

תשורה



משמחת הנישואין של

יוסף אלי' ורחל אלישבע שיחיו מייערס

ח' שבט ה'תשע"ט

פתח דבר

אנו מודים להשי"ת על כל הטוב אשר גמלנו, ובחסדו הגדול זיכנו בנישואי צאצאינו החתן התמים הרב יוסף אלי' שי" עב"ג הכלה מרת רחל אלישבע תחי'.

התודה והברכה מובעת בזה לבני משפחתנו, ידידינו ומכרינו שבאו מקרוב ומרחוק להשתתף בשמחתנו ולברך את צאצאינו שיחיו בברכת מזל טוב וחיים מאושרים בגו"ר.

בתור הבעת תודה לבבית וכהוקרה לכל הנוטלים חלק בשמחתנו, מוגשת בזה תשורה – מיוסד על הנהגתו של כ"ק אדמו"ר הרי"צ שחילק 'תשורה' בחתונת הרבי.

התשורה כוללת: כתבה אודות רבינו הזקן ותורת החסידות עם הגהות בכתב יד קודשו של הרבי המתפרסם כאן לראשונה.

וזה הדבר: בשנת תשכ"ג הכין זקנו של החתן הרה"ח הרה"ת ר' אליעזר דניאל ע"ה מייערס כתבה המתארת את דברי ימי חייו של כ"ק אדמו"ר הזקן ועבודתו בגילוי תורת חסידות חב"ד. כפי שנהג במשך שנים רבות גם הפעם שלח הרב מייערס את הכתבה לרבי הרבי מצידו הגיב באופן חיובי והשקיע מזמנו היקר משך זמן לעבוד על כל הכתבה ולהגיב בפרטיות – כאשר כל שינוי, הוספה או הוראה להשמיט קטע מסויים בא עם הסבר מפורט מדוע ולמה (כפי שניתן לראות בשני העמודים האחרונים שלאחר הכתבה). את דפי ההגהה שלח הרבי לרב מייערס עם הבקשה שלאחר שהדברים יפורסמו בדפוס ישמח לקבל העתק. לכללות הכתבה הגיב הרבי במילים חמות ומעודדות כפי שניתן לראות במכתב המצורף שנדפס כאן כהקדמה לכתבה ונושא את התאריך יום ד' חנוכה תשכ"ג.

ניתן לשים לב לכמה סוגי כתבי יד (ובצבעים שונים) לאורך כל הכתבה. כפי הנראה מה שנכתב בעט שחור וכחול הם הוספות שנוספו ע"י כותב הכתבה בעצמו הרב מייערס. מה שנכתב בצבע אדום הם כפי הנראה דברים שנוספו ע"י אחד המזכירים, ואילו דברים שכתב הרבי בכתב יד קודשו באנגלית ובלה"ק נכתבו בעיפרון.

מעניין להוסיף ולציין: כשנתיים לערך טרם פטירתו מסר הסבא הרב אליעזר דניאל את הכתבה הזו לבנו יבדלחט"א ר' ברוך מענדל שי' עם הבקשה הנעימה למסור זאת במתנה לנכדו היקר החתן דגן יוסף אל"י שי' ביום בואו בקשרי השידוכין.

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הא-ל הטוב הוא יתברך יברך את כבודו ואת אנשי ביתו יחיו בתוך כלל אחב"י בברכות מאליפות מנפש ועד בשר, ובמיוחד בברכה העיקרית שנזכה לעבוד משמחה זו לשמחה העיקרית "שמחת עולם על ראשם", ומלכנו בראשנו בגאולה האמיתית והשלימה.

משפחת מייערס

In honor of **Yossel and Rochel Elisheva's** wedding we are distributing this Tshurah.

The Tshurah includes an article about the life of the Alter Rebbe and Toras Hachassidus that was edited by the Rebbe. This article, with the Rebbe's editions, is being publicized now for the first time.

The article was written in 1963 by the grandfather of the Chosson, R' Eliezer Daniel Meijers ה"ע, and it depicts the life of the Alter Rebbe and his work to spread Chabad Chassidus. As he was accustomed to do, R' Daniel sent his writing in to the Rebbe. The Rebbe himself spent a lot of time going through the article and meticulously edited every detail. The Rebbe made changes, and for every addition or edit he made, the Rebbe explained why he did so. After editing the article, the Rebbe sent it back to R' Daniel and asked to receive a copy when it was published.

One may notice that there are a few different handwritings, written in various colors, throughout the article. It appears that the edits made in black or blue were made by R' Daniel, the edits made in red were made by one of the Rebbe's secretaries, and the Rebbe's personal edits were written with a pencil.

It is interesting to note, that about two years before R' Daniel passed away, he gave this particular article with the Rebbe's handwritten comments to his son Mendel. R' Daniel told him that he would like him to give the original writing to Yossel when he gets engaged.

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We'd like to thank you for joining in our Simcha. May we merit the ultimate Simcha of the revelation of Moshiach. May it be speedily in our days.

The Meijers Family

תשורה משמחת הנישואין של יוסף אלי' ורחל אלישבע מייערס

RABBI MENACHEM M. SCHNEERSON
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מנחם מענדל שניאורסאהן
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B.H.
4th Chanukah Light, 5723
Brooklyn, N.Y.

Mr. Eliezer Daniel Meijers
Amsterdam.

Sholom uBrocho:

I received your letter and enclosures which I am returning with suggested changes. I will be glad to receive a copy of the publication with the article. No doubt an effort will be made to see the article reaches the largest number of readers.

I trust you celebrated Yud Tes Kislev in a suitable way and shared your inspiration with many others.

Looking forward to receiving good news from you in every respect, and wishing you a happy and inspiring Chanukah, with the inspiration of both Yud-Tes Kislev and Chanukah to stimulate you and your activities as well as your friends throughout the year,

With blessing *M. Schneerson*

יום ב', ח' שבט ה'תשע"ט

Rabbi Shneur Zalman, a view on a life.
by L.D.Meijers.

On the last of 24 Teveth 5723 (20 January 1963) it will be 150 years ^{since} ~~ago~~ that the founder of Chabad Hassidism, Rabbi Shneur Zalman, ^{completed} ended his holy life in the service of Jewry and was laid to rest in the ~~place~~ Haditz, in the vicinity of ~~Poltawa~~ ^{on this earth}. ~~His remembrance may be to us during and inspiring~~ ^{has been ever since.}

It may be a little strange to write in a N.Z.S.O. - Jaarboek an article about a subject that on the first look not so much has to do with the universital study - and what is of more importance - with the Jewish student, and the author is very conscious about it. However, after some research will appear that is not right at all. ^{his} Namely, with the first condition is it very simple: already by his own scientific studies is Rabbi Shneur Zalman an important personality to us and with the second condition: this is also to fulfill. But for more than one reason.

In the first place is this founder of Chabad Hassidism an unmissable figure for every Jewish student who likes to understand the history of his people of the last twohundred years. Without him he has to look in the dark of a long past without seeing anything. This through the important political influence, Rabbi Shneur Zalman had in Russia, his economic views and particularly by the role he played as a successor of the Mezzeritzer Maggid, who was the second leader of Hassidism after the Baal Shem Tow.

^{thoughts} In the second place is it necessary for everybody who likes to study Hassidism especially and Jewish religion in general to know about his views and theories, because he gave a more clear interpretation in some problems and another one in others than was ~~usshis~~ till normal till that time.

² In the third place is his vision about science as is laid down in his work the Tania of great importance, especially for the scientist who likes to know the Jewish vision on this theme.

If all this ~~is~~ still not enough, than may a last argument decide. In the last years there is ~~particularly among young people~~ a returning to religion. A general feeling of returning has mastered of many people. In an important degree the Hassidic Movement and especial the ¹ Lubavitcher way asked for attention in this. Even in Western Europe, ~~that~~ ^{two}hundred years was not reach by the Hassidic ideals, the ~~teachings~~ ^{of the Besht entered}. ² This moment the kern of the orthodox Jewry is found among his followers and this especially among the Lubavitcher Hassidim and not at least by their work. So is thus to understand ~~the~~ Jewish religion and especially the feelings of our own generation ³ (a severe study of this subject more than worth doing.)

Birth and study.

Rabbi Shneur Zalman's father was Rabbi Baruch, born in Vitebsk. He was a descendant of the Maharal of Prague ⁴, who was a descendant of king David ⁵. So Shneur Zalman would be born from ~~an~~ old ~~family~~, that was famous for the knowledge of the Tora and the many scholars it brought forth. ⁶ Later Rabbi Baruch lived in the city of Liozna, where his son Shneur Zalman was born. Here he also got his first courses in Jewish learnings. These teachings were given by his father, who already soon a well-known teacher, Rabbi Jissahar Ber of Kobilnik, ~~took for his son~~ who lived in Lubavitch, took for his son. He taught in both Talmud and Kabbala, the Jewish mystics. He also learned during this time the mathematics. All this in such a degree and on such a level, that he was able to find out a difficult mathematic problem ~~at~~ ^{already} the age of eleven, so that Rabbi Jissahar could tell the happy father, that he was not able to learn the son, who really appeared to be extremely intelligent and ~~and~~ was a genius, anything more.

(2)

So he went on the age of twelve to Vitebsk, the center of Talmudical knowledge, where he already soon was recognised by the there living scholars as a lluj, a genius, and as their equal.

3) Shneur Zalman, who was born 18 Ellul 5505 (1745), married already 15 years later Sterna the daughter of Rabbi Jehuda Leib Segal, a rich and pious merchand from Vitebsk. It was in the year 5524, that he was placed for an important decision, which later would influence the whole development of Hassidism: where would he learn farther in Wilna or in Mezeritz? To understand his definite decision, that is Mezeritz, is it necessary to explain the spiritual situation in that period. In Mezeritz was the residence of the just developed Hassidism; in these days already not more led by Rabbi Jisrael Baal Shem Tow, but by his successor Rabbi Dov Ber of Mezeritz, the so-called Mezeritzer Maggid. In Wilna were the Misnagdim, led by Rabbi Elia, the Wilner Gaon. The Hassidism, that the Baal Shem Tow in 5533 in Lithuania founded, raised up against the rationalisation overrationalisation of the Jewish religion and fought under the motto " G-d will the heart " for deeper religious feelings. The new teachings were of the same Jewish religion as that of the Misnagdim of Wilna, all thoughts were fruits of the same old tree. They were more a renewing and a giving of new values. An important aspect was, that the Tora, which was given to the whole people, not only was for the learned scholar but also for the more simple one.

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Thus many Jewish peasants who had ^{not} had the privilege of Talmudic instruction regained their place in Judaism and their happiness. Hasidism stimulated high-minded religious joy: "Ivdu et haShem beSimha", serve God in joy. 8) Therefore we need not be astonished that the ~~cold~~ atmosphere at Vilna, ~~as he had also felt it in the austerity of his study,~~ failed to attract the young scholar. He realized that in Vilna he would not find "the place where one would learn to ~~pr~~ pray", as they said of Mezzeritz. For that reason he decided to leave his wife and family for some time and set out for Mezzeritz. It was by no means easy for the traveller to reach his destination. He was not very well off, so that while making his way to Mezzeritz he had to earn his keep by working as a woodcutter and farm labourer. As he had to walk most of the way, his progress could only be slow.

When at last he arrived, his first impression of Mezzeritz and its scholars was not very favourable. Only when he had already decided to take leave of the Maggid did he become aware of his ~~re~~ real qualities. For it happened in Shul, where the Maggid addressed the congregation, that Rabbi Dov Ber turned his eyes towards Shnoer Zalman and ~~he~~ answered the two questions by which the ~~the~~ young Rav had intended to test his new teacher, but which he had never uttered. After this incident Shnoer Zalman was admitted to the circle of disciples, which included some of the greatest Tsaddikim, such as Rabbi Levi Jitschok of Berdichev, ~~the~~ Rabbi Elimelech of Lisensk, Rabbi ~~the~~ Zusha of Hannipoli, Rabbi Menachem Mendel of Vitebsk, and many others. For his teacher the ~~the~~ new student had a great man, the Maggid's son, Rabbi Avraham, whose holy way of living had earned him the name of "Malach", the Angel. From him he

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learnt the higher wisdom of the ^{inner meaning} ~~essence~~ of Torah, inasfar as it is possible for the human intelligence to penetrate it.) In his turn ~~the~~ Shnoer Zalman gave his friend and teacher further instruction in the field of Halacha, Talmudic law. Thus he studied in Mezzerritz for several years.

Life and Works.

At Mezzerritz he entered a period of his life which would only be ~~ex~~ ended by his death. In those years he concluded his studies and began his life's work: leading the Hasidic Movement. Early in this period he devoted himself to a different work at the behest of his teacher, the Maggid: the re-writing of the Shulchan 'Aruch. 10) This he ~~did~~ began at the age of twenty-five.

Since Joseph Caro, the author of the Shulchan 'Aruch, two centuries had passed, during which frequent discussions had resulted in many new decisions. It was now necessary to re-write it all briefly and succinctly and to add the new decisions. Rabbi Shnoer Zalman succeeded in performing this gigantic task, and this gained him a great reputation, also among those who were not his followers. 11)

10*
in the year 5533

After the death of Rabbi Dov Ber, the Maggid of Mezzerritz, his disciples dispersed, each to the place assigned to him by the Master, where he was to propagate the teachings of Hasidism. For had not the Mashiah answered the Ba'al Shem Tov, to his question when he would come: "When your teachings will have been propagated far and wide." The heaviest task was no doubt allotted to Rabbi Shnoer Zalman and Rabbi Menachem Mendel of Vitebsk. They had to take Hasidism to Lithuania, centre of the Misnagdim, of their opponents. Fairly soon Rabbi Menachem Mendel departed for Israel with a group of

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Hasidim, so that Rabbi Shnoer Zalman was left to face his difficult task alone. Nevertheless he succeeded to a considerable extent, notably as a result of his great knowledge of the Talmud, a field in which he could successfully meet the greatest scholars, and this greatly impressed especially the Misnagdim. He also endeavoured to make the Vilner Gaon, the leader of the Misnagdim, change his mind, but failed. Rabbi Elia refused to ~~xxxxxxx~~ receive ^{them} him, a fact which is typical of the relations prevailing in those days. 12)

Rabbi Shnoer Zalman was not the romantic dreamer one might imagine from this picture. He realized quite well that it is hard to serve G.d joyfully, when hunger and other cares gnaw at one's heart. For this reason he undertook several economic projects to improve conditions for his fellow Jews - not only for his Hasidim. 13) He led an extensive campaign for the settlement of Jews in country districts, which would have economic and social advantages over the towns, where they were becoming increasingly pauperized. His interest in material conditions became manifest when immediately after his marriage he presented his wife's dowry as a gift for this purpose. He also devised plans to move Jews living on the Polish-Russian frontier farther to the east, where economic conditions were better. He also instituted a fund for the support of Hasidim who had settled in Israel. The latter activity, however, got him into considerable difficulties, as it gave his opponents an opportunity to have him indicted for high treason, as in those days the relations between Russia and Turkey, of which Israel was then a part, were none too good.

When in 5568 a decree was issued which drove all Jews from the country districts, Rabbi Shnoer Zalman travelled to many parts of Russia to collect money for the victims.

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13
Jews

Besides these economic activities on behalf of thousands of his followers, he continued to give them spiritual guidance. In those same years he further developed his ChaBaD philosophy of Ch(ochma), B(ina) and D(a'ath) - wisdom, insight and knowledge. 14) Thus he gave rise to a new trend in general Hasidism, which is different in that the Tsaddik, the Rebbe, is not in the first place a person endowed with supernatural powers, a "Wunderrebbe", but is above all a leader and a teacher. The Hasid, therefore, has to find his own way in through life, and attain the highest level by his own effort. 15)

14
מנהיג
מורה?

Rabbi Shnoer Zalman's philosophical views often differed from those of the mediaeval thinkers. His views were based on the Maggid's, who had derived them from the teachings of the Ba'al Shem Tov. 16) Typical are the following four theses, which we shall now discuss 17):

15

1) Divine Providence:

16
השם

In this respect Rabbi Shnoer Zalman broke with contemporary traditions. According to him, not a leaf can stir without G.d knowing and willing it. This is contrary to Maimonides' view, which holds that the measure of Divine Providence corresponds with the extent to which something or someone takes part in life with conscious intelligence. As the latter is not the case in plants and animals, these are not guided individually, but in groups, the whole species together.

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(4)

That this is not right is demonstrated by "abbi Shneur Zalman by the fact ~~of~~ that G-d is not limited, by which every being and every material is penetrated by G-d and there is nothing other than G-d. (See also the fourth concept). If the reality is that there is nothing other than G-d it is clear that there ^{happens} nothing without he wants it.

2) Continuous Creation.

Till the days of Hassidism people thought that once the world was created and that only wonders were able to break through the creation scheme. ~~Others thought that even ~~the~~ these were already planned in the first six days of creation and thus also were already enclosed in the work of creation.~~ Also with this Rabbi Shneur Zalman could not agree. He found namely a general error. The work ~~was~~ ^{of} creation was seen ~~as~~ with the human eye and intellect, by which every creation is a Jesh Mih-Jesh - a creation from something out something - not more than a changing of shape and here we have to do with a creation Jesh Mih-Ajin - something out nothing. The principle is another here and it may become clear that there is much more necessary than only a creation one time. There is namely a continuous creation necessary to keep alive a creation, as is found in the morning prayer: " Ha-Mehadesh ~~Bechol Yom Tamid~~ Betuwah ^{Bechol} Jom Tamid Maaseh Bereshith ", He, who renews every day again, always, in His Goodness ^{exists} the work of creation. So there is always a Divine power working which renews all what ~~is~~ every day from nothing. Would this ~~xxx~~ power fall away but the least unity of time, nothing would be of all what belongs to creation.)¹⁸ Also follows from this the concept of the Divine Providence. No existence is thinkable independent of G-d.

3) The existence of evil.

Because we know that G-d is unlimited good and has no evil at all, it was always a problem how to explain the existence of evil in the world. The ordinary solution of this problem was that all what was created was good and so evil was the negative side of the positive " good ". Also with this the " Rav " did not agree)¹⁹. He says that evil is real, but has not in itself a goal as other creations have.

He gave an example:

A king had a son which he wanted to test on his qualities for his future task. That is why he brought him ~~into~~ together with a lady who had to use all her beauty and intelligence to tempt the prince. Any imperfection in her behavior would be insubordination of the king's command. But it is clear too that the king would like nothing more than that his son would resist her. It is also clear that the lady was conscious of the fact that she had to obey but that the king in reality only would like that she would not succeed.

So we have here real evil to prove and test man, to receive later the reward for resisting evil. So it is an instrument and not a goal in itself. Gershon Kranzler, who is the author of " Rabbi Shneur Zalman of Ladi ", and from his bibliographic I took much, gives an interesting example of this idea by calling Germany. It is difficult to see the ideas of the Nazi's and their leader as good ones. These are real evil together with their deeds.

4) G-d's Omnipresence.

Through the ages there were always many problems about the idea of G-d's Omnipresence and that by two reasons. The first problem was how the world could exist if G-d was unlimited and second how could G-d be on unclean places. The first had thus to do with the question about the reality of this world. People tried to explain this with a theory of self-limitation of G-d, so that there came space for the existence of the world. Also was found a solution for the unclean places. This was explained with an example. I

It was namely possible to realise a king who was looking out ^{being} the window of his palace over his land and in this way saw all what happened without there himself. ~~Against this~~ Rabbi Shneur Zama ~~was~~ was against this all.

(5)

He pointed on the Pasook: " Do I not fill heavens and earth.?" and explained that sure here the simple and direct explanation the right one was. Especially he explained, that man is not able to understand all rationally because the Divine intellect is higher than the human one.

21
W.M.C.
All these thoughts are found in the Liqutei Amarim which often after the first word is called Tania.)²⁰ Herein you may find a great richness of thought, all in a system. The second title is ~~Seifer shel Beinonim~~ Seifer shel Beinonim (Book for "middlemen")²¹ Perhaps you may call it a guide to reach the high level of the Jew who observes completely what the tora and Mitswoth prescribe. By the Lubavitcher Hassidim is it a tradition to ~~know~~ know at least twelve chapters by heart. Without Liqutei Amarim consists, that, what is called Tania, still out Sha'ar Ha-Jihud We-Ha-Emuna and Iggereth Ha-Kodesh. ~~Rx~~

Rabbi Shneur Zalman never came in the temptation to take the same measures as the Misnagdim took, who expelled the Hassidim. He kept always the standpoint of Ahawath Jisrael, the principle that announces the brotherly unity between Jews. Yet the opposition in Lithuania was very great. Even in such a rate that in 1798 he was accused of high treason and was arrested one day after Simhath Tora and was brought ~~into~~ into prison in Petersburg. In jail he was visited by many important persons - even Czaar Paul 1 visited him inognito - who could convince themselves of his greatness. On 19 Kislev 5559 he was freed from prison, a date, which still is a festival in the whole Hassidic world. Hardly two years later he was accused another time and ^{prisoned}, after which already soon appeared his innocence and he was freed with the approval of Czaar Alexander 1, who ~~liked~~ admired him very much. It is from this days that many stories are told which give much more of the character and understanding of the Raw-Ha-Zaken than ~~for~~ many other facts do. So is told how the governor of the prison visited him, and well realising that he had to do with a great spiritual leader, asked him about some biblical problems. One of the questions he asked was, how it was possible that the Allknowing and Almighty G-d ~~did~~ did not know, where Adam was, who had hidden himself in the bush after eating of the apple, because G-d asked Adam where he was. Rabbi ~~Zehn~~ Sheur Zalman answered him, that G-d asks everybody " where he is ", and as Rabbi Shneur Zalman told him: " You are already so and so old and G-d ask you where you are, that is what you did all this years with your life. " When the governor heard his age he knew that he spoke with a holy man and ~~went~~ departed deep under the impression of what happened.)²²

22
L.M.K.
The ~~opposition~~ resistance in Lithuania had been unavoidable, but Rabbi Shneur Zalman stayed convinced that once he would win, a conviction he shared with his great masters the Baal Shem Tov and the Maggid of Mezeritsh.

23
L.M.K.
Later in the time of Napoleon he would be continually on the place of the fighting. In the rationalistic ideas of Napoleon he saw the falling down of the Jewish ways, so that he tried to resist him in all possible ways. How people may think about the emancipation, we have to agree with the genial Raw of Ladi, that the Jewish religion ~~since that time~~ suffered much more than was expected through it and that since that time it felt down always more. He was convinced of the definite loosing of Napoleon and ~~by~~ in a nice way he tried to make this clear. So he told that Napoleon was doomed to loose ~~as~~ as was already written in his name. Herein one may find namely the letters of the Hebrew verb to fall (n,p,l). He even sent spies to Paris of which some succeeded to penetrate into the court. Also about this are told many stories.

End of a life.

24
L.M.K.
In his care about the Jews he was nearly always on the place of the fights and had to escape many times for the enemy. This way of life weakened him ~~such~~ eventually such that he died on 24 Tseweth 5573 (1812) not far from the city Kursk. He was lead to rest in Haditz.

It was said: In ~~in~~ Wilna ~~xx~~ they knew how to learn and in Mezeritsh how to dawwen (= to pray and Rabbi Shneur Zalman was never sorry ~~that~~ that he choosed Mezeritsh. His Chabad system based on the teachings of the Baal Shem Tov and the Maggid, who based on the works of the Ari Ha-Kodesh (Rabbi Jitschak Luria) and containing a synthesis of head and heart, has conquered the world in a important rate. Not only Lithuania was brought to the teachings of the Besht, because if I look here round in the Jeshiwa of the seventh Lubavitcher Rebbe)²⁵, Rabbi Menachem Mendel Schneerson ~~is~~, where Jews from Jemen, Turkey, Maroc, Bresil, Argenti-
(earn)

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((6))

nia, Mexico, Canada, Australia, the U.S.A., all European countries, Israel and still many other countries, than I become conscious that the Alter Rebbe gave a contribution ~~for~~ to World Jewry. And than if I read a letter written by the present Rebbe ~~and~~ 6250 and sent to " all my brothers and sisters, where they may be ", than it becomes clear that the Raw has died materially but still lives spiritually.

May everybody be inspired by his life and his works and may there be soon the time for us all, that the teachings of Rabbi Jisrael Baal Shem Tov be spread over the whole world, so~~th~~ that we may see the days of the Mashiach Tsidkemu, of our righteous Mashiach, speedily, in our days.

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Brooklyn 13, N.Y.

Notes:

)1 There are many kinds of Hassidim who are called after the region where they lived. So lived the leaders of the Lubavitcher dynasty in Lubavitch. These sect is also called Chabad after the words Ch(ochma), B(ina), D(aath), which form the fundamentals of their ~~philosophy~~ philosophy.

)2 The name Besht consists of the parafs of Rabbi Jisrael Baal Shem Tov.

)3 In the Handelsblad is ~~xxxxxxx~~ placed - as I think in '61 - an article about Chabad Hassidism, written by Dr. Henriette Boas, which I can recommendate.

)4 Rabbi Jehoda Loeb. Also named " der hohe Rabbi von Praag ".

)5 All Lubavitcher ^Rebbes are descendants of Rabbi Shneur Zalman and are thus descendants of king David.

)6 For more about descendance see Rabbi Joseph I. Schneersohn: " Lubavitcher Rabbi's Memoirs. Otzar Ha-Chassidim. Brooklyn, N.Y.

)7 That is the people who are against. Namely against Hassidism.

)8 Psalms.

)9 Hassiduth, the ~~is~~ knowledge of Hassidism, is also called Pnimituth Ha-Tora, the ^{inner meaning} interior of the Tora.

)10 That is litterally " Deeked Table ", namely the commandments together without the extensive Talmudical discussion.

)11 The Shulhan Aruch of Rabbi Shneur Zalman gives often ~~is~~ also in short ~~the~~ reasons for a certain decision.

)12 For his greatness as a Talmudist, see the story which is told in Bikur Chicago. Rabbi Joseph I. Schneersohn: " Kuntres Bikur Chicago ". Otzar Ha-Chassidim. Brooklyn, N.Y.

)13 For more: " Communal Work of Chabad - Lubavitch ". Kehot Publication Society. Brooklyn, N.Y.

)14 See for a good explanation Rabbi Joseph I. Schneersohn " On learning Chassidus ", " On the Teachings of Chassidus ", " The Tzetzemach Tzedek and the Haskala Movement ". Kehot Publication Society. Brooklyn, N.Y. The last edition gives also an important historical contribution.

)15 See about what is a " Tsadik " chapter 1 of the Tania and about what is a Rebbe my article in the Yearbook of a year ago.

Farther is Chabad different by its philosophic system in which the intellect a very important factor is.

)16 See Rabbi Joseph I. Schneersohn: " Some Aspects of Chabad Chassidism ", Machne Israel, Brooklyn, N.Y., and Dr. N. Mindel: " The Commandments ", Merkos L'Inyonei Chinuch, Brooklyn, N.Y.

)17 These four concepts are better described by Gershon Kranzler in " Rabbi Shneur Zalman of Ladi ". Kehot Publication Society, Brooklyn, N.Y.

)18 Shaar Ha-Jihud We-Ha-Emuna.

תשורה משמחת הנישואין של יוסף אלי' ורחל אלישבע מייערס

(7)

)19 There are many different names for Rabbi Shneur Zalman, as: the Rav, the Alter Rebbe, the Admur Ha-Zaken and after his work the Tania: the Baal Ha-Tania.

(27))20 Just appeared an English translation by Dr. N. Mindel by Kehot Publication Society.

(28))21 With the " middleman " is meant ~~an~~ a man who is not a Tsadik but observes all the 613 commandments. The " middleman " is thus much higher than ~~the~~ ~~people~~ ~~called~~ what is normally called a Tsadik. (See Tania, chapter 1, 12 etc.)

(29))22 Buber tells ~~the~~ same story in " The Way of Man ".

)23 The present Lubavitcher Rebbe ~~has~~ ^{הרבי} does not live still in Lubavitch, but in New York, (770 Eastern Parkway, Brooklyn 13.).

תשורה משמחת הנישואין של יוסף אלי' ורחל אלישבע מייערס

(1) ... completed his life on this earth (or ... his life on this earth came to an end. ("ended his life" - has a certain connotation, in English, at any rate).

(2) This par. should be omitted (for the purpose of the article is to bring the reader closer to Torah and Mitzvoth in his daily life. It will not help to present the Old Rebbe as a "scientist", all the more so, since this article is not intended to discuss this topic with the adequacy it would require). Instead, it might be said that he has brought to light the inner aspects of the Torah ~~which~~ which he has formulated in a rational, one might say even scientific, system of thought.

(3) Yehuda Leib Segal was not a "Rabbi."

(4) Better: .. an illumination and emphasis of the inner values.

(5) Omit: "more"

(6) " : "cold"

(7) " the clause (since he always studied the Torah with inspiration).

(8) Add: for his father-in-law was opposed to his going to Miezericz and deprived him of his support.

(9) Add: and Talmudic scholars.

(10) the re-editing of the Shulchan Aruch, so as to incorporate into it the Halacha material that had accumulated since the Shulchan Aruch was composed, such as the decisions ~~fixing~~ by later commentators, responsa, etc.

(11) Together with Rabbi Menachem Mendel of Vitebsk, he ...

(12) Add: ..., and especially because Ahavas Yisroel (love for fellow-Jew) is one of the basic ~~tenets~~ and much emphasized tenets of the Chassidic teachings and way of life,...

(13) Change to "Jews"

(14)...has to make a strenuous personal effort to...

(15) ... of other ~~Jewish~~ Rabbinic authorities.

Insert:

(16)/in Moreh Nevuvhim (Guide for the Perplexed)

(17) Omit this par., for ~~it~~ the subject requires a lengthier discussion which would be out of place in a periodical of this kind.

(18) Omit crossed out sentence (for it deals with a different subject, which is found also in the Old Rebbe's thought).

(19) Add: ...based on the Zohar:

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but to the headquarters
of Napoleon's army

(23)

2

(20) Omit crossed out section (so as to leave out matters which are more or less irrelevant).

(21) Omit crossed out sentence.
and (23)

(22) / RSZ was not in the battle lines. He did not send spies to Paris, ~~but some of his Chassidim~~ found themselves behind the enemy lines (as Napoleon's armies advanced into Russia) supplied intelligence (military information). ^{There is some doubt as to who} originated the idea of n,p,l, and it should be left out.

(22*)

(24) - "teach" instead of "knew"

(25) If possible, please send here a copy of the Handelsblad.

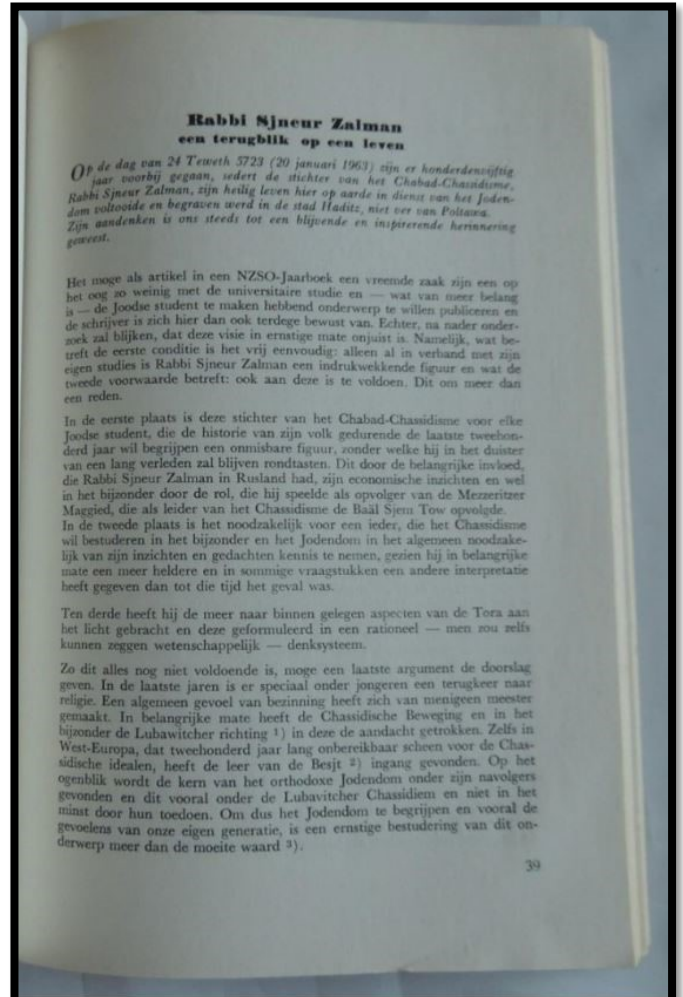
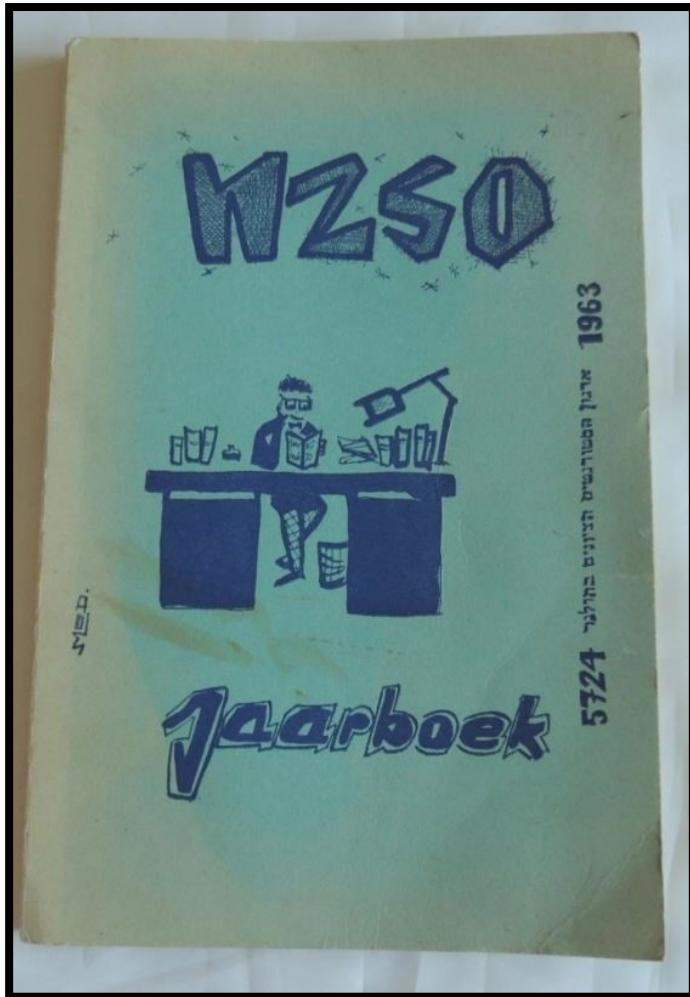
(26) ..., namely, the codex [compendium] of Jewish Law, arranged and ordered systematically.

(27) ...translation of the first part of the Tanya ...

(28) Omit "613"

(29) Omit reference.

תשורה משמחת הנישואין של יוסף אלי' ורחל אלישבע מייערס



תמונות הגליון שבה נתפרסמה הכתבה

תשורה משמחת הנישואין של יוסף אלי' ורחל אלישבע מייערס

חן חן על השתתפותכם בשמחתנו
Thank you for joining us at our Simcha

Kupfer and Meijers Families