

Perspectives

ב"ה

FOURTEEN



A Man of Mind of Action

The Life and Writings of R. Chatche Feigin



Chassidus for the Czar's Soldiers

The Tzemach Tzedek - 150 Years since his Passing



The Chain of Chassidus

Rabbi Chaim A. Chazan



My Heroines

Rachel Altien



Chinuch in Our Time:

Rabbi Nachman Yosef Twersky – Part 1

Truth Breeds Truth

Harav Yitzchok Yehuda Yeruslavsky

My Journey to the Yeshivah in Lubavitch

Memoirs of Reb Shmaryohu Sassonkin – Part 2



**MERKAZ
ANASH**
מרכז אנ"ש



PRICE: \$6 / \$5 NY

Contents



12

A Man of Mind and Action

THE LIFE AND WRITINGS OF
R. CHATCHE FEIGIN

Rabbi Shimon Hellinger



56

The Chain of Chassidus

Rabbi Chaim A. Chazan



42

Chassidus for the Czar's Soldiers

The Tzemach Tzedek



72

Truth Breeds Truth

Harav Yitzchok Yehuda Yeruslavsky

8 BALL PRACTICE
The Rebbe's Perspective

78 MY HEROINES
Rachel Altien

104 AGAIN A HORSE?
Rabbi Shalom Ber Avtzon

125 HOW TO PROTECT LOVE
FROM ABUSE?
Rabbi Mendy Wolf

132 MY PERSPECTIVE
Readers Write



84

CHINUCH IN OUR TIME

Rabbi Nachman Yosef Twersky – Part 1



108

MY JOURNEY TO THE
YESHIVAH IN LUBAVITCH

Memoirs of Reb Shmaryohu Sassonkin - Part 2



**MERKAZ
ANASH**
מרכז אנש

P: 347.471.1770

E: info@MerkazAnash.com

W: www.MerkazAnash.com

478 Albany Ave. Ste. 11

Brooklyn NY 11203

Rabbi Shimon Hellinger

General Editor

Rabbi Matisyahu Friedman

Mrs. Basya Yabel

Rabbi Yehudah Leib Altien

Editors

Rabbi Schneur Zalman Rabin

Reviewer

Rabbi Mendy Browd

Mendy Drookman

Levi Weingarten

Mendel Schtroks

Design

Rabbi Mordechai Morozow

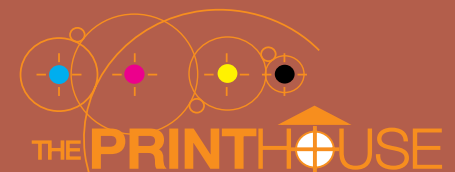
Rabbi Mendel Schtroks

Administration

Rabbi Shmuel Pevzner

Vaad Hamosifin

Printed by



Truth Breeds Truth

WHY WERE TOWERING CHASSIDIM NEEDED
TO TEACH LITTLE CHILDREN ALEF-BEIS?
HOW CAN WE SECURE OUR CHILDREN'S
LONG-TERM YIDDISHKEIT?

HARAV YITZCHOK YEHUDA YERUSLAVSKY

Rov of Nachalas Har Chabad and member of Beis Din Rabbanei Chabad in Eretz Yisroel

Translated by Mrs. Basya Yahel

What we mean here is that we need to safeguard the *emeskeit* of Chassidus – “the spirit of Chassidus” which is also the foundation of children's education, especially nowadays.

The question of how to give our children a *chinuch* that will be truly fixed in them, and will strengthen them amidst the temptations of the world in our times, flusters many parents and *mechanchim*. The Rebbe guides us in this dilemma.

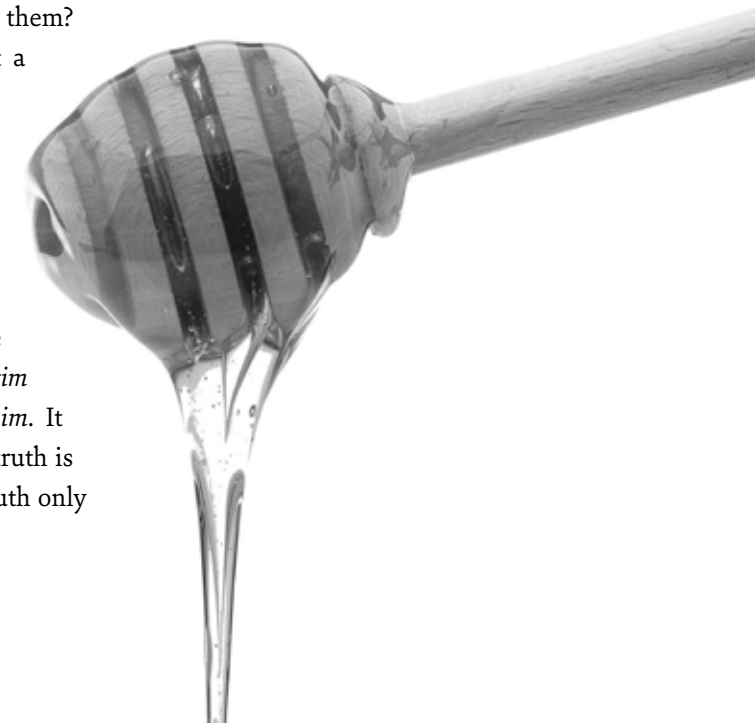
There is a known custom that at the *areinfrenish* to *cheder* (when a three-year-old boy is brought there for the first time), we throw candy at him and tell him that the *Malach* Michael throws them. In a *farbrengen* of 15 Shevat 5739 (1979) the Rebbe questioned it:

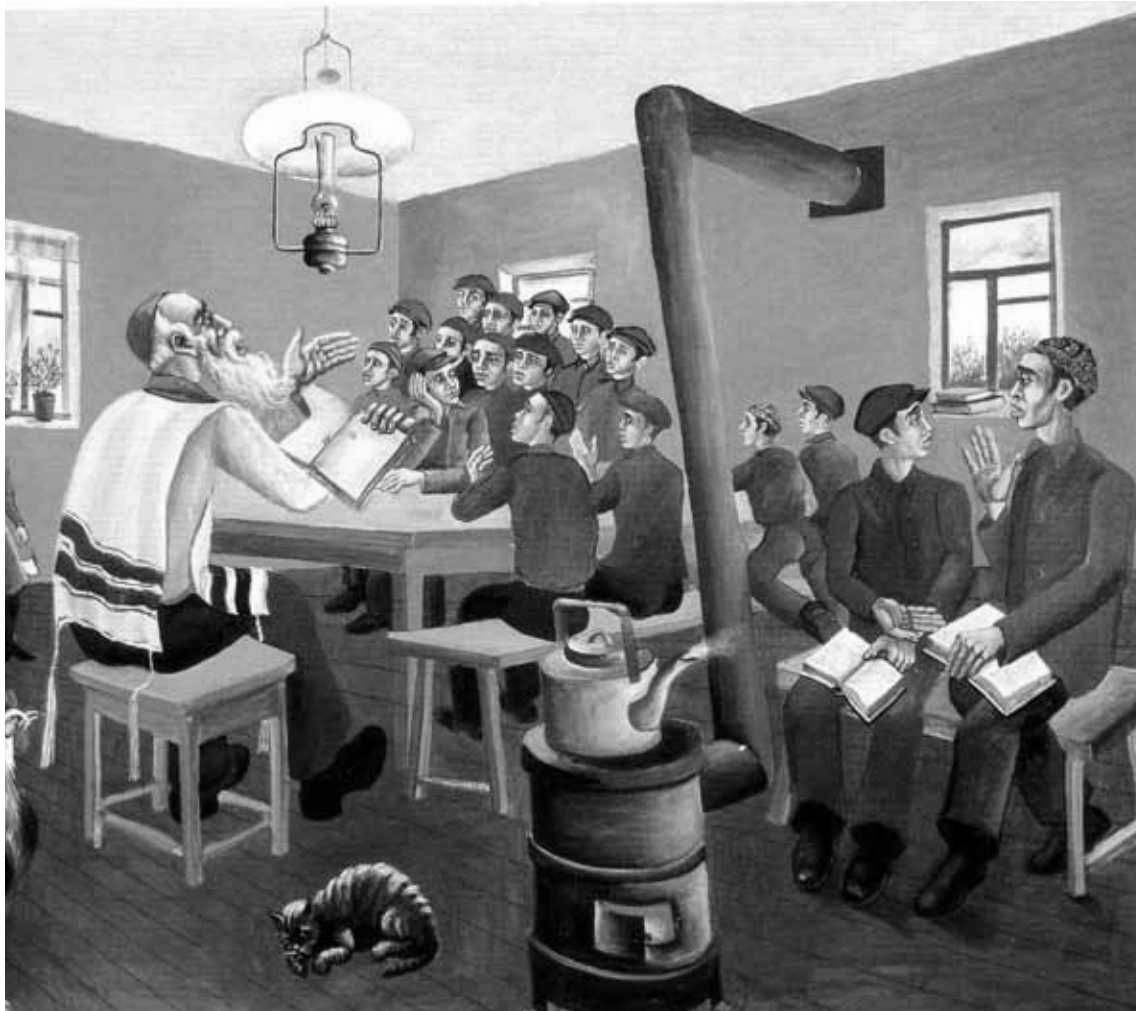
“How can we tell a child that *Malach* Michael throws sweets when it's his father, mother, and older siblings who throw them? Some answer that since he is just a small child, it is permissible. But this is incorrect, since ‘*minhag Yisroel Torah hi* — a *minhag* is Torah’ and Torah is truth. How then is it possible that a *minhag* mandates saying something to a child that isn't true? In fact, we see that specifically through *minhagim* children grow to be *yerei Shomayim*. It can't be that when the opposite of truth is sown, truth will grow as a result: truth only grows from truth.

“However, the explanation is that *Malach* Michael is called ‘our minister.’ So, when the boy's parents and siblings throw candies at the child they are carrying out the *shlichus* of ‘Michael their minister’ who is also the ministering angel of the child.”

From here we learn the importance of giving a child a true education from the onset. Educating with *emes*, truth, and specifically *chassidishe emeskeit*, will cause our teachings to be engraved in their heart and will guide them through life. “Truth breeds truth” and truth endures forever.

We need not say that one must avoid outright falsehood, for





example, to teach a child that what should be done is different than what we actually do. Doing so destroys the basis of any education they are getting. What we mean here is that we need to safeguard the *emeskeit* of Chassidus – “the spirit of Chassidus” which is also the foundation of children’s education, especially nowadays.



The above is illustrated in the following story which I heard:

One of the children of the wealthy chassidic family Monezsohn was sitting in *shul* and learning as someone nearby told miracles of the Baal Shem Tov. When the boy heard one of the stories he chuckled to himself. A *chassidishe yungerman* standing nearby saw the boy’s reaction and smacked the child on

the cheek. The shocked boy ran to tell his father that so-and-so hit him.

When the father arrived, the chossid apologized and related what had happened. The father was shaken by his son’s conduct and immediately traveled to the Tzemach Tzedek, requesting of the Rebbe that his son not live out the year... Hearing the strange entreaty, the Tzemach Tzedek asked what prompted him to say such words. The father replied that the spirit of *kefira* had entered his son, and he was better off not to continue in this world!

The Tzemach Tzedek smiled, and asked which *melamed* the child learned with – a chossid or a *misnaged*? The father replied that since his son was very advanced, and he could not find a *chassidishe melamed* of that caliber, and so he learned with a *misnaged*. The Tzemach Tzedek then instructed him to enroll his son with a *chassidishe melamed*, and there would be no need for concern. The *emunah*, *bitul* and *chassidishe* warmth – the *chassidishe emes*, cultivate true *chinuch*.



For this reason, chassidim in previous generations were particular to hire the greatest chassidim as *melamdin* for their

children, since they could infuse them with the *chassidishe* spirit.

R. Yekusiel Dokshitzer was a chossid of the Tzemach Tzedek and one of the *yoshevim* of Lubavitch (men who studied full time in the Rebbe’s *beis medrash*). When he was young, he had a *shidduch* set with the daughter from a wealthy family. When he went into the Rebbe for *yechidus* before his wedding, he gathered that the purpose of his *nesbama*’s descent into this world was to educate children in Torah and *yiras Shomayim*, with warmth, light, and *chassidishe chayus*.

After R. Yekusiel married he intended on carrying out the Rebbe’s instruction, but the idea didn’t sit very well with his father-in-law. He was of the opinion that his gifted son-in-law R. Yekusiel should be a *rov*, a *mashpia*, or even a successful and wealthy businessman who busied himself with Torah, *tefilah*, and *tzedaka*—Torah and abundance. But to be just a *melamed* seemed to him like a waste of good talent.

The Tzemach Tzedek then instructed him to enroll his son with a *chassidishe melamed*, and there would be no need for concern.

The father-in-law traveled to the Tzemach Tzedek and asserted that being a *melamed* did not suit his son-in-law, who was capable of much more. Hearing his words, the Tzemach Tzedek answered that he only gave his son-in-law “good advice,” and if he wished to pursue other matters he could. He would still be regarded as one of the important chassidim. The father-in-law joyfully returned with the Rebbe’s response, and shortly afterwards, he sent off R’ Yekusiel with a large sum of money to the fair in Leipzig.

R. Yekusiel was on the way back from the fair with a wagon full of merchandise, when the horse started dancing wildly, causing the wagon to overturn with all of its contents. R’ Yekusiel was thrown on the ground, and the sacks of merchandise were strewn on top of him, causing pain to his whole body and preventing him from getting up.

At that moment he remembered the Rebbe’s words. He realized that although he may not be outright disobeying the Rebbe’s instructions, he was certainly not



fulfilling the Rebbe’s wishes. He cried out, “Rebbe, I will obey! Rebbe, save me!” He managed to free himself and get back on the road, broken-hearted but physically healthy. He returned home and became a *melamed* and raised many generations of *chassidishe* students. The Frierdiker Rebbe was among his students, and he describes the great effect that R. Yekusiel’s personality and *chassidishe* conduct had on him.

(One of the Alter Rebbe’s prominent chassidim insisted that people should call him R’ Yaakov Azriel der *Melamed*, as he saw it as a highly honorable title.)



One of the most important tools that a *chassidishe melamed* has is *chassidishe maishes* (stories). I remember that when we learned in Tel Aviv, R’ Foleh Kahn would always take leave of us with a *chassidishe*

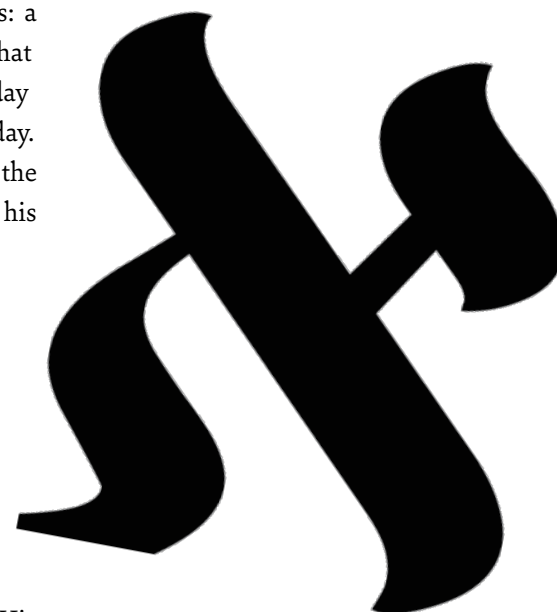
For this reason, chassidim in previous generations were particular to hire the greatest chassidim as *melamedim* for their children, since they could infuse them with the *chassidishe* spirit.

The Frierdiker Rebbe says: a *chassidishe maiseh* is like the coals that are left in the oven at the end of the day so the oven may be relit the next day. So too, the *chassidishe maiseh* guards the *chassidishe* warmth of a child during his “free time.”

maiseh. As The Frierdiker Rebbe says: a *chassidishe maiseh* is like the coals that are left in the oven at the end of the day so the oven may be relit the next day. So too, the *chassidishe maiseh* guards the *chassidishe* warmth of a child during his “free time.”

The power of *chassidishe* warmth and the damage that can befall a person when it is lacking I saw in an old *Yid* from my neighborhood in Tel Aviv.

As a young *bochur* he was very talented, and he desired to learn in a renowned *yeshiva* in Lithuania. His father, a Sadigura chossid, travelled to his Rebbe to ask about it, but the Rebbe replied in the negative. The boy had a hard time accepting the ruling, and he personally travelled to the Rebbe to try and change his opinion. The Rebbe responded that indeed, the *roshei yeshiva* in that *yeshiva* are great in Torah and *yiras Shomayim*, but their style of *chinuch* and the prevailing atmosphere is cold, and “someone who is cold for *mitzvos* becomes warm for *aveiros*.” The boy didn’t take the Rebbe’s advice. He attended that *yeshiva* and, eventually, left the path of Torah and

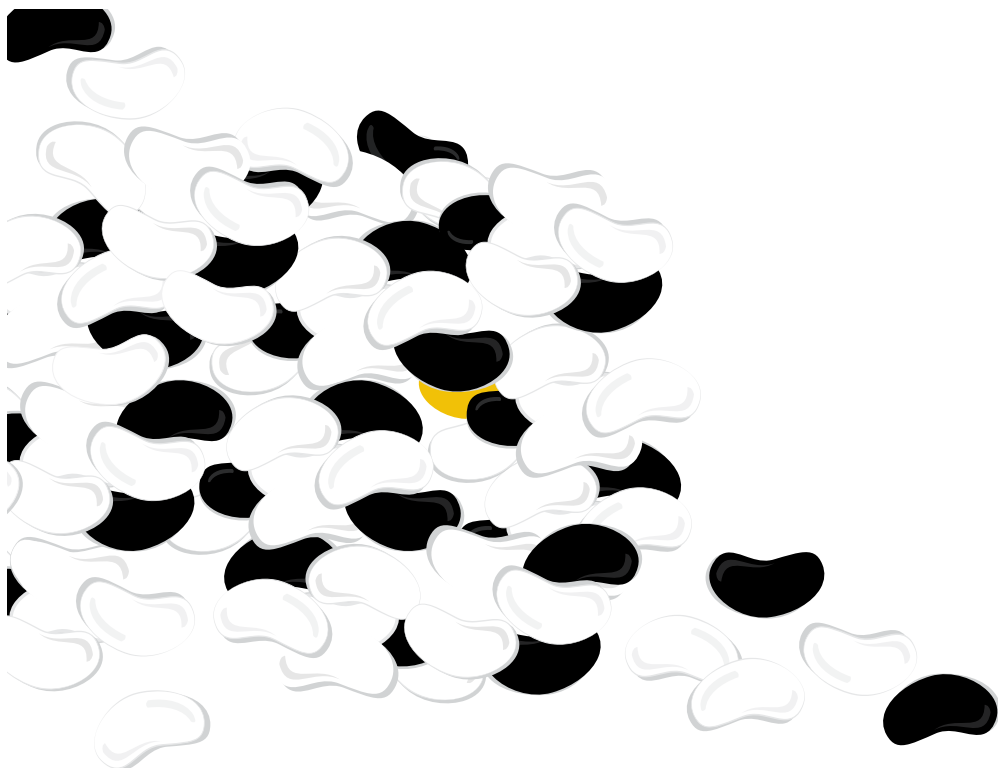


mitzvos.

After the Second World War, he relocated to Eretz Yisroel, and settled in Tel Aviv near the next Sadigura Rebbe, the “Abir Yaakov,” who brought him back to *Yiddishkeit*.



We must give our children – both at home and in school – a *chinuch* which is permeated with *chassidishe* warmth, which will give them the strength to overcome their challenges with success. **P**



ZAL IS AN EASY PLACE TO GET **LOST**.

We start with a principle: Personal relationships with teachers and hanhola are crucial for a student's development.

At Chovevei Torah, we are a team of devoted staff, personally committed to bringing out the best in every Bochur. By making a personal connection with every bochur who walks through our doors, we are able respond to the individual needs of every bochur.

From beginner to advanced, from Chassidus to Niglah, we have B"H been matzliach in creating an atmosphere of growth and Hadracha in Limud Hatorah. As we continue to grow in numbers, we will always stay true to our roots and ideals, caring for each individual bochur as just that- **an individual**.

Gaining independence doesn't have to mean getting lost in the crowd.

We promise to look after him.



Yeshivas Tomchei Temimim Lubavitch | **Chovevei Torah** | 718-735-6601
885 Eastern Parkway, Brooklyn NY, 11213 | info@centralYeshiva.com | CentralYeshiva.com