Talmud Torah, and a maamor of Yud-Beis Tammuz.)

The Rebbe: One must learn Tanya and Hilchos Talmud Torah. Reprint the Hilchos Talmud Torah in Australia with an introduction explaining that it's from the Yeshivah Gedolah, and for spiritual reasons publish it in 5727, before the end of hakhel, which according to our opinion ends on Sukkos. The Tanya does not have to be printed in 5727, but of course the sooner the better. And since I'm telling you to spend so much money, here is a check. *(The Rebbe gave R' Gutnick blank check.)*

R' Gutnick: But the Rebbe didn't write a sum on the cheque!

The Rebbe: Indeed, it is customary to write a sum. *(The Rebbe then wrote out the check for \$1000.)*

The Rebbe: Regarding the Yeshivah Gedolah: for the moment it should not be officially named "Tomchei Temimim," just "Yeshivah Gedolah." Also try to include the name "Zal," and I mean Zal with an alef!⁷⁴ Also, do not put the word Lubavitch there [in the name] for the time being.

The yeshivah should be 'tachas nesius.⁷⁵

The opening of the yeshivah should be publicized in

⁷³ The following is a partial transcript of a yechidus based on R' Gutnick's own recollections; it is not a precise transcript of the Rebbe's words.

⁷⁴ זאל (with an alef) is Yiddish for study hall; ז'ל (without an alef) stands for "זכרוננו לברכה".

⁷⁵ I.e., under the auspices of the Rebbe's leadership.

South Africa and in the Jewish Chronicle in England. It is very possible that if someone from these places asks me where to go I might tell them to go to Australia.

R. Gutnick: I forgot a “kleinekeit”...

The Rebbe: I heard from my father-in-law, the Rebbe, that “by a Yid there is no kleinekeit”.

R’ Gutnick: Does the Rebbe have anything special to give over to the shluchim [of Yeshivah Gedolah]?

The Rebbe: Nothing special. By me they always have special preference.

R’ Gutnick: The Australian bochurim have also had mesirus nefesh by not going to university, and they feel let down because the Americans receive letters from the Rebbe etc. and they feel that they are being neglected.

The Rebbe: You are right, I will correct this. I see that at least they are fighting over mesirus nefesh—Australian mesirus nefesh and American mesirus nefesh.



Part II: Letters and Photos

Letter from the Frierdiker Rebbe to the Canadian Jewish Community

The chosson's maternal grandfather, Rabbi Aryeh Leib Kramer שליט"א, was a pioneering figure of the Montreal Jewish community. He was a shliach of both the Frierdiker Rebbe and the Rebbe, serving as director of Yeshivas Tomchei Temimim in Montreal for much of his life. The following is a letter from the Frierdiker Rebbe to the Canadian Jewish Community confirming Rabbi Kramer's appointment as director of the yeshiva.

[Free translation]

By the grace of G-d, 20th Shevat, 5704

To the Jewish Community of Canada,
May Hashem be with you and may you be blessed with life.

Greetings and blessings!

With this letter I wish to introduce to you my firm friend, one of the exceptional students, a rabbi who is known for his outstanding efforts in spreading Torah in a G-d fearing manner, who is extremely talented and of good character, an energetic worker, pious and a chossid, a man who fears G-d - Rabbi Leib Kramer. I have chosen him to be the Executive Director of Yeshivas Tomchei Tmimim – Lubavitch in the city of Montreal, and of its affiliate branches: in the junior Yeshiva and elementary school known as Achei Tmimim – Lubavitch - all of which operate under the auspices of the Central Yeshivas Tomchei Tmimim in New York. He will direct the Yeshivas Tomchei Tmimim – Lubavitch in Montreal and all its affiliates and branches in all matters that involve their spiritual and physical needs. In this he will be aided by his colleagues and assistants - the talented and accomplished students and rabbis – each one according to his appointed task, under the directorship of the Executive Director, the aforementioned Rabbi Kramer.

And I turn now, with a proclamation of endearment, to the Jewish community of Canada: that all our brethren should come to the aid of your brothers, the students who are occupied, with extreme

effort with all their soul and all their might, in the endless task of spreading Torah with the fear of G-d in your country.

Members of the Jewish Community of Canada! You should feel obliged to give praise and thanks to G-d particularly for the great merit that you have earned to have such exceedingly dear and discerning guests. They are outstanding students of the Yeshivas Tomchei Tmimim – Lubavitch who have experienced communal service, with great self-sacrifice, in spreading Torah with the fear of heaven and have honed their souls in toiling for Torah. With the help of G-d, in the merit of holy ancestors, in a short time they have established the Yeshivas Tomchei Tmimim – Lubavitch to enlighten your entire country with the light of Torah and the fear of heaven to the heart-felt delight of Rabbinical authorities and all those who hold Torah dear, may they be blessed by G-d with life.

Members of the Jewish community of Canada! Extend honour to the perfect Torah as is written “The Torah of G-d is perfect – it revives the soul”. And as our sages explain: Why is the Torah called perfect? Because it revives the soul. And why does it revive the soul? Because it is perfect.

It is a holy obligation for each Jewish man and woman to donate a G-dly inspired gift in support of the Yeshivas Tomchei Tmimim - Lubavitch of Montreal and each man and each woman should inspire their respective friends to bring G-dly blessings into their home - blessings of good health and good fortune with family tranquillity and the receipt of much nachas from their children - that they will merit through appropriate donation to the Yeshivas Tomchei Tmimim - Lubavitch of Montreal.

The Canadian Jewish community should join in strengthening the Yeshivas Tomchei Tmimim of Montreal by donating in a generous way in order to allow the Yeshivah and its affiliated branches to grow. And the light of the Torah should fill all dwellings and the G-d should cause an abundance of life and blessing both in spiritual and physical matters as befitting those who support the perfect Torah.

I remain your firm friend, who seeks your peace, goodness and success in all things spiritual and physical,

/The Frieddiker Rebbe's signature/

ב"ה, ט' שבט, תש"ד

ברוקלין

אל קהל עדת ישראל במדינת

קאנאדא, היעליהם יחירו!

שלום וברכה!

בזה הנני להכיר לפניכם את ידידי עוז אהב מבחירי תלמידי התמימים, הרב הנודע לשם תהלה בכביר פעולותיו בהרבת תורה ביראת שמים, בעל כשרונות מצוינים ובעל מדות טובות, עסקן חרוץ ונאמן אי"א מוה"ר ליב שי' קרעמער, אשר בהרתיו להיות מנהל-פועל ישיבת תומכי-תמימים ליובאוויטש בעי"ת מאנטרעאל יע"א, והסניפים אשר על ידה בישיבות קטנות ומכילות בשם אחי-תמימים ליובאוויטש העומדת תחת הנהלתו הכללית של מרכז ישיבות תומכי-תמימים ליובאוויטש בעי"ת ברוקלין יע"א, לנהל את ישיבת תומכי-תמימים ליובאוויטש במאנטרעאל וסניפי' בכל העינים הדרושים לכללתה ברוחניות ובגשמיות, בעזרת בני גילו סגניו תלמידי התמימים הרבנים בעלי כשרונות מצוינים ובעלי פועל רב, איש איש מהם כפי תפקידו, תחת הנהלת המנהל-פועל הרב קרעמער הנ"ל.

והנני פונה בקריאה של חיבה לקהל עדת ישראל בקאנאדא באו אחינו בית ישראל אל עזרת אהיכם תלמידי התמימים אעסקים בבנינו של עולם התורה ביראת שמים במדינתכם הסי' בעבודה עצומה בכל נפשם ומאדם.

קהל עדת ישראל בקאנאדאן עליכם לתת שבת והודי' להשי"ת ביחוד על הזכות הגדולה אשר זכיתם לאורחיים יקרים גדולים חקרי לב, הן המה בחירי תלמידי ישיבת תומכי תמימים ליובאוויטש המנוסים בעבודה של מסירות-נפש על התעמולה בהרבת תורה ביראת שמים וחרפו נפשם בעמילא דאורייתא, ובעזרה"י, בזכות הוד כ"ק אבות קדושים, הגה בזמן קצר העמידו ישיבת תומכי תמימים ליובאוויטש להאיר את מדינתם הסי' באור תורה ויראת שמים לשמחת-לבב כבוד הרבנים הגאונים וכל מחבבי תורה, היעליהם יחירו.

קהל עדת ישראל בקאנאדא! תנו כבוד לתורה תמימה כאמור תורת הי' תמימה משיבת נפש, וארו"ל למה היא תמימה לפי שהיא משיבת נפש ולמה היא משיבת נפש לפי שהיא תמימה.

חוב קדוש על כל איש ואשה בישראל לתת את תרומת ה' להחזקת ישיבת תומכי תמימים ליובאוויטש במאנטרעאל, ואיש את רעהו ואשה את רעותה יעוררו להביא ברכת ה' לביתם בבריות הנכונה ובפרנסה טובה, בשלום בית ובקבלת נחת מילידיהם יהיו אשר יזכו בעד החזקתם, בתרומה נכונה, את ישיבת תומכי תמימים ליובאוויטש במאנטרעאל.

הושלבו קהל עדת ישראל בקאנאדא לחזק את ישיבת תומכי-תמימים ליובאוויטש במאנטרעאל בתרומותיכם ביד נדיבה, לאפשר בעזרה"י את הרחבת חוג הישיבה וסניפי', ולכל בני ישראל הדרים במדינת קאנאדא יהי אור תורה במושבונם, והשי"ת ישפיע להם ולבני ביתם שפעת חיים וברכה טרובה בברכות מאליפות בגשמיות וברוחניות המיועדות למחזיקי תורה תמימה.

והנני ידיד עוז הדורש שלומם

טובם והצלחתם בגשמיות וברוחניות



Letter from the Rebbe to Rabbi Leib Kramer on the birth of his daughter, the mother of the chosson, who was born on the eve of the 11th Shevat, 5711

This letter was written just a few days after the Rebbe accepted his leadership role as Rebbe on the eve of the 11th Shevat 5711. It is one of the first letters sent out by the Rebbe in that capacity. Note that the Rebbe was still using the letter-head as Chairman of Merkos L'Nyonei Chinuch as he had not yet switched to the now-familiar personal letterhead.

[Free translation. Words in the Rebbe's own handwriting are *italicized*.]

By the grace of G-d, *Tov* [17th] of *Shevat*, 5711
Brooklyn

To *the rabbi and chossid* [...] etc.
HaTomim Rabbi Aryeh Leib, sheyichye

Greetings and blessings.

In response to the notification of the birth of a daughter at an auspicious time, I hereby extend my wishes of Mazal Tov, Mazal Tov.

May [the parents] merit to raise her, amid abundance, to Torah, to the marriage canopy, and to good deeds.

And as is known from the Rebbe (the Rebbe Rashab), may his soul rest in Eden, our custom is to say even with the birth of a daughter the words, "To Torah, to the wedding canopy, and to good deeds," in accordance with the saying of our Sages (Brachos 17a): "Through what do women merit [eternal life]? Through [bringing their children to the synagogue to] learn Torah, through [sending their husbands to the study hall to] learn [Mishnah and Gemara], and [through] waiting [for their husbands to return from the study hall]."

With blessing *for good health to be able to engage in spreading the well-springs of chassidic teachings amid both spiritual and physical tranquillity.*

Menachem Schneerson

/The Rebbe's signature/

מרכז לעניני חנוך



MERKAZ LECHINUCH INC.

CENTRAL OFFICE
770 EASTERN PARKWAY . BROOKLYN 13, N. Y.

ב"ה יצור שדך, התייח.
ברוקלין

הרה"ה ח"א אי"א נו"נ וכו'
הח"א פהר"ל ש"י

שלום וברכה:

במענה על הודעתו שנולדה לו בת למזל טוב,
הנני בזה להביע ברכותי ברכת מזל טוב, מזל טוב,
ויזכו לגדלה לתורה ולחופה ולמעשים טובים מחוך
הרחבה.

וכידוע מכ"ק אדמו"ר (מוהרש"ב) נ"ע, אשר
מנהגנו הוא לומר גם בלידה הבת ל ת ו ר ה ולחופה
ולמעשים טובים, עפ"י מרז"ל (ברכות יז, א) נשים
במאי זכין באיקרוי כו' ובאחנוי' כו' ונטרין כו'.

ברכה לדכיות השנה וא"ת
הרבנית הצעירה אתל צווחת
ה"ש וה"ק י"ח
מנחם שני יאר"פ אה"ן
[Handwritten signature]

Letter from the Frierdiker Rebbe to Rabbi Chaim Gutnick on the birth of his son, the father of the chosson

This letter was written after Rabbi Osher Abramson had informed the Rebbe that a son had been born to his step-son, Rabbi Chaim Gutnick and his wife. The chosson is named after Rabbi Abramson, his step-great-grandfather. Rabbi Abramson was a renowned Av Beis Din, scholar, and orator who served the Jewish community in Australia for many decades as a devoted shliach of the Frierdiker Rebbe and the Rebbe.

[Free translation]

By the grace of G-d, 3rd of Tishrei, 5709.

Brooklyn

My friend, the rabbi, pious and a chossid, a man who fears G-d,

Shneur Chaim, sheyichye, Gutnick,

Greetings and blessings!

My friend, [your] ‘uncle,’ the honourable and esteemed rabbi, Rabbi Osher, sheyichye, writes to me that a son has been born to [you] at an auspicious time. I hereby bless you with a blessing of Mazal Tov. May [you] raise him, along with [your] other children, yichyu, to Torah, to the marriage canopy, and to good deeds. I was very happy to hear through the written [letter] of my friend, [your] ‘uncle,’ that [you] are praised for the goodness of [your] conduct in matters of strengthening Torah and fear of heaven, and [for] the special attention that [you] have given him, and may boundless physical and spiritual blessings be showered upon [your] head.

The one who blesses [you], *physically and spiritually,*

/The Frierdiker Rebbe’s signature/

RABBI J. SCHNEERSOHN
OF LUBAWITZ

770 EASTERN PARKWAY
BROOKLYN 13, N. Y.
SLOCUM 6-2919

יוסף יצחק שניאורסאהן
ליו באוויוטש

בי"ה, ג' תשרי תש"ט.
ברוקלין

~~ידידי הרב נו"ח אי"א מוה"ר
שניאור חיים שי' גוטניק~~

שלום וברכה!

ידידי דודו הרב הנכבד והנעלה
מוה"ר אשר שי' כותב לי אשר נולד להם בן למז"ש
הנני בזה לברכם בברכת מז"ש, יגדלוהו עם שאר
ילידיהם יחיו לתורה חופה ומעש"ש, ומאד שמחתי
לשמוע מפי כתבו של ידידי דודו אשר מהללים
אותו על טיב מעמדו ומצבו בעניני החזקת תורה
ויראת שמים והקירוב הגדול שמקרבנו וברכות
מאליפות יחולו על ראשו בגשמיות וברוחניות

המברכו

באמת וברכות

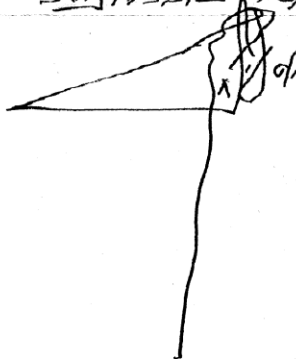


Photo of the Rebbe officiating at the wedding of the kallah's grandparents, R' Chaim and Liba Levilev (Rimler), courtyard of 770, Shevat 30, 5718 (1958)



Standing around the Rebbe (r-l): Rabbi Shlomo Aharon Kazarnovsky (obscured), the chosson and kallah, Rabbi Gordon, Rabbi Shneur Zalman Garelik, Rabbi Eliyahu Simpson (obscured), Rabbi Yisrael Jacobson (obscured), Rabbi Shmuel Levitin (obscured). **Second row (r-l):** Mrs. Yenta Bryna Rimler, mother of the kallah (obscured); Rabbi Yeshaya Matlin, R' Gavriel Rubashkin, R' Yisroel Duchman, R' Avrohom Aharon Rubashkin, Rabbi Shmuel Lubashitzky (obscured). **Third row (r-l):** R' Alexander Braun, R' Fishel Goren, R' Yosef Deitsch, R' Yisroel Shmuel Engel, R' Menachem Lifshitz.

**Congratulatory telegram from Rebbetzin Chaya
Mushka to Rabbi and Mrs. Hersh Rimler on the
occasion of the wedding**



EN RA271

VX NB421 CGN PD=BROOKLYN NY 20 75 P ME:
RABBI AND MRS HERSH RIMLER GOLD MANOR
665 WILLOUGHBY AVE BKLYN

MAZEL TOV

MRS M SCHNEERSON

**Letter from the Rebbe to the parents of the chosson
on the occasion of their wedding, 5732 (1972)**

גוסניק-

RABBI MENACHEM M. SCHNEERSON

Lubavitch

770 Eastern Parkway
Brooklyn, N. Y. 11213

Hyacinth 3-9250

מנחם מענדל שניאורסאהן

ליובאוויטש

770 איסטערן פארקוויי

ברוקלין, נ.י.

ב"ה, כג' סיון תשל"ב
ברוקלין, נ.י.

האברך הו"ח אי"א נו"נ וכו'
הרב מרדכי זאב שי' הכהן
וב"ג תי'

שלום וברכה!

במענה על ההודעה מקביעות זמן חתונתם
ליום בדר"ח תמוז הבע"ל,

הנני בזה להביע ברכתי ברכת מזל טוב
מזל טוב ושתהי' בשעה טובה ומוצלחת ויבנו בית
בישראל בנין עדי עד על יסודי התורה והמצוה
כפי שהם מוארים במאור שבתורה זוהי תורת החסידות

בברכת מזל טוב
מזל טוב



**Letter from the Rebbe to the mother of the chosson
in response to her informing the Rebbe that she was
expecting the birth of a child (the chosson), 5746
(1985)**

גוטניק - דאנקאסטער

RABBI MENACHEM M. SCHNEERSON

Lubavitch

770 Eastern Parkway

Brooklyn, N. Y. 11213

493-9250

מנחם מענדל שניאורסאהן

ליוכאוויטש

770 איסטערן פארקוויי

ברוקלין, נ. י.

ב"ה, ט"ו כסלו תשמ"ו
ברוקלין, נ. י.


מרת שרה איטא ת"י

ברכה ושלום!

במענה על ההודעה אודות מצבה,

השי"ת ימלא ימי הריונה כשורה ובנקל
ותלד זחור"ק בעתה ובזמנה כשורה ובקל.

הפ"נ שבמכ" יקרא בעת רצון על ציון
כ"ק מו"ח אדמו"ר זצוקלה"ה נבג"מ זי"ע.

 בברכה

**Letter from the Rebbe to the chosson's parents on
the occasion of the chosson's birth, 5746 (1986)**

גוטניק - מלבורן

RABBI MENACHEM M. SCHNEERSON
Lubavitch
770 Eastern Parkway
Brooklyn, N. Y. 11213
493-9250

מנחם מענדל שניאורסאהן
ליובאוויטש

770 איסטערן פארקוויי
ברוקלין, נ.י.

בייה, ט"ו סיון תשמ"ו
ברוקלין, נ.י.

הרה"ח אי"א נוי"נ עוסק בצ"צ
מוה' מרדכי זאב שי' הכהן

שלום וברכה!

במענה על ההודעה אשר נולד להם בן למזל טוב,

הנה יה"ר מהשי"ת שיכניסוהו לבריתו של אברהם
אבינו, וכשם שיכניסוהו לברית כן יכניסוהו לתורה
ולחופה ולמעשים טובים, ויגדלו ביחד עם זוג' תי'
מתוך הרחבה.

בברכת מזל טוב

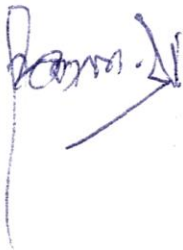


Photo of the Rebbe with Rabbi Leib Kramer, circa early 5720s (1960s):



Photo of the Rebbe with Rabbi Chaim Gutnick and Rabbi Mordechai Gutnick, 5th Shevat 5751 (1991):



Photo of the chosson and his father receiving a dollar from the Rebbe, 5750 (1990):



תשורה



משמחת נישואין של

אשר שלום הכהן ואסתר
גוטניק

ז' כסלו ה'תשע"ד