

תשורה



Memento of the wedding celebration of
Moshe & Chaya Gutnick
August 27, 2014

משמחת נישואין של

**משה אברהם הכהן וחי' מושקא
גוטניק**

ב' דר"ח אלול, ה'תשע"ד

ב"ה

Introduction

It is with great gratitude to Hashem that we are celebrating the wedding of our dear children Moshe and Chaya. We would like to thank all of our family and friends for coming from near and far and making our *simcha* so special.

As a token of appreciation we present you with this *t'shurah* (memento), in the tradition of the Previous Lubavitcher Rebbe, the Rayatz, who distributed a *t'shurah* at the wedding of his daughter and son-in-law, the Lubavitcher Rebbe and Rebbetzin.

This memento contains transcripts and letters documenting the rich history of the relationship between the families of the bride and groom and the Rebbes of Lubavitch. We would like to thank Rabbi Osher Gutnick (brother of the groom) for researching, translating, and editing much of the material.

May Hashem bless the bride and groom both materially and spiritually among all those who have participated in this celebration, and indeed all of Israel. May we soon gather for the ultimate celebration – the final Redemption.

Gutnick and Steinmetz families

Rosh Chodesh Elul, 5774 (August 27, 2014)

Sarasota, Florida

Transcript of a private audience (yechidus) with the Lubavitcher Rebbe

Rabbi Chaim Gutnick, the paternal grandfather of the groom, was privileged to have unusually long private audiences with the Lubavitcher Rebbe, sometimes lasting several hours.¹ One of these meetings took place on Erev Shabbos Nachamu, 5th Menachem Av 5727 (11th August 1967), shortly after Israel's Six Day War. Excerpts of the conversation were transcribed based on Rabbi Gutnick's own recollections and are presented herewith. While not a verbatim record of the Rebbe's every word, it contains many details of the conversation.



Rabbi Gutnick opened the conversation by relating his recent visit to Israel, and he described the tremendous surge of Jewish pride that he had observed there in the aftermath of the Six Day War.

R' Gutnick: Jewish leaders are searching for ways to utilise the recent feelings of arousal towards Judaism. The Jewish community has felt a binding unity and a spiritual awakening, but the fact that these feelings are now passing over hurts very much; it pains Jewish leaders that this opportune occasion has not been utilised to bring more Jews closer to Judaism. They hope that Lubavitch and the Rebbe, who uses the motto "*Ufaratztah,*"² will do something about it.

The Rebbe: We have to tell them that the Jewish nation must return to Torah and the observance of *mitzvos* (good deeds).



¹ An example from the diary of R' Zalmon Jaffe, dated Iyar 19, 5730 (May 25, 1970): "I rushed to 770 and took my stand outside the Rebbe's door. It was now midnight and, as Rabbi Gutnick had been with the Rebbe since 11:00 p.m., I expected to enter at any moment. Suddenly the door opened. I was caught unaware as Rabbi Gutnick emerged. I looked at my watch; it was 2:00 a.m. (Zalmon Jaffe, *My Encounter with the Rebbe*.)

² Literally, "And you shall spread out." Cf. Genesis 28:14. See also the introduction to *Kesser Shem Tov*. The founder of Chassidism, the Baal Shem Tov, related that he once reached the chamber of Moshiach and asked him, "*Eimosai ka'asi mar?*" - When is the master coming?" Moshiach replied, "*Lechesheyafutzu maynasecha chutza*" - When your wellsprings have spread out."

*Rabbi Gutnick mentioned a statement of the Rambam (Maimonides) – that Moshiach will succeed in compelling all Jews to follow the path of Torah.*³

The Rebbe: The statement in Rambam – that [Moshiach] will go around and compel Jews to follow the Torah and do good deeds – does not mean that he himself must go over to each person; that is impossible. Rather, it will be achieved through *shluchim*⁴ and through their *shluchim*, and so on. It would suffice for me if *shluchim* told all Jews that they must return to Torah and good deeds. This would help bring the fulfilment of the ultimate goal.

When that happens, we will be able to speak of the beginning of the redemption.

R' Gutnick: I don't see how it is possible to compel *all* Jews, even through *shluchim*. Perhaps the Rambam means that Moshiach will merely *want* to do so and engage himself in this task.

The Rebbe: I am speaking to you “below ten *tefachim*” and you are creeping up “above ten *tefachim*.”⁵ This [that Moshiach will compel all Jews to return to the Torah] doesn't mean potentially, it means actually. This is not a sermon, this is a *halachic* ruling. There is nobody among the rabbinic authorities who argues with the Rambam on this point. People tell me of a Ramban on *Shir Hashirim*... a Yerushalmi... but this is all *drush*.⁶ *Drush* on a verse of Torah is one thing; *halacha* (Jewish law) is another. The *halacha* is stated explicitly in the Rambam: that a person will compel the Jewish nation. If not all of them, at least a majority. We must tell the Jewish nation that they must return to Torah and good deeds.

³ See Rambam, *Sefer Shoftim*, Laws of Kings, 11:4

⁴ Literally, "emissaries" — in this context, a reference to men and women dispatched to Jewish communities throughout the world to encourage Jewish observance.

⁵ I.e., the Rebbe was speaking in practical terms and Rabbi Gutnick was responding theoretically.

⁶ I.e., esoteric interpretations of the Torah (as opposed to *p'shat*, the term used to describe basic interpretations that serve as the foundation of Jewish law).

When you return [to Australia] you should deliver a sermon about practical Jewish observance – *tefillin*, *kashrus*, and Shabbos.

R' Gutnick: I have already spoken about that last Shabbos, and last year as well. What will be added to the community by speaking about it again?

The Rebbe: Don't be ashamed – repeat the speech you said last year.

An Australian communal leader visited me recently and presented me with reports from conferences on secular matters. He related how they talk and talk and don't do anything, and he had come to the conclusion that the only thing that can be done practically is that which pertains to religious observance.

I responded to him, 'If so, when you return to Melbourne, why don't you bang on the table when you meet with the [Victorian Jewish] Board of Deputies⁷ and say, 'My friends, you have sent me to conferences – the conferences are not worth anything! Let us now send out a call to Torah and good deeds.'

The community leader answered me, 'If I would do that, they would think I'm crazy...'

Then I was visited by an official of Mapai⁸, who also related how all the conferences didn't bring any practical results to Jews. He was told that maybe he should show an example and return to Judaism – and begin by putting on *tefillin*. He, too, said that even though he had revealed his soul to me, he just could not picture it: getting up one Monday morning, going into his lounge room and putting on *tefillin*, and his wife, with whom he has been living for some 30 years, walking in and seeing him standing in the corner with *tefillin* on. He will be so embarrassed in front of her and she will consider him crazy.

I told him that he was making a mistake. He knew himself that he was supposed to do this, and that his return to

⁷ Established 1948, this state-wide Jewish umbrella organization was the forerunner of today's Jewish Community Council of Victoria.

⁸ An Israeli political party, led then by Prime Minister Levi Eshkol

Judaism must start by putting on *tefillin*, but he was ashamed of his wife!

The truth is that he does not even know if his wife knows that this is the right thing to do but is ashamed to tell him. Each one is embarrassed of the other.

And you, too, are ashamed to repeat a speech which you delivered last year, even though you know you are supposed to say it. If there was an alternative, fine... but there just isn't. Everything has been tried [to bring Moshiach] and it hasn't helped. So why shouldn't we try the right thing: to observe Torah and do good deeds. Let it be told to Jews that at least for one year they should be a Torah nation... at least for twenty-four hours...

R'Gutnick: Even if I return to my congregation and tell them about the miracles that we have seen in Israel [during the Six Day War] and compel them to return to Judaism, and even if other rabbis do the same, how will it be possible to reach all Jews?

The *Rebbe*: First of all, if you do it, a second person will also do it, and a third and a fourth will do it... We don't know how far it will go.

Secondly, there is another ruling stated in the Rambam⁹ – that a person should consider the world evenly balanced [by good and evil deeds], and that through his one good deed he can 'tip the scales' for the good. When you return a Jew to Torah and good deeds there is no way of knowing if that will tip the scales...

R' Gutnick: I take it upon myself to do this, when I return to Australia after Tisha B'av.



The *Rebbe*:¹⁰ Three times in our generation, G-d has granted us an opportunity for the beginning of the Redemption. But these opportunities were missed, and it is the Jewish leadership which is to blame.

⁹ See Rambam, *Sefer Hamadah*, Laws of Repentance, 3:4

¹⁰ The following excerpt has been published in *Kfar Chabad* magazine number 806 (Hebrew), in *Week in Review* by the Meaningful Life Center, and on Chabad.org.

The first opportunity was in 1948. You know that I have a particular enthusiasm for Rashi's commentary on the Torah. Rashi says regarding the waters of the Flood that, at first, G-d brought down "rains of blessing"¹¹ upon them and waited to see if they would repent; only after they failed to do so did this turn into the very opposite of "rains of blessing," G-d forbid.¹²

In 1948, G-d sent "rains of blessing." This was a time when even the Russians supported the Jewish people against the British, who had attempted to annihilate the nation of Israel. This was a time of opportunity. But the Jewish leaders stood by and debated whether or not to make mention of G-d's name in the "Declaration of Establishment."¹³ Thus the Redemption was put off by fifty years.

The second opportunity was the Sinai Campaign [of 1956]. If the Jewish people would have believed that their salvation would come from G-d rather than from French MIGs and British warplanes, all would have been different.

But never has there been an opportunity such as this one. This was a war won by Torah and *mitzvos*. There can be no doubt of this. A Jew in Moscow recited Psalms, and a Jew in Buffalo, New York, put on *tefillin*, and this helped the Jews defeat their enemies in the Land of Israel.

If the Jewish leaders would have utilized the opportunity to rouse the people to the observance of Torah and *mitzvos*, our situation today would be entirely different. Think about it: a young man in Israel was summoned, handed an Uzi, and told: "Leave your wife and children at home and go to El-Arish to fight." In every war there are draft-dodgers; here, no Jew, not even one for whom the word "Jew" is nothing more than an appellation, refused to fight. It was a time when the entire people of Israel were in a state of "We shall do and we shall hear."¹⁴ When this young man fought

¹¹ I.e., beneficial rainfall

¹² Rashi on Genesis 7:12

¹³ The Israeli "declaration of independence," adopted on May 14, 1948. Most of the 37 signatories opposed any mention of G-d in the document. In the end, they compromised by referring to "the Rock of Israel" in its last paragraph.

¹⁴ Cf. Exodus 24:7

at El-Arish, his Torah and *mitzvos* fought for him. The *Shechinah* (Divine Presence) came down into the trenches to assist the soldier fighting on the borders of the Land of Israel.

If the Jewish leaders would have told that soldier to utilize the reserves of faith and courage that were revealed in him during the war toward a commitment to Torah and *mitzvos*, with the same "We shall do and we shall hear," he, and the entire Jewish nation, would have responded, and everything would have been different. But again the leaders were silent, and the great opportunity was lost. They were too timid to tell the Jew the truth: that this is the time for a return to Torah.

The very first chapter of the first section of the *Shulchan Aruch* (Code of Jewish Law) begins not with Maimonides' "Thirteen Principles of Faith," but with the Rama's ruling that "One should not be intimidated by mockers." Why? Because when one does not fulfil this rule, one is prevented from fulfilling the entire *Shulchan Aruch*. Perhaps I speak too sharply, but the Jewish leadership is bankrupt. They avoid me because they know that I will demand of them to speak the truth. Their timidity to speak the truth, contrary to the rule, "One should not be intimidated by mockers," is holding back the Redemption.

Jews must be told to keep Torah and *mitzvos*. I have initiated the *tefillin* campaign--this is only the beginning. My hope is that through the *mitzvah* of *tefillin*, the Jewish people will be brought closer to other *mitzvos* – to keep kosher and Shabbat, and ultimately the entire Torah. My aim is that millions of additional hands should become *tefillin*-wearing hands.¹⁵

R' Gutnick: The Rebbe demands that there should be at least a majority of Jews observing Torah and *mitzvos*. For one day, General Arik Sharon put on *tefillin* at the Western Wall.¹⁶ But what will happen tomorrow? It will no longer be possible to consider him part of the majority.

¹⁵ The Rebbe specified that the number of new *Tefillin* hands should be [at least] equal to Israel's Jewish population – 2.5 million at the time.

¹⁶ In a subsequent letter to Ariel Sharon, the Rebbe praised him for the tremendous inspiration that he had aroused by putting on *tefillin* at the Western Wall. See Chabad.org, 1967: *Tefillin for Sharon*.

The Rebbe: He put on *tefillin* that day, and would've put on again the next day as well, had someone gone to visit him and encourage him to do it. But nobody did.

R' Gutnick: Will the Jewish people listen to us if we speak to them about Torah and *mitzvos*?

The Rebbe: Yes, the Jewish people will listen. Not only teenagers, but also forty-year-olds – people advanced and established in their lives – are ready to hear the truth, if only their leaders will speak it to them.

R' Gutnick: Have we missed the opportune moment? Is it not too late?

The Rebbe: No, it is now August.¹⁷ If we do our job, if the *shluchim* do their job and tell the world the truth, we can bring the Redemption...

The Rebbe [waving his hand]: Nu... This week is Shabbos Chazon.¹⁸ You have most probably heard my *sichos*¹⁹ – that in this period one must be happy. Let us be happy and go out and *farbrenge* with Jews and relate to them the awakening that has taken place, and may G-d help the redemption actually come.



The Rebbe: The boys in the yeshiva²⁰ write to me that you deliver *shiurim* (lectures), but I do not want you to be the guest speaker. Three times a week is better than twice a week; twice a week is better than once a week.



¹⁷ I.e., only two months after the war

¹⁸ I.e., the Shabbos before Tisha B'av, called "*Chazon* – vision" because that is the first word and theme of the *haftara* read that week.

¹⁹ Speeches that the Rebbe would deliver at *farbrengens* – chassidic gatherings.

²⁰ Earlier that year, for the very first time, the Rebbe had dispatched student emissaries from New York to the newly-formed Yeshiva Gedolah in Melbourne, also known as the Rabbinical College of Australia and New Zealand, of which Rabbi Gutnick was dean.

Taking leave of the Rebbe, 10th of Av 5727 (August 17, 1967)

The Rebbe gave R' Gutnick a Tanya,²¹ a Hilchos Talmud Torah,²² and a maamor of Yud-Beis Tammuz.²³

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 Yeshiva Gedolah [in Melbourne], and for spiritual reasons publish it in 5727 (1967), before the end of the year of *hakhel*,²⁴ which according to our opinion ends on the festival of 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 a 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 wrote out the check for \$1000.*)

The Rebbe: Regarding the Yeshiva Gedolah: for the moment it should not be officially named "Tomchei Temimim,"²⁵ just "Yeshiva Gedolah." Also try to include the name "Zal," and I mean Zal with an *alef!*²⁶ Also, do not put the word Lubavitch there [in the name] for the time being.

²¹ The central work of Chabad philosophy, compiled by the Alter Rebbe, Rabbi Schneur Zalman of Liadi, the founder of Chabad.

²² A book containing the laws of Torah study, as codified by the Alter Rebbe.

²³ A booklet containing a Chassidic discourse published in honor of the 12th day of Tammuz, the birthday of the Previous Lubavitcher Rebbe and the anniversary of his release from Soviet imprisonment.

²⁴ Literally, "gathering." The Torah (Deuteronomy 1:12) commands all Jews to assemble once every seven years to hear the Torah being read by the king of Israel. Though this was discontinued after the destruction of the Second Temple in 70 AD, it was symbolically revived in later generations.

²⁵ As most Lubavitch yeshivas are named

²⁶ זאל (with the letter *alef*) is Yiddish for "study hall;" ז'ל (without the letter *alef*) stands for "זכרוננו לברכה" – "May its memory be for a blessing."

The yeshiva should be '*tachas nesius*.'²⁷

The opening of the yeshiva should be publicized in 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* (a small matter)...

The Rebbe: I heard from my father-in-law, the Rebbe, that "by a Jew there is no *kleinekeit*."

R' Gutnick: Does the Rebbe have anything special to give over to the *shluchim* [of Yeshiva Gedolah]?

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

R' Gutnick: The Australian bochurim have shown *mesirus nefesh* (self-sacrifice) by attending yeshiva instead of going to university, and they feel let down because the Americans receive letters from the Rebbe 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*.

Soon afterwards, the Rebbe sent a communal letter to the students of the yeshiva with a special handwritten message for them (see following page).



²⁷ I.e., under the auspices of the Rebbe's leadership

**Letter from the Rebbe to the students of the Yeshiva Gedolah
in Melbourne, Australia, 5727 (1967):**

RABBI MENACHEM M. SCHNEERSON
Lubavitch
770 Eastern Parkway
Brooklyn 13, N. Y.
HYacinth 3-9250

מנחם מענדל שניאורסאהן
ליובאוויטש
770 איסטערן פארקוויי
ברוקלין, נ. י.

ב"ה, שלהי תמוז, ה'תשכ"ז
ברוקלין, נ. י.

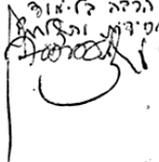
חלמידי הישיבה הגדולה
מלבורן
ה' עליהם יחי

שלום וברכה!

נחשב ~~לפני~~ ~~הפנים~~ הפ"נ ששקרא בעה רצון על הציון הק'.
בבואנו מימי הגאולה י"ב-י"ג תמוז, בו יצא כ"ק מו"ח אדמו"ר
זצוקלה"ה נבג"מ זי"ע נסיה ישראל ממאסרו במדינת מולדתו, שהי'
הבוס שם בעד עבודתו הכבירה להחזקת והפצת התורה והמצוה, למרות
רדיפת הדת שהיחה שם אז במרום שיאה. ובחסדי השי"ה יצא בנצחון,
שהרי אלה שאסרוהו הם ששיחרוהו.
וכמו שכבש כ"ק מו"ח אדמו"ר, היחה גאולתו לא רק גאולה פרטית,
כי אם גאולה ונצחון לכל עניני היהדות. שלכן ימי סגולה הם לכל בני
ובנות ישראל באשר הם שם, ובפרט - לאלה ההולכים בדרכיו ומשתחפטים
בפעולותיו ומוסדותיו.
ואם בכל שנה ושנה כך, על אחת כמה וכמה בשנה זו, שהיא שנת
הארבעים לגאולתו, וכידוע הוראת חכמינו ז"ל שתקופה ארבעים שנה
מוסיפה הבנה בעומק דעת הרב וכו'.
וכמו כל ענין של זכרון בחורה וביהדות, הכוונה היא שהזכרון
יעורר את המעשה בפועל ברוח הימים הנזכרים והנעשים, ובנוגע לחג
הגאולה - ההוראה והמסקנה המדינית היא, שאם במדינה ההיא ובזמן ההוא
ובחנאים ההם יכול יהודי לעשות ולפעול בעד החזקת והפצת התורה והמצוה,
מכש"כ וק"ו במדינות ובחנאים נוחים וטובים שלא בערך.
ויהי רצון שיעשה כל אחד ואחד מאתנו, בתוך כל אחי"י טי', בכל
האמור מתוך שמחה וטוב לבב.

בברכה לבטורות טובות

זהו אמת הדין ה'אוי'
הנ"ל והתורה והמצוה
דג"ה וכו' (Be)



The Rebbe's handwritten message reads:

"מהתמדתם הרבה בלימוד הנגלה והחסידות והצלחתם בזה ובכלל."

"[With blessings for good news] resulting from your great
persistence in the study of *nigleh* and *chassidus* and your
success in this matter and in general."

**Letter from the Rebbe to Rabbi Mordechai Gutnick,
father of the groom, 5727 (1967):**

גוטניק' מלבורן

RABBI MENACHEM M. SCHNEERSON

Lubavitch

770 Eastern Parkway

Brooklyn 13, N. Y.

HYacinth 3-9250

מנחם מענדל שניאורסאהן

ליובאוויטש

770 איסטערן פארקוויי

ברוקלין, נ. י.

ב"ה, ז' מנ"א תשכ"ו
ברוקלין

האברך מרדכי זאב שי'
הכתן

שלום וברכה!

במענה על הודעתו אודות יום הולדת

של,

בודאי ינהג במנהג אנ"ש בזמן האחרון
ביום ההולדת. ויה"ר מהשי"ת שתהי' שנת הצלחה
אצלו בלימוד התורה וקיום המצות בהידור.

בברכה לחלמוד תורה ביראה שמים

בטח שומר הוא השלשת השיעורים השונים לכל נפש
בחומש התלים והניא בכל יום, וישמור עליהם מכאן
ולחבא ג"כ.

במענה לכתבו - ימשיך לימודו בישיבתנו במלבורן
בהתמדה ושקידה בנגלה וחסידות, וגם על חבריו שי'
ישפיע בכיחן זה - ויה"ר שכולם יתירו ירימו קרן
הישיבה למעלה מעלה לטוב להם ולכל אחב"י שי'
באוסטרליא. זכות הרביים פסיעתם.

Free translation:

By the grace of G-d, 7th of Menachem Av, 5727 (1967)

Brooklyn

[To] the young man, Mordechai Zev *hakohen* – may you be well –

Greetings and blessings!

In reply to the notification regarding your birthday –

Certainly you will fulfill the birthday customs [that have been established] recently in our community. May it be G-d's will that you have a year of success in the study of Torah and the fulfillment of *mitzvos* with enthusiasm.

With blessings for the study of Torah with fear of G-d,

/Rebbe's Signature/

Certainly you keep [the custom of reciting] daily the three portions that are equally applicable to everyone – *Chumash, Tehillim, and Tanya* – and you will also continue to do so from now on.

In response to what you wrote²⁸ – you should continue your studies at our yeshiva in Melbourne, with persistence and diligence, in *nigleh* and *chassidus*. You should also influence your friends – may they be well – to do likewise. May it be [G-d's] will that all of you, together, raise the standing of the yeshiva higher and higher, for your own good and for the good of all our brethren – the House of Israel, may they be well – in Australia. The merit of the multitude will assist you.

²⁸ R' Gutnick had asked the Rebbe if he could leave the newly-established Yeshiva Gedolah in Melbourne (of which he was an inaugural student) to further his rabbinic studies at the central Lubavitch yeshiva in New York (770).

**Letter from the Previous Lubavitcher Rebbe, the Rayatz,
to Rabbi Yosef Weinberg about Rabbi Leib Kramer, the
groom's maternal grandfather:**

**RABBI I. SCHNEERSOHN
OF LUBAWITZ
770 EASTERN PARKWAY
BROOKLYN, N. Y.
SLOCUM 6-2919**

יוסף יצחק שניאורסאהן

ליוב טוויטש

ב"ה, כ"ט מנ"א, תש"ג

ברוקלין

ידידי התלמיד החשוב הרב וו"ח אי"א מוה"ר
יוסף שי'וויינבערג.

שלום וברכה!

יקבל הצעת ידידי התלמיד החשוב
הרב מו"הר לייביל שי'והנני נהנה מאד מזה
אשר האחד דורש טובת חברו, וכל תנועה טובה
שהנני רואה בכך הנני נהנה הנאה גדולה
סאין דוגמתה בהנאת עוה"ז, כי הלא תלמידי
התמימים העוסקים בבנינו של עולם התורה
והיראה הם צמודי לבבי אשר הם חיי ופעולתם
בהרבצת תורה ויראת שמים באור החסידות.

בדבר השכירות כאמור במכתב
יתישב בזה עם ידידנפשי הרה"ג הרה"ח
הרש"ל שליט"א, ובדבר הנסיעה הלצלחה כבי
אשר כתב אליהם התני הרט"ג שליט"א ישתדלו
למלאות באוסף סכום גדול והשי"ת יצלח
להם. ובדבר התייסדות ישיבה קטנה בוויניפג
לדחות הדבר על זמן החורף אי"ה.

בשם כ"ק אדמו"ר שליט"א

מזכיר א. א. גרונד

In 1943, the Previous Rebbe appointed nine yeshiva students to establish a yeshiva in Montreal, Canada. Among them was Rabbi Leib Kramer, the groom's maternal grandfather, who served as a director of the new yeshiva, as well as Rabbi Yosef Weinberg, who served as a teacher.

When Rabbi Weinberg got married he realized that his small teacher's salary was not sufficient to support a family. As Rabbi Kramer's own salary as director of the Yeshiva was slightly higher than Rabbi

Weinberg's, and because Rabbi Kramer was a single student, he offered to switch salaries with Rabbi Weinberg.

Rabbi Weinberg wrote to the Previous Rebbe informing him of Rabbi Kramer's kind offer. The Previous Rebbe replied, via his secretariat, with the letter above. The following is a free translation of the first paragraph:

“You should accept the suggestion of my friend, the illustrious student Rabbi Leibel – may he be well. Indeed I have much pleasure from this – that a person cares so much about the well-being of his friend. With every good action that I see among you I receive great pleasure, the likes of which there is no comparison in this world, because the students – the *Temimim* who devote themselves to perfecting the world through Torah and fear of Heaven – are dear to my heart and are my very life-force because of their actions in spreading Torah and fear of Heaven, illuminated by the teachings of *Chassidus*.”



The following anecdote about Rabbi Kramer and the Lubavitcher Rebbe was told by Rabbi Sholom Ber Chaikin:

Rabbi Kramer once scheduled a *yechidus* (private audience) with the Previous Rebbe on the eve of the seventh day of Pesach, 5709 (1949). When Rabbi Kramer came, the Previous Rebbe told him to come back on Motzei Pesach. On Motzei Pesach Rabbi Kramer noticed the Previous Rebbe looking very tired, so he waited in 770 but didn't go into the *yechidus*. Rabbi Menachem Schneerson (before he accepted the leadership of the Chabad movement) saw Rabbi Kramer and asked him why wasn't going into the *yechidus*. Rabbi Kramer replied that he noticed that the Previous Rebbe was very tired, and he doesn't want to bother him. Rabbi Schneerson answered him, "*Oif a Rebbe darf men nit rachmonus hobin* – for a Rebbe one need not have mercy." So Rabbi Kramer went into the *yechidus*.

A few years later, after the Rebbe had assumed the leadership, Rabbi Kramer entered a *yechidus* and requested a blessing on behalf of an acquaintance, but the Rebbe did not respond. He kept asking the Rebbe throughout the *yechidus*, to no avail. Finally the the Rebbe asked him, "Why do you keep asking if I'm not answering?" Rabbi Kramer reminded the Rebbe that he had once told him, "*Oif a Rebbe darf men nit rachmonus hobin* – for a Rebbe one need not have mercy!" The Rebbe smiled and answered, "*Obir men darf nisht mehader zayn* – but one does not have to be so zealous about it."



Letter from the Rebbe to the parents of the groom, Rabbi and Mrs. Gutnick, on the occasion of their marriage, 5732 (1972):

גוטניק-

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.

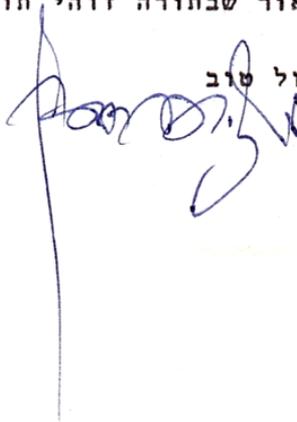
האברך הו"ח אי"א נו"נ וכו'
הרב מרדכי זאב שי' הכהן
וב"ג תי'

שלום וברכה!

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

הנני בזה להביע ברכתי ברכת מזל טוב
מזל טוב ושחתי' 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



Free translation:

By the grace of G-d, 23rd of Sivan, 5732 (1972)

Brooklyn, New York

[To] the young man who is accomplished and a *chassid*, a man who fears G-d, pleasant and gracious, etc., Rabbi Mordechai Zev *hakohen* and his bride – may you be well –

Greetings and blessings!

In reply to your notification that the date of your wedding has been set for the second day of Rosh Chodesh Tammuz, which arrives upon us for the good –

I send you herewith my blessings of *mazel tov, mazel tov*, and that it should take place in a happy and auspicious hour, and that you build an everlasting Jewish home based on the foundations of the Torah and *mitzvos*, as they are illuminated with the inner light of the Torah – the teachings of *Chassidus*.

With blessing of *mazel tov, mazel tov*,

/Rebbe's Signature/



Letter from the Rebbe to the parents of the bride, Rabbi and Mrs. Steinmetz, on the occasion of their marriage, 5748 (1988):

שטיינמץ - שיפריין - כפר - כאן -

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

מנחם מענדל שניאורסאהן
ליובאוויטש

770 איסטערן פארקוויי
ברוקלין, נ.י.

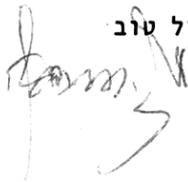
בייה, ח' שבט תשמ"ח
ברוקלין, נ.י.

האברך הו"ח אי"א נוי"נ וכו'
מוה' חיים שאול שי'
וב"ג תי'

שלום וברכה!

במענה על ההודעה מקביעות זמן חתונתם
ליום ו' אדר הבע"ל,

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

ברכת מזל טוב
מזל טוב


Letter from the Rebbe to the paternal grandparents of the bride, Rabbi Abba and Mrs. Steinmetz, on the occasion of their marriage, 5724 (1964):

שטינמץ-כפר

RABBI MENACHEM M. SCHNEERSON
Lubavitch
770 Eastern Parkway
Brooklyn 13, N. Y.
HYacinth 3-9250

מנחם מענדל שניאורסאהן
ליובאוויטש
770 איסטערן פארקוויי
ברוקלין, נ. י.

ב"ה, ג' אדר השכ"ד
ברוקלין

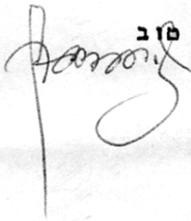
האברך הח"ה אי"א נו"נ וכו'
מוה' אבא מיכל שי'
וב"ג חי'

שלום וברכה!

במענה על ההודעה מקביעות זמן חתונתם
ליום א', טו"ב אדר הבע"ל,

הנני בזה להביע ברכתי ברכת מזל טוב
מזל טוב ושחה' בשעה טובה ומוצלחה ויבנו בית בישראל
בנין עדי עד על יסודי החורה והמצוה כפי שהם מוארים
במאור שבתורה זוהי תורה החסידות.

בברכה מזל טוב
מזל טוב



Letter from the Rebbe to Rabbi Abba Steinmetz, paternal grandfather of the bride, on the occasion of his birthday in 5724 (1963):

שטיינמץ-כפר
RABBI MENACHEM M. SCHNEERSON
Lubavitch
770 Eastern Parkway
Brooklyn 13, N. Y.
HYacinth 3-9250

מנחם מענדל שניאורסאהן
ליובאוויטש
770 איסטערן פארקוויי
ברוקלין, נ. י.

ב"ה, ו' מ"ח תשכ"ד
ברוקלין

האברך אבא מ יכל שי'

שלום וברכה!

במענה על הודעתו אודות יום הולדה שלו,

בודאי ינהג במנהג אנ"ש בזמן האחרון
ביום ההולדה. ויה"ר מהשי"ת שתהי' שנה הצלחה אצלו
בלימוד התורה וקיום המצות בהידור.

בברכה לתלמוד תורה בראה שמים
והזריח גשם וקטורה

The Rebbe's handwritten message reads:

"וכברכת מז"ט לקשוח"ת.
"And with blessings of mazel tov for the engagement."

Letter from the Rebbe to Rabbi Abba Steinmetz, paternal grandfather of the bride, on the occasion of his birthday in 5725 (1964):

שטיינמץ'ס כפר

RABBI MENACHEM M. SCHNEERSON
Lubavitch
770 Eastern Parkway
Brooklyn 13, N. Y.
HYacinth 3-9250

מנחם מענדל שניאורסאהן
ליובאוויטש
770 איסטערן פארקוויי
ברוקלין, נ. י.

ב"ה, ה' מ"ח השכ"ה
ברוקלין

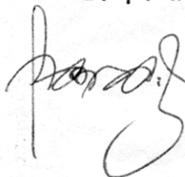
הו"ח אי"א נו"נ וכו'
מוה' אבא מיכל שי'

שלום וברכה!

במענה על הודעתו אודות יום הולדת

שלו,

בודאי נהג במנהג אנ"ש בזמן האחרון
ביום ההולדת. ויה"ר מהשי"ח שחיי' שנת הצלחה אצלו
בגשמינות וברוחניות ויוסיף בלימוד התורה וקיום
מצותי' מתוך הרחבה.

בברכה, זשאבא ציטל זצ"ל


הפ"נ שבמכתבו יקרא בעת רצון על הציון הק'
של כ"ק מו"ח אדמו"ר זצוקללה"ה נבג"מ זי"ע.

Free translation:

By the grace of G-d, 7th of Mar Cheshvan, 5725 (1964)

Brooklyn

[To] the young man Abba Michel – may you be well –

Greetings and blessings!

In reply to the notification regarding your birthday –

Certainly you have fulfilled the birthday customs [that have been established] recently in our community. May it be G-d's will that you have a year of success in the study of Torah and the fulfillment of its *mitzvos* in prosperity.

With blessings –

(The Rebbe's handwritten message reads:)

”לבשו”ט בפרט ובכלל.”

“For good news in specific [matters] and in general.”

/Rebbe's Signature/

The *pan* [note] in your letter will be read at an auspicious time at the holy gravesite of the [Previous] Rebbe.

Rebbe's response to Rabbi and Mrs. Steinmetz's first report following their opening of Chabad of Sarasota in 5751 (1991):

Free translation:

[The report] was received, and many thanks. May there be continued, additional activity. The hour is auspicious. The words of our Sages, that "G-d adds [blessing] to those who add [in *mitzvos*],"²⁹ is a blessing and a source of strength, especially since [it refers to] the blessing of G-d, whose "additional [blessings] are abundant,"³⁰ etc. The hour is auspicious – the month of Kislev, the third month, in which the 9th, 10th, and 19th days, and the days of Chanuka, are special, in the year 5751, the "Year that [G-d] will show you wonders." I will mention [the report] at the gravesite [of the Previous Lubavitcher Rebbe].

נתי ות"ח
 ותהא פעולה נמשכת
 ובהוספה
 והזמ"ג, כנתינת כח
 דהז"ל וברכתם דכל
 המוסיף מוסיפין לו,
 ובמיוחד ברכתו דהקב"ה
 שתוספתו מרובה כו'.
 והזמ"ג - חודש כסלו -
 חודש השלישי
 - בדוגמא דחודש השלישי דק"ץ -
 שבו ימי סגולה - ט', י"ד,
 י"ט וימי חנוכה,
 בשנת ת"י (ת"הא) ש(נת)
 א(ראנו) ג(פלאות)
 אזכיר עה"צ

☪

Rebbe's response to additional report from Rabbi and Mrs. Steinmetz in 5752 (1991):

ב"ה, ער"ח מ"ה, תשנ"ב
 ר' חיים שאול שי שטיינמץ זצ"ל תי
 על הפאקס ממוצש"ק. נתי ות"ח. ותהא פעולה
 נמשכת ובהוספה כו'. אזכיר על הציון.

Free translation:

By the grace of G-d, Erev Rosh Chodesh
 MarCheshvan, 5752 (1992)

[To] Rabbi Chaim Shaul Steinmetz and his
 wife – may you be well –

About the fax sent after Shabbos – it was
 received, and many thanks. May there be
 continued, additional activity, etc. I will
 mention [the report] at the gravesite [of the
 Previous Lubavitcher Rebbe].

כה, ער"ח מ"ה, תשנ"ב
 ר' חיים שאול שי שטיינמץ זצ"ל תי
 על הפאקס ממוצש"ק. נתי ות"ח. ותהא פעולה
 נמשכת ובהוספה כו'. אזכיר על הציון.

²⁹ Cf. Gemara, Tractate Beitza, top of 17a

³⁰ See Midrash Rabba *parshas Devarim*, section 17, "Hashem Elokay"

**Letter from the Rebbe to Strathfield Hebrew Congregation
(Sydney) following the appointment of Rabbi Mordechai
Gutnick, father of the groom, as their rabbi in 5736 (1976):**

RABBI MENACHEM M. SCHNEERSON

Lubavitch
770 Eastern Parkway
Brooklyn, N. Y. 11213

Hyacinth 3-9250

חננוס חטנדל שניאורסאהן

ליובאוויטש

770 איסטערן פארקוויי
ברוקלין, נ. י.

By the Grace of G-d
5th Tishrei, 5736
Brooklyn, N. Y.

Mr. Aaron Shaw, President
Strathfield Hebrew Congregation
19 Florence Street
Strathfield, NSW 2135

Greeting and Blessing:

I received, with considerable delay, your letter of Elul 6, in connection with the Induction of your esteemed Rabbi Mordechai Gutnick.

However, a blessing is always timely, especially in the propitious days between Rosh Hashanah and Yom Kippur, which our Sages identify with the verse, "Seek G-d when He is found, call on Him when He is near." This special nearness to G-d, the Source of Blessings, surely brings Divine blessings, materially and spiritually.

I am therefore pleased to take this opportunity of extending to you and the entire Congregation prayerful wishes that your association with your esteemed Rabbi be blessed with much Hatzlocho. Indeed, seeing from your letter the enthusiasm with which Rabbi Gutnick has been welcomed by your Congregation, I am confident that he will have everyone's fullest cooperation and encouragement to carry out his sacred duties in the fullest measure.

congregation
As is well known, a Jewish ~~synagogue~~ is called Kehilla Kadisha, a Holy Congregation. To make this a reality, it is the function of the synagogue to inspire each and all of the members and worshippers to carry the holiness of the Mishkan Me'at ("Small Sanctuary") into their homes and homelife, in fulfilment of G-d's desire v'shochanti b'sechem - "I will dwell ⁱⁿ among them" - within each and all of them.

Rabbi Gutnick has the additional distinction of being a Kohen, of whom it is written, "A Kohen's lips preserve knowledge and Torah is sought from his mouth" (Malachi 2:7). In addition to being the traditional teachers of our people, Kohanim have been also chosen by G-d to bless His people Israel with love, and these blessings include, of course, wellbeing and prosperity in every respect, materially and spiritually. May G-d grant that this be so for your entire Congregation with your esteemed Rabbi, and in a growing measure.

With prayerful wishes for a Chasimo uGmar Chasimo Toivo for a a good and sweet year,

With esteem and blessing *m. Schneerson*

**Letter from the Rebbe to Rabbi Osher Abramson,
step-great-grandfather of the groom, 5711 (1951):**

RABBI MENACHEM M. SCHNEERSON

מנחם מענדל שניאורסאהן

Office Address:

Lubavitch, 770 EASTERN PARKWAY
BROOKLYN 13, N. Y.

HYacinth 3-9250

בי"ה, י"ב אלול תשי"א
ברוקלין.

הרה"ג והרה"ח הו"ח אי"א נו"נ
עוסק בצ"צ וכו' מהו"ר אָשר שי'

שלום וברכה!
במענה על הודעתו אשר ביום ה' אלול נמלאו שלש שנים להילד
מרדכי זאב בן ריזל בנו של בני"ח מו"ה חיים שניאור זלמן שי', הנני בזה
להביע ברכתי שיגדלוהו הוריו לתורה לתופה ולמעשים טובים מקו"ך הרחבה,

וזה לשון כ"ק מו"ה אדמו"ר זצוקללה"ה נב"ג י"ע מה שכתב
בענין התספורת לשלש שנים:

...ובדבר גזירת השערות = אפשערענעס = הוא דבר גדול במנהג
ישראל, ועיקרו הוא בהחינוך דהשארת פיאות הראש, ומיום הגזירה והנחת
הפיאות של הראש נהגו להדר להרגיל את התנוק בענין נשיאת ט"ק וברכות
השחר וברכת המזון וק"ש של המטה, והשי"ת יהי' בעזרם שיגדלוהו לתורה
לתופה ומעשי"ט מתוך פרנסה בהרחבה ובמנותח הדעת בגשמי"ות וברוחני"ות."

החום בברכת כוה"ט לשנה טובה ומחוקה

נ"ב: במה שהעיר בכ"ק שנחפס אם יוצאים במדינתו במצות ד' מינים, כיון
שהמלכות גזרה שכל פרי הבא לאוסטרליא בלי תעודה בריאות, מחרימים
אות, ורק שהפקיד נוהג מעצמו הי"ח למסור להבעלים על ימי החג ע"מ שיתזירו
לו אחר החג לשריפה, ונוהגים שם הי"ח בזה מקדמת דנא, וחושש הוא שכיון שמצד
גזירת המלכות הפרי אסור באכילה, ומחייבים לבערו מן העולם, ורק שהפקיד עושה
לפנים משה"ד, ואי"כ אין כאן לא דין ממון ולא הי"ח אכילה.

הנה אין הזמן גרמא להאריך בזה, אבל לדעתי אין כאן מקום לחשש, ואזכיר
רק שנים מהטעמים:

(א) שאין האיסור על האחרוג כ"א האיסור הוא על המקום, וגומא לדבר, אם
מוחר לברך אחרוג בבית המקדש, כיון ששם אסורים באכילה חולין, אשר משמתי"ח
לשון המשנה משמע בברור שהיו מברכים אחרוג ולולב גם במקדש, והטעם כי אין
הענין שהאחרוג אסור באכילה, אלא שבביהמ"ק אסור לאכול חולין, ועד"ז הוא גם
בנדון דין, שאין האחרוג חייב שריפה, אלא שבמדינת אוסטרליא אסור להשהות פירות
מחולל בלי תעודה.

(ב) ברור הדבר שיש כאן דין ממון, לכמה וכמה ענינים, ומהם שאם בעל
האחרוג חפץ לצאת לחוץ מדינת אוסטרליא, הרי בודאי לא יפריעו בעדו לקחת
האחרוג עמו, והוא הדין בענין הי"ח אכילה, ~~שלא יאמר~~ שאם תיכף בהבאת
האחרוג להמדינה ירצה האדם לבערו ע"י אכילה, לכאורה ברור שירשו לו, אם יקבל
ע"ע האחריות בעד בריאותו.

Free translation:

By the grace of G-d, 12th of Elul, 5711 (1951)
Brooklyn.

[To] the rabbi and scholar who is accomplished and a *chassid*, a man who fears G-d, pleasant and gracious, who is involved in communal affairs, Rabbi Osher – may you be well –

Greetings and blessings!

In reply to your notification that on the 8th day of Elul was the culmination of the third year of [the life of] the young boy Mordechai Zev [Gutnick³¹], the son of Raizel; the son of your stepson, Rabbi Chaim Shneur Zalman – may he be well – I send you herewith my blessing that his parents raise him to Torah, to marriage, and to good deeds, in prosperity.

The [Previous] Rebbe would write the following message regarding the [customary first] haircut for [boys turning] three years old:

“Regarding the cutting of the hair, or *opshernish*: This is a great Jewish custom, and its main [purpose] is to educate [the child] about leaving the *peyos* of the head.³² From the day of the haircut and the leaving of the *peyos* of the head it has also been customary to familiarize the infant with the *tallis kattan* [*tzitzis*], the morning blessings, Grace after meals, and the bedtime Shema. G-d will help you ensure that you raise [your child] to Torah, to marriage, and to good deeds, in prosperity and peace of mind, physically and spiritually.”

Signing with a blessing [that you be] written and sealed for a good and sweet year,

/Rebbe's Signature/

PS: Regarding what you mention in your letter – that you are uncertain as to whether those in your country properly fulfill the *mitzvah* of the Four Species.³³ [You write] that the government has decreed that all fruit imported to Australia without proper certification must be quarantined, but that a [certain government] official has acted on his own volition to

³¹ The father of the groom

³² See Leviticus 19:27

³³ I.e., waving the *lulav* and *esrog* on the festival of Sukkos

allow the fruit [*esrogim*] to be given to their owners for the duration of the festival on condition that they are returned after the festival to be destroyed. [You write] that the community has a long-standing tradition permitting [the use of such *esrogim*], but that you are concerned [that they may not be used] because they are forbidden for consumption and must be destroyed by government decree – it is only due to the officer acting outside of the strict bounds of the law [that they are allowed to be used] – and they therefore do not meet [the required halachic conditions of] the ‘law of money’ and ‘permissibility for consumption.’³⁴

Time does not allow [me] to elaborate upon this matter at length, but in my opinion there is no room for concern. I will mention just two of the reasons:

- 1) What makes the *esrog* forbidden [for consumption in this case] is not the fruit itself, but the place it is in. This is similar to [the question of] whether it is permitted to make a blessing on an *esrog* in the Holy Temple. Although it was forbidden to eat non-consecrated produce [such as an *esrog*] in the Temple, the Mishnah clearly implies that people would make a blessing on the *esrog* and *lulav* in the Temple.³⁵ This is because it was not the *esrog* itself that was forbidden, but rather the consumption of non-consecrated produce in the Temple. This is similar to our case: It is not that the *esrog* itself requires destruction, but that in Australia it is forbidden to keep fruit from overseas without certification.
- 2) It is clear that the ‘law of money’ exists in this case for many reasons, among them: if the owner of the *esrog* wanted to take it with him out of Australia, the authorities would certainly not stop him from doing so. The same applies regarding ‘permissibility for consumption’: If a person, immediately upon bringing an *esrog* into Australia, wanted to destroy it by eating it, it seems clear that the authorities would allow him to do so if he took responsibility for his own health.



³⁴ Regarding the *mitzvah* of the Four Species, the Torah states, “And you shall take for yourselves...” (Leviticus 23:40). From the words “for yourselves” the Sages deduced two things: 1) One must properly own the Four Species – i.e., one must have the ability to sell them for money. This condition is referred to here as the ‘law of money.’ 2) One must be able to gain personal benefit from the Four Species – i.e., the *esrog*, which is primarily beneficial as an edible fruit, must have ‘permissibility for consumption.’ If these two conditions are not met, one cannot use the Four Species for the purposes of fulfilling the commandment. See Shulchan Aruch HaRav, 649:1, 5, and 17 for further details on these laws.

³⁵ See Mishnah Sukkah, chapter 4.

***Photo of the groom receiving a dollar for charity
from the Rebbe, 5751 (1991):***



***Photo of the bride receiving a dollar for charity
from the Rebbe, 5751 (1991):***



**Letter from the Rebbe to the parents of the groom
on the occasion of the groom's birth, 5748 (1988):**

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, כ"ז מניא תשמ"ח

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' ת"י
מתוך הרחבה.

בברכה מזל טוב



Free translation:

By the grace of G-d, 27th of Menachem Av, 5748 (1988)

Brooklyn, New York

[To] the rabbi and *chassid*, a man who fears G-d, pleasant and gracious, who is involved in communal affairs, Rabbi Mordechai Zev *hakohen* – may you be well –

Greetings and blessings!

In reply to your notification that a son was born to you in an auspicious hour –

May it be G-d's will that you [his parents] bring him into the Covenant of Abraham our forefather, and just as you bring him into the Covenant, so may you bring him to Torah, to marriage, and to good deeds, and may you raise him - together with your wife – may she be well – in prosperity.

With blessing of *mazal tov*,

/Rebbe's Signature/

**Copy of original transcript of Rabbi Chaim Gutnick's
yechidus (private audience) with the Rebbe (see pages 11-12):**

Excerpts From Rabbi Chaim Gutnick's-Yechidus

10th of Menachem Av, 5727

On Wednesday, 10th of Menachem Av, when he entered to take leave of Adash, Adash said: If they will fulfill the concept of Hakhel, he can still come this year.

Adash gave him a Tanya, ~~XXXXXXXXXXXXXXXXXXXX~~ Hilchoth Talmud Torah, and Maamor of Yud~~Beis~~ Tammuz and told him: One must learn Tanya and Hilchoth Talmud Torah. Adash also told him to reprint the Hilchoth Talmud Torah in Australia, with an introduction ~~in~~ in the beginning explaining that it's from the Yeshiva Gedolah, and because of an inner reason to finish it in 5727 before the end of Hakhel-which according to my opinion Hakhel ends on Succoth. Adash also told him about the Tanya that is does not have to be in 5727, but of course the sooner the better. And since I am telling you to give out so much money here is a check, but the Rebbe did not write a sum on the check? So the Rebbe said yes! the minhag is to write a sum and the Rebbe wrote in \$1,000.00.

About the Yeshiva, the Rebbe said that for the time being it should not be called Tomche Tsimim on the official name, but just Yeshiva Gedolah. And also try to put the name Zalk in also, and the Rebbe said that I mean Zal with a Aleph. And also not ~~x~~ to put the word Iubavitch for the time being. The Rebbe said that the Yeshiva should be ~~היכל התורה~~. The Rebbe said that they should publicize the Yeshiva in South Africa and in the Jewish Chronicle in England, and also it is very possible that if someone from these places would ask were to go I might tell him to go to Australia.

Before he left, Rabbi Gutnick told the Rebbe he forgot a "klein-kaite", so the Rebbe said, I heard from my father-in-law, the Rebbe that by a Jew there is no "kleinkaite".

Rabbi Gutnick asked the Rebbe if the Rebbe had anything special to give over to the schlichim, and the Rebbe said "nothing special", they have by me a "special preference".

Rabbi Gutnick told the Rebbe that the Australian boys also had Meseris Nefesh, not going to university, and that they feel let down because the Americans receive letter from the Rebbe, etc. and they feel that they are being neglected. The Rebbe answered, that you are right, I will correct it, at least I see that they are fighting over Meseris Nefesh, Australian Meseris Nefesh, and American Meseris Nefesh.

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חן חן על השתתפותכם בשמחתנו



Thank you for joining us in our celebration!