

COMPASS

NAVIGATING THE WORLD OF SHLICHUS FOR SHLUCHIM BY SHLUCHIM ISSUE 8 SUMMER 5774 קיץ תשע"ד

Four Essential Chinuch Principles

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REBBE PG 28

Change That Creates Change

HELPING BAALEI BATIM
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עמֵדוּ הַכֵּן כּוֹלְכֵם

— 5774 —

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Photographed by Yossi Melamed on 10 Shevat, 5736. See "Behind the Photographer's Lens" article on page 18 for a glimpse into the lives of the people who photographed the Rebbe.

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והיו עיניך רואות את מוריק
BEHIND THE PHOTOGRAPHER'S LENS



"427 shluchim did it in 5741. 4102 shluchim can do it in 5774."

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When asked for a few words to shluchim about hiskashrus, a reluctant Reb Yoel responded, "What should I tell the shluchim about hiskashrus when they are at the front doing the Rebbe's work?" Upon further emphasis that shluchim especially want to increase hiskashrus as Gimmel Tammuz approaches, he hesitated, "Who am I to tell them...?" before finally agreeing to share these pearls of wisdom.

Connecting Inside and Outside

THOUGHTS ON A SHLIACH'S HISKASHRUS

Reb Yoel Kahn

– BROOKLYN, NEW YORK –



JEM / The Living Archive #141524

THE STUDENT'S ADVANTAGE **Hiskashrus Through Learning the Rebbe's Torah**

On many occasions, Chassidus explains the difference between student-teacher and servant-master relationships:

The bittul and dedication of a servant to his master is tremendous; he might even be willing to go through fire and water for his master, causing the master great pleasure and meaning because of what he gains by his servant's doing. But the servant doesn't gain anything; he is simply doing the will of his master.

Between a student and teacher, however, the relationship is very different. When a student learns from his teacher, the student's perception changes, and he becomes similar to his teacher by gaining this new knowledge

and understanding. "Chushei hatalmid k'chushei horav," the qualities of the student match those of his teacher. The student has a clear advantage over the servant in this way.

The Rebbe expressed this idea on 28 Nissan, 5751 when he said that the Chassidim should cry ad mosai out of their own distress and not "mipnei hatzivui," because the Rebbe commanded us to do so.

This is the general path of Chassidus Chabad, that every Chossid should be personally elevated to the Rebbe's perspective through learning the Rebbe's Chassidus. Our Rebbe in particular took this point further than the previous Rebbeim had.

No Mitzvah Stands Alone

One area where the Rebbe's perspective has infiltrated the general frum world is in how we look at a Yid. When the Rebbe first launched the mitzvaim campaigns, many frum people mocked them. "What value is there in coercing a Yid to don tefillin once? He's not even interested in it; he's doing it just to shrug you off."

In truth, from *their* outlook of what a Yid is, they were right. They saw a Yid as being connected to the Eibershter through

When a student learns from the master, his mindset changes, and he becomes similar to his teacher.

his overall behavior. To them, an observant way of life is valuable; a one-time action is not. The Rebbe explained something very different: that a Yid is not only connected through his behavior but through his innermost being,

that a Yid has a neshama that is essentially holy and connected, *regardless* of his behavior. This essential connection to Hashem is made more apparent through even one mitzvah. It causes the Yid an experience of an inner stirring that will affect him down the road.

It was for this reason that the Lubavitch approach to influence other Yidden was not with logic or inspiration but rather with Torah and mitzvos. The Divine light of Torah and mitzvos, "ner mitzvah v'Torah ohr," has the ability to awaken the "ner Hashem nishmas adam," the Divine neshama of a Yid.

Even further, the Rebbe clarified that teaching one mitzvah alone is not a form of compromise, since mitzvah goreres mitzvah, leading to more and more mitzvos as time continues.

This is what it means to be a talmid of the Rebbe *as well as* his eved: to internalize the Rebbe's values and express them through action.

Closeness without Love

Noach spent a long 120 years building the teivah, and for all those many years, he warned his generation of the impending mabul, and still none of them did teshuvah. The Rebbe explains that this was because Noach did it without concern for the people, only warning them because of the job placed upon him by the Eibershter.

A Yid senses whether we are, chas v'sholom, not interested in him but rather how many baalei teshuvah we can make. If

The Man Who "Wasn't" Mekushar

As a child, Reb Sholom Marozov was taunted by his classmates that his father, Reb Chonyeh, was not mekushar to the Frierdiker Rebbe. Unable to bear the constant ridicule, the little boy approached his father and pleaded with him to become mekushar. Reb Chonyeh sighed and excused himself, "What should I do? I tried. I learned his maamorim, uber es nemt mir nisht [but it doesn't 'grab' me]." Understanding the dilemma, the boy began to doubt whether the other mekusharim had actually learned the Rebbe's Chassidus as his "non-mekushar" father had....

this is the case, he will certainly not be inspired. Similarly, a shliach might do his avodas hashlichus because he must give a duch to the Rebbe. Hiskashrus in shlichus means to reach out to others in the same way the Rebbe did, and the Rebbe didn't reach out to other Yidden because he had to give a duch.

The Rebbe wanted us to have a love for another Yid. The Rebbe once said that if someone loves another because of the command "v'ohavta l'reacho kamocho," then it isn't truly "kamocho," like yourself. Do you love yourself because of a command in the Torah?

As the Alter Rebbe writes in Tanya, when the nefesh is primary and the body is secondary, there is love between people. We must increase the focus on the inner meaning of the shlichus. To truly love another Yid and impress a love of Torah upon him, we must ourselves learn the Rebbe's Torah and internalize it. The more we are exposed to the Rebbe's thinking, the more we are influenced to think in the same way.

By learning the Rebbe's explanations about a Yid, about Torah, and about mitzvos, we will naturally go about our shlichus in the Rebbe's spirit, so that our shlichus is connected to the Rebbe in the strongest manner, through both sechel and action, as the Rebbe says in HaYom Yom. This is how to bring about a real hiskashrus. ■

OTHER SHLUCHIM ARE NOT COMPETITION

Lately, there has become a notion of "my territory, your territory." We all have the same interest in mind, so what is this about? For the purpose of law and order, the Rebbe established regions and borders, but should that be a focal point? ¶ How a shliach interacts with his fellow shluchim is a sign of whether

Hiskashrus in shlichus means to reach out to others in the same way the Rebbe did



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his motive is genuine. If a shliach's goal is purely to draw Yidden closer, he will rejoice at another shliach's success instead of being absorbed in territorial rights. No shliach will be jealous of another, nor will another shliach be perceived as competition, v'aderaba!

This article shines a spotlight on four of the unique individuals who found their way to the Rebbe through the lenses of their cameras. They have shared their personal journeys, as well as documented our collective journey, in becoming and growing as the Rebbe's Chasidim in the form of thousands of priceless photographs. Join us for a peek at the stories behind their photos.

BEHIND THE PHOTOGRAPHER'S LENS

והיו עיניך רואות את מוריד

JEM / The Living Archive #130490



JEM / The Living Archive #129195



JEM / The Living Archive #125886



תנועת צדיק, ומכל שכן דאיה או שמיעת קול, צריך לפעול שלא ישכח לעד. (היום יום י"ד טבת)

A gesture of a tzaddik, certainly seeing him and hearing his voice, must make an impression never to be forgotten.

(*HaYom Yom...From Day to Day*,
Kehot Publication Society)

THE POWER OF VISION

There are countless stories and teachings of the impact that can be had by envisioning the image of a tzaddik. Here are just a few:

Rabbi Yehuda HaNasi attributed his superior sharpness in learning, comparative to the other tanno'im, to having seen Rabbi Meir's back, adding that had he seen Rabbi Meir's face, his mind would have become even sharper.

Conversely, while the chachomim relied greatly on the teachings of Rav Sheishes while he had his sight, they relied less upon him after he'd lost his sight since Rav Sheishes had not seen the gestures his rebbe had made while teaching.¹

Chazal relate how Yosef HaTzaddik was saved from committing an aveira when he saw the image of his father in a vision.

The AriZal writes that a person can be helped to resolve difficulty in his learning by envisioning the image of his rebbe.²

The Rebbe related that when a person envisions the image of his rebbe standing before him, the image nullifies and removes all the obstacles interfering with the person's shlichus. Speaking of the Friediker Rebbe, the Rebbe said that even those who never saw him in real life can bring about this removal of obstacles by looking at the Friediker Rebbe's picture.³

1. עירובין יג ע"ב, ירושלמי פ"א ה"ב.
2. מדבר קדמות ערך ציור.
3. התוועדות תשמ"ו ח"ד ע' 113.

RABBI VELVEL SCHILDKRAUT A"H PHOTOGRAPHER



JEM / The Living Archive #21536

1

BORN IN BROOKLYN in the late 5680s, Rabbi Velvel Schildkraut was one of the few young men to grow a beard in America at that time, despite much opposition and derision from those around him. Though he attended Yeshiva Torah Voda'ath in Williamsburg, at age seventeen he began attending shalosh seudos hosted by Rabbi Avrohom Ziskind, through which he was introduced to Chassidus. Enamored by Chassidus Chabad, he soon continued his studies in 770. In 5704, the Friediker Rebbe sent Velvel, also known as Zev, then a bochur, to open a yeshiva in New Haven, Connecticut. He got married and remained there until 5720.

Every year, Rabbi Schildkraut would spend Rosh Hashanah and Yom Kippur by the Rebbe. In 5717, Rabbi Schildkraut's wife gave birth between Rosh HaShonah and Yom Kippur, and he did not come into Crown Heights at that time. Approaching the Rebbe's sukkah on Hoshana Raba, he asked for lekach, as he had not received any on erev Yom Kippur. The Rebbe replied, "מסתמא איז דא פאראן אנדערע וואס האבן," it is very likely that there are others who also did not receive [lekach], and the Rebbe asked Rabbi Schildkraut to buy a sheet of honey cake from

PHOTOGRAPHER:
SCHILDKRAUT

EVENT:
FARBRENGEN
LOCATION:
770 - MAIN SHUL
JEWISH DATE:
11 IYAR, 5732
CIVIL DATE:
APRIL 25, 1972

JEM / The Living
Archive #108302

Albany Bakery. An announcement was made that whoever had not received lekach on erev Yom Kippur was able to come and receive it. From then on, the Rebbe distributed lekach on both erev Yom Kippur and Hoshana Raba.

In 5720, the Schildkrauts moved to Brooklyn, where Rabbi Schildkraut served as a rebbe, first in Yeshivas Zichron Moshe, followed by Lubavitcher Yeshiva of the Bronx and then Yeshiva Torah Temimah. Rabbi Schildkraut asked the Rebbe for a brocha to open a photography business as a side job. The Rebbe gave him a brocha for success but emphasized on many occasions that under no circumstances was he to serve as the mashgiach for the food. Rabbi Schildkraut hired photographers to shoot the photos for him, but Rabbi Schildkraut worked on developing them himself and also put together the albums that came therefrom.

During the early 5730s, Schildkraut began hiring his photographers to take pictures of the Rebbe and the scenes at 770, making sure that the photographers he chose to come to 770 were shomrei Shabbos.

Taken with medium-format negatives, Schildkraut's collection includes about 1,000 photos covering various farbrengens, a rally with children, and yechiduyos with members of Machne Yisroel spanning approximately 20 years. The fact that most of his photos were taken with color film makes his collection all the more precious, as most photos taken during those years were taken with black and white film. Rabbi Schildkraut passed away in 5753. Today, many of his children and grandchildren serve as shluchim around the world.



LEVI YITZCHAK FREIDIN A”H PHOTOGRAPHER



JEM / The Living Archive #138689

2

FOR HIS SON’S HIGH SCHOOL graduation in 5736, Mr. Levi Yitzchak Freidin surprised him with an airline ticket to New York. Mr. Freidin’s son insisted that his father join him, and so it was that the pair made their way from Eretz Yisroel to 770, arriving just in time for Tishrei. Freidin captured his experiences on still film, his work as a photographer for various Lubavitch institutions in Eretz Yisroel standing him in good stead. Though he had initially referred to 770 as “a madhouse,” Freidin so loved his experience that he returned every Tishrei for nearly twenty years thereafter.

Returning to Eretz Yisroel after his first Tishrei, Freidin held an exhibit called “770” at Beit Sokolov, a journalistic center in Tel Aviv. The exhibit was later moved to Yerushalayim and then to Bar Ilan University, providing viewers with images of the Rebbe and the heartbeat of Lubavitcher Chassidim. In later years, Freidin also recorded moving film of his Tishrei experiences, which he edited, narrated, and screened at yeshivos around the country.

Freidin’s photos, taken on 35mm film, encapsulated the full Tishrei experience from the end of Elul until

PHOTOGRAPHER:
FREIDIN

23 Tishrei, 5736: While photographing his first Kos Shel Brocha experience, Freidin was surprised, and a bit startled, when the Rebbe suddenly turned around and pinched Freidin’s fedora hat in jest. As the farbrengen concluded and the Rebbe was about to leave the main shul, the Rebbe noticed that Freidin still hadn’t come to himself. To put him at ease, the Rebbe sat back down in his place and posed for a picture, insisting that Freidin take it.

JEM / The Living Archive #141086

the beginning of Cheshvan. Though the photos taken in his earlier years include many colorful scenes from the streets of Crown Heights, his later photos are far more focused on the Rebbe and the Rebbe’s interactions with Chassidim.

Having come to 770 clean shaven, Freidin eventually grew a beard and, along with it, a very close relationship with the Rebbe. Though he was a bold photographer who did not hesitate to jump into the Rebbe’s path and snap a photo, Freidin never used a flash so as not to disturb the Rebbe. He would sometimes take pictures of the Rebbe as the Rebbe left his house in the morning, at which time the Rebbe would offer him a ride to 770. Sometimes he accepted; at other times he declined. Chassidim would often send messages to the Rebbe through Freidin, such as suggestions that the Rebbe take care of his health.

Freidin’s collection, captured from 5735-

5752, consists of more than 150,000 photos, as well as 600 more scenes that were taken on moving film on a custom-made tripod. Freidin consistently numbered his films in chronological order, making it much easier to date the photos. Taken on 35mm negatives, he used black and white film until 5741, after which he used primarily color film. In order to compensate for the lack of flash on his indoor photos, Freidin used high-ISO film, which is more sensitive to light than the standard 35mm film. Its one drawback is the graininess present in the photos once they have been restored and enlarged.

Mr. Freidin passed away on 28 Iyar, 5753. It is thanks to him that we are able to relive Tishrei with the Rebbe in such an all-encompassing way. His photo and video collections have served to inspire thousands of Jews the world over.

IN PHOTO:
LEVI FREIDIN (L)

LOCATION: OHEL
JEWISH DATE:
29 TISHREI, 5740
CIVIL DATE:
OCTOBER 20, 1979

JEM / The Living
Archive #114509

MR. YOSSI MELAMED A”H PHOTOGRAPHER



JEM / The Living Archive #139613

3



PHOTOGRAPHER: MELAMED

—
EVENT: RALLY
LOCATION: 770 - MAIN SHUL
JEWISH DATE: 28 KISLEV, 5743
CIVIL DATE: DECEMBER 14, 1982

JEM / The Living Archive #140053

BORN IN 5697 in Tel Aviv, Mr. Yossi Melamed began taking an interest in photography at age 16, when a friend taught him how to develop film. After serving in the IDF, he came to New York and worked for Rabbi Gershon Jacobson and *The Algemeiner Journal*. Yossi photographed events in the courts of Ger, Munkatch, Belz, Bobov, and Satmar, as well as visits to New York by Israel’s chief rabbis, Rabbi Kaduri, Rabbi Moshe Feinstein, and others. There was, however, one place where he kept going back more than anywhere else: 770. Mr. Melamed spent most of his time in Crown Heights, photographing farbrengens, yechiduyos, panim, lekach, kos shel brocha, Tzivos Hashem rallies, and the Rebbe’s biannual addresses to N’shei Ubnos Chabad. When a special contingent of soldiers who had been injured while serving in the IDF came to the Rebbe, Mr. Melamed was the only photographer present. He also photographed Prime Minister Menachem Begin’s visit to the Rebbe in 5737, the historic 5738 farbrengen on Rosh Chodesh Kislev, and many Chanukah Live events.

The artistry of Melamed’s photos is unique; he worked to capture scenes that could tell a story, putting his heart and soul into his photos. He developed his black and white negatives on his own, while he sent his

color films off to a lab for printing.

Melamed stored his collection of 80,000 still films in his Boro Park apartment, the tale of a special relationship between the Rebbe and his photographer-Chossid hidden within the towering stacks of cardboard boxes that lay collecting dust. Shortly before his passing, he sold his collection to JEM’s Living Archive, and the staff immediately got to work retrieving them. Mr. Melamed passed away on 11 Iyar, 5772. In honor of the shloshim, JEM presented a gallery of his photos to the general public. The hundreds of photos on display gave a glimpse of Mr. Melamed’s great contribution to preserving the memories of many years with the Rebbe.



PHOTOGRAPHER:
HALBERSTAM

—
EVENT: YECHIDUS
LOCATION:
770 - UPSTAIRS - REBBE’S
ROOM
JEWISH DATE:
11 IYAR, 5749
CIVIL DATE:
MAY 16, 1989

JEM / The Living Archive
#101855

ASABOCHURIN^{yeshiva}, Rabbi Chaim Boruch Halberstam

worked in the home of the Rebbe and Rebbetzin. Having recently acquired a camera for personal recreational use, he managed to take a few photos of the goings on. One motzoei Yom Kippur, Rabbi Halberstam discreetly snapped a photo during the seuda. The Rebbe noticed and sent a message through Rabbi Sholom Ber Gansburg to Rabbi Halberstam saying, “It’s enough if you take downstairs.” From this he understood that the Rebbe was giving him permission to take photos downstairs.

Though he did not know anything about photography, Rabbi Halberstam then began photographing the Rebbe in 770. When he was assigned the job of videotaping the broadcasted farbrengens in 5730, he increased in his photography as part of the archiving package.

Though previously the Rebbe had frequently objected or expressed discomfort with being photographed (though never with Rabbi Halberstam), with the passing of time, the Rebbe seemed to become more welcoming of it. Rabbi Halberstam began photographing people as they received a dollar or kos shel brocha from the Rebbe and was soon known as the official Dollars photographer.

Halberstam’s collection numbers nearly 80,000 photographs, in addition to one million video stills, with 70 percent taken at Dollars alone. Alternating between a few cameras, Halberstam was aided by Rabbi Avi Goldberger, who would empty the cameras of their film and reload them with fresh rolls. Halberstam employed the use of a messenger service to transport the films to a one-hour developer as soon as the films were completely used, and he had the newly devel-

RABBI CHAIM BORUCH HALBERSTAM PHOTOGRAPHER



JEM / The Living Archive #124956

4

oped prints sent to a storefront on the corner of Kingston Avenue and Union Street where they were made available for purchase to those who had been photographed.

Rabbi Halberstam’s collection, comprised of Kodachrome and Ektachrome slides, as well as 35mm negatives, can be credited for aiding thousands in reliving their most precious moments with the Rebbe.