

Memento



*from the wedding of
Yaakov and Chaya Basya שיחיו Gurkov
26th day of Menachem Av 5779
(August 27, 2019)*



The bride's grandmother and grandfather
receive a blessing from the Rebbe

Preface

Honored guests ייחור,

We offer profound thanks to *Hashem* for the good He has bestowed upon us, that through His great kindness we have reached this momentous occasion of the marriage of our dear children, Yaakov Yosef and Chaya Basya שיחור.

We are deeply grateful to all the guests who have come from far and near to celebrate at our *simcha*. May *Hashem* grant you the opportunity to participate in many more joyous occasions in good health!

We are pleased to present this memento (*teshura*) in their honor, which includes:

1) The life story and family history of Rabbi Sholom Dov Ber Hakohen Gutnick and his Rebbetzin Devorah, grandparents of the *Kalla*, distinguished pioneers in establishing and strengthening *Yiddishkeit* in Australia.

2) Letters of the Lubavitcher *Rebbeim* sent to the Gutnicks relating to their *shlichus* in Australia.

3) Letters sent by the *Rebbeim* to the distinguished *Chassidim*, Rabbi Meir Gurkov, emissary of the Rebbe RaShaB and great-great-grandfather of the *Chosson*, and to his son Rabbi Yaakov Yosef Gurkov, great-grandfather of the *Chosson*, together with stories about the latter's father-in-law, the renowned *Chossid* Rabbi Leizer Tchetchersker, great-great-grandfather of the *Chosson*.

We hope and pray that this *simcha* of the *Chosson* and *Kalla* will hasten the celebration of the great "marriage" between *Hashem* and the Jewish people, with the coming of *Moshiach*, speedily in our days!

26th Menachem Av, 5779 (August 27, 2019)

Parents of the *Chosson*
Rabbi Michel and Chani Gurkov

Parents of the *Kalla*
Rabbi Meyer and Shaindy Gutnick

Shlichus in Australia

"Every neshama has a specific mitzva which is the gateway through which the flow from Above descends, and since you have been privileged . . Eventually the day will come that the self-sacrifice that you mentioned in your letter, will not be needed anymore..."

Rabbi Sholom Dovber HaKohen Gutnick a"h, a senior Chabad rabbi, Av Beis Din and Rosh Yeshivas Chabad in Melbourne, and Rebbetzin Deborah a"h, were linchpins of the "Australian Revolution" in Yiddishkeit. They strengthened Judaism and laid the foundation for Chabad in Australia.

A FAMILY OF MESIRAS NEFESH

Rabbi Sholom Dov Ber Hakohen Gutnick's family's *mesiras nefesh* was a character trait

integral to the Gutnick family. His father, Rabbi Mordechai Zev a"h, was a prime example. Although Rabbi Sholom Dovber, did



Rabbi Sholom Dovber HaKohen Gutnick a"h

not know his father well, for he had passed away when he was just eight years old and his brother, Rabbi Shneur Chaim, was eleven, yet their father's influence was greatly apparent in his children.

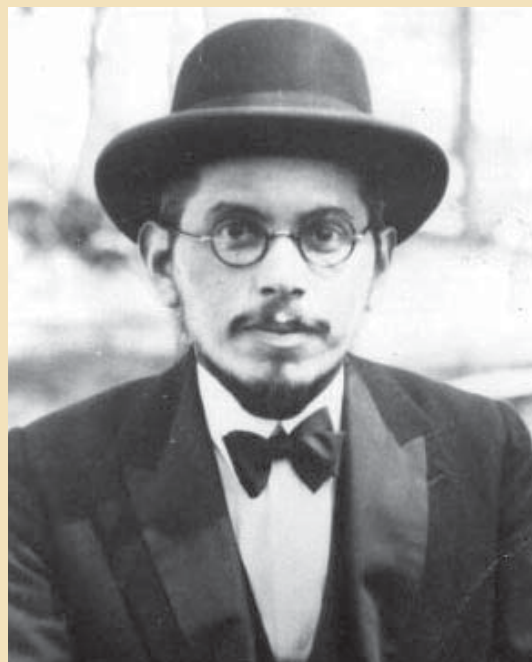
Rabbi Mordechai Zev was born in 5657 (1897) in Priaslav, Russia, to an established Chabad family. His grandfather, Reb Avrohom, had been a Chassid of the Tzemach Tzedek, the third Chabad Rebbe.

In his youth, Mordechai Zev studied at Yeshivas *Tomchei T'mimim* in Lubavitch, where he was shown special attention by the Rebbe Rashab, the yeshiva's founder. The Rebbe Rayatz, who served under his father as the yeshiva's dean, later wrote in a letter about Reb Mordechai Zev that he had received a "good education" in Torah and "service of the heart" (serving *Hashem* through prayer). In 5699 (1939), when Reb Mordechai Zev's older son, Reb Chaim, visited the Rebbe Rayatz in Otvozk, Poland, the Rebbe told him, "When your father was 18, he was already proficient in *Shas* [the entire Talmud] and *Poskim* [Halachic authorities]."

Reb Mordechai Zev was one of the first *shluchim* of the Rebbe Rashab, who sent him to Russian Caucasus in 5674 (1914) to uplift the level of Judaism among the local Jews. Reb Mordechai Zev was beloved there, and several years later, after his marriage, the community requested that he become their *Rav*.

In 5681 (1921), Reb Mordechai married Chaya Basya a"h (the *kalla's* great-grandmother), youngest daughter of Reb Avrohom Braverman, a wealthy Jew with a large family. The couple settled in Tarashtza, near Kiev, Ukraine.

The Rebbe Rayatz asked Reb Mordechai to serve as *Rav* in Tiflis (Tbilisi), Georgia. R' Mordechai agreed but was never able to actually move there.



Rabbi Mordechai Zev HaKohen Gutnick



Shneur Chaim (l.) and Sholom Dovber Gutnick (r.) as children in Chevron, Israel

Chaya Basya described the situation at that time, and how Reb Mordechai was hounded by the Soviet secret police after he helped build a *mikva*. Warned by a friend who had connections with the police, the family succeeded in leaving the USSR in 5687 (1927). Another reason for the urgency to leave was his deep concern about his children's *chinuch*



Chaya Batya Braverman's family portrait

R-L: Reb Avrohom Braverman (father), Mirel Braverman (sister), Sholom Braverman (brother), Chaya Batya Braverman Gutnick (Reb Mordechai Ze'ev's wife), unknown, Rochel Braverman Grossman (sister), Feiga Braverman (mother), Esther Golda Braverman Gerson (sister), Chaya Sora Gerson Teleshevsky (niece).

Picture taken in Zoltonosh, Ukraine, the family's hometown



Chaya Batya Braverman,
the Kalla's great-grandmother, as a girl

of Yerushalayim, they immigrated to the Holy Land, where they settled briefly in Chevron. Later they moved to Tel Aviv, where Reb Mordechai served on the Beth Din.

A CHASIDIC HOME IN LONDON

The Gutnicks' second son, Sholom Dovber, was born in 5684 (1924) when they lived in Tarashtza, Ukraine, and was just three years old when they left the USSR for the Holy Land. Three years later, the family moved to London, England, where the Rebbe Rayatz sent Reb Mordechai Zev as his first *shaliach* to that land. He was appointed *Rav* of the *Nusach Ari shul* in the East End, at that time London's main Jewish neighborhood.

Reb Sholom Dovber recalled from his

and safety there.

With the assistance of the renowned Rabbi Yosef Chaim Sonnenfeld a"h (1848-1932), *Rav*

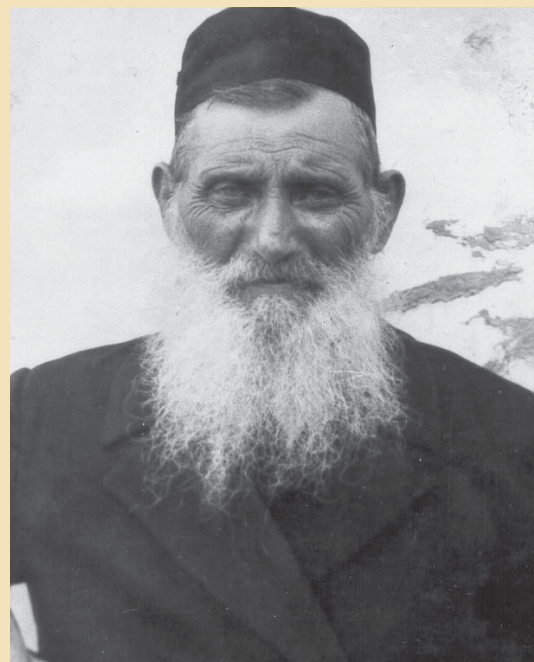
childhood how his father began to work to arouse London's Jews spiritually. Among Reb Mordechai Zev's many talents was that he was a qualified *sofer* and Reb Sholom remembered how his father would make his own ink. His activities included arranging for distribution of *matzos* both in London and in the USSR, and publishing English-language pamphlets on *taharas hamishpacha* (marital purity) for distribution in England. He worked to inspire people to observe *Shabbos*, hanging signs about it in the streets of the East End.

Reb Mordechai Zev was just 35 when he fell ill, passing away after a brief sickness on Yud Tes Kislev, 5692 (November 29, 1933). Despite his relatively young age, he had been considered one of the most prominent Rabbis in London's Orthodox community, outstanding in Torah scholarship and an exceptional speaker. At his passing, London's Jewish community leaders lamented that "Jewry has not had the merit of witnessing this choice blossom grow into a great tree."

He left two young orphans, both still aged below *bar-mitzvah*. They had barely had an opportunity to recognize their father's greatness, but both inherited his powerful intellect. Years later, both Rabbi Shneur Chaim and Rabbi Shalom Dovber reached Australia separately, serving for decades at the forefront of that land's Rabbinate.

Sholom was eight years old when their father passed away. In 1936, their mother Chaya Basya remarried. Her second husband, Rabbi Osher Abramson, born in Disna, Lithuania, was also a devoted Chabad Chassid, and the *shidduch* was at the suggestion of the Rebbe Rayatz, whom Rabbi Abramson had visited in Otvotzk for the festive month of Tishre.

In London, Rabbi Abramson was a learned and distinguished *Rav*, serving not only as



Reb Avrohom Braverman, Chaya Batya's father



Rebbetzin Chaya Batya Gutnick with her two sons, Shneur Chaim (r.) and Sholom Dovber (l.) in London after Reb Mordechai Ze'ev's passing

Reb Mordechai Zev's successor as *Rav* of the *Nusach Ari shul* but also as *Dayan* in the Beth Din, specializing in *shechita* and *kashrus*.

Even after Reb Mordechai Zev's passing, the Gutnick home remained a meeting place for Sages, and London's great Torah personalities would visit there. Reb Sholom recalled prominent *Rabbonim* and *Roshei Yeshiva* of that era who frequented their home, including the renowned Rabbi Eliyahu Lopian and Rabbi Nachman Shlomo Greenspan, the two *Roshei Yeshiva* of London's Eitz Chaim Yeshiva, Rabbi Yechezkel Abramsky, senior *Dayan* of the London Beth Din and one of Europe's most respected *Rabbonim*, and leading Chabad *Rabbonim* such as Rabbi Yerachmiel Benjaminson, the Zhlobiner Rav, and Rabbi Yitzchok Dubov, mashgiach of Manchester Yeshiva, among others. Hospitality was so taken for granted at their home that the house-key was always left outside in the mailbox so that guests could let themselves in!

Just before the outbreak of World War II, Chaya Basya decided to return to the USSR to bring her parents, Reb Avrohom and Faiga Broverman, to London, which was no easy task. Later her parents settled in Yerushalayim.

Reb Sholom Dovber remembered the inspiring *mussar* lectures he would hear on Fridays from his *Rosh Yeshiva*, Rabbi Eliyahu Lopian. "I would cry every time," he recalled. He related that Rabbi Lopian, who was one of the great *baalei mussar* (who later moved to the yeshiva of Kfar Chassidim, Israel), had a relationship with Chabad and often referred to *Tanya* in his *mussar* lectures.

Every *motzoei Shabbos*, Reb Sholom recalled, he and other yeshiva students would attend a *melaveh malka farbrengen* led by Rabbi Yerachmiel Benjaminson, and sometimes Rabbi Eliyahu Lopian would attend, too.



Smicha from Rabbi's Lopian and Greenspan 1947

One of the most moving experiences of his youth was when the Rebbe Rayatz sent the renowned Chassid, Reb Yitzchok Hurvitz, known as "Reb Itche the *masmid*" (later murdered by the Nazis, may *Hashem* avenge his blood), to visit London as his personal *shaliach*. Reb Itche was known to be extraordinarily stringent on *kashrus*, eating only when he was certain the food met his super-strict *kashrus* requirements. Staying at a London guest house, he agreed to eat only from food that Rebbetzin Gutnick had prepared. Sholom Ber had the privilege of bringing the food to Reb Itche's hotel room, and recalls how the great Chassid patted his cheek in a fatherly way.

DILIGENCE

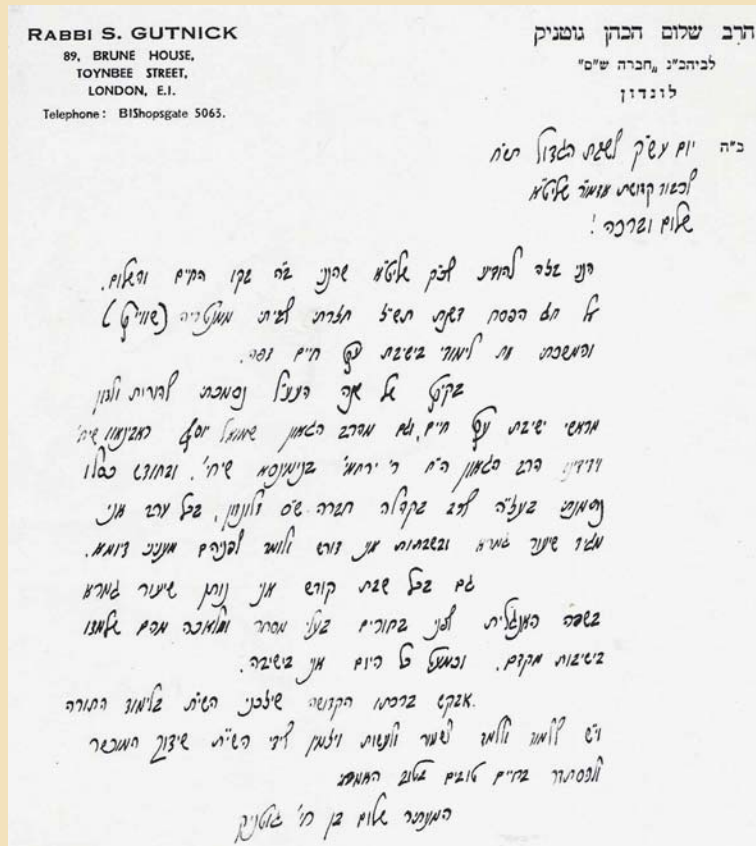
During his years at Yeshivas Eitz Chaim in London, Reb Sholom Dovber studied with extraordinary diligence. Over time, he began

also to give Torah classes. In 5706 (1946), he went to study at Yeshivas Eitz Chaim in Montreux, Switzerland. At the request of the *Rosh Yeshiva* there, Rabbi Batchko, he also began giving *Gemara* classes to other students.

That year the Rebbe Rayatz wrote to him on 3rd Av, 5706 (1946), "I was pleased to hear you are learning in Yeshivas Eitz Chaim in Montreux, and may Hashem strengthen your health. You should be diligent and succeed in your studies, and inform me of your learning and conduct."

The Rebbe sent him another letter on 16th Elul that year, calling him, "the distinguished *talmid*, Mr. Sholom Dovber," and writing, "The main benefit in Torah study is to know how to act according to Hashem's wishes, and not for cleverness and rationalizing leniencies. Be wary of scholars whose entire study is in order to find leniencies and permissiveness by means of various and bizarre rationalizations... I was happy to hear you are learning *Tanya* and surely you also learn *Chassidus* from time to time, and Hashem should strengthen and fortify you materially and spiritually, and may you be G-d-fearing, a Chassid, and a scholar."

During that period in Montreux, Rabbi Batchko's son-in-law was tragically killed in a train accident. Reb Sholom Dovber was the one who filled the *Rosh Yeshiva's* place



Rabbi Sholom Gutnick's letter to the Rebbe Rayatz in 1948

temporarily, continuing to give *Gemara* classes and even serving as the main lecturer. After spending about a year there, Rabbi Gutnick returned to London, where he continued teaching Torah. He received his first Rabbinic appointment as *Rav* of the Chevre Shas Shul in London's East End.

A letter he wrote to the Rebbe Rayatz on Erev Shabbos HaGadol, 5708 (1948), gives a glimpse of his work in London to spread Torah: "For Pesach, 1947, I returned home [to London] from Montreux, Switzerland, and have continued learning in Yeshivas Eitz Chaim here. In the summer of that year, I was given *semicha* [ordination] to issue halachic rulings and as a *dayan* [judge] from the *Roshei*



R'Chaim Gutnick in Telz Yeshiva 9 Sivan 1938
Second row from top fifth from the right

Yeshivas Eitz Chaim, and also from Rabbi Shmuel Yosef Rabinow, Rabbi Eliyahu Lopian, Rabbi Yechezkel Abramsky, Rabbi Nachman Greenspan, and our friend, Rabbi Yerachmiel Benjaminson.

"In Kislev, I was appointed Rav of the *Chevra Shas* congregation in London. Every evening I give a *Gemara* class and on *Shabbos* I speak on timely subjects. Every *Shabbos* I give a *Gemara* class in English to young working men, who have previously studied at *yeshivos*. Nearly every day I [spend time studying] at the yeshiva. I request the Rebbe's holy blessing that *Hashem* grant me merit in the study of Torah and fear of Heaven, to learn and teach, to observe and to practice. May *Hashem* send me a good *shidduch*, and that I may settle down to a good life, truly good."

TRAVELING TO THE REBBE RAYATZ

In 5708 (1948), Rabbi Sholom Dovber's stepfather, Rabbi Osher Abramson, decided to visit Sydney, Australia, where his other

stepson, Rabbi Chaim, had been living since escaping there at the beginning of World War II, after the Telz Yeshiva had evacuated from Lithuania. The London Beth Din also wanted him to check into standards of *kashrus* in Australia. He also wanted to see whether it was feasible for his family to move there permanently by finding himself a

suitable Rabbinic position.

He traveled through New York, where he hoped to receive the Rebbe Rayatz's instructions and *brocha* before visiting Australia. Rabbi Leibel Groner relates that, before leaving New York, Rabbi Osher Abramson sent several questions in a letter to the Rebbe Rayatz. After several days passed without his receiving any answer, and his departure date to Australia was soon approaching, he asked the Rebbe's son-in-law (and future successor), the Ramash, what to do. Giving him a surprised look, the Ramash said, "You're a *Talmid Chochom* [Torah scholar]. Don't you know that, in the time of the *Beis Hamikdash*, when a question was asked of the *Urim Vetumim* [the *Kohein Godol's* breast-plate], only one question could be asked at a time. Send in one question at a time and you'll get answers." Indeed, when he did that he received replies to all his questions.

After his arrival in Sydney, Rabbi Abramson sent the Rebbe Rayatz several letters detailing

the current level of *kashrus*, *shechita*, *mikva*, Beth Din, and Jewish education there. Before long he was appointed head of the Sydney Beth Din. The Rebbe Rayatz's last letter written before his passing on 10th Shvat, 5710 (1950), was to ask Rabbi Abramson, among other things, about the level of the *shechita* in Sydney.

Over his years as *Av Beth Din*, Rabbi Abramson corresponded extensively with the world's renowned *poskim* (Halachic authorities), who later published their correspondence in their learned works of Halachic responsa. He was privileged to be the first to receive the Rebbe's instructions, through Rabbi Yaakov Landau, distinguished *Rav* of Bnei Brak, Israel, on how to build a *mikva* according to the Rebbe Rashab's specifications.

TRAVELING TO AUSTRALIA VIA NEW YORK

At the end of 5708 (1948), Reb Sholom Dovber traveled with his mother Chaya Basya by air from London to New York, where they had their first *yechidus* with the Rebbe Rayatz. In that special *yechidus*, the Rebbe told him, in connection with spreading Judaism, that "being moistened to the level of moistening others" (a Halachic term applying in certain conditions) means – in a metaphorical sense – to reach a state where the people influenced

can, in turn, influence others to advance in Torah and *mitzvos*.

After receiving the Rebbe's *brocha* to strengthen religious observance in Australia, they travelled to Sydney to join Rabbi Abramson, meeting also his brother and her son, Reb Chaim Gutnick, whom they had not seen for 10 years since his leaving London as a teenager to study at the Telz Yeshiva in Lithuania.

On arriving in Sydney, Reb Sholom Dovber immediately started working with Rabbi Abramson in strengthening Judaism there and giving Torah classes. In Rabbi Abramson's reports to the Rebbe Rayatz, he mentions Reb Sholom Dovber's Torah classes to young people and how he was drawing them closer to the Torah. In his report of the first day *Rosh Chodesh Cheshvan*, 5709 (1948), he wrote about "the class Reb Sholom gives every Thursday in English to

young people who do not understand Yiddish, and we hope the [Torah's] inner light-source will reveal the holy spark within each one of them."

In his report of 27 Iyar, 5709 (1949), he notes, "Young men who put on *tefilin*, two lawyers, a doctor and others attend Sholom Ber's classes. He speaks in English and his two classes have received positive publicity, thank G-d."



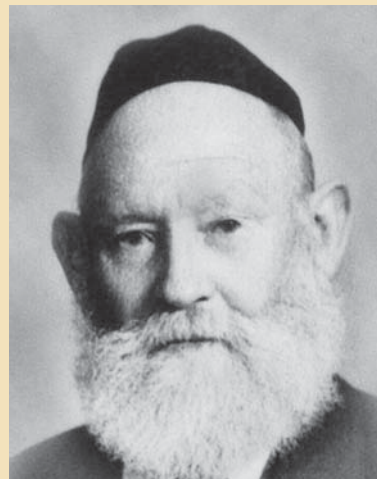
Rabbi Osher Abramson, *Av Beth Din* of Sydney, Australia, Chaya Batya's second husband



Chaya Batya Abramson, in her later years



Reb Moshe Zalman sitting on the left and Shprintza Leah Feiglin sitting on the right, with their children and first daughter-in-law, Zelda with her three children, sitting in the middle, the Kalla's great-grandmother.



Reb Moshe Zalman Feiglin, pioneer of Yiddishkeit in Australia, the Kalla's great-grandfather

REBBETZIN GUTNICK'S FAMILY: MOSHE FEIGLIN MOVES TO AUSTRALIA

In Australia, Reb Sholom Dovber found his life companion, Devorah, whose grandfather was Reb Moshe Zalman Feiglin, the patriarch of the family.

He was born on 28 Kislev, 5636 (1875), in Gorky, Belarus. In 1889, he immigrated to Eretz Yisroel with his parents and grandparents, settling in Metulah, in Upper Galilee. In 1912, the Ottoman Turkish rulers of the Holy Land wanted to conscript young Jewish settlers into their army, and had already broken into some Jewish homes to seize them. Reb Moshe Zalman and his brothers narrowly escaped the conscription authorities and realized they had to flee the country.

At that time, Australia had just started to sponsor an assisted migration program. Late in 1912, Reb Moshe left Eretz Yisroel for Australia. It was decided that before bringing their children to settle in an alien environment, he, as the father of the family,

would first travel alone, preparing the way for their future arrival.

He was one of the first Lubavitcher Chasidim to settle in Melbourne, Australia. As a *Shabbos* observer, none of his jobs lasted very long, as he was regularly fired for not coming to work on *Shabbos*. At the end of 1913, his resourceful wife, Shprintza Leah, then aged 28, and their six little children, aged between two and twelve, travelled by ship through the Suez Canal and across the Indian Ocean to join him in Melbourne, arrived there during Chanuka that year. Their other five children were all born in Australia.

After a year in Melbourne, Reb Moshe Zalman decided to move to the small town of Shepparton, 200 miles away. Eventually he became a very successful orchard owner and timber mill operator there, highly respected even by local non-Jews.

The Rebbe Rayatz once wrote that "when a Chassid or student devotes his heart, mind and soul to Torah and to strengthening its observance, he can work wonders in all the affairs of a city to a degree that transcends the natural order."

Throughout Reb Moshe Zalman's years in Shepparton, he always felt responsible to bring out Torah teachers and *shochtim* to provide kosher meat for the local Jews. Reb Betzalel Wilschansky, one of a small group of Chabad Chassidim who had recently escaped from the USSR and immigrated to Australia, was one of those *shochtim* whom he brought to Shepparton in 1948. Reb Moshe Zalman also built a *mikva* in Shepparton, and some would come even from Melbourne to use it.

In 1956, Reb Moshe Zalman traveled to the Rebbe in New York. At his *yechidus*, the Rebbe spoke of the need to establish a Lubavitch-sponsored girls' school in Melbourne. Later, at a *farbrengen*, the Rebbe told him to say *l'chaim* and, in a rare gesture, gave him some cake and said, "Today I am becoming a partner in the establishment of a Beis Rivka girls' school in Melbourne and, when that happens, *Moshiach* can be told he can come!" The Rebbe turned to the Chasidim and told them to wish Reb Moshe Zalman a hearty *mazel tov*. During the following week, on the Rebbe's initiative, a Rabbinic reception was held in his honor.

One hot morning in 1957, Reb Moshe Zalman was visiting his old home in Shepparton together with his son Aaron. As always he had risen very early for his *Shacharis* prayers and recital of *Tehilim*. Aaron had gone out for a while, and when he returned, his father declined to eat any breakfast or even have a cup of tea. Aaron, realizing his father must be fasting, asked him why. It took him a while to reveal the reason: "Last night I dreamed I'm being called – *men ruft mir* [in Yiddish] – and I don't have much time." Five weeks later, Aaron was the last person by his bedside before he passed away on *Shabbos*, 3rd Iyar, 5717 (1957), a week after a car had hit him on *Shabbos* evening on his way home from *shul*.



Reb Avrohom Feiglin, the Kalla's great-grandfather

DEVORAH'S PARENTS

Devorah's father was Reb Avrohom, Reb Moshe Zalman's oldest son, who was born in Tzfas, Israel, in 5660 (1901). At twelve years old, he accompanied his Mother and five siblings on their sea-trip to Melbourne in 1913. In his early twenties, he returned from Shepparton back to Eretz Yisroel to take care of his grandparents in Metulah and to find a marriage partner. He married Zelda Gross who was born in Tiberius in 1906. She was the daughter of Reb Meir who passed away in Tiberius on the 21st of Sivan 5697-1937 and Pesha Gross who passed away in Tzfas on the 7th of Av 5708-1948. They were a very pious and charitable couple, steeped in Torah and *yiras Shomayim*, who lived in Tiberius, where she was born. After having two daughters in Israel, Reb Avrohom and Zelda moved to Shepparton, where he became a partner in his father's flourishing timber and orchard business.

Reb Avrohom was very charitable and a



Zelda's parents, Reb Meir and Pesha Gross, the Kalla's great-great-grandparents



Devorah Feiglin (Gutnick), as a girl, with her class at Carlton Jewish Talmud Torah

wonderful *baal tefila*. On *Shabbos*, he gave *shiurim* in *shul* on *Shulchan Aruch*. During his every day at work, Reb Avrohom would sit studying at his open *Gemora*. For many years, until his last days, he had a regular *Gemora shiur* with Rabbi Yitzchok Groner at the Yeshiva *shul*. He served as official representative for Colel Chabad, the charity organization for Jews in the Holy Land, and would visit homes to collect the charity boxes, sending the money to Israel. In 1987, Reb Avrohom traveled to visit the Rebbe, who received him with great respect and friendship. He passed away on 16th Tishrei, 5755 (1995).

His wife, Zelda, mother of their four girls, would pray with deep feeling three times daily. Around World War II, when an influx of European Jewish refugees came to Australia, many of whom were originally held in hostels or internment camps, Zelda took responsibility to make sure they had kosher meat meals to eat. She passed away on 18th Nissan, 5744 (1984).

MARRIAGE TO DEVORAH FEIGLIN

Rabbi Sholom Dovber Gutnick and Devorah Feiglin were married on 23rd Adar, 5712 (1952), and they set up home in Melbourne. Our Rebbe had already assumed the Chabad leadership, and in his unusual letter in honor of their wedding, he explained the subject of witnesses to a marriage according to both *Chassidus* and *Nigleh*.

Deborah Gutnick was born in Shepparton on 8th Cheshvan, 5690 (November 11, 1929). Fluent in Hebrew, Yiddish and English, she received most of her Jewish education at home and from private teachers, for Shepparton had no Jewish school. As a young girl, she was given the task of bringing kosher food to Jewish refugees held in internment camps until they received legal documents that enabled their release. She was a very talented artist and earned a degree in that field.

The home of Reb Sholom Dovber and Devorah in Melbourne soon became a house of Torah, with classes and a small *cheder*

FRIDAY, MARCH 13, 1959

Talk to ladies on education



A ladies' luncheon was held recently at the home of Mr. and Mrs. A. Leqman in aid of the Yeshiva-Beth Rivkah appeal. One hundred and thirty ladies attended. Rabbi Groner is shown addressing the gathering on "The Importance of an Intensive Jewish Education." With him is Reb Zalman Gershtinsky, headmaster of the Yeshiva.

At left is a section of the audience which listened with great attention to the speaker's account of the vital place of education in the life of the child.



פרויען-ארגאניזאציעס דיסקוסירן
דעם פרויען טאג-מיטג פארן אפריל
עס ווען פון 5 צו 7: פרויען 5 בעלמער (נשי מרחי), ד.
נוטיק (אינד נשי חב"ד), מ. הירש (הרחצות-קאליעדש
מוטער-קלוב), מ. דוויקאבסאן (וויצא), ר. האריסאן (וויצא),
א. ליפסאן (בני-ברית פרויען-גרופע), ג. טאנעט (סעקר. פון
מ. י. א.), א. נאדבערג ("מוריה"-קאליעדש מוטער-קלוב),
5. סימאן (נאצ. ראט פון ייד. פרויען).

Newspaper reports of early meetings of N'shei Chabad – Lubavitch Women's Organization. Rebbetzin Devorah Gutnick is the third lady from the right in the larger picture

(Torah school) for children. Australia, for the first time in history, was slowly becoming a place of Torah. Later Devorah became a teacher at the Jewish school in Carlton, a neighborhood where many Jews then lived.

All her married life, Devorah faithfully served at her husband's side. When he became *Rav* of the Caulfield *shul*, she served as *Rebbetzin* for over 48 years. Over time, the *shul* grew to become the largest in Australia, with a membership of over 2000. This kept her busy, as many members and also visitors from overseas frequented their home.

PRESIDENT OF N'SHEI CHABAD IN MELBOURNE

Her family's connection to the Rebbe has

always been close. Throughout her life she had the merit of receiving his blessings and letters of encouragement, including those relating to her leadership of N'shei Chabad, the Lubavitch Women's Organization. In 1954, at the request of Rabbi Groner after he consulted with the Rebbe, she founded and was appointed president of N'shei Chabad of Melbourne, a position she held for over 40 years.

In 5740 (1980), the Rebbe called for establishment of special Torah-study groups for older people to study Torah. Rebbetzin Gutnick established a women's group in Melbourne called, as the Rebbe suggested, Tiferes Chochmas Noshim, which still continues for a weekly Torah class. She passed away on 23rd Elul 5775 (2015).

FIRST YESHIVA IN SHEPPARTON

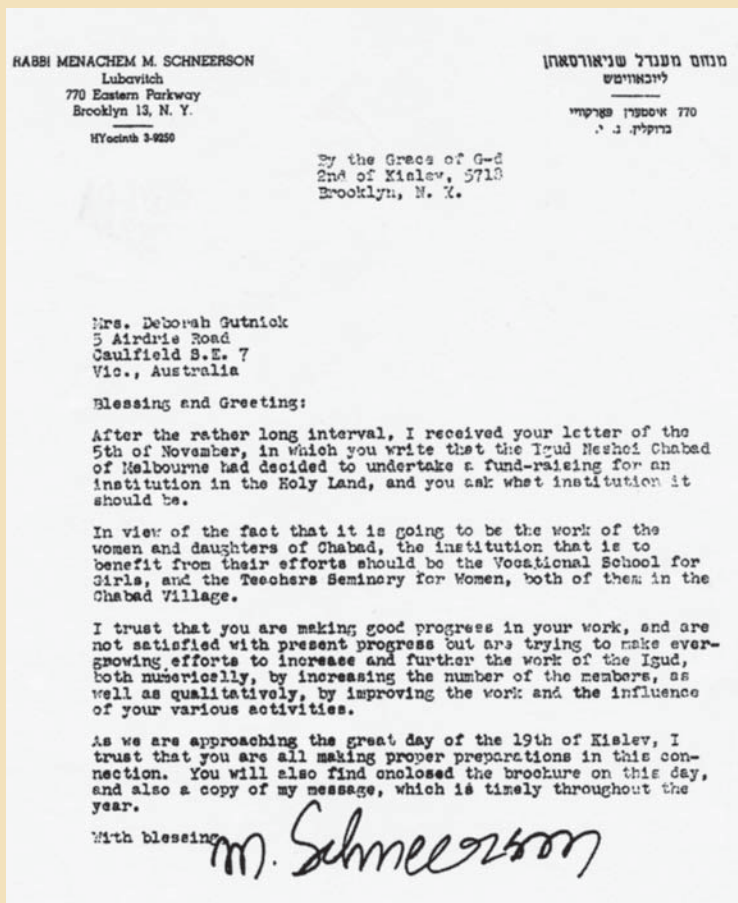
Australia's first yeshiva, established by Chabad, functioned in various locations over the years. Reb Moshe Zalman Feiglin helped to found the first Lubavitcher Yeshiva in Shepparton on 16th Cheshvan, 5710 (November 8, 1949) in the town's little *shul*. Its first three students, Leizer Herzog, Shraga Herzog and Aharon Serebranski, studied *Gemora*, *Halocha* and *Chassidus*. Almost all full-time students who came to join them were sons of European immigrants who had settled in Melbourne or, a few, in Sydney. Some dormed in houses in Shepparton made available by Reb Moshe Zalman, while others stayed with various

family members. Reb Abba Pliskin and Reb Zalman Serebryanski, Lubavitcher Chassidim, refugees from the USSR who had arrived in Shepparton on 18th Elul, 5709 (1949), were appointed to head the yeshiva.

YESHIVA MOVES TO BURWOOD

Two years later, in 1951, it was decided that the Yeshiva should move to Melbourne. It moved to Burwood, an outer suburb of Melbourne which was then a semi-rural area, miles away from the denser Jewish inner suburbs.

Someone thought of an imaginative way to



Letter of the Rebbe to Rebbetzin Devorah Gutnick about N'shei Chabad.



Chabad yeshiva's first building, the shul at Shepparton, Victoria, Australia

RABBI MENACHEM M. SCHNEERSON
Lubavitch
770 Eastern Parkway
Brooklyn 13, N. Y.
NY 11213-2250

By the Grace of G-d
25th of Tishrei, 5719
Brooklyn, N. Y.

הנהגת חסידות נתיבות
לונדון

770 אסטון פארק
ברוקלין, נ. י.

Mrs. Deborah Gutnick
Igud Neshai Chabad
5 Airdrie Road
Caulfield
Melbourne, Victoria
Australia

Blessing and Greeting:

I was pleased to receive the report which you sent me. I enclose here my letter to the Igud, and if it needs further expansion, I trust that you will find the suitable words to do so.

Although you do not mention it, I trust that Mrs. Feiglin conveyed my regards to the Igud, and generally reported about her experiences during her visit here.

I did not want to refer in my letter to the group, the subject of fund-raising. However, it is clear that fund-raising should be regarded as of secondary importance, for the primary importance of the group is the strengthening and dissemination of true Yiddishkeit, illuminated by the light and warmth of Chassidus. Therefore, fund-raising should be on a secondary basis, and in a way that would not create too much pressure on the members, or keep them away from any of the meetings on that account.

Nor have I referred to the problem of entertainment and dancing and the like, where an infringement of the Shulchan Aruch is involved. You need not worry, however, at being precluded from making use of such methods. For the cardinal principle of our Torah is that the end does not sanctify the means, and, moreover, a Mitzvah that is accomplished by means of a transgression is not a Mitzvah. Since such methods are forbidden, it is clear that there are kosher methods whereby the end can be achieved just as well or even better.

With prayerful wishes to you and yours, and

With blessings, *M. Abramson*

Letter of the Rebbe to Rebbetzin Devorah Gutnick about N'shei Chabad.

visitors, that wedding was a stirring reminder of their East European childhood. For the first time in decades, they stood shoulder to shoulder with bearded young yeshiva students. Meanwhile, with solemn dignity under the wedding canopy, the bridegroom's loving stepfather, Rabbi Osher Abramson from Sydney, conducted the ceremony in which Reb Moshe Zalman, together with all his family and all the community, were joyful participants.

HEADING THE YESHIVA IN MELBOURNE

Within two months of their marriage, the nucleus of Australia's Chabad community held an emergency meeting to

decide how to set the yeshiva on a stable path. It was unanimously resolved to appoint Rabbi Gutnick as *Rosh Yeshiva*.

A rare document reveals that, on 7th Nissan, 5712 (1952), a few weeks after Rabbi Gutnick's wedding, a letter was written to the Rebbe about their decision to appoint Rabbi Gutnick.

"All Anash gathered, led by Rav Abramson, and the meeting was about the yeshiva. Unfortunately, we see that throughout this time, both when the yeshiva was in Shepparton and later in Melbourne, it has been unable to attract local boys born in Australia. We sought

bring many members of the Jewish community to visit the newly-transplanted yeshiva. Since Devorah Feiglin, youngest daughter of Reb Avrohom, Reb Moshe Zalman's oldest son, was to be married in March to the newly appointed *Rosh Yeshiva*, Rabbi Sholom Dovber Gutnick, the *chupa* could be held not in a fancy conventional wedding hall in the heart of town but in the old wooden building now housing the new yeshiva! The plan worked.

The Rebbe Rayatz had written to his Chassidim in Melbourne urging them to enlist the sympathy and support of all Jews, of whatever ideologies, "who still remembered the fragrance of the Torah as it was cherished in the old country." Indeed, for hundreds of



Rabbi Gutnick's first students in Burwood
From left to right: Moshe Shechter, Binyamin Altheus, Leibish Friedman, Eliezer Herzog



In the yard of the Chabad yeshiva's second building in Burwood

On right: Rabbi Sholom Gutnick. In center: Reb Abba Pliskin. On left: Aharon Serebyanski, Binyomin Althaus, Shmuel Gurewitz



The Chabad yeshiva building in Melbourne acquired through the efforts of Rabbi Sholom Gutnick



In the early years of the yeshiva in Melbourne. On the right: Rabbi Gutnick, Rabbi Serebryanski, Rabbi Yitzchok Groner. On the left is Rabbi Isser Klugvant.



Opening of the new Yeshiva in Hothem St.
L to R Rabbi Gutnick, Rabbi Abramson, Reb Moshe Zalmen Feiglin
27th Adar 5715 Dec 5th 1955



Farbrengen at the yeshiva in Melbourne.
From left to right: Rabbis Chaim Serebryanski, Sholom Dovber Gutnick, Mr. Kagan, Yitzchok Groner, Kaplinsky, Mordechai Perlov, Yitzchok Rappaport and Krauss. In the forefront on the left is Rabbi Shmuel Betzalel Altheus. The child on the right is Rabbi Sholom Ber Groner and near him is Rav Nachum Zalman Gurewitz

the reasons for this and how to rectify the situation.

"It was suggested we find someone with the ability to attract young boys born here. Perhaps *Hashem* will have mercy and through him we will be able to attract those not attracted until now. We all agreed that the man for this job is

the dynamic and ordained Rabbi Sholom Dov Gutnick of Sydney who, since his marriage, is living in Melbourne. He agrees to this. It is just that both sides wish to know the Rebbe's holy opinion and we ask for guidance towards the true path and, as the Rebbe instructs, we will follow."

LUBAVITCHER YESHIVA HAS MADE A PLACE FOR ITSELF

The Lubavitcher Yeshiva in Australia, which was established some seven years ago, moved about a good deal until it settled permanently at its present Melbourne address, 92 Hotham Street, East St. Kilda.

For the two years that the Yeshiva was situated at Shepparton and for its three years at Burwood, it was a life-giving spring in the wilderness, from which only a limited number could benefit until its transfer to the heart of Melbourne Jewry, in St. Kilda and Camberley.

It is no longer the "baby institution" that we called it in our article of six years ago; the Yeshiva has developed into a fully-fledged, vigorous Torah-institution which has won the admiration and support of all sections of the community.

It is thus in the interests of Torah education in general, and of the Yeshiva's aspirations in particular, to draw up an open balance-sheet setting forth the Yeshiva's achievements to date.

This Torah-institution has given benefit to over a hundred students, each one of whom bears the imprint of the Yeshiva's directive influence, which is bearing fruit by illuminating their lives and the lives of those around them. Outstanding among these have been the members of the present teaching personnel who through their self-sacrifice have so genuinely brought the spirit of the Torah into the lives of their charges, as to earn the complete satisfaction of those parents who threw in the lot of their children's education with the Yeshiva.

I am not concerned in this article with telling the history of the Yeshiva. This is best left to a future chronicler. Here we would rather concentrate on the Yeshiva's present situation and on its aspirations for the future.

The Yeshiva today serves some two hundred pupils who fall into three age-groups: Yeshiva children, Yeshiva lads and Yeshiva youths.

Time was when every Jewish home was a fit Cheder and every Bet Ha-Midrash a Talmud Torah; when the informal home education was such that the small children as a matter of course were attracted to the Bet Ha-Midrash when the time was ripe — where the process was elaborated upon. The Yeshiva was thus left the much more manageable task of continuing to instill the Torah and a true spirit into its already partly-moulded material — by now Yeshiva Beshivim.

Today, however, the picture is changed. Today, we can be satisfied if parents see to it that their children are provided with Kasher meals, to consider the home as the basic educational influence is now too daring and unrealistic a presumption. Similarly at the next stage, the Bet Ha-Midrash that was, has progressed to the position of a "Synagogue," and it is a far cry from its one-time counterpart which was entrusted with the further education of the Yeshiva lad. So where can we look for our ready material which is to produce the Yeshiva Beshivim?

A serious analysis of this matter has resulted in the conclusion that a modern Yeshiva must bring into its scope of activity not only the education of fully-grown youths but also that of Yeshiva lads of school age, by founding for them a day-school, and that of its toddlers, by establishing a Yeshiva kindergarten. As toddlers, as boys, and as youths, they will all be privileged to wear the badge of honour — "Yeshiva student."

In a recent talk the Lubavitcher Rebbe set down the educational principles which should govern such an

by
RABBI O. ABRAMSON
OF SYDNEY
July 27, 1956

Institution, explaining as well why the Yeshiva should conduct secular studies internally. The Rebbe said that the main consideration is not the actual length of time devoted to the Jewish studies, but rather the mode of instruction. When the child attends such a school, he learns in fact three things: his Jewish studies, his secular studies, and above all, the essential difference which separates them. He learns that his secular studies — crafts such as tailoring and carpentry — are primarily of practical value, to be utilised in later life in earning his livelihood.

The Jewish studies, on the other hand, are the essential studies, where the child is given an approach to understanding man's purpose on earth. When learning these studies, he should be conscious of receiving the Torah from Sinai through the agency of his teacher.

This separation is the very basis of a proper Jewish education. So that the child will be able to absorb this idea, it is necessary that he learn wisdom at wisdom's source, which is expressed in the popular phrase: "The beginning of wisdom is fear of the Lord." And if the child is to be imbued with this quality, it is obvious that he will regulate his actions but also his speech, which reflects the integrity of his thoughts.

It is possible to cultivate this attitude of mind which knows how to distinguish between what is holy and what is not holy, in a Torah-school, conducted on the above-mentioned lines. I have included these ideas of the Lubavitcher Rebbe, so that the reader will be able to imagine what the aspirations of the non-party Lubavitcher Yeshiva there are at the moment. In the day school of the Melbourne Yeshiva there are at the moment fifty pupils. The place occupied by the Jewish studies will best be appreciated if I stress that there are in the day-school three Gemarah classes, the highest learning Gemarah with Temiphot.

Gemarah with Rashi, Mishnayot, Shulchan Aruch, Tannach, Hebrew and Kriat Ha-Torah.

In regard to the secular studies we can mention the satisfaction of the Schools Inspector from the Government Education Department who expressed in his report that the Yeshiva day-school bears all the marks of a competent and successful educational institution.

In addition there are ninety High School and primary school boys who attend classes every afternoon from 4 p.m. to 6.15 p.m. Also there are several older youths, engaged in business or University studies, who attend Shulchan in the evenings of the week and on Shabbos and Sunday.

A recent important educational innovation is the regular Shabbos Minyan, which is conducted by the students of the Yeshiva for themselves. Nevertheless, we must not remain satisfied with these achievements alone. The Yeshiva cannot remain static. However impressive the above record may be, the dynamic progress of the Yeshiva must not be hindered, and the spirit of expansion and growth manifested by its achievements hereto, must be encouraged and supported by everyone.

In the coming school year a sixth grade in the day-school must be initiated, while the premises must be enlarged to cater for the large number of students whose parents have already identified their willingness to enrol them for the next year.

The Yeshiva's present day-school has only boy pupils, but the leaders of the Yeshiva realise full well the critical need also for a girls' school, so as to ensure a truly Jewish generation of Jewish mothers, capable of playing their important role in the building of our future homes. Earnest plans are

well under way in this direction and practical steps of implementation will soon be initiated.

From the above, it will be seen how important and great in scope are the aspirations of the Yeshiva for the future. At the same time I am perforce bound to mention the difficult financial position of this vital and important institution. The school fees are very low and there are some parents, newcomers, who cannot afford even that, though, of course, the Yeshiva has never entertained the thought of excluding children merely because of their parents' financial straits. The Yeshiva's policy has always been, and will always continue to be, that it is the sacred heritage and right of all Jewish children to receive a true Jewish education in a strong Jewish environment, be the difficulties what they may.

It is now clear that the Australian Jewish community must interest itself, financially, with the fate of the Yeshiva which has proved till now, by its own efforts, that it has a vital part to play in the education system of our people.

I appeal, therefore, to the whole Australian Jewish population, especially that of Melbourne and Sydney.

You with your money, have built the Lubavitcher Yeshiva. From its foundation, and as full partners, are you privileged to rejoice in its success. However, act as true partners. Do not stand aside when the scope of the undertaking must be further extended. As believers at heart, keep in mind that, above all else, it is by virtue of enabling Torah study that a man can rightfully hold his head erect in this world as in the next.

Support the Yeshiva, then, in all its undertakings.

6.27.1956. Article in Australian Jewish Herald by Rabbi Osher Abramson

The entire nucleus of Chabad in Australia participated in that meeting: Rabbi Osher Abramson, Rabbi Betzalel Wilschansky, Rabbi Nochum Zalman Gurewitz, Rabbi Shmuel Betzalel Althaus, Rabbi Zalman Serebryanski, Rabbi Abba Pliskin, and Rabbi Isser Kluwgant.

From the Rebbe's reply, it is clear that the Rebbe viewed Rabbi Gutnick's appointment as most necessary and suitable. In a letter of 27th Nissan, 5712 (1952), the Rebbe accepted the appointment and wrote to Rabbi Gutnick:

"You surely know that the *Hanhala* of the yeshiva which, along with all its good qualities, according to the letters that I receive from them, sees the need to appoint a *Rosh Mesivta* and *Rosh Yeshiva* who is proficient in the language of the land and its ways who can, in this way, attract Australian youth. I agree with them."

The Rebbe noted that since this is the first yeshiva in Australia and it is named for the Rebbe Rayatz, it **"needs to serve as a model and symbol of his spirit, ambition and demands in regard to education."** Then the Rebbe added superlative blessings: **"So, as mentioned, I approve of the suggestion that you enter into the position of *Rosh Mesivta* and *Rosh Yeshiva* in the yeshiva, and perhaps even more than that... May Hashem grant you the privilege of implanting in the hearts of Jewish boy and girls in Australia this feeling of love for Hashem, love for the Torah, and love for Jews, as they are explained and illuminated in the teachings of *Chassidus* of our holy leaders."**

INSTRUCTIONS FROM THE REBBE

Rabbi Gutnick regularly received letters



Ahavas Sholom, the shul where Rabbi Gutnick served as rav

from the Rebbe with detailed instructions about his holy work in the yeshiva, as well as great encouragement that he be privileged to accept this role despite the difficulties. In a letter of 1st Sivan, 5712 (1952), the Rebbe wrote to him: **"Without a doubt you will be successful in increasing the number of students and afterwards also in enhancing their quality."**

In that same letter, the Rebbe encourages him not to be despondent and promises him success in fulfilling his role: **"As experience until now has shown...with the proper energy and with appropriate persistence, *Anash* has ultimately always succeeded in founding their own schools, and in the number of students, which continues to grow. There should be no weakening and despondency because of hardships and concealments. And based on that, my hope is strong that if they conduct themselves now, too, in this place with the above-mentioned strength, without a doubt they will succeed in increasing the number of students and then in enhancing their quality."**

The Rebbe added that he should accept the position of *Rosh Yeshiva* of Oholei Yosef Yitzchok also **"for your own personal benefit."**

When Rabbi Gutnick complained to the

Rebbe that he was dissatisfied by the level of the students the year he took the position, the Rebbe quoted the statement of our Sages, "One thousand enter to study scripture and one comes forth for *hora'a* [a Rav qualified to give Halachic rulings]."

In a letter of 7th Adar, 5713 (1953), the Rebbe wrote: "Every *neshoma* has a specific *mitzva* which is the gateway through which the flow from Above descends. And since you have been privileged that your *mitzva* is within the tent of Torah and in an institution founded in the spirit and name of the Rebbe, my father-in-law, therefore every request and *pidyon nefesh* is connected with his work in this institution."

YESHIVA MOVES TO THE CITY OF MELBOURNE

After three years of steady but unspectacular growth due to the location, it was decided it was time to take the plunge. In 1954, Rabbi Sholom Gutnick noticed an ideal property for sale in the heart of the city's Jewish community – a large block at 92 Hotham Street, East St. Kilda, with an aristocratic Victorian-style mansion. Rabbi Gutnick convinced the owners, the Leber family, members of the *shul* where he served as *Rav*, to sell the large property to the yeshiva although others had offered more. The dedication of the new yeshiva building took place on 27th Adar, 5715 (March 21, 1955).

In 23rd Kislev, 5719 (December 5, 1958), the Rebbe sent Rabbi Yitzchak Groner as his special *shaliach* to further accelerate Chabad activities in Melbourne.

On the 17th of Iyar 5719 (May 1959) on the occasion of his son Meir's third birthday, the Rebbe wrote to Rabbi Gutnick:

"May it be G-d's will that eventually the days will come that the self-sacrifice that

you mentioned in your letter, (regarding the Yeshiva and Beis Rifka) will not be needed anymore. Since you will be able to reach your goals without any concealment and obstacles, deterrence and delays. Certainly there will be plenty of things remaining to do, that will not allow the power of self-sacrifice to become rusty, G-d forbid... and especially for those who busy themselves with Torah, Mitzvahs and Tefillah, are also considered as if they have real self-sacrifice..."

RABBI OF CAULFIELD SHUL

Besides his work at the yeshiva, Rabbi Gutnick was appointed in 1952, with the Rebbe's *brocha*, as *Rav* of the Caulfield Shul, which became a haven for Jews from Europe who arrived after the war. The Rebbe agreed to his accepting the position on condition it would not interfere with his teaching at the Yeshiva. Together with his *Rebbetzin*, they helped to establish and build up what would become Australia's largest *shul*. It was later renamed "Ahavas Sholom" in honor of their beloved Rabbi, who was a magnificent orator and a wonderful *baal tefila* with a most powerful voice.

Rabbi Gutnick served as Rabbi there for over 48 years, nurturing and building up the large membership of over 2000. He was



Outreach to children in his shul in the early years

instrumental in establishing an after-school *cheder* there for children who attended public schools, besides youth clubs and Sunday morning *tefilin* clubs. He participated in the celebration of thousands of Jewish life-cycle events for members of the Australian Jewish community.

AV BETH DIN OF MELBOURNE

In 1953, he was appointed a *Dayan* of the Melbourne Beth Din, and later as its *Av Beth Din* (senior *Dayan*), serving a total of almost 50 years in those positions. During that time, he maintained a correspondence with many prominent *Rabbonim* and great Torah leaders. The leading *Battei Din* of Eretz Yisroel and Europe would rely solely on his approval before accepting anyone from Australia for Jewish marriage overseas. He went to great lengths to help free *agunos* from their plight of being unable to remarry, even traveling long distances – as far as Tasmania, for example – taking his Beth Din “on the road” to arrange a *get* when the husband could not or would not travel to his wife’s location.

KOLLEL TIFERES ZEKEINIM

There is hardly any Jewish institution in Australia in which Rabbi Gutnick was not the first to get involved, whether operating it, urging for its establishment or providing assistance. He founded the *Kollel Tiferes Zekeinim Levi Yitzchok* in Melbourne after the Rebbe called for establishing such *Kollelim* for the elderly.

Whenever the Rebbe announced a new *mivtza*, he would go to the yeshiva and not only urge the students there to work on the new *mivtza* but also set an example by



With the first group of the Rebbe’s student *shluchim* sent to the Yeshivah Gedolah of Melbourne



With members of *Kollel Tiferes Z’keinim*, founded by R’ Gutnick

personally working on it. With *mivtza matza*, for example, he personally delivered *matzos* to homes of those he was able to influence. For Chanuka, he would go to the yeshiva and help the students build *menoras* for public places.

In the early 60’s he also made and drove, the first *Sukah* mobile attached to his car.

YESHIVA GEDOLA

On 11th Shvat, 5726 (February 1, 1966), the new Chabad *Yeshivah Gedola* was founded in Melbourne. A year later, it became the world’s first yeshiva to receive *shluchim*, six outstanding students of the Rebbe’s yeshiva in Brooklyn, NY, personally hand-picked by the Rebbe! Rabbi Gutnick found a building



The building of the Yeshivah Gedolah of Melbourne



Rabbi Sholom Dovber and Rebbetzin Devorah Gutnick meeting President Zalman Shazar of Israel in Jerusalem. On the right are Rabbi Zelig Slonim, head of Colel Chabad, and his son-in-law, Rabbi Yehosef Ralbag.



In Milan, Italy, 1968, after the Rebbe requested Rabbi Gutnick to be his "ambassador" in England, France, Antwerp (Belgium) and Milan. From the left: Rabbi Avrohom Lipskier, Rabbi Gutnick and Rabbi Gershon Mendel Garelik

at 11 Meadow Street, East St. Kilda, for the *Yeshiva Gedola* and, together with his brother, Rabbi Chaim Gutnick, and Reb Chaim Serebryanski, purchased the property. Due to city council objections, however, the yeshiva had to find a new place. He found another property at 67 Alexandra Street, a massive mansion built in the 1880's with sprawling, magnificent gardens surrounding the building. On 19th Kislev, 5731 (December 17, 1970), they received the Rebbe's blessing to purchase it. His brother, Rabbi Chaim Gutnick, received from the Rebbe in *yechidus* his personal open check – later filled out for the sum of \$4,000 – and both brothers worked hard to canvass community members and enlist wealthy donors to help cover the building's cost.

DIVINE PROVIDENCE IN MIVTZA TEFILIN

Rabbi Gutnick was in New York in the spring of 5728 (1968). Rabbi Gutnick, who was devoted to the Rebbe's activities, felt obligated to encourage Jews to put on *tefilin*. Once he visited a senior citizen's center in New York for this purpose, stopping off first in a local grocery store to buy something to eat after Shacharis. Although it was several months after Purim, the store still carried *hamantashen*.

At the senior citizens center,



Rabbi Gutnick speaks at the first Worldwide Siyum HaRaMBaM, New York. In the top row at the right is Rabbi Yaakov Yosef Gurkov, the Chosson's great-grandfather.

one of the residents he urged to put on *tefilin* refused. Finally, to shake him off, the elderly man said, "If you bring me a *hamantash*, I'll put on *tefilin*." Rabbi Gutnick asked him to wait a moment, dashed out to his car and brought him a *hamantash*. Of course, the man now agreed to put on *tefilin*.

Later, in *yechidus*, Rabbi Gutnick told the Rebbe about the amazing Divine Providence. The Rebbe asked where he had bought the *hamantashen* and said Rabbi Gutnick should have told the resident he would bring him *hamantashen* every day if he would put on *tefilin* daily.

The Rebbe then told Rabbi Gutnick another story about *mivtza tefilin*. A Jewish father had not wanted to prepare his son for his *bar-mitzva*. One day his wife saw that her husband's position on this had changed completely and she wondered what had happened. She found out that someone doing

mivtza tefilin had put on *tefilin* with him, and he continued putting them on regularly. Eventually her husband became a *baal teshuva*, changing his entire way of life!

In 1968 Rabbi Gutnick visited the Rebbe in New York. Among the directives the Rebbe gave him was to travel to England, France, Belgium (Antwerp), Italy and Eretz Yisroel to visit Chabad institutions in those lands and give them encouragement. "You will be my ambassador to the lands where I am sending you," said the Rebbe.

The Rebbe constantly urged him to continue his Rabbinic work and his teaching at the yeshiva. Once the Rebbe said it was impossible that his father, Rabbi Mordechai Zev, who was such a talented speaker, had not passed on the same talent to his children, and he urged him to speak publicly as much as possible. Indeed, Rabbi Gutnick used his



Rabbi Gutnick with the US Ambassador in Canberra, Australia



Rabbi Sholom Gutnick speaking at a Lag B'omer parade in Melbourne in the 1970's

oratorical skills to spread Judaism among all types of Jews.

Once, at a *farbrengen* in 770, the Rebbe turned to Rabbi Gutnick at a break between his *sichos* and said with a smile, “Sholom, *hakol sholom*,” a phrase spoken by the *Kohanim* before opening the gates of the *Beis Hamikdosh* every morning.

CHABAD EMPIRE IN AUSTRALIA

Rabbi Gutnick, who lived in Australia for over 65 years, once described the revolution in *Yiddishkeit* there: “When we came to Australia, the place was a spiritual desert, ‘a barren, unsown land,’ where ‘No’ was deeply rooted – ‘No’ to Torah, ‘No’ to *mitzvos*, ‘No’ to yeshiva, ‘No’ to everything with any connection with Judaism. Some Jews had immigrated to Australia for the sole purpose of distancing themselves as far as possible from Jewish life.

“With the Rebbe’s great power, we built everything from the ground up. We came to Australia when there was nothing there. *Boruch Hashem*, the Rebbe sent *shluchim* and the entire state of Judaism changed. Rabbi Abramson worked step by step to rectify



Rabbi Gutnick (right) speaking to a group of Jewish students to learn in a yeshiva

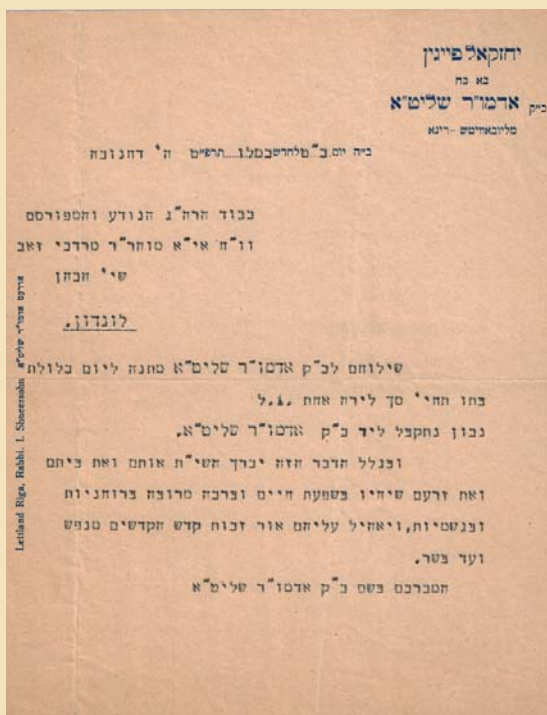
matters and he did it together with the other Chabad *Rabbonim* and the *shluchim*.

“Brick by brick, the Chabad empire in Australia was built, and we have reached a point where Jewish life here is just amazing. What happened here in Australia is a tangible illustration of the saying of our Rebbes, ‘*l’chat’chilla aribber*.’ According to all logic, nothing could possibly have been accomplished, but propelled by the power of the Rebbe Rayatz and the Rebbe, Australia has become an empire of Judaism.”

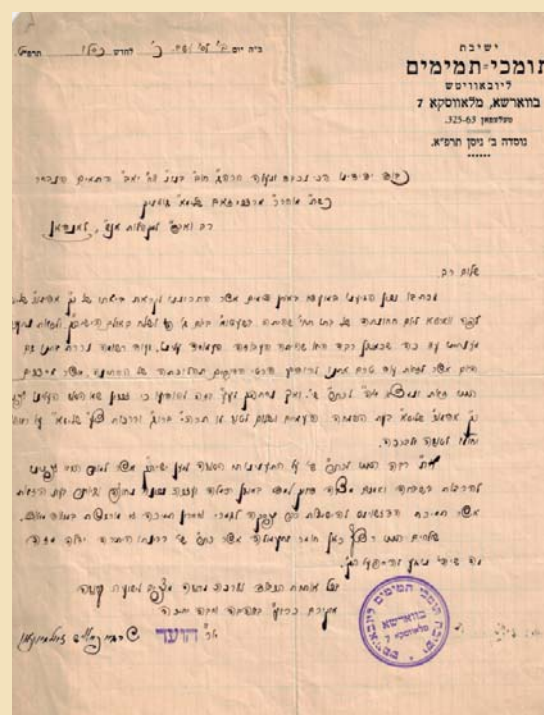
Rabbi Gutnick passed away on 25 Iyar, 5778 (2018), at the age of 92. May his memory be blessed.



Rabbi Gutnick at a farbrengen in the yeshiva with R' Zalman Serebryanski



Letter from Reb Yechezkel Feigin, secretary of the Rebbe Rayatz, acknowledging receipt of Rabbi Mordechai Ze'ev Gutnick's gift to the wedding of our Rebbe and Rebbetzin Chaya Mushka in 1928



Letter from Reb Shraga Feivel Zalmanov to Rabbi Mordechai Ze'ev Gutnick after the Rebbe's wedding in 1929, telling Rabbi Gutnick that, at the wedding, his name was mentioned twice to the Rebbe Rayatz to pray for his recovery from illness.