

ב"ה

תשורה



משמחת נישואין
של
יעקב זלמן חיים ושיינא שיחיו
סעמיוזעלם



יום שני דר"ח חשון תשע"ז

החתן מקבל דולר - י"א תשרי תשנ"ב



החתן מקבל כוס של ברכה - מוצאי שמחת תורה תשנ"ב



פתח דבר

אנו מודים לד' על כל הטוב אשר גמלנו ובחסדו הגדול זיכנו בנישואי צאצאינו, החתן הרב התמים **יעקב זלמן חיים שי'**, והכלה המהוללה מרת **שיינא שתחי'**. התודה והברכה לקרובינו, ידידינו ומכירינו אשר הואילו לשמוח אתנו יחדיו, ולברך את החתן ואת הכלה ואת כולנו בברכת מזל טוב וחיים מאושרים בגשמיות וברוחניות.

בשמחה ובטוב לבב מתכבדים אנו להגיש למשתתפים בשמחת הנישואין, לזיכרון טוב, תשורה מיוחדת זו הכוללת מהני מילי מעלייתא, ניצוצי אור מארכיונו המופלא, רב הכמות והאיכות, של סבה רבא של החתן, איש האשכולות הנודע לתהילה, הרה"ח הנעלה רב הפעלים שזכה לשמש בקודש עשיריות בשנים כמזכיר כ"ק אדמו"ר מהוריי"צ נ"ע וכ"ק אדמו"ר, הלוא הוא הרב ד"ר **ניסן מינדל ע"ה**.

תודתנו וברכתנו הלבבית נתונה לחתנו, סב החתן, הרה"ח הנעלה והנכבד, עוסק בצ"צ וכו' ורב פעלים בהפצת המעינות חוצה הרב ר' **שלום דובער שפירא שי'**, אשר אותו הפקיד ומינה הרב מינדל ע"ה על ארכיונו.

הא-ל הטוב הוא יברך את כאו"א מהמשתתפים בשמחתנו, בתוך כלל אחב"י יחיו, בברכות מאליפות מנפש ועד בשר, ויהי רצון שנזכה זעהן זיך מיט'ן רבי'ן דא למטה אין א גוף ולמטה מעשרה טפחים והוא יגאלנו.

מוקיריהם ומכבדיהם

הרב **שמואל ורעייתו מרת נחמה שיחיו סעמיועלס**

הרב **משה מנחם מענדל ורעייתו מרת מרים שיחיו ליבעראו**



לזכות

החתן התמים הרב יעקב זלמן חיים שי'
והכלה המהוללה שיינא שתחי'

סעמיזעלס

ליום נישואיהם בשעטומ"צ
יום ד', פ' נח, ב' דר"ח חשוון, תשע"ז



נדפס ע"י

הודיהם

הרה"ת שמואל מאיר ונחמה שיחיו סעמיזעלס
הרה"ת משה מנחם מענדל ומרים שיחיו ליבעראז

וזקניהם

הרה"ח הרה"ת שלום דובער ופרידא חוה שיחיו שפידא
הרה"ח הרה"ת שלום דובער ודבורה שיחיו ליבעראז
מדת רחל שתחי' סעמיזעלס





שער
משפחה



החתן מקבל דולר מהרבי - ט"ו אב תשנ"א



סב החתן ר' יעקב זלמן חיים ע"ה סעמיועלס (שהחתן נקרא על שמו)
מקבל כוס של ברכה - מוצאי שבת שובה תשמ"ה



מכתב לסבתא של החתן בקשר עם יום הולדתה

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

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

ב"ה, י"ט כסלו תשכ"ו
 ברוקלין


פרידא ה'פ

ברכה ושלום!
 במענה למכהבה בן כוחבה אודוח
 יום הולדת שלח,

ובוראי מוסיפה קרפא בעניני
 אדות ומצוח, כציני תורתנו חק תורה חיים
 להעלות בקדש,

ונוסף על העיקר, מילוי חציאי-
 כרי זה גם צנור והכלי לקבלת ברכות חסי"ת
 בהמצטרך.

ויהי רצון מהשם יהברך שחיה'
 שנה הבאה עלי' לטובה שנה הצלחה בגשמיזח
 וברוחניזח, וחבשר טוב בכל האמור.

בברכה


מכתב לחתונת זקני החתן

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

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 ליובאוויטש
 770 איסטערן פארקוויי
 ברוקלין, נ. י.

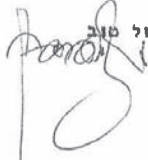
ב"ה, י"ז אדר השכ"ח
 ברוקלין

חאברך חת"ה אי"א נו"נ זכו'
 מות' שלום דובער ש'י'
 זב"ג ח'י'

שלום וברכה!

במענה על התודעה מקביעה זמן
 חהונחם ליום כ"ז אדר תבע"ל,

חנני בזה להביע ברכתי ברכה
 מזל טוב מזל טוב ושהח' בשעה טובה
 ומוצלחת זיבנו בית בישראל בנין ערי
 עד על יסודי התורה והמצוח כפי שהם
 מוצרים במאור שבתורה זוהי תורת
 החסידות.

בברכה מזל טוב
 מזל טוב


מכתב לאם החתן, לקראת הבת-מצוה

שפירא-

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

מנחם מענדל שניאורסאהן
ליובאוויטש

770 איסטערן פארקוויי
ברוקלין, נ.י.

ב"ה, כט" שבט תשמ"ב
ברוקלין, נ.י.

נחמה תי"

ברכה ושלום!

במענה למכתבה, בו כותבת אשר הגיעה
לגיל שחיים עשרה שנה היא עונת בת מצוה,

הנה יהי רצון שחקבל עליך עול מלכות
שמים ועול מצות בלבב שלם, והשט יחברך יצליחך
בלימודך ובפנהגה ותגדלי להיות ראוי" לשם בת
חב"ד מהאימה לבצון נשיאנו הקדושים זצוקלה"ה
נבב"מ זי"ע,

וחשפיע גם על החבירות תי" שלך בזה,
בדבור ועוד יותר על ידי היותך דוגמא חי" של
בת ישראל המחוננת בדרכי החסידות.

וזה יביא לך אושר רוחני וגשמי.

בברכה

מכתב לחתונת הורי החתן

סעמיוועלס-שפירא- ברוקלין

RABBI MENACHEM M. SCHNEERSON
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Brooklyn, N. Y. 11213
493-9250

מנחם מענדל שניאורסאהן
ליובאוויטש

770 איסטערן פארקוויי
ברוקלין, נ.י.

ב"ה, טו" מניא תשמ"ט
ברוקלין, נ.י.

האברך הווי"ח אי"א נוי"נ זכרי
מוה' שמואל מאיר שי'
וב"ג תי'

שלום וברכה!

במענה על ההודעה מקביעות זמן חתונתם
ליום י"ב אלול הבע"ל,

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

בברכה מזל טוב

מזל טוב

מכתב לאב החתן לקראת הבר-מצוה

סעמיועלם-ברוקלין
 RABBI MENACHEM M. SCHNEERSON
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מנחם מענדל שניאורסאהן
 ליוכאוויטש
 770 איסטערן פארקוויי
 ברוקלין, נ.י.

ב"ה, ד' חשרי תשל"ח
 ברוקלין

האברך שמואל מאיר שי'

שלום וברכה!
 במענה על ההודעה ע"ד הכנסו לגיל מצוה.
 הנה יה"ר מהשי"ת אשר מנן שלש עשרה למצוה
 יגדל לבן חמש עשרה וכו' כפסק המשנה (אבות פרק
 ה'), ויוסיף ההמדה ושקידה בלימודו בתורה, בתורה
 הנגלה וכן בתורה החסידות ויהדר בקיום המצוה,
 והשי"ת יצליחו להיות חסיד ירא שמים ולמדן.

בברכת התלמה וגמר התימה
 טובה

מכתב בקשר עם הולדת אם החתן

RABBI MENACHEM M. SCHNEERSON
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מנחם מענדל שניאורסאהן
 ליוכאוויטש
 770 איסטערן פארקוויי
 ברוקלין, נ.י.

ב"ה, כט' שבט תשל"ל
 ברוקלין

הש"ת אי"א נו"נ וכו'
 פנה' שלום דובער שי'

שלום וברכה!
 במענה על הודעתו אשר נולדה לאם
 בת למזל טוב,
 הנה יה"ר מהשי"ת שיגולה ביחד
 עם זוג' ת"י לתורה ולתופה ולמעשים
 טובים פתוך הראבה.
 ידוע מכ"ק אדמו"ר (מוהרש"ב)
 נ"ע, אשר מנהגנו הוא לאמר גם בלידה
 בת לתורה ולתופה ולמעשים טובים, ע"פ
 מרז"ל (ברכות י"א) א' נשים במאי זכין
 באקרו' כו' באחננוי' כו' ונטרין כו'.

בברכה מזל טוב

מכתב בקשר עם הולדת החתן

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

מנחם מענדל שניאורסאהן
 ליובאוויטש

770 איסטערן פארקוויי
 ברוקלין, נ.י.
 ב"ה, טז' תמוז תש"א
 ברוקלין, נ.י.

הרה"ח אי"א נו"ב וכו'
 מוה' שמואל מאיר שלי

שלום וברכה!

במענה על ההודעה אשר נולד להם בן למזל טוב,

הנה יה"ר מהשי"ת שיכניסוהו לבריתו של אברהם
 אבינו, וכשם שיכניסוהו לברית כן יכניסוהו לתורה
 ולחופה ולמעשים טובים, ויגדלו ביחד עם זוג' ה'י'
 מתוך הרחבה.

בברכת מזל טוב


מכתב לסב החתן, בו מוסיף כ"ק אדמו"ר
את התואר "עוסק בצ"צ" בכת"ק

שפירא - ברוקלין

RABBI MENACHEM M. SCHNEERSON
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מנחם מענדל שניאורסאהן
 ליובאוויטש

770 איסטערן פארקוויי
 ברוקלין, נ.י.

ב"ה, כס' סיון תשל"ז
 ברוקלין, נ.י.

הו"ח אי"א נו"ב וכו'
 מוה' שלום דובער שלי

שלום וברכה!

במענה על ההודעה ע"ד הכנסט לדירה

חדשה,
 הנה יה"ר מהשי"ת שיהי' משנה מקום
 משנה מזל לטובה ולברכה בגשמיות וברוחניות.

בברכה


מכתב אדמו"ר הריי"ץ לסבא רבה של הכלה
בקשר עם חתונת סב הכלה

RABBI J. SCHNEERSOHN
OF LUBAWITZ
770 EASTERN PARKWAY
BROOKLYN 13, N. Y.
BLOCUM 6-2019

יוסף יצחק שניאורסאהן

ליובאוויטש

ב"ה, ז' כסלו תש"י
ברוקלין.

חלמידי יידידי הרב זו"ח
אי"א מוח"ר שלום שי'
ורעיחו הרבנית חחי'.

שלום וכרכה!

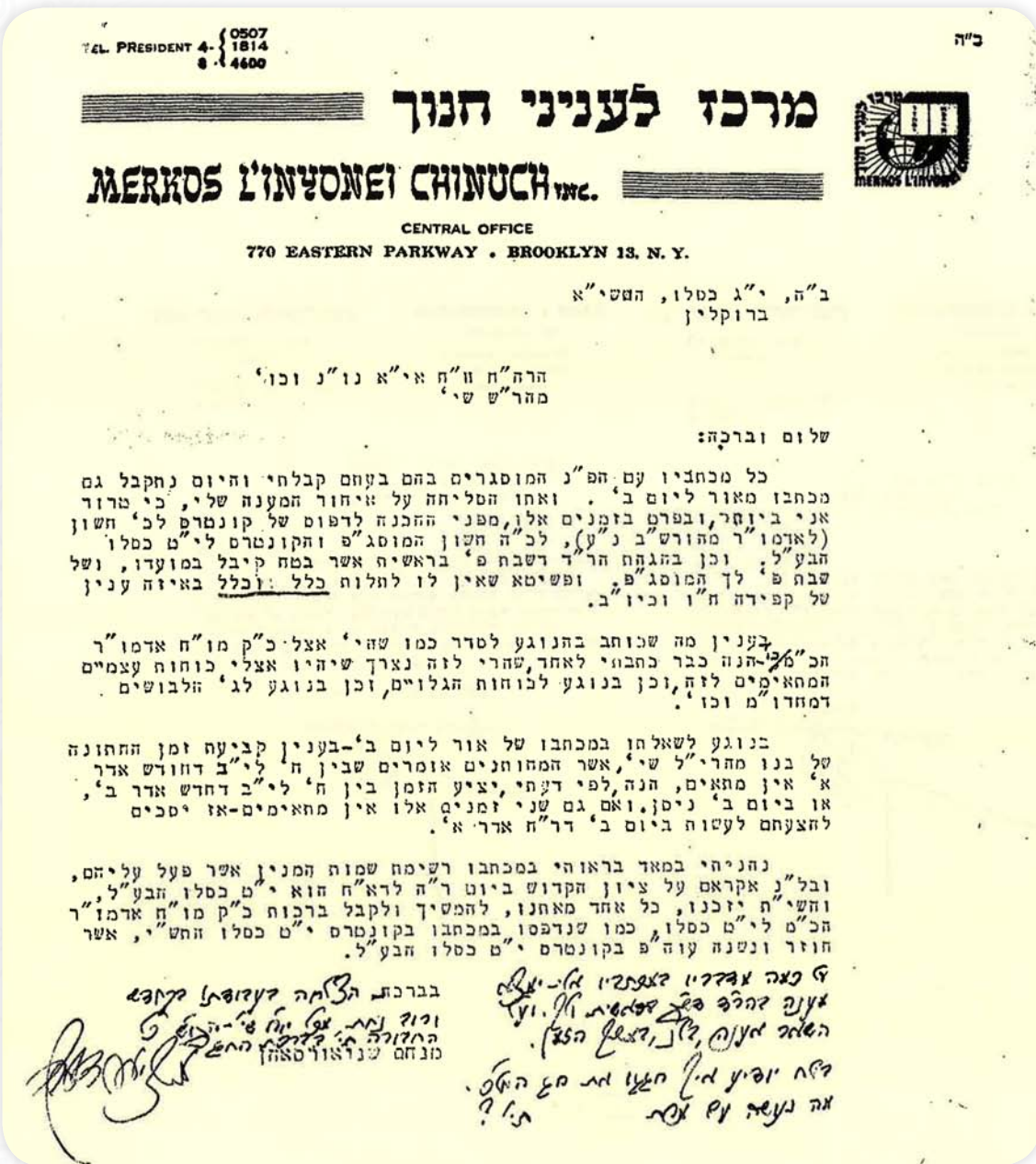
ליום חגיגה כלולת חלמידי החשוב
בנם מו"ה יצחק זלמן שי' עם ב"נ הכבודה מרת
ריסי' חחי' הנני בזה לברכט בברכה מו"ט, מו"ט
יחן השי"ח ותהי' החתונה בשעה טובה ומוצלחת
ויסדרו בסדר חיים טובים ונעימים ויידידי
ורעיחו הרבנית חחי' יקבלו מהם ומשאר ילידיהם
יחנו רוב נחת בגשם וברוח.

ידידו הדו"ש ומברכט

בשמה גבירי וזאת



צילום גוכתי"ק מהוספה על מכתב לסב הכלה ר' שלום פוזנר משנת תשי"א.
נדפס באג"ק ח"ד אגרת תתנג.



פיעונח הכתי"ק:

על כמה מדבריו במכתביו אלי - ימצא מענה בהר"ד דש"פ בראשית ולך. ועל השאר אענה, בל"נ, במשך הזמן.
בטח יודיע איך חגגו את חג היט"כ.
מה נעשה עם מרת... תי?
בברכת הצלחה בעבודתו בקודש ורוב נחת אצל יו"ח שי' - הפו"ש כל החבורה תי' בברכת החג,





שער
כתבי-יד-קודש



מסמך בו מבאר הר"נ מינדל את סדר כתיבת התשובות ומענות מכ"ק אדמו"ר,
עם שינויים קטנים בכתי"ק

נשאלתי למסור איזה פרטים בשטח אחד של פעולות הרבי שליט"א, והוא בשטח המכתבים הרבים שמקבל ואיך הרבי מטפל בהם, באשר אחד מהתפקידים שלי במזכירות הרבי מליובאוויטש הוא בתור מזכירו הפרטי של הרבי. יש לרבי עוד כמה מזכירים, כמובן.

ראוי לציין בתור הקדמה, שהקבי מליובאוויטש הוא לא רק הרבי/של הסידי חב"ד המפוזרים בכל העולם, אלא גם מנהיג ישראל בכלל, כמו שהי' זה גם בנוגע לאדמו"רים מליובאוויטש שקדמו לו, החל מהרבי הזקן בעל החניא והשולחן ערוך, מייסד שיטת ותנועת חב"ד ואבי השושלת של נשיא חב"ד זה כמאתים שנה. ובכן מובן שהפונים אליו והכותבים אליו הם לא רק החסידים והמעריצים שלו, אלא גם אנשים מחוגים שונים, אנשי שם ואנשי מעשה, ראשי קהילות, רבנים, עסקנים, מדינאים, וכולי וכולי.

שאלות ששערו מקבל הרבי כמאתים מכתבים לשבוע ואולי יותר.

אפשר לתוכן המכתבים, אפשר לחלקם לכמה סוגים:

בתור נשיא חב"ד אשר כל עניני חב"ד נחתכים על פיו, מקבל הוא דו"חיים ממוסדות חב"ד בארץ ובתפוצות ומפעולותיהם, אהמידין כסדרן, וכן בקשות לעצות והוראות. זה כולל הארגונים השונים של אנשי חב"ד, כמו אגודת חב"ד, צעירי אגודת חב"ד, נשי סמ" ובנות חב"ד, לכל סניפיהם, וכן ארגוני העזרה, ומוסדות החינוך וכולי.

רבים הם המכתבים הפרטיים שמקבל הרבי בשאלת עצה וברכה; מכתבים לאו דוקא מחסידים אלא גם מסתם יהודים, אנשים ונשים ואפילו ילדים וילדות.

בתור מנהיג ישראל בכלל מקבל הרבי מכתבים מכמה חוגים או ארגונים דתיים או חברתיים, ממנהיגים ועסקנים וכדומה, בבחינת "ילמדנו רבנו", בשאלות ובעיות שונות, בכל המתרחש בהיי היהודים והיהדות בארץ ובתפוצות.

כן עומדים בקישור מכתבים עם הרבי אנשי רוח ומדע, פרופסורים ותלמידי אוניברסיטות, בשטח הדת והמדע וכדומה.

על כל המכתבים הרבים והמגוונים האלה משתדל הרבי לענות, כגדול וכקטן, אף שמרוב הטרדות וקוצר הזמן לפעמים, ואפילו לפעמים לא נדירות, מתעכב המענה, אבל בדרך כלל נענים כל המכתבים במשך הזמן מלבד מכתבים נדירים שאינם דורשים מענה, ויש אשר המענה יבוא באיחור של כמה שבועות או אפילו חדשים. כיצד מטפל הרבי בכל המון המכתבים והשאלות שמריצים אליו מכל פינות העולם?

2

ראשית כל צריך **מפסס** להעיר **שהרבי בעצמו** פותח וקורא את כל המכתבים והמברקים שמקבל. **וכן הוא בעצמו עונה עליהם.** ובזה אין יוצא מן הכלל. וזה מפליא עוד יותר, איך הוא מוצא זמן לקרוא ולענות כל המכתבים הרבים **ססס** והשונים שמקבל?

ואם מותר לגלות את הסוד שבזה, הייתי אומר שהוא בשתיים: כשרון מיוחד ומפליא מחד, **אוסידור שיטתי מאידך.** לדוגמא, קריאת המכתבים, מה שהי' לוקח לאדם פשוט כמוני שמן מסויים לקרוא מכתב בעיון, הרי הוא קורא גליון שלם מהר מהר, אפשר לומר כמעט בטקירה אחת און במעוף עין. יש לרבי תפיסה מהירה ונפלאה וזכרון יוצא מן הרגיל, מה שקוראים "זכרון פוטוגראפי", שהכל נתפס אצלו במהירות וכל התוכן על כל שאלותיו נקלט ונעשה כמונה בקופסה, ושוב אין צריך לחזור אליו כשהוא מקריא את המענה. ויש אשר בשעה שמקריא את המענה מעיין הוא במכתב אחר ואין זה מבלבל אותו.

מספרים על אדמו"ר האמצעי, בנו של רבנו הזקן, שהי' כותב מאפריו במהירות מפליאה כל כך, שכשהגיע לשורה תחתונה של הגליון עדין לא נתיבש הדיו מהשורה העליונה. החסידים קראו לזה "השבעת הקולמוס". מעיין כשרון כזה אפשר לומר גם בנוגע לתפיסתו וזכרונו של הרבי. ואשר לאופן המענה, שכאמור הרבי בעצמו עונה על כל המכתבים והשאלות, הסדר הוא כך:

בנוגע למכתבים שגרתיים של בקשת ברכה, המענה על פי רוב הוא קצר ומדוייק: "אזכיר על הציון", שהוא רושם על שולי הגליון, או על המעטפה. פירושו: שיזכיר בתפילה את מבקש הברכה, בתוכן הבקשה, על ציון כבוד קדושת חותנו, הרבי הקודם. ופעמים בחודש, בערב ראש-חודש ובחמשה עשר בו, לוקח הרבי את המון הבקשות שנצטברו וקורא אותן באוהל חותנו. ומענין הדבר, שהרבי שליט"א תולה הברכה בחותנו, צדיק הדור, ובזכותו, ולפעמים מוסיף (בכתב) "יהי רצון שימלאו משאלות לבבו לטובה".

ואם תוכן המכתב הוא שאלת עצה, והשואל פורט את האלטרנאטיבים, אזי רושם הרבי קו תחת אחד מהם בעפרונו. וזהו המענה, שנמסר על יד אחד המזכירים, שמעביר את מענה הרבי בעל-פה או טיליפוניית. יש כמה מכתבים שחוכנם מסוג אחד או דומה, והרבי מסווג אותם כך ונותן מענה אחד לכמה מכתבים בבת אחת, ואח"כ רושם בצדו איזה פרט הנוגע לכותב פלוני או פלוני.

באופן זה נענים חלק חשוב מהמכתבים השגרתיים או רובם ככולם. לאחר זה עדין נשארים הרבה מכתבים פרטיים מיוחדים, שהרבי עונה

3

עליהם ארוכות או קצרות, כפי הצורך.
אשר לשפות בהן פתקבלים המכתבים להרבי, ברובן הן באנגלית, אידיש
ולשון הקודש, אבל כמה וכמה מכתבים באים ברוסית, צרפתית, ספרדית,
איטלקית, וגרמנית. בכל אלה השפות הרבי שולט וקורא אחס, אולם המענה
בדרך כלל נכתב באחת מארבע שפות: לשון הקדש, אידיש, אנגלית ורוסית.
בשפות אלו הרבי מקריא המענה בעצמו (פרט לאנגלית, שהרבי מקריא
בלשון הקדש או באידיש, ורק מציין בטויים מיוחדים באנגלית שרוצה
לדייק בהם).

אחרי שהרבי מקריא מכתבים פרטיים מיוחדים אלה למזכירו הפרטי -
פספסםקם שהם בשטה תפקידי וזכותי שלי, אני הקטן - המכתבים נכתבים
על מכונה ואז שבים ליד הרבי הוא עובר עליהם בעין בוחנת לראות אם
מכוונים ומדויקים הם, ואז חותם עליהם, או מצוה למזכירו לחתום
עליהם בשמו.

טיוטא ממכתב לתלמידי הישיבות מחודש אלול תשי"א עם הגהות בכתי"ק.

ב"ה
ה' אלול, ה'תש"א
ברוקלין, נ.י.

ב"ה אלול, ה'תש"א
ברוקלין, נ.י.

13 | 13

צו די חלמידים (און צו די חלמידות) שיהיו צום פנהייב פון נייען לערן יעדער חפץ

שלום וברכה:

צו דער החלה פון זמן הלימודים אין אייער מוסד הינש איך איך און שיק איך מין ברכה, אז די החלה און די גאנצע שנה הלימודים זאל זיין בהצלחה גדולה אין אלע פרטים.

בא אירן איז דאך יעדע זאך מיט א חכמיה. אמש די צייט פון פארן געגען מיט א חכמיה - פארוועסן זיך נייע כוחות צו קאנען נאך מיט מער חסרת און לעבעדיקייט, פארזעצן און, סאר די נייע חלמידים (און חלמידות) פנהייבן, דעם לימוד החורה וחינוך הכשר.

אין האף און בין זיכער, אז איר וועט אראפברענגען אין א בפועל מסע דאס לערנען מיט שקידה אהמרת, הי עם פארדער דער לימוד החורה, וואס די חורה איז א חורה חיים, געגעבן פון אלקים חיים, צום פאלק ישראל אויף וועמען עם שטייט, ואחס הדבקים בה אלקים חיים כלכם היום.

בפרט אין די איצטיקע טעג פון חודש אלול, דער חודש וואס אין, הי דער שוער דער רבי, כ"ק מו"ח ארמו"ר וצוקללה"ה נבג"מ זי ע"ה וואס איז פארוועסן - "חודש החשבון" פארוועסן גאנצן פארגאס גענעם יאר און פון גוטע באש'סן אויף דעם נייען יעדער האף איך אז איר וועט זיך אפגעבן א חשבון וואס מ'דארף ענדערן און פאר ריכטן אין דער הנחה און אין דעם סדר ביז איצט, אזוי אז פון איצט אן און היינטער, זאל דאס לעבן זיין אויסן בעסטן אופן, לטוב לכם בגש יוה וברוחניות.

אין פארענדיגן מיט דער ברכה פון א כחיבה וחסימה טובה לשנה טובה ומחוקה צו יעדן איינעם פון איר, צו אייערע עלטערן שיינע, און צו אייערע דערציער שיינע, האט און שיינע

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פיענוח:

ב"ה
ב"ה, ה' אלול, ה'תש"א
ברוקלין, נ. י.

צו די תלמידים און צו די תלמידות שיחיו
צום אנהויב פון נייען לערן יאר הבע"ל
ד' עליהם יחיו

שלום וברכה!

צו דער התחלה פון זמן הלימודים אין אייער מוסד, ווינש איך אייך און שיק אייך מיין ברכה חמה ולבבית, און די התחלה און די גאנצע שנת הלימודים זאל זיין בהצלחה גדולה אין אלע פרטים.

בא אידן איז דאך יעדע זאך דארף זיין מיט א כוונה ותכלית. איז די צייט אפרו האט אויך א כוונה ותכלית - אנצושעפן זיך מיט נייע כוחות צו קאנען, נאך מיט מער התמדה און לעבעדיקייט, פארצעצן און, פאר די נייע תלמידים און לבני הישיבה, אנהייבן, דעם לימוד התורה וחינוך הכשר ביראת שמים.

איך האף און בין זיכער, אז איר וועט אראפברענגען אין א לעבן בפועל ממש דאס לערנען מיט שקידה והתמדה וחיות, ווי עס פאדערט דער לימוד התורה, וואס די תורה איז א תורת חיים, געגעבן פון אלקים חיים, צום פאלק ישראל אויף וועמען עס שטייט "ואתם הדבקים בה' אלקיכם חיים כלכם היום".

בפרט אין די איצטיגע טעג פון חודש אלול, דער חודש וואס איז, ווי דער שווער דער רבי, כ"ק מו"ח אדמו"ר זצוקלה"ה נבג"מ פלעגט אים רופן - "חודש החשבון" פארן חשבון פון גאנצן פארגאגענעם יאר און פון גוטע באשלוסן אויף דעם נייע יאר*, האף איך אז איר וועט זיך אפגעבן א חשבון וואס מ'דארף ענדערן און פאריכטן אין דער הנהגה און אין דעם סדר ביז איצט, אזוי אז פון איצט און אן און ווייטער, זאל דאס לעבן לערנען זיין אויפן בעסטן אופן לטוב לכם בגשמיות וברוחניות.

איך פארענדיק שליט מיט דער ברכה פון

כתיבה וחתומה טובה לשנה טובה

ומתוקה צו יעדן איינעם פון אייך,

צו אייערע עלטערען שי' און צו אייערע דערציער שי' און צו מנהלי המוסד שיחיו

מכתב הנ"ל בלה"ק, עם הגהות בכתי"ק
נדפס באג"ק ח"ד אגרת קעז (וכן בלקו"ש ח"ט עמ' 306).

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מנחם מענדל שניאורסאהן

ב"ח
ה"א אלול, ה'תש"א
ברוקלין, נ.י.

להתלמידים ובני הישיבות
זרע ברוך ה'
ה' עליהם שיהיו

ז"א
ז"ה

שלום וברכה

חאה
???

לקראת התחלה זמן הלימודים הבא עלינו ועל כל ישראל לטוב
ולברכה, ברכתי את וחת לכם אשר החונן לאדם ויעה יאר מניו אליכם
וחתי' התחלה וכל שנה הלימודים בהצלחה בכל הר מיט.

פ"ו

6
le neys

אצלנו היהודים בני ובנות ישראל, הנה כל דבר ש...
וחלית רצוי. ~~הכל~~ גם ימי החופש שחלפו זה עתה יש להסתכליה,
והחליף כח ולתוסף אומץ בכרי שחוללו לחשיך - והסתחילים,
להחיל - לימודים, תורה וחינוך הכשר ביתר התורה ויתר היות.

והי

הנני מקווה, ואני חסלה, כי ~~שם~~ הוציאו מן חכה אל חפועל
הסקירה החסרה והחיות תרושים לקנין (הורה, שהיא חורח חיים,
מני אלקים חיים, מורשה לעם ישראל שעליהם נאמר, ואחם תדבקם בה'
אלקיהם חיים כלכם חיום).

וזמי חודש אלול אלא במרט, החודש שמרגלא במזמי' דכ"ק מו"ח
איוס"ר זקוקללה"ה נבג"ם זי"ע לקראו בשם "חודש החשבון", חשבון
השנה החולפת וכלה, והתלוות מובות לחבא, הנה במחוני חזק כי
הקטן חשבון צדק מסה שראוי לשנותו לטוב ולחקנו בעניני הנחנה
וסדר בעבר, כדי אשר מכאן ולחבא יתי' לימודכם על אצו היותר טוב,
לשוב לכם בגשמיות וברוחניות.

7

והי

החיות
אסיים בברכה כהיבה והחיימה טובה
לשנה טובה ומחוקה, לכל אחד מכם,
לחודיכם שיהיו, למחניכם שיהיו,
ולמנהלי מוסדכם שיהיו

ואחש

אמרה ב"ח אלול ה'תש"א

מנחם מענדל שניאורסאהן

פיענוח:

ב"ה, ה' אלול, ה'תש"א
ברוקלין, נ. י.

להתלמידים ובני הישיבות
זרע ברך ה'
ה' עליהם יחיו*

שלום וברכה!

לקראת התחלת זמן הלימודים, הבא עלינו ועל כל ישראל לטובה ולברכה, ברכתי חמה ולבבית שלוחה לכם, אשר החונן לאדם חכמה בינה ודעת יאר פניו אליכם ותהי' ההתחלה וכל שנת הלימודים בהצלחה בכל הפרטים.

אצלנו היהודים, כל מעשה ומעשה של בני ובנות ישראל, הנה כל דבר יש לו צריך להיות בו כונה ותכלית רצוי'. ובכן גם ימי החופש שחלפו זה עתה יש להם כוונה ותכלית, והיא והן - להחליף כח ולהוסיף אומץ בכדי שתוכלו להמשיך - והמתחילים, להתחיל - לימודם התורה וחינוכם הכשר ביראת שמים ביתר התמדה ויתר חיות.

הנני מקווה, ואני תפילה, כי תוציאו מן הכח אל הפועל את השקידה, ההתמדה והחיות הדרושים לקנין התורה, שהיא תורת חיים, מפי אלקים חיים, מורשה לעם ישראל שעליהם נאמר "ואתם הדבקים בה' אלקיכם חיים כלכם היום".

ובימי חודש אלול אלה בפרט, החודש שמרגלא בפומי' דכ"ק מו"ח אדמו"ר זצוקללה"ה נבג"מ זי"ע לקראו בשם "חודש החשבון", חשבון השנה ההולכת וכלה וחולפת, וההחלטות טובות על להבא, הנה בטחוני חזק, כי תעשו חשבון צדק ממה שראוי לשנותו לטוב ולתקנו בעניני הנהגה וסדר בעבר, בכדי אשר מכאן ולהבא יהי' לימודכם והנהגתכם על הצד היותר טוב, לטוב לכם בגשמיות וברוחניות.

החותם אסיים בברכת כתיבה וחתימה טובה
לשנה טובה ומתוקה לכל אחד ואחד מכם,
להוריכם שיחיו, למחנכים שיחיו, ולמנהלי מוסדכם שיחיו,

מ. שניאורסאהן

פיענוח:

ב"ה, ג' דסליחות, ה'תש"א ברוקלין, נ. י.

צו אלע בני ובנות ישראל, איבעראל, ה' עליהם יחיו

שלום רב וברכה מרובה!

אין די טעג ווען מיר שטייען אויפן שייד-וועג צווישן דעם אלטן און דעם נייען יאר, הבא עלינו ועל כל בני ובנות ישראל לטובה ולברכה, אין די טעג פון גייסטיקער אויפלעבונג און חשבון, שאפט זיך בא יעדן איינעם דער געפיל און באשלוס, אז דער צוקינפטיקער יאר זאל זיין א בעסערער און מעהר געהויבענער - אין טאג-טעגליכן לעבן און ממשות'דיקע אויפטאונגען פאר זיך און פאר דעם צווייטן. אויב אלע יאר איז דאס אזוי - איז היינטיקס יאר פון באזונדערע באדייטונג, ווארום דער קומענדיקער יאר תשי"ב - איז דער יאר פון שמיטה.

דער יאר פון שמיטה איז א-הייליקס, אין מאנכע באציאונגען, א ספעציעלער. פונקט עהנליך ווי שבת איז דער הייליקער טאג אין די זיבן טעג פון דער וואך, אזוי איז דער יאר פון שמיטה דער הייליקער יאר אין דעם זיבן-יאר-גאנג. די הייליקע תורה גיט א באזונדערער פראגראם דעם שמיטה יאר¹: וואס איז באצייכנט אלס "שבת שבתון" פון יארן: ושבתה הארץ - די ערד דארף רוען², שבת להוי' - א רו געהייליקט צו ג-ט; ניט בלויז דער איד אליין דארף פילן אז ס'איז דער הייליקער יאר פון שמיטה, נאר אפילו זיין בהמה (בהר).

דאס אלץ אין מאטעריעלן, פיזישן זין.

אין א טיפערן, גייסטיקן זין, מיינט דאס, אז דער איד דארף פראווען דעם יאר "שבת" דער יאר דארף דערמאנען אויף: ושבתה הארץ - מען דארף אפרייסן זיך* פון זיין "ערדישקייט" און גראבקיט; ווערן גייס** רוחניות'דיקער.

שבת להוי' - אפטרעיסלען זיך פון די פאלשע³ אידעאלן און כלומר'שטע רוחניות, וועלכע פירען, סוף סוף, צו נאך נידעריקערע אינסטינקטען מעשים און גראבקיט, און הייבען זיך צו אמת'ער איידלקייט און רוחניות וואס דאס איז דורך תורה און מצות געגעבן פון ג-ט⁴. און די איידלקייט און רוחניות דארף דורכדרינגען זיין גאנצען לעבן אין אלע זיינע פרטים, אויך אין עסן, טרינקען, האנדל, אז"ו. אפילו זאכן, וועלכע זיינען פארבונדן מיט זיין פיזישן און מאטעריעלן טאג-טעגליכן לעבן דארפן אויך זיין אנגעפילט מיט דער ליכט פון ג-טליכקייט, אזוי אז זיין גאנץ וועזן איז געהייליקט צו ג-ט.***

דאס איז דער וועג וואס אונזער ערשטער פאטער, אברהם אבינו, האט זיך אויסגעקליבן און האט אויסגעטראטן פאר אונז מיט מסירות נפש, איבער 3500 יאר צוריק. דערמיט טיילט זיך דער איד אויס פון דער גאנצער מענטשהייט, און דאס אידיש פאלק פון אלע פעלקער. דערמיט איז דאס אידיש פאלק אייניק און איינציק און זיין גאנץ עקזיסטענץ שטיצט זיך אויף דעם יסוד פון איין פאלק ישראל, איין תורה און איין ג-ט, און אלע צוזאמען שאפן איין אייניקייט.*** דורכגעדרונגען פון דעם געדאנק פון א שבת און א שמיטה אין אונזער טאג-טעגליכן לעבן, און ענטשלאסן צו האלטן זיך בא דעם וועג פון תורה און מצוות מיט מסירת נפש, וואס אונזער פאלק האט זיך אויסדערוויילט און אויסגעטראטן שוין איבער דריי טויזנט יאר, וועלן מיר זיכער זוכה זיין צו א כתיבה וחתימה טובה, לשנה טובה ומתוקה בטוב הנראה והנגלה.****

המברך ומתברך בכתיבה וחתימה טובה,

מנחם מענדל בן חנה

שניאורסאהן

(1) ושבתה הארץ -

(2) שבת להוי' - עס.

(* הרבי הפך את הסדר במילים אלו.

(**) כנראה התחיל הרבי לכתוב תיבת "גייסטיקער" ואח"כ מחקו ותיקו וכתב כפנים.

(***) קטע זה הרבי מחק וכתב בצד: "ע"ד אאע"ה והאחדות יש להשמיט במכ' שבאידית".

(3) ראה בפנים.

(4) ראה בפנים.

(****) תיבת "ג-ט" הקיף הרבי בעיגול, כנראה לא רצה למחוק באופן הרגיל.

(*****) על קטע זה כתב כ"ק אדמו"ר "לשנות בהתאם ובהמשך להנ"ל".

מכתב מאת ב. ליטוויץ אל הר"ן משנת תשכ"ז, בו שואל כמה שאלות בקבלה וכיו"ב. הר"ן העביר את השאלות לכ"ק אדמו"ר, והרבי ענה בכי"ק. פיענוח הכתי"ק מופיע בעמוד הבא בתוך מכתב התשובה של הר"ן אל ב. ליטוויץ הנ"ל.

27
יום ח' ט"ז
ב' אלול תשכ"ז

Baruch Litvin

57 Lodewyck :: Mount Clemens, Michigan

Howard 8-9550

19 אב 1947

לכבוד רב' נסן אונגאר ז"ל, שלום

אני הולך במסע פנימי אליו חונק טכניק און גוטאין פראונג
ניט קינדן און פאמיליע מאנוועס אלס לויטן זיך און דימאניקא
און גרויט אונק אנפער קומט איר תור הלפין? אונק תורעס

גוט גיי יא אונגאר: פאונדן דיכונדו תאל"ה הפעולות: לאה טאקלן
הלחם גולה פאונדן - דיכונדו תאל"ה הפעולות: לאה טאקלן

פאונדן תורעס - אונק תורעס - דיכונדו תאל"ה הפעולות: לאה טאקלן
האונדן תורעס - אונק תורעס - דיכונדו תאל"ה הפעולות: לאה טאקלן

אונק תורעס - אונק תורעס - דיכונדו תאל"ה הפעולות: לאה טאקלן
האונדן תורעס - אונק תורעס - דיכונדו תאל"ה הפעולות: לאה טאקלן

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510 W. 30th St.
Miami Beach, Florida

אונק תורעס - אונק תורעס - דיכונדו תאל"ה הפעולות: לאה טאקלן
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האונדן תורעס - אונק תורעס - דיכונדו תאל"ה הפעולות: לאה טאקלן

ביה, כ"ה אדר הסמוך לניסן, ה'תשכ"ז
ברוקלין, נ.י.

הו"ח אי"א נוי"ט עוסק בצ"צ וכו'
מוה"ר ברוך שי' ליטוויץ

שלום וברכה:

דערמיט באשטעטיק איך די ערהאלטונג פון אייער בריוו פון א' צו. וואו איר שרייבט וועגן דעם מאמר: דאיתא בכתבי האר"י הקדוש, למה טובלין הלחם במלח ג' פעמים - דהנה מלת לחם בגי' ע"ח כמנין ג' הויות חסדים, ומלת מלח גם כן בגי' ע"ח שהיא במספר ג' הויות של גבורה, ועל ידי שאנו מטבילין הלחם במלח ג' פעמים נמתקים הג' הויות של גבורות על ידי ג' הויות של חסדים. אין צוזאמענהאנג דערמיט פרעגט איר:

- (א) וואו און אין וועלכע כתבי האריז"ל ווערט דאס געבראכט?
(ב) וואס מיינט ג' הויות חסדים?
(ג) וואס מיינט ג' הויות של גבורות?
(דאס וואס איר פרעגט וועגן ה' הויות של גבורות, ווייזט אויס איז א טעות הדפוס, און עס דארף שטיין ג').
ועל ראשון ראשון - לויט ווי כ"ק אדמו"ר שליט"א האט אנגע-צייכנט די ענטפערס, וז"ל:

(א) - ס' אור צדיקים סי' יב, נצטר ג"כ דג"פ לטכול. בשאר כתהאריז"ל (שעהמ"צ פ' עקב ובכוונות האכילה - שנפע"ח, סידורו וכו') - לטכול סתם.

(ב) מובא כ"פ בקבלה ודורש ביאור ארוך ואכ"מ. בכללות: כל הבריאה ופרטי' ע"י הוי' (ל' מהוה. בדבר ה' שמים גו'. שער היחוד"א). בפרשיות יותר: רצה לברוא ולגלות (הוי' דחסד), רצה שתהי' הבריאה לא כמו הבורא, להבדיל, א"ס, כ"א מוגבלת (הוי' דגבו'), סצירוף שני אלה - אף שלכאורה הפכים - (הוי' ג' דתפארת).

בכהנ"ל ב' אופנים: כשהקבי"ה דן וזן בחסד או בדין; בעת רצון או להיפך. כשישראל מקיימים תומ"צ או כו'. וזהו ג' הויות דחסדים או דגבורות.
מיתוק - על דרך שגם ב"ד של מעלה יטכים פס"ד שלו להמתיק.

כבוד ובברכה לחג כשר ושמח
ניסן מינדל

פיענוח:

ב"ה, כ"ד שבט, ה'תשי"א ברוקלין
שלום וברכה!

שמח אני להודע אשר מצבו הולך וטוב, והשי"ת ישלח לו בטח רפואה בקרוב.

ובמענה על הודעתו אתמול על ידי זוגתו הרבנית תחי', כי השינה אצלו אינה כדבעי, הגה יסיח דעת מזה לגמרי ואל יחוש לזה כלל, כי דבר מצוי הוא בתקופת התחלת הרפואה.

ומהנכון אשר תהי' בסמוך למטתו מזוזה כשרה (לאו דוקא על מזוזת הפתח) כמובן אם נצרך - כלי בתוך כלי וכיו"ב.

ובידעי חביבותי' לדברי הרב, אזכיר מה ששמעתי מכ"ק מו"ח אדמו"ר אשר אצל כמה מהנשיאים (כמדומה קרוב לודאי, שפרט בשם כ"ק אדמו"ר מהר"ש) היתה מונחת על שולחנו פתקא ועלי' כתוב: שויתי הוי' לנגדי תמיד. ובטח שם כת"ר שי' לבו לזה שעל שלחן הכתיבה והלימוד של כ"ק מו"ח אדמו"ר היתה מונחת מזוזה.

- ולהעיר מכלים פי"ז מט"ז שהיו נושאים מזוזה במקל. עיי"ש בתויו"ט. -

והשי"ת יחזקו ויאמצו וישלח לו רפואה קרובה.

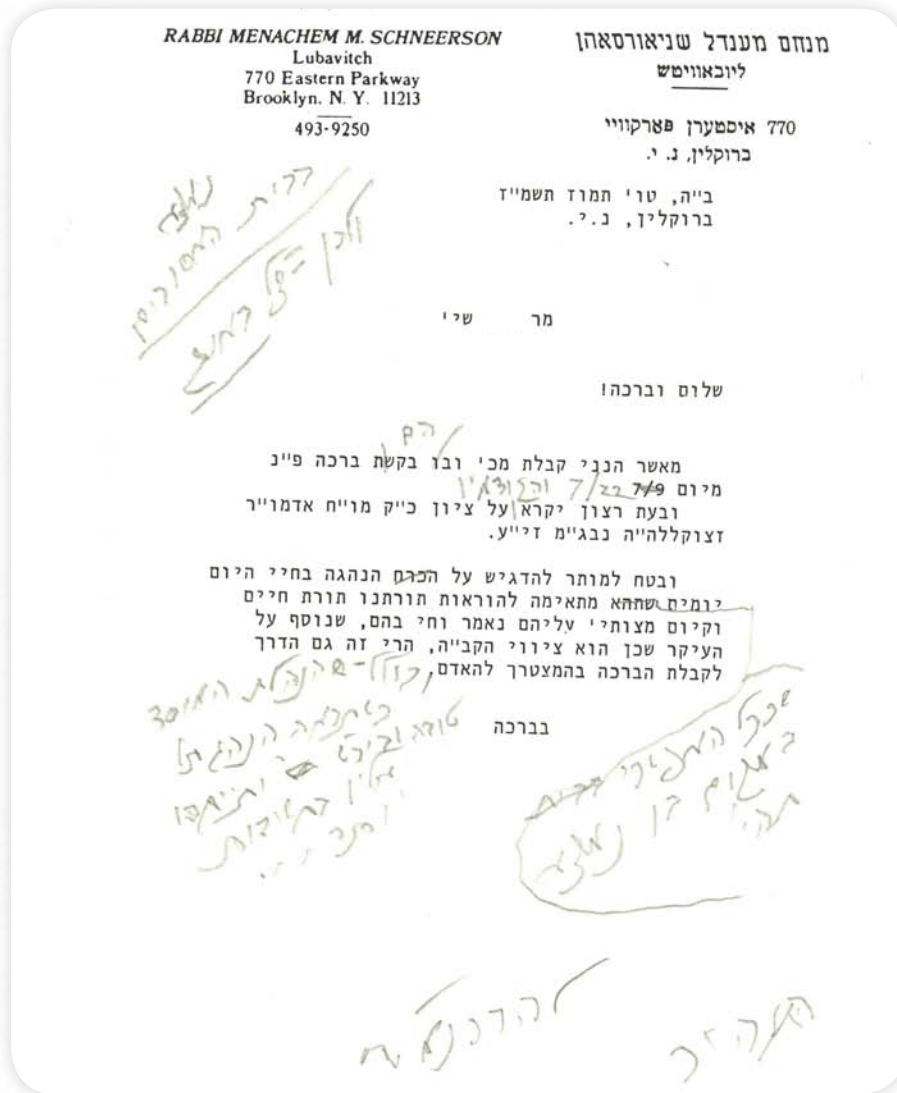
המקוה להתבשר ממנו אך טוב תכה"י,

וחותם בברכה רפואה קרובה,

מנחם שניאורסאהן

אם יש שכנים בחדרו אולי כדאי להודע אצלם ע"ד מצבם בתומ"צ בדא"ח וכו'.

מכתב לאסיר בבית האסורים עם הגות בכת"ק



פיענוח:

נמצא בבית האסורים ולכן צ"ל בחוק
תיקן הרבי מ"ו בו בקשת" ל"ובהם בקשות".
תיקן הרבי התאריך מ"7/9" ל"7/22" והוסיף "והקודמיו".
תיקן הרבי מ"יקרא" ל"יקראו".
מחק הרבי תיבת "הכרח".
במקום "שתהא מתאימה" כתב הרבי "שככל האפשרי בבית במקום בו נמצא תהי".
בסוף המכתב הוסיף הרבי, "כולל - שהנהלת המוסד כשתראה הנהגתו טובה
וביר"ש [וביראת שמים] יתייחסו אליו בחשיבות יותר ..
בצד העמוד כתב הרבי "מהיר"
להררנ"מ שי'

טיוטא ממכתב לשנה טובה עם הוספה בכת"ק

TEXT OF NEW YEAR GREETING

I take this opportunity to ~~send~~^{extend} to you my prayerful wishes of Kesivo Vachasimo Toivo, for a happy and blessed year, materially and spiritually.

The New Year is ushered in with a host of Divinely ordained solemn days and festivals, rich in Mitzvoth and inspiring customs of Every Jew, man, woman and child, /whatever ~~the~~ level in the study and practice of the Torah, finds profound inspiration in these holy days.

On our part, we must see to it that these precious moments in which we come closest to G-d, the Torah and Jewish fellowship be not lost, ~~nor~~^{be} of a transient nature, but hold their influence for us throughout the year, to inspire us to greater accomplishments in our duties to G-d and fellow man. It us up to us to provide, in this way, the receptacles to receive, hold and enjoy the blessings of our Merciful Heavenly Father, Who want us to have a happy, healthful and peaceful New Year.

With heartfelt wishes for a Shono Toivo Umsuko,

↑
 אהעסקנים צריך להוסיף ע"ד עסקנותם
 ותוס' ההתחזקות בה לשנה הבעל"ט
 כן ע"ד cooperation שלהם

פיענוח:
 לסתם.

להעסקנים צריך להוסיף ע"ד עסקנותם
 ותוס' ההתחזקות בה לשנה הבעל"ט
 כן ע"ד cooperation שלהם

מכתב כ"ק אדמו"ר אל הר"נ לרגל הנחת אבן הפינה לבנין החדש
של בית הכנסת בו שימש כפרזידנט בלונג ביטש.

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

מנחם מענדל שניאורסאהן
ליובאוויטש

770 איסטערן פארקוויי
ברוקלין, נ. י.

By the Grace of G-d
7th of Adar, 5716
Brooklyn, N.Y.

Dr. Nissan Mindel, President
Young Israel of Long Beach
Long Beach, N.Y.

Sholom uBrocho:

I was gratified to be informed of your forthcoming Ground Breaking Ceremony on the 10th of Adar, in preparation for the new structure which will house your synagogue and a Mikvah, להבדיל.

Please convey to your membership and to the participants in the ceremony my prayerful wishes for success.

I need hardly remind you that a kosher synagogue implies adherence to the laws of the Shulchan Aruch not only in internal matters, but also in the external aspects. For it stands to reason that, inasmuch as a synagogue is a place of worship and petition to G-d, it must in every way and detail conform to His Will, since otherwise it could only be the height of effrontery and brazen impudence to render lip-service and petition to G-d while His laws are slighted in His very House.

Nor need I emphasize that a kosher Mikvah is of vital importance to the community at large. It is well known that procreation and birth is life's greatest mystery, known only to the Creator Himself. Man can never unravel the mystery of procreation no matter how intelligent he may be; to attempt to rationalize about a Mikvah and about the Divine laws connected with it is as presumptuous as it is illogical. For these are things beyond the grasp of the human intellect. Were Jewish parents - who are prepared to sacrifice everything for the welfare of their children - only aware of the vital importance of a Mikvah and the observance of the laws connected therewith, and how closely these affect their own welfare and that of their children and children's children, spiritually and mentally as well as physically they would certainly observe these laws most stringently even if in other respects they are lax or indifferent to the Jewish way of life.

May G-d grant that the Young Israel of Long Beach serve as an inspiring influence to the rest of the community and thus help to preserve the present generation, and the generations to come, in good health; physical as well as spiritual.

With blessing

M. Schneerson

מכתב בענייני חתונה

By the Grace of G-d
24th of Teveth 5712
Brooklyn, N.Y.

Mr.

Greeting and Blessing:

I am informed by your brother Rabbi that you will be married next Shabbos night. I want to send you herewith my prayerful wishes that the marriage take place in an auspicious hour and that it be an everlasting edifice.

In constructing a building, consideration is given to both the quality of the material and the outer appearance. But this applies only to the outer walls of the building. As far as the foundation is concerned, however, the superficial appearance is of no importance whatever, for the important consideration is the quality and durability of the material that goes into the foundation. Obviously, the entire structure is dependent upon the foundation, and of what benefit are beautiful walls if the foundation will not be solid and durable.

Marriage is the foundation of an everlasting edifice. On this foundation depends not only the future life of the married couple, but also of their children and future generations to come. It is therefore very important to make sure that all details concerning the marriage itself, and the resolutions and plans for the future, should be of the best possible 'material,' and material which has been tested and proven sound, solid and durable.

Among us Jews such a thoroughly tested material is to be found in the Torah and Mitzvoth, with the help of which Jews have survived 1900 years of exile, and proved indestructable. I trust that you and your bride will build your foundation on this material, with utter disregard for anything that other people might think or say about it from their point of view.

If you and your bride will bear this in mind and build your home accordingly, the Almighty will surely bless you with happiness and success, a truly happy married life and an everlasting edifice.

With the blessing of Mazzaltov,

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In addition, there is the third aspect of the Torah in that it contains profound truths about the nature of G-d's Divine Providence and how He deals with nations and individuals, and also about the deeper meaning of His Mitzvos, and the like. To understand these deeper aspects requires a great deal of ~~and~~ intensive study. And while every Jew is commanded to study the Torah ~~and~~ over and over again, and must have at least some periods of study every day, not everyone can become a great Torah scholar like the Rabbis and scholars who dedicate all their lives to the study of Torah and Mitzvos. But insofar as actually performing Mitzvos, all Jews are equally obligated ^{and able} to do them, for in most cases they involve a simple ~~bliss~~ action preceded by a blessing, which everyone can easily learn.

And so, on Shabbos Breishis, we begin reading and learning the Torah all over again, and though we have done it year after year, it always seems like new to us, and we can always find something new in it to learn and think about, to make everyday life ever better and nobler. For the Torah is G-d's Book; it is eternal and boundless.

הרבי מחק התיבות "in most cases, simple".

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But when it comes to Abraham, Isaac and Jacob, the Fathers of our people, ~~and their descendants~~ - here the Torah is not short on detail, for every detail of their lives has an important/lesson for us, their descendants, for they set the true example and paved the way for everyone of us to follow.

So much for the "narrative" part of the Torah.

After describing the event of G-d's Revelation at Mount Sinai and the Giving of the Torah to our people, the Torah goes on to spell out the various precepts, Mitzvos, that we have to observe - the do's and the don't's, 613 Divine commandments in all. These, like the Ten Commandments which we received from G-d at Sinai, are short and direct orders as to what our duties are to G-d and to fellow-man. The details, were given by G-d to Mosheh Rabbeinu, ~~orally~~ (not in written form) to be transmitted orally/from generation to generation, and form the so-called Oral Torah, which was not written down by Mosheh as in the case of the Five Books, but was ~~xxxx~~ committed to writing many generations later. However, the Written Torah and the Oral Torah are, of course, one and the same Torah. For example, when the Torah says: "Remember the Shabbos day to keep it holy," and "no work shall be done on Shabbos," it does not explain how we are to keep the Shabbos holy, and what manner of work is forbidden on Shabbos. These explanations and details were given to Mosheh Rabbeinu, who taught them to the leaders and the people of his generation, and they, in turn, passed them on to the next generation, and so on, until they were finally recorded in precise detail in a code of Jewish law, called the Shulchan Aruch.

explicitly This part of the Torah - the actual Mitzvos - is the most essential practical part, since it tells us what we must, or must not, do in actual practice in our everyday life. This is what is meant by living the Jewish way of life - a life in keeping with the Divine commandments, Mitzvos, of the Torah.

התיבות "in precise detail" הרבי הוזיז לאחר תיבות "who taught them".
 הרבי מחק התיבות "most essential".
 הרבי הוסיף תיבת "explicitly" אחרי תיבת "tells us".

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Now, it should be clearly understood that the Torah is not a book of science, nor a book of history, nor is it a book of literature and poetry - although it is also all that, and more, because of its Divine nature and truth. ~~For~~ ^T the main purpose of the Torah, as mentioned, is to teach and instruct us how to live. This, therefore, is also the main purpose of the narratives, and stories, of the Torah.

By telling us how G-d created the world in six days - the heavens and the earth, and all their hosts, the heavenly bodies and the trees, birds, fishes, land- and sea-animals, and finally Man - the Torah teaches us, among many other things, that the whole world was created for the sake of mankind; that every human being has been given the privilege and responsibility to be a "partner" with G-d in ruling over the world. Following the example of G-d, ^{metaphorically speaking} His a human being must be "creative," for G-d created man "in ~~the~~ ^{something in the nature of} image," giving him almost G-d-like qualities - a Divine soul, intellect, speech, the knowledge of what is good and what is evil. Man, too, must do all his work in six days, ^{entirely} and rest from work on the seventh day, devoting it/to spiritual activities.

The story of Adam and Eve in the Garden of Eden ~~the story of~~ Cain and Abel, the Flood, the Tower of Babel, the destruction of Sodom, and other events related in the Torah, teach us that G-d takes account of every human action, and although He is patient and compassionate with the wrongdoer, no person is free from the responsibility of his actions, and, sooner or later, must ~~pay~~ suffer the consequences of his wrongdoing if he does not change his ways and repents and makes amends. The few highlights of the early history of mankind, as related in the Torah, are sufficient in themselves to teach the said basic truths.

אחרי תיבות "Following the example of G-d" הוסיף הרבי "כביכול".
 בקטע "for G-d created man 'in His Image', giving him almost G-d-like qualities" עיגל הרבי תיבת "almost" וכתב "?! ה'ז [הרי זה] כתוב לנוער אמירקאי".

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highlights of the first Sedrah, Breishis. In the next Sedrah the Torah tells us about Noah and the Flood, and about the Tower of Babel - the next ten generations.

It should be noted here, in passing, that these first twenty generations of the human race span a period of ^{more than} almost 2000 years. Yet the Torah devotes to them only two Sedrahs, while all the rest of the Torah covers a period of about 1500* years. The reason for this extraordinary disproportion is that in the year 1948 (after Creation) Abraham was born, and 52 years later (in the year 2000) the world entered a new phase. This was the year when Abraham began to spread the knowledge of One G-d, and soon G-d made a special Covenant with him, by which G-d promised to make him the father of a special nation among all the nations of the world - the Chosen, Holy Nation that would receive G-d's Torah and the Holy Land; the nation that would spread the light of the Torah throughout the world, and, by its exemplary way of life, a life of holiness in keeping with the holy Torah and Mitzvos, would serve as a model ~~for all~~ and blessing for all mankind. *time when began to spread the faith in One God,*

Therefore, beginning with Abraham, the Torah tells us in great detail all that happened to him and his wife Sarah, and to their son and heir Isaac, and to Isaac's son Jacob (the Fathers of our Jewish nation), and to the twelve sons of Jacob (Israel), ~~and to their children, the Jewish people, the children of Israel.~~ It goes on to tell us how Jacob and his family - seventy souls in all - came down to Egypt, where, despite the oppression and enslavement, they grew into a united people; and how G-d delivered them from Egypt through Mosheh and Aharon, in order to give them the Torah at Sinai; and what happened to them in the forty years of their wandering through the wilderness, until they reached the border of the Promised Land, where Mosheh died (in the year 2448 after Creation). *desert*

במקום "almost" כתב הרבי "more than".

במקום "1500" כתב הרבי "500".

על המילה "began" כתב הרבי "לתקן התאריכים ([און] הלשון) ע"פ סדה"ד [סדר הדורות] (או כפירש"י ע"ז [ט, א]).

על המילים "beginning with Abraham" כתב הרבי "הפצתו האמונה".

במקום "wilderness" כתב הרבי "desert".

מאמר לפרשת בראשית מאת הר"ן עם הגהות בכתי"ק

HIGHLIGHTS FROM THIS MONTH'S SEDRAHS

BREISHIS

With the month of Tishrei our New Year begins. Since every year we complete the reading of the entire Torah (the Five Books), through the weekly readings of the Sedrah in which the Torah is divided, it is fitting that we should conclude the Torah and begin it again in the auspicious month of Tishrei. Thus, the last Sedrah - Brachah - is read on Simchas Torah, and the first Sedrah - Breishis - is read on the following Shabbos, ~~which~~ the last Shabbos of the month of Tishrei.

The Sedrah Breishis is, of course, not only the first Sedrah of the Book of Breishis, but also the first Sedrah of all the Five Books of the Torah. As such, it is also an "introduction" to the whole of the Torah. In this connection, ~~a~~ some general remarks about the Torah will be in order.

The word Torah has its root in the Hebrew word meaning ^{to} "teaching," "instruct." (From the same root comes the Hebrew word moreh, fem. morah, meaning "teacher." Thus, the very name Torah indicates that its purpose is to teach: to teach us what we should know about G-d, our Creator, and to instruct us in our daily conduct, so that it should be in full accord with the way G-d has ordered us, and desires us, to live our everyday life, for our own good.

How does the Torah ~~teach~~ ^{teach} us? It teaches us in three general ways: by example, by precept, and by intensive study. Let us examine each of these three ways.

A considerable part of the Torah consists of narratives, or stories. Thus the Torah begins with the story of the Creation of the world, and of the first human beings, Adam and Eve, and their children Cain and ~~Abel~~, ^{and Sheth}, and what happened to the first ten generations of the human race. These are the

(קטע מ)מאמר הר"ן בעניין אמירת לחיים עם הגהה בנתי"ק

GK

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LECHAYIM

Sometimes we all wondered why we say "Lechayim" when we drink wine and not by any other food. There are many reasons given for this Minhag. Amongst others these are usually found :

Wine is a part of the first meal we give to a person mourning over the loss of a relative. In order to differentiate between this sad occasion and the happier moments when we drink wine, we say "Lechayim".

The Gemoro Sanhedrin tells of another reason. Describing the procedure of an execution of someone condemned to death, the Gemoro says that on the way to the execution we give the convict a cup of wine as an act of charity, so that he will become slightly intoxicated. Thus he will not be fully aware of the grueling fate facing him. To differentiate between this cup of death and the wine of life we say "Lechayim ".

The Maharam of Mintz gives the following reason why we say "Lechayim" over wine and not over bread. He says wine was the cause of the curse that came over the world in the time of Noach who became drunk. When we have wine, we therefore, pronounce to the people present, addressing them " Saborai ", that we drink wine moderately and consciously, stressing that we only want its invigorating strength and not its damaging power. The Sohar connects the Minhag of "Lechayim" with Odom Horishon who sinned by drinking wine from the tree of death, while we stress that we drink of the tree of life.

There are many more reasons given. The idea that is expressed in all these explanations, is that in wine is both the power of good and bad, of life and death. When we say "Lechayim" we tell us and others that we only wish to consume the good, not the harmful in wine.

במקום "Wine is a part of the first meal we give"
כתב הרבי "It was customary to give wine"

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of course, symbolic of the fundamental aspect of Divine service^א - a well-known and basic doctrine in Chabad, as in Kabbalah, and anyone who is familiar with the Chabad literature needs no further elaboration here.

The rhythm of the dance and the beat to which the dance is attuned, have also their particular significance in emphasizing the pulsating vitality that must animate Divine service.

The above by no means exhausts all that can be said about the significance of the Chassidic dance, at any rate to the Chabad Chassidim. The inspirational quality of the Chassidic dance has been greatly emphasized by the heads of Chabad, since its inception. Though the occasions for Chassidic dance are few and far between in the course of the year, their inspirational effect is a lasting one, and their influence is felt in the daily life of the Chosid throughout the year.

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The Commandments, by Nissan Mindel

Rambam. End of Hilchoth Lulav.

the latter - the immanent. Both are, of course, completely unified into the Unity of G-d. The distinction is only valid in our human concept, but not in reality. It is we who distinguish between the Divine attribute as manifest in Nature and that which is over and above Nature. In other words, there are aspects of Divine manifestation which we can comprehend in some degree and those which are beyond the concept of man or angel. In professing the Unity of G-d, as we Jews do daily and repeatedly, we have to understand, as much as it is possible, what this Unity means, and in doing so, we cause the Or Ein Sof (Infinite Light) to irradiate our person, our soul, and the world about us. This is a profound and abstruse subject which cannot be discussed fully here; it is fully discussed in Chabad literature. But let it be said here that the Unity of G-d is symbolically represented by the circle, which has no beginning, nor end, though we can speak of the "upper" part of the circle and the "lower" part of it.

The "mystic cycle" also recalls the famous saying of the founder of Chabad: "G-d converts the spiritual into the material, and the Jew converts the material into spiritual." In other words, Creation is a "descent" of the spiritual into the material, while Divine service, particularly the fulfillment of the Mitzvoth with material objects (Tzitzis - wool; Tefillin - leather; Esrog - fruit, etc.) constitutes the "elevation" of the material into the realm of the spiritual and holy. Jews complete this "cycle" in the scheme of Creation, and make the Unity of G-d a reality also in our experience. Here, again, we have further significant meaning in the Chasidic circle-dance.

The "advance and retreat" feature of the Chasidic dance is,

The head may decide where it wants to go, but it is the legs which must carry it to the desired destination. Without the power of locomotion which lies in the legs, the whole body, including the head, would be severely handicapped. Moreover, should the feet stumble even slightly, the whole body, including the head, could crash down with a large bang and be seriously hurt.

The analogy, as applied to the soul is that the soul also possesses a "head" and "feet". The "head" of the soul is that aspect of it which has to do with the intellectual qualities, while the "feet" are represented by that quality of the soul which is the source of simple faith (Emunah). It is simple faith which is the basis of the Jew's entire spiritual life. This is true of every Jew, without exception. Hence, Chasidic dance emphasizes the great quality of simple faith which, like the feet of the body, can lift the whole body, with the head ~~included~~.

Insofar as the Jewish people as a whole is concerned, it, too, constitutes a single organism (Komah Shleimah). The Torah scholars, Rabbis and Sages, are the "heads" of the people; the ordinary Jew - the "legs". Obviously the legs cannot be separated from the head, nor the head from the rest of the body. There must be complete unity and harmony within the organism. So must there be complete unity and harmony among all Jews, if the Jewish people is to be one healthy organism. Thus, Chasidic dance exemplifies this unity. For, in the dance all Chasidim participate and are linked together, both those who are the "heads" as well as those who are the "feet".

As for the Shechinah - G-d's manifestation in the world - there is also "head" and "legs", as it were, termed in Chasidic literature Sovev and Memaleh. The former is the transcendental aspect of G-d;

complete mastery of himself; all outward manifestations are measured and calculated; everything has its time and place, and every human capacity must be fully placed in the service of G-d. But the emphasis is generally on inwardness. Even dancing, while obviously an external manifestation, has in Chabad a profound inner, even esoteric, quality.

In the vast literature of Chabad, which embraces every aspect of human conduct and deals with the esoteric as well as the exoteric, the ~~inner~~ significance of Chasidic dance also receives attention, ~~and~~ Indeed, it is closely related to some very basic doctrines of Chasidus itself.

It would take us too far afield to discuss at length the various aspects of Chasidic dance in all its implications for the Chosid. Only salient points can be mentioned here, which, for the savant who is familiar with Chasidic literature, will at once strike a familiar ring.

It is explained in Chabad that everything in the physical world has its counterpart in the spiritual realm.

In dancing the entire body moves. The whole body from head to foot is absorbed in the joy and exhilaration of the dance. However, it is the legs, of course, that play the principle part. The concept of "head" and "foot" is to be found not only in the physical body, but also in the soul. Moreover, this concept is found also in regard to the entire Jewish people, and in the Shechina (Divine manifestation) itself.

In the physical body the head is supreme both in position and in quality, while the feet are the lowest part of the body. Yet there is a superiority in the feet over the head in that the feet serve as a base for the whole body and carry it about from place to place.

the movement was young and largely unknown, it was the suspicion of heterodoxy that fed the opposition to Chasidus, and the highly charged emotionalism of the Kalisker Chasidim was not calculated to allay the suspicion, unwarranted as it was.

However, even among the Chasidim themselves, though they could better appreciate the religious feelings which prompted the said excesses, many frowned upon the Kalisker school, and the Maggid himself rebuked his/^{said}disciple for his lack of self-control. He pointed out to him that dancing should not become an end in itself, and that self-discipline was a sine-qua-non element in Chasidus.

While the excessive emotionalism of the Kalisker Chasidim eventually waned, and the whole episode turned out to be no more than a passing phase in the early development of the Chasidic movement, the doctrine of "serve G-d with joy" has remained germane to Chasidus, and religious fervor and enthusiasm are still characteristic aspects of Chasidus. Nevertheless, a distinction is ~~xxx~~ sometimes made between "ChaBaD" (Chochma, Bina, Daas, hence "intellectual") Chasidim and "ChaGaI" (Chesed, Gvura, Tiferes, hence "emotional") Chasidim, by reason of the varying emphasis on the relative place of these faculties in the Chasidic philosophy and way of life.

In Chabad, reason and emotion are blended in/^{to}a unified system, where the mind rules the heart. One of the doctrines of the elaborate psychology of Chabad, as outlined in the Tanya, is that the mind is intrinsically and by nature stronger than the heart. Consequently, it is possible, by a conscious effort, contemplation, and so forth, to assert its mastery over the emotions. The Chabad Chosid is not taught to suppress feeling, but to use it sparingly and calculatedly. What ^{most} characterizes the true Chabadnik in his daily conduct, is his

intellectuals. They, too, must realize sooner or later that the human reason often functions as a "brake" rather than ^{an} "accelerator" to religious fulfillment. Be it as it may, the Baal Shem Tov wished to rehabilitate the ~~xxxxxx~~ ordinary Jew, as well as the scholarly, insofar as Divine service (Avodas haShem) was concerned. Accordingly, he emphasized such qualities as sincerity, humility, and joy ~~in~~ as ~~the~~ basic ingredients of true Divine service. Thus, he breathed a new "life" into the practice of the repetitious daily Mitzvos, so that they should be fulfilled not as a matter of habit, but as a meaningful religious experience. Of course, this, too, was no innovation. To "serve G-d with joy" ^{"Simcha shel Mitzva"} was an important element in Lurianic Kabbala, on which Chasidus is based, and, in fact, has its origin in the ^{Chumash} ~~Torah~~ itself.

However, as already noted, Rabbi ~~Katz~~ Abraham Kalisker and his Chasidic followers ~~exaggerated~~ exaggerated the point. In order to set for themselves the proper mood for the daily prayer, they felt the need of a lengthy period of inspirational preparation through dancing and singing. They were thus given to excessive emotional outbursts of religious fervor, such as exaggerated gesticulation, ~~dancing in~~ ~~the streets~~ ~~in their bare socks~~, even turning somersaults in the street. This strange ^{display} ~~xxxxxx~~ reached its height in 1770, and it naturally added fuel to the already smoldering opposition to the Chasidic movement which had been ^{unjustly} suspected of deviationist tendencies that might estrange Jews from ~~the~~ orthodox Judaism. Whatever reservations one may ~~now~~ have against Chasidus, ~~no~~ one will now suspect Chasidim or Chasidus of heterodoxy; on the contrary, Chasidim are now universally regarded as "ultra-orthodox." But in those early days, when

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Chasidim) on special occasions of Chasidic get-togethers ("Farbrengen," Hisvaadus in Heb.). These (among Lubavitcher Chasidim) ^{are} at the termina-
 tions of the major Festivals, also on Purim; at the special Chasidic
 historic anniversaries (19th of Kislev, 12-13th of Tammuz, etc.); on
 festive celebrations, such as weddings; at meeting and departure of
 visiting Chasidic groups. It is ^{hardly} ~~never~~ done during prayer,
 except during the Festival of Rejoicing (Shemini Atzeres and Simchas
 Torah, particularly during Hakofos, when dancing with the scrolls
 of the Torah).

The history of Chasidic dance recalls a controversy in the early
 period of the Chasidic movement. In the late 1760's, when the move-
 ment flourished under the leadership of Rabbi Dov Ber, the Maggid of
 Miezericz (d. 1772), successor to the Founder of Chasidus, Rabbi Israel
 Baal Shem Tov (d. 1760), some of the Maggid's disciples, on their
 part, had large followings of Chasidim, eventually giving rise to
 various branches of Chasidus. One of the Maggid's disciples was Rabbi
 Abraham of Kalisk, a person of a ~~na~~ sensitive emotional nature. He
 was particularly responsive to that aspect of Chasidus which accentuated
 religious feeling ("G-d desires the heart"), and made this the mainspring
 of his Chasidic philosophy and manner of Divine service, and indoctrin-
 ated his followers accordingly.

To be sure, Chasidic doctrine recognizes that the mind - "cold
 reason" - is intrinsically too limited to serve as the exclusive
 vehicle of communion with G-d. Religious fervor, joy and ecstasy,
 transcend rational limitations; hence, ^{they offer} a much more gratifying vehicle
 of religious expression. ~~and xxxxxxxxxxx~~ Moreover, a purely rational
 approach to ^{religion and} religious experience, apart from the paradox inherent in
 such an approach, namely, of trying ^{to} grasp rationally that which is
 essentially above and beyond human reason, is, at best, limited to

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or skipping, up and down. Chasidic dance includes both varieties, each ^{has} have a significance of its own, as will be explained later. Inasmuch as the ~~the~~ circle-dance ^{may} include also hopping and skipping, the rikkud is generic and includes all varieties of Chasidic dancing.

The Chasidic circle-dance is done in a closed circle, with one hand, or both, resting on the shoulders of the dancer in front. ~~It usually, though not necessarily, moves counter-clockwise.~~ There is no limitation on the number of participants. The up-and-down dance is more often done in crowded quarters, where there is no room for a massive circle-dance. Individual Chasidim may come out in a solo-whirling, or hopping-dance, or it may be performed by a duet or more individuals. There is no set pattern of body movements in a solo or duet dance, though a duet usually involves "approach and retreat," and the locking and unlocking of arms.

The dancing is done to the ^{the} rhythm, or beat, of a ^{lively} Chasidic tune or melody. Certain tunes and melodies are particularly popular on certain occasions and festivals. Both tunes (without words) and melodies (with words) are significant, not only in the ^{the} rhythm and movements they call forth, but also in their variety of inspiration. Usually, an animated Chasidic tune without words will stimulate ~~the~~ a higher degree of ecstasy. Wordless tunes are considered in Chasidus on a higher plane of religious expression, since words ^{essentially} are/limiting. ~~is~~ (A person overcome by emotion is "speechless.") Some tunes may inspire Teshuvah (contrition, etc.), others - a longing or yearning for the mystic union of the soul with its Source, *etc.*

Chasidic dancing is usually accompanied by hand clapping of the bystanders, who ^{also} join in the singing with gusto.

Chasidic dancing is practised (at any rate by Chabad-Lubavitch

מאמר מאת הר"ן בקשר לריקוד חסידי עם הגות בכת"ק

THE SIGNIFICANCE OF CHASIDIC DANCING

By Nissan Mindel

It has been said that the face mirrors the heart. Inner feelings are portrayed in facial expressions. It is no coincidence that the Hebrew word for "face" - Panim - also means "inwardness." All such feelings as pleasure, joy, anger, and the like have their unmistakable facial expression. Such manifestations are spontaneous and involuntary, and hard to repress or control. Stronger emotions call forth additional manifestations, such as vocal ^{emissions} ~~emissions~~ and clapping of the hands (or clasping of the hands, as the case may be). In the case of intense joy, even the feet are stimulated. People "dance for joy." Thus, dancing for joy is the highest manifestation of the most intense feeling of inner happiness, a feeling which permeates the entire body, from head to foot.

Chasidic dancing, that is, dancing as defined in Chasidic terminology and concept, is the outward manifestation of a most intense feeling of religious joy and ecstasy. Needless to say, Chasidic dancing is always done by males separately, as mixed dancing (or social dancing) is prohibited by Jewish Law. It is also needless to add that the Chasidic dance is not an original "invention." There are many references to dancing in the T'NaCh. Miriam the prophetess danced, and sang praises to G-d after the miraculous crossing of the Red Sea; King David whirled and skipped before the Ark of the Covenant. Most festivals, and particularly that of Succoth, the Season of Our Rejoicing, were accompanied by dancing from most ancient times. The Hebrew word for festival - Chag - connotes circle dancing, and it is significant that the most joyous festival of all - Succoth - was called simply The Chag.

There are two frequently-used terms in Hebrew for dancing: machol and rikkud. The first means circle dance, the second - jumping,

WONDER RABBI

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I had only been privileged to look at him from far, and to feel the impact ~~impression~~ of his overwhelming stature as a giant of the spirit and action. Yet I realized that to the thousands of rich and poor, old and young, and to the many more thousands who were not able to participate personally in the burial of the earthly remains of Rabbi Joseph I. Schneersohn , he must have represented that which the word " wonder rabbi", or better " Rebbe " in ~~the~~ true Chassidic tradition, means in our age of atomic fission.

WONDER RABBI

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And then there is of course the one side of Rabbi Joseph I. Schneersohn which may perhaps not have come into the public eye as much as his religio-political and his communal or educational activities, his work as a scholar ^{spiritual} and/leader of the world Chabad movement. It seems rather impossible that a man who had never known a day of private life, who had been embroiled in the most difficult, most enervating and complicated, bitterly fought battles for Judaism, should yet have found time to study and to produce such a multitude of profound works, covering many phases of the Chassidic philosophy, of general Jewish theology, of "Mussar", Hebrew and Yiddish literature, and of running commentary to the events of the day. Yet by the time he passed away Rabbi Joseph I. Schneersohn had published ~~seven hundred~~ ^{a multitude of brochures and} ~~and forty one~~ books, many of them of major proportion, that would have represented the ~~kifs~~ harvest of a life-time, in the case of a man of lesser stature, not born to the pen. Only a person well versed in the terminology of Chassiduth can fully appreciate the contents of his ~~sixty four~~ ^{thirty two} "Likutei Diburim", collections of speeches addressed to his followers, of his ^{eighty} "Kuntresin", his commentaries to extant works of the Chassidic literature, his ^{sefer} "Likutei Hamaamorim", ^{of Talmudic or Chassidic nature} many volumes of dissertations on special topics, his "Sefer Hasichoth", his "Sefer H'zichronoth", of which only parts are as yet published. ^{his "Sefer Hamichtovim"} Only after the hundreds of manuscripts ^{of poems, commentaries, novellas, & letters} found in his files, will ^{full} have been printed, will his ~~xxx~~ stature as a scholar and writer be as apparent, as the part he played in public as a leader and guide of humna beings and of the Jewish community who owes him such a vast debt.

Of all these facets of a monumental personality I thought when I walked away from the funeral of the late Lubavitzer Rebbe.

⊗ הוסיף להערה שהענין אינו אלא חלק מן אלה י

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the " Shaloh"books for young children and ^{they} popular publications as/the "Complete Festival Series". ~~covering~~ every aspect of each major Jewish holiday in an interesting, well illustrated ~~form, to~~ ^{brochure In them one} realize, the value of this work of the Merkos L'Inyonei Chinuch for Jewish education in this country, where the dirth of the most basic teaching aids had hampered and blocked progress almost to a point of retrogression, until such men as the Lubavitzer Rebbe wrought a revolution, disregarding the difficulties and ~~expensive~~ cost of publishing.

More suprising,yet, than the textbook library created by the Lubavitzer Rebbe, is the rich shelf of fiction for juveniles in Engl: written or translated under his direction. Anyone acquainted with the prohibitive cost of printing will appreciate the fact that in a field where the Jewish child was almost completely depending upon the rather thin, or even bad fare offered by non-Jewish literature, ^{juvenile} or by those to whom the rich Jewish heritage is a source of mockery and ridicule, the Merkos has ventured to produce good, ^{of lasting value} solid books. There is the series of classics by Dr. Lehman, there are plays, collection of short stories, novels and novelàttes, covering most phases of historical and modern Jewish life.

This publications division of the Merkos L'Inyonei Chinuch is only one of the many revolutionary ways in which Rabbi Joseph I. Schnaersohn had broken a path, that was later on followed by other educational organizations, much to his satisfaction. For this was what he had set out to ~~max~~ accomplish, to arouse the responsible Jewish ^{body} ~~the~~ leaders and organizations to their task of saving the hundreds and thousands of Jewish boys and girls who were going lost to the Jewish religion and to the Jewish people because there was no one to answer their call for help and guidance., ~~or only inadequately.~~

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Of even greater importance was the immediately started campaign to create new, up to date in form and content, textbooks in every vital field of Jewish teaching. Under the personal surveillance of the Lubavitzer Rebbe himself, teams of experts collaborated to produce, for instance, a history book for the Jewish home and school that covers every phase of the Jewish past, from the creation to the present, ^{called "Our People"} The three volumes that have appeared thus far in print, have evoked a great deal of praise and enthusiastic response ^{from} ~~on the part of~~ teachers, parents, and ~~youth~~ group workers for their attractive form and well-structured organization of the material based exclusively on the authentic, traditional sources. ~~Similarly~~ Of equal importance ^{are} the five volume series of a Hebrew textbook, ^{"Sifreinu"} starting with an Aleph Beth chart, and concluding with a reader of selected pieces of good literature, and a Yiddish textbook, called "Unser Buch" which teaches not only the fundamentals of the Yiddish language, ~~which holds~~ but combines it with reading in "Yahaduth", in selections that from the very first page on convey the spirit of Jewish tradition and culture, rather than empty, meaningless phrases, sentences and paragraphs.

This holds true for the many other textbooks created by the Merkos L'Inyonei Chinuch for special purposes, ^{and topics such as Shabbath, Tehillim, Kol HaTorah} at the initiative and ~~close~~ direction of Rabbi Joseph I. Schneersohn. It is never merely a subject that is taught or a topic ^{that is in these large or small books} presented; but the full, rich background of Jewish culture is added to give the child the feeling for the total, the whole picture from which the topic is merely a segment holding promise of more and richer reward.

^{In this connection}
~~Only by~~ ~~mentioning~~ One has only to think of such

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library where fiction for children was supposed to be, will realize the magnitude of this phase of the work of the Merkos, both in the fields of nonfiction and fiction. ~~That~~ Only one not knowing the approach of the Lubavitzer Rebbe will question his concentration on this apparently secondary field in Jewish education. For, if there was one basic principle in ~~the~~ work of Rabbi Schneersohn, it was the idea that every method that ^{could} ~~say~~ possibly help ~~xxxxxx~~ to bring Torah and Yiddishkeit closer to Jewish youth, had to be used. Preaching and teaching, he argued, were of little value, if the rest of the intellectual life of the child was filled with the ideas and views that contradicted the content of the preaching. Everything, textbooks, fiction, magazines, even comics, whatever the other world used to lure the Jewish child away from the Jewish heritage, has to be drawn into service. From this perspective the Merkos L'Inyonei Chinuch set out to create the basic tools of Jewish education which won it fame and recognition far beyond the orthodox Jewish circles.

From the first month of its existence it began to publish a monthly magazine in English called " Talks and Tales ", and a magazine " Shmuessen mit Kinder un Yugend " in Yiddish. Through the years it has never missed a single month putting out the pink and blue companion magazines and sending them out in ever increasing numbers to all cities, towns and hamlets where Jewish children might want to read Jewish stories, poems, curious facts and dates about Jewish heroes, books, holidays and feasts. In some Jewish schools these magazines have become obligatory reading, because the teachers have found them ~~the~~ most valuable tools of informal instruction. Bound volumes are sold to youth leaders, to parents and young people who treasure their rich storages of ~~the~~ finest and interesting material for every Jewish occasion.

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of Jewish life. Machane Israel was instrumental in establishing many hundred such communities, in providing them with the religious articles, books, Sifre Torah, Shofroth, Megilloth, Matzoth, and wherever possible, with personnel to serve their religious needs and functions.

More astounding yet, and of almost revolutionary character are the achievements of the other mighty prong of Rabbi Joseph I. Schneersohn's assault on the Jewish scene, the "Merkos L'Inyonei Chinuch", Central Bureau of Jewish Education. Not colored by any party affiliation, not even by bearing any specific relation to the Chabad Chassidic ideology, this organization has made all those things come true which the sceptics declared impossible when the Lubavitzer Rebbe proclaimed his program of activating Jewish youth on a large scale. It is not enough to state here that during the ten years of its existence the Merkos has published and distributed over ^{two} million books; that it has organized thousands of boys and girls in Yeshivoth, in large and small towns; that it has established hundreds of clubs in neighborhoods and sections where Yiddishkeit seemed to have lost its very last foothold. That it has sent its workers into the camps and centers of postwar Europe to do the same work for the remnants of the once proudest and best centers of Jewish life.

Hebrew
yeshivah,

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7/2

→ To ^{really} appreciate what the Merkos L'Inyonei Chinuch has done one has ~~to realize that the Merkos~~ only to consider the background and achievements of its publications department. Anyone acquainted with the state of Jewish juvenile literature ten years ago, anyone who has ever had a look at the antiquated, ridiculous, impossible type of textbooks, used in Talmud Torahs and ^{the} Yeshivoth; anyone who has ever seen and felt the big empty yawn in the shelves of a Jewish

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A special department of Machane Israel, for example, concentrated exclusively on visiting Jewish farmers throughout the states of the East Coast and New England. Isolated from contact with the Jewish world, these lonely Jews, frequently hundreds of miles from the nearest Jewish community, had lost much of their ~~of~~ faith and religiosity. Whatever their background and training, in the decades of living among ~~non~~-Jewish farmers, or all by themselves, they had abandoned or forgotten what they had learnt in their youth, and their children were far from getting even a minimum of Jewish education. If it were only that the representatives of the Lubavitzer Rebbe spent time on paying visits to these isolated Jews, if they did not more than speaking to them and making them realize that they were not alone, that someone cared what happened to them, Machaneh Israel would have served a vital function. But far beyond that the emissaries of Rabbi Schneersohn provided the farmers with religious articles, with Tefillin, Siddurim, Chumashim, and whatever else they lacked. They arranged for kosher food, for regular visits from rabbis and teachers, for regional gatherings, and ~~all/other/visits/of~~ other forms of inspiration and practical help. Mobile synagogues and kosher kitchen~~s~~, records, special radio programs, are among the projects of the Farmers Division of Machane Israel.

On a national and international basis the same type of work carried on by the Farmers Division, reached many thousands of Jews in all corners of the world who turned to 770 Eastern Parkway, the residence and ~~and~~ center of the Lubavitzer Rebbe's ~~work~~ activities, for advice and help. During and after the war many new centers of Jewish life had sprung up in places and countries that had little or no Jewish tradition, that lacked the ~~basic utensils and fundamentals~~

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Though worn out and of broken health from the years of bitter bitter struggle, imprisonment, and incessant battle on the bastions of Judaism, the Lubavitzer Rabbá set about fulfilling this program from the very first day after his arrival. Like a clarion call ~~of~~ in a sleeping castle his proclamation to save the Jewish youth in this country, in the cities and towns and villages where the Jewish religion was a memory of a past generation, met with indifference, startled disbelief, curiosity and ~~mockery~~ ^{ridicule}. Jewish education had reached a low, and the existing institutions of Torah learning struggled valiantly for their survival. Yet undaunted by mockery, lack of interest, and seemingly unsurmountable difficulties, Rabbi Joseph I. Schneersohn kept not only calling and shaking the sleeping conscience of the responsible Jewish public to awareness of the spiritual plight of the Jewish youth that was searching for an answer and guiding light, ~~light, ^{torn by the disillusionment of valueless,} ~~light, ^{selfcontradictory} ideologies and isms.~~~~ Only a few weeks after he had begun his sojourn in this country he had set up ~~organizations~~ ^{organizations} to carry his ~~three~~ ^{many} pronged attack ~~into~~ the Jewish street, the Jewish home and the Jewish school.

His first step was the establishment of a central Yeshivah Tomchei Tmimim, that was to become the mother institute for a whole net of Yeshivoth for boys and schools ~~for~~ girls, and that was to produce teams of qualified teachers and inspired community workers, rabbis, and youth leaders, ~~who~~ ^{who} translated the plans of Rabbi Schneersohn into reality. An organization, called "Machane Israel", was ~~set up~~ ^{set up} to engage in all activities that might in any way strengthen the forces of orthodox Judaism in this country and the world over, providing guidance, services and functionaries to outlying communities, supplying religious articles, literature, and if necessary, financial support.

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of Chassidim and admirers
~~good use~~, brought not only huge throngs to greet him, but enabled him to organize his relief and educational campaigns for East European Jews on a worldwide basis. Despite the fact that his and his disciples' work in Russia had maintained a good deal of orthodox Jewish life, there was no doubt that Russia, once the life center of orthodox Judaism, had lost its primary role. Thus after his return, the Lubavitzer Rebbe concentrated on establishing "Tomchei Tmimim" Yeshivoth in Poland. His residence in Otwock, near Warsaw became the world ~~seat~~^{center} of Chabad Chassidism and a beehive of communal and religious activities spanning the Jewish orbit.

The Nazi invasion of Poland in 1939 started a new phase of heroism and suffering on the part of the Lubavitzer Rebbe who refused to flee in time, despite the urging of his followers the world over. Fearlessly he faced bombings, sitting in a Succah, giving inspiration and the will to survive to the thousands of Jews in Warsaw. Only after he had saved as many of his ~~students~~^{and death} students and followers, and after there was no longer any chance for effective aid, did he allow himself to be taken out of the hell of Poland, to the security of America from where he hoped to be of much greater service to his suffering brethren.

~~Let~~ It would not have been like the Lubavitzer Rebbe to start on a new phase of his life, without setting his sight for a new goal and the new situation into which Providence had placed him. In his response to the greetings of the numerous organizations and representatives of governmental agencies, ~~at the pier~~ at the pier, ten years ago, he said that whatever years the L-rd would grant him yet, would be dedicated to " Hatzalath Yisrael ", and " Harvatzath Torah ", to relief for the suffering Jewish people, and to the spread of Torah among the youth of America and other countries.

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and support~~ed~~ the rabbis and communities who would have perished without subsidy.

Naturally the ^{penegade} officials of the Y~~e~~sektzia ^{were} ~~not~~ ~~not~~ willing to put up with this "counterrevolution" of the Lubavitzer Rebbe and they used the full arsenal of their ^{methods} ~~methods~~ of intimidation and terror to change his mind. But their ~~worst~~ ^{worst} and vilest forms of torture left the determined rabbi unimpressed. Even when they set the gun on his breast, he stated calmly that he would not give up his G-d. "I have only one G-d and two worlds. Your little toy here does not frighten me."

By 1927, after seven years of bitter struggle, Rabbi Joseph I. Schneersohn was thrown into Spalerno Prison of Leningrad, from which few returned. Only the intervention of international statesmen saved the Lubavitzer Rebbe, after the death sentence had already been passed. Subsequently he spent some time in exile in ~~Siberia~~ ^{Kostroma near} ~~in the wilderness~~ of the Ural mountains, until continued pressure from America and other countries effected his release, and eventual permission to leave Russia with his family and his priceless library of Chassidic and general Hebrew literature.

Despite these years of harrowing experience Rabbi Schneersohn did not pause to rest. At once he set out to help the Jews who were forced to remain in Russia. Taking his residence in Riga, Latvia, he sent Matzoth and other religious articles to his brethren in his former homeland, and his emissaries travelled back and forth giving the spiritual encouragement so vitally needed. A trip ^{in 1930} around the world, including to America and a visit at the White House, and the Holy Land, where Chabad-Chassidim were putting their valuable agricultural and trade training to

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Rabbi Sholom Dovber, ~~in 1920~~. Russia was in a turmoil. Defeat in war, revolution, unrest insecurity and utter demoralization had wrought havoc with the very foundations of peaceful life for the Jews even more than for the rest of the population. In this terror-fraught situation Rabbi Schneersohn, the new Lubavitzer Rebbe, was faced with the double task of securing a minimum basis of economic ~~stability~~ and ~~the~~ spiritual survival for the distressed Jewish orthodox masses. It was here that the agricultural and industrial training proved to be of great value. For it enabled all those who had engaged in it to retain relative independence, and more than that it gave them the chance to live together in concentrated areas, thus assuring them of a maximum of inner strength and power of resistance against the violent attacks on their soul from the Soviets, led by the ominous Yevsektzia, the anti-Jewish Jewish section.

Undaunted by the terror methods of these enemies of the Jewish religion Rabbi Joseph I. Schneersohn ^{fought} ~~struggled~~ almost single-handed against the catastrophic secularization of the largest reservoir of the world's Jewish community. Openly and secretly he defied death and severe punishment in numerous times, organizing schools, Yeshivoh, congregations, ~~secret~~ services, meetings and study groups under the very noses of the suspicious officials. Unable to stay long at one city, ^{his residence} he moved about ^{continuously}, travelled extensively giving courage and inspiration to the small and large groups who did not yield to the pressure from the outside. His students and disciples followed his example and risked their lives visiting the near and far Jewish communities teaching, organizing classes and services and strengthening the general resistance. Economically too, Rabbi Joseph I. Schneersohn organized financial help ^{for} the small craftsmen and artisans, enabling them to refrain from work on Shabbath,

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centration of Jewish religious and communal activity, ~~but~~ He promoted the idea of Jews learning skilled trades, in the face of the low esteem in which the " Baal Melochoh " ~~was~~ was held in Eastern Europe. This social upgrading of the farmer and the ~~craftsman~~ craftsman paid rich dividend, not only in those days of economic exigency, ~~but~~ later on, when the Soviet regime superseded the Czar, yet continued the imperial policy of oppression of the Jews, ~~under~~ under the pretense of eliminating the unproductive elements of the masses of Jewish dealers and businessmen. In addition to establishing farming and craft centers, Rabbi Joseph I. Schneersohn was also leading the movement to establish independent orthodox Jewish industrial centers, factories where ~~many~~ Jews worked in all phases of the production process and acquired skills that became equally precious during the Soviet oppression, as the agricultural and craft training. The industrial center of Dubrovna/alone/^{enabled} helped many thousands of Jews to survive. Thus the Chassidic ideology which does not recognize the exclusive intellectual religiosity of the Mithnagdim, ^{philosophy} bore rich fruit in the work of the Lubavitzer Rebbe, when he promoted the shifting of the masses of his Chassidim to the various forms of manual labor, ~~without~~ over and against the popular deprecation of such profession for an orthodox Jew. On the contrary, ~~if these industrial, agricultural and craft centers of Russia remained the life~~ ~~cells~~ these industrial, agricultural and craft centers of Russia remained the life ~~cells~~ cells of the resistance which orthodox Jews, led by the Lubavitzer Rebbe put up against the attempts of the Soviets, ~~and~~ ^{through} the ominous Yevsektzia, to destroy the Jewish religion.

It was ~~in~~ ¹⁹²⁰ the midst of this fight against the new regime that Rabbi Joseph I. Schneersohn was called upon to become the official head of the world movement of Chabad, after the death of his father

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able to ^{find} win anything criminal against him; and instead of a mark of shame every case of imprisonment, particularly during the years from 1902 to 1911, turned into another personal triumph which increased the love of the Jewish people in Russia for this fearless, young protagonist of their plight.

There were other ways in which Rabbi Joseph I. Schneersohn from his early youth on engaged in ^{easing} ~~helping~~ the economic pressure lying heavily upon the impoverished Jews of Russia. His illustrious forebears ~~already~~, beginning with the founder, ^{of the dynasty} Rabbi Shneur Zalman of Ladi, had/realized that one form of escape from the constantly increasing economic ruin, and the ensuing demoralization was the creation of concentrated, economically independent settlements. After the Rav's death, his son was granted a large strip of land around the city of Kherson by the Czar who ~~had~~ wanted to show his gratitude to the family of Rabbi Shneur Zalman, and agreed to help the project of Jewish settlements. To many thousands of Jewish families the Kherson colony meant physical as well as spiritual salvation, and it set the pattern for others to follow the road to the land. The grandson of Rabbi Shneur Zalman, known as the "Tzemach Tzedek", from the title of his many-volumed ~~work~~ collection of Talmudic and Halachic responsa, continued the work of his father by establishing an even larger colony / ^{of settlements} around the city of Shtzedrin. Each Lubavitzer Rebbe in his turn continued this important trend away from the ^{of the} ~~of~~ East European Jew masses "Luft-existence" / and by stressing the idea of agricultural colonization as a suitable occupation helped transvaluate the pattern of popular depreciation of manual work.

Rabbi Joseph I. Schneersohn did not only further propagate the establishment of agricultural Jewish centers, which served not only to provide economic security, but represented the strongest con-

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highest circles at court, in St. Petersburg, as well as in Moscow, and slated him for the role as ~~the~~ spokesman of the Jewish people in his and other countries. He was only twenty five years old when his experience in dealing with diplomats and princes was called upon to ease the terrible plight of the Jews in the wake of the October revolution in 1905, when government-inspired pogroms plagued the Jewish community, as a diversion of the popular attention ~~from~~ the defeat in the Russo-Japanese war and the ensuing unrest and rebellion against the hardships of the Czarist oppression. It took a great deal of courage, care and skill on the part of the young man, to leave the country, establish relations ^{with} ~~to~~ the most influential statesmen of those days in Germany and Holland, and to induce them to intervene on behalf of the suffering Jews of Russia. Successful far beyond expectation, the young Rabbi Joseph I. Schneersohn returned to Russia as a hero of ~~his~~ his people who appreciated his help and offered him their love and admiration ^{to a degree} ~~rare~~ for a young man his age.

Naturally ^{this mission} ~~he~~ earned ^{him} little favor in the eyes of the Russian government who had begun to be annoyed ^{by} ~~at~~ the constant interference of the young rabbi from Lubavitz with their economic or political restrictions of the Jews. Even his status as a privileged citizen did not help him long, as he kept on commuting between his residence and the seats of the local and national governments in his efforts to avert trouble and prevent further decline of the already low economic state of the Jewish population and the ensuing moral depression. In due time his courageous standing up to the Russian officialdom caused him to be thrown into one prison after the other, never holding him long, and never frightening him from doing exactly the same thing time and again whenever the need arose. Official inquiries were never

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exclusive concentration on Talmudics, like the "Mithnagdim", ^{as well as} ~~of~~ on "Chassiduth", like most other Chassidic schools. One year afterwards, at the age of eighteen, Rabbi Joseph Isaac Schneersohn took over the direction of the Tomchei Tmimim Yeshivah, and under his guiding hand it flourished and grew from a single institution, to a large net of similar schools all over Eastern Europe, moving its center and new areas of concentration to every country where Rabbi Joseph Isaac resided subsequently to his departure from Russia. And it was in this realm of establishing Yeshivoth for boys and girls that Rabbi Schneersohn scored his greatest successes and spent his best ~~and greatest~~ ^{of} efforts. For, time and agin he expressed the thought that the spreading Torah was the supreme task of the time, to which everything else was secondary. In America, too, the last station of his pilgrimage through the centers of the Jewish world, Rabbi Schneersohn achieved the highest and most impressive results in this ~~most~~ ^{greatly} vital, yet/neglected field., by starting undauntedly where others feared to tread.

phase of his work
Another ~~task~~ that Rabbi Sholom Dovber entrusted very early into the hands of his eminently capable son, was the field of diplomatic missions. For strange as it may seem ~~to~~ the outsider, the court of Lubavitz was not merely the seat and center of Chassidic and religious activities, but it played an important role in the political affairs of the Jewish world, particularly of the millions in the Pale of the Settlement. At the age of twenty two Rabbi Joseph I. Schneersohn ^{undertook} ~~began~~ the first of his ~~many~~ ^{numerous} trips to St. Petersburg to intervene with the government on behalf of his Jewish brethren who were plagued by legal and illegal restriction ^{on the part of} ~~by~~ major and minor officials in the various regions of the empire. His intelligent, & polite, yet clear and firm conduct of the negotiations, won him the favor of the

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boy had reached his fifteenth birthday, his father appointed him his personal secretary, thus placing him in ~~in~~ a strategic post from where he was able to gain intimate knowledge and acquaintance with all the phases of the ~~various~~ ^{passing} religio-political and religio-philosophical currents ~~arising~~ or emanating from Lubavitz. Not only did many of the great scholars of those days visit Rabbi Sholom Dovber to consult him on research problems or on matters of public Jewish concern . Frequently the Lubavitzer Rebbe was invited to attend the rabbinical conferences and the emergency sessions of the Jewish political and communal leaders every time one of the frequent crises in the Pale of the Jewish Settlement arose. For ^{besides his qualities as a leader,} few Jews had ~~as much~~ such good standing at the court of Russia, as the Lubavitzer Rebbe, ever since Rabbi Shneur Zalman of Ladi, in recognition of his valuable services to the country, had been given the status of a privileged citizen for himself and for all his descendents . And wherever Rabbi Sholom Dovber went, his young son came along, gaining ^{experience &} valuable ^{insight} into the forces and problems of the Jewish situation in those days of economic and political ~~suppression~~ oppression.

Rabbi Joseph Isaac Schneersohn's marriage to a relative, Nechamah Dinah, the daughter of the prominent scholar Rabbi Abraham Schneersohn, when he was seventeen years old, ^{marked not only a} ~~joyous~~ week of joyous celebration for the followers of Chabad Chassidism, but it was the occasion on which Rabbi Sholom Dovber announced the founding of the first Lubavitzer Yeshivah, named "Tomchei Tmimim," which was to set the pattern for numerous similar institutions the Jewish world over. For in its curriculum Tomchei Tmimim Yeshivoth attempted to combine talmudic scholarship, with intense study of the chassidic literature and way of life. Thus it represented the culmination of the Chabad ideology which disavows ex-

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certainty of conquering all difficulties and problems. This key to peoples' hearts, more than any other phase of the Lubavitzer Rebbe's life and work, convinced me that the term "wonder rabbi" which I had ridiculed in youthful disdain, had its own meaning and place in Twentieth Century civilization.

To understand the great love, respect and admiration which hundred thousands of Jews the world over had for Rabbi Joseph I. Schneersohn, it is necessary to know some of the facts of his life and his achievements in all fields of Jewish endeavour.

Rabbi Schneersohn was born in the small town of Lubavitz, Russia, on the twelfth of Tammuz 5640 (1880) as the scion of the famous "Schneersohn" dynasty that goes back to the so-called "Alter Rav", Rabbi Shneur Zalman of Ladi. This ~~deep~~^{profound} thinker and scholar, a disciple of the Maggid of Meseritsh, created the ~~profound~~ Chassidic ideology of "Chabad", which represents the initials of "Chochmah" - wisdom, "Binah" - understanding, and "Daath" - knowledge, in his authoritative treatise "Lekutei Eimorim", better known as the "Sefer Hatanieh". Like this famous progenitor who was the official spokesman of the Chassidic movement in the controversy with the Gaon of Vilna, and who ~~gained~~^{commanded} great ~~influence~~^{respect} even at the Czarist Court in Petersburg when he helped the Russian cause against Napoleon, the young Joseph Isaac was destined to play a major role in Jewish communal and religious life. As a small child he was already initiated into the whirlpool of activities concentrating in and about the "Court" of the Lubavitzer Rebbe. For his father, Rabbi Sholom Dovber Schneersohn, himself a man of extraordinary scholarship and communal leadership, was determined to ~~shape~~^{lead} his son from the cradle on ~~to~~^{into} the ~~mold~~^{role} which the spiritual leader of a worldwide movement like Chabad has to fit. By the time the

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believer in the near-miraculous powers of the Rebbe and in his teachings. The inherent scepticism of my education was too strong for that. Yet as I followed the bier from far, the realization suddenly overwhelmed me that I had come to think of him as one who can do the impossible, who with his inexhaustible optimism, courage and idealism had conquered the sluggish resistance of our negative culture. He had taught me and thousands of other people like ^{myself} me to believe again in the truth of " where there is a will, there is a way."

His "Chassidim" swear to the truth of numerous miracles of foresight and insight he has performed before their eyes. Perhaps yes, perhaps no. I would not know. But there is no doubt in my mind that Rabbi Joseph I. Schneersohn, the half-paralyzed Lubavitzer Rebbe, whom I had seen carried off the gangplank in an almost helpless physical state, has during the decade of his stay in this country achieved miracles of organization, social service and education. And something else I have seen for which the term miracle may be too small. I have watched innumerable people enter his office, tense, worried, and tortured by conflicts; and then I have seen them leave with a glow of inner happiness and ease, radiating the joy of an extraordinary experience. I don't know whether the man with the deepset, searching eyes to whom they presented their small and big problems, had seen beyond the fogs and clouds of their difficulties. But he certainly must have had the capacity of probing their hearts and finding the kind of words and the type of an answer that loosed their tightness and transformed it into the dynamic

Wonder Rabbi

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— forgotten ~~and buried~~ in the anonymity of the Eastside humdrum life that has swallowed hundreds of former celebrities from the Old World, whose arrival in the United States had caused a quick flurry of excitement.

I was wrong. A few ^{months} weeks ago, almost ten years to the day, I was again standing at the fringe of a huge crowd, many times larger than the one that had lined the pier and even more colorful and variegated. But there were no cheers, no pushing and jostling. There was only the mute grief, the incredulous, hushed silence of people too shocked to grasp the reality of the moment. They almost seemed in a hurry to bury their dead leader on the dreary, drab Sunday morning of ~~January 28~~, as they walked out of step, hundreds of men high, in thick clusters behind the car that carried the body of Rabbi Joseph Isaac Schneersohn, the Lubavitzer Rebbe, through the streets around his mansion in Brooklyn, that were lined by thousands of mourners and spectators. Towards noon the sun broke through the clouds and warmed up the frosty air and reflected from the shiny Buicks, Cadillacs and Packards, the rickety old Model T Fords, the long line of buses that carried the mourning towards the cemetery.

Again I walked away in silence, lonely with my thoughts, trying to shake off the powerful emotions of the present. But this time the feelings of a deep, personal loss, of a tragedy only partially understood, persisted; for ^{meanwhile become acquainted} I had learnt to know some of the qualities of the man whom they were carrying to ^{his} eternal rest. Not that I had become a "Chasid", a true and pious

מאמר על אדמו"ר הרי"ץ שנכתב לאחר "שבט תש"י - נמצא בארכיון של הר"נ,
עם כמה הגהות בכת"ק

(2)

THE WONDER RABBI

On March 19, 1940 I saw him the first time when they carried him down the special landingbridge off the S.S. Drottningholm, to the cheers of a huge crowd of followers and curious spectators, and the flashes of press cameras.

I had heard of wonder rabbis and of the adoration and absolute obedience which they command of their followers. But I had never seen one. It was therefore with a great deal of curiosity and scepticism that I had joined the hundreds of men and women from all walks and paths of Jewish New York who had responded to the notice of the arrival of the famous "Luhavitzer Rebbe" after his escape from the hell of occupied Warsaw. Young and old, rich and poor, bearing the traditional Kaftans, black hats, beards and Feyes, or the most elaborate creations of Parisian couturiers or their Fifth Avenue competitors, they pushed and jostled each other to get closer and have a look at the man in the round fur cap, ^{with} the reddish grey, long beard and the deepset fiery eyes who was slowly transported to the pier to be greeted by a galaxy of senators, congressmen, judges and civic leaders. His very presence seemed to electrify the large crowd and some of their feverish excitement ~~had~~ penetrated my shell of scepticism. But as I walked away, I shrugged off the experience as an interesting instance of mass psychosis, of faith, fame and curiosity, ~~mixed with clever planning of pompous-~~
~~ness.~~ A few months from now, I thought to myself, after the novelty has worn off and the curiosity been stilled, this rabbi ^{too} will be

introduce sanctity even into the ordinary and commonplace of the daily life of the individual, and *then* into the social life of the individual as a member of the community, and so forth.

* * *

May G-d help that every Jew and Jewess, especially those who are spiritual leaders, should take full advantage of the sacred moments and the soul-stirring inspiration of the Days of Awe – not in the direction of general world or national problems (which, however important, are not the purpose of Rosh Hashanah and the Ten Days of Return, either for the individual or for the community); but in response to the urgent call of these days: “Make Me King over you!” – to accept the sovereignty of G-d, as one’s own King and Master, which calls for *Teshuvah*, *Tefilah*, *Tzedakah* – Return, Service, Righteousness – all of which should begin at home, in the self; and then around the self, in the congregation, and the environment at large.

And may the spiritual awakening and inspiration of these days illuminate and permeate every day of the year, so as to intensify the union between each Jew and G-d into a profound attachment that will express itself in the daily life according to, and in harmony with, the Divine Torah and Divine commandments. Surely, the change for the better in the spiritual life will bring a change for the better in the material life, and the next year will be a blessed one in every respect.

With prayerful wishes for a **כתיבה וחתימה טובה**
לשנה טובה ומתוקה בטוב הנראה והנגלה

/signed: *Menachem Schneerson*/

or fullest advantage. In some congregations, and in many individuals, the inspiration evaporated with the passing of the Days of Awe, without a discernable change or improvement in the personal day-to-day life of the individual Jew and Jewess. And where there is a lack of improvement on the individual level, there must inevitably be a lack of improvement on the social level.

One of the main reasons for this failure is that the spiritual awakening and inspiration of the Days of Awe are not directed towards the *self*, but towards matters relating to *others*. Not infrequently these auspicious days serve as an occasion for general pronouncements on world problems — “messages” that do not implicate anyone in particular, least of all anyone in the immediate environment. This approach “satisfies” everybody, all the more so since it has some claim to “justification” in view of the fact that Rosh Hashanah embraces the whole of Creation, and the world is not lacking in universal and vital problems requiring improvement or change.

The concentration on, and preoccupation with, such lofty world problems and resolutions (resolutions which, in the majority of instances, are beyond the control of those making them) provide a convenient justification for diverting the necessary, vital and utmost attention from the self, from self-searching and the reappraisal of one’s personal life (precisely those areas where personal resolutions *can* be effective).

An indication as to the proper use of the spirit of these holy days is to be found in the details prescribed for the Mitzvah of Sounding the Shofar, the *only special Mitzvah* of Rosh Hashanah. This commandment does not prescribe the use of an ensemble of instruments, but only *one*; and that also not a delicate instrument producing extraordinary musical compositions. The insistence is that the Shofar be a plain horn of an animal, and “all sounds are proper in a Shofar.” Thus, the Shofar emphasizes that the orientation should be, first and foremost, on the individual self, with the accent on the duty to

shall declare: the L-rd G-d of Israel is King, and His Kingdom reigneth everywhere! – The whole of Creation, and especially the human being endowed with a soul, recognizes and submits to the Sovereignty of G-d. This prayer accentuates the feeling of *Yirath Haromemuth* and, at the same time, the inevitable consequence thereof – the compelling readiness and longing to obey the commandments of the King.

Hence, notwithstanding the fact that Rosh Hashanah ushers in the Ten Days of Return (*Asereth Yemei Teshuvah*) and is part of them, there is no *tachnun*, nor any confession of sin, during Rosh Hashanah. For the feeling of oneness with the Almighty, which is evoked by the Coronation, so permeates our heart and mind, that however great may be the sorrow over the deeds of the past, it is completely “dissolved” in the overwhelming experience of *Yirath Haromemuth*.

As a matter of fact, *Teshuvah* itself – in its deeper concept as the “Return (to the source)” – is in complete harmony with the essential content of Rosh Hashanah, namely the event of the Divine Coronation.

Only *after* Rosh Hashanah, the further aspects of *Teshuvah* come into their own, such as repentance of the past and resolution for the future, with confession of sin, supplication for forgiveness, etc., as the necessary effects of the Coronation on Rosh Hashanah. For the consciousness of the renewed and strengthened union with the King, and feeling of oneness with Him, must create in the subject the will and determination to be worthy of this exalted relationship. This, in turn, must induce every effort to remove anything that interferes with, or hinders, the consumation of this union, namely all sins, whether committed rebelliously, knowingly, or even inadvertently.

* * *

Unfortunately, for various reasons, the inspiration engendered by the Days of Rosh Hashanah and the Ten Days of Return has not always, nor everywhere, been put to the best

נוסח הסופי של המכתב הנ"ל:

By the Grace of G-d
 In the days of Selichoth, 5723
 Year of the 150th Yahrzeit An-
 niversary of the Old Rebbe,
 Founder of Chabad.
 Brooklyn, New York

To my Brethren, Everywhere
 G-d bless you all

Greeting and Blessing:

The days of Rosh Hashanah, the Days of Awe, which usher in the new year (may it be a happy and blessed one for all of us), fill every Jewish heart with a sense of holiness.

The feeling which the Days of Awe inspire goes deeper than a sense of apprehension in the face of Divine judgment. It is a feeling of *Yirath Haromemuth* — a sense of awe and trepidation that is inspired by the consciousness of the unfolding event of the "coronation" of the Supreme King of Kings, blessed be He; a coronation in which every individual Jew participates. For this is the essence of Rosh Hashanah.

The "coronation" of the Creator of the Universe as the "King over all the Earth", for which we pray and which we actually carry out on Rosh Hashanah, renews the *personal* union of each Jew with G-d; it is the direct and inward union of each individual as an individual, and not merely as a part of the community or people as a whole. The "coronation" is accompanied by the personal petition of each and every one of us that the Almighty accept this coronation, and thereby is created the mutual union of "We are *Thy* people and Thou art *our* King."

The idea and experience of this "coronation" are expressed in the prayer: *O, our G-d and G-d of our fathers, establish Thy glorious reign over all the world. . . that every creature shall know that Thou didst create him. . . and every living soul*

It is to be hoped that Jewish **the spiritual** leaders will not squander⁹ the precious moments of the Days of Awe on such general topics as atomic test bans or civil liberties, and the like, which, with all their importance and just-claims, are not problems which should monopolize the attention of Jewish spiritual leaders; much less during these Days of Awe **themes** של ר"ה ועשי"ת של היחיד ושל כל קהלה ומנהיגים רוחנים. ההכרזה דימים אלו - לתשובה ולתפלה ולצדקה - מתחילות בחיים של כל יחיד בפ"ע ושל כל וקהלה. These solemn days should be dedicated to the personal religious needs of their flocks, which should be fostered and deepened, and channeled into the proper channels of the practical life; so that the new year will be a better one spiritually, which means a better one also materially.

With prayerful wishes for a

כתיבה וחתימה טובה
לשנה טובה ומתוקה
בטוב הנראה והנגלה

קטע זה נכתב בעמוד השני. כנראה בקשר לכללות הקטע :sadder still
של ימים אלו אין מקשרים אותה כלל עם חיים הפרטים של כל איש
פרטי ולפעמים גם לא עם חיי קהלה מסוימה זו ועניני'. מקשרים אותה
עם אך ורק עם בעיות העולם כולו של כל מין האנושי, לפחות - של כל
המדינה כולה. התוצאה המידית שהיא

forgiveness.

Thus, Rosh Hashana evokes in the Jew a profound feeling of awakening and inspiration; a compelling desire to come closer to G-d. The immediate consequence of this feeling should be, of course, a readjustment לראשונה of the **personal** daily life in harmony with the awakened spirit⁵.

But what happens to this inspiration?

It is a sad fact that in the majority of **some congregations and many** individuals the inspiration turns out to be a fleeting one, and does not bring about the logical readjustment of the daily life⁶.

One of the reasons for this is *also* that that message of these solemn days is mostly directed to various addresses, but *seldom* **not** to one's own home-address.

Sadder still is the fact that **Some of the** spiritual leaders who should address themselves directly to the spiritual needs of their congregants and flocks, because the latter look for them for personal inspiration and guidance during these days in particular, **some of them** use the opportunity of these auspicious season for high-sounding declarations relating to universal issues and popular themes, which do not implicate anyone in particular, least of all the listening audience. To be sure, universal issues and motifs are not irrelevant to Rosh Hashana and the Ten Days of Return, which do embrace the whole creation. But when universal problems constitute the sole **main** theme of sermons and messages ~~to the exclusion~~ ~~of~~ ~~anything~~ ~~that~~ ~~touches~~ ~~the~~ ~~individual~~, ~~his~~ ~~real~~ ~~self~~ ~~and~~ ~~way~~ ~~of~~ ~~life~~, the most essential spirit ומטרת of this auspicious opportunity is missed altogether.

Every Jew should realize that Rosh Hashana and the Ten Days of Return address themselves, above all, to himself as an individual, and demand an immediate reappraisal of his actual day-to-day living. These days call for real personal commitment thorough a closer adherence to the Divine Torah and commandments, not only on special occasions or special days in the year, but every day throughout the year, and in every aspect of the daily life.

This is further emphasized by the call of the Shofar, the **only special** Mitzvah of Rosh Hashana. For, this commandment does not prescribe the use of⁷ a delicate instrument producing extraordinary musical compositions. The Shofar is a plain horn of an animal, and "all sounds are proper in a Shofar." It emphasizes our duty of introducing sanctity even into the ordinary and commonplace in our daily life⁸.

(5) ולאח"ז בחייו כחלק מהצבור וכו'.

(6) ובמילא - אין גם פעול שינוי במדינה וכו' - שהרי כשאין היחיד חוזר בתשובה ובדרכיו יחזיק - גם המדינה לא תשתנה.

(7) Ensemble של כמה כלי זמר, ואפילו כלי היחיד - לא נבחר.

(8) לכל לראש כ"א ואחת בפ"ע ובמעשיו הכי פשוטים.

פיענוח:**Free Rendition:**

By the Grace of G-d
 In the Days of Selichoth, 5723
 Year of the 150th Yahrtzeit Anniversary
 Of the old Rebbe, Founder of Chabad.
 Brooklyn, New York.

To My Brethren, Everywhere,

Heartfelt Greetings and Blessing:

As we approach the new year, we should reflect on the significance **spirit? meaning?** of the fact that we enter the new year through the days of Awe (Yamim Noraim) and the Ten Days of Return (Asereth Yemei Teshuvah).

The essential aspect of the “awesomeness” of these days is in their quality of arousing in us an awareness of ¹ coming into the presence of the divine Majesty. It is the consciousness of the direct encounter² with the Supreme King and Sovereign of the world that fills us with awe, ³rather than the worry about the past or the apprehension of the Future. Similarly, the concept of Teshuvah של דר”ה emphasizes the return to the Source, rather than the atonement for sin, or “repentance,” in a narrower sense.

These concepts are clearly reflected in the specific prayers and observance of Rosh Hashana, the highlight of which is the “**Coronation**” of the Supreme King, the Creator of the Universe. The Sounding of the Shofar, the special Mitzvah of this festival, is also connected therewith.

The idea of the Divine “coronation” is sublimely expressed in the prayer, “O, our G-d the G-d of our fathers, establish Thy glorious reign over all the world,” etc. In proclaiming the Sovereignty of G-d we reaffirm our submission to his rule. The Rosh Hashana prayers express our longing for attachment and unity with G-d; they contain no reference to sin, or confession of sin. It is only immediately after Rosh Hashana that the days of actual repentance⁴ begin, for our confession of submission to our Supreme King and Creator would be meaningless if it were not immediately followed by our determination to be worthy of this relationship **and unity**. Hence we must atone for our sins of the past, sins of commission and omission, even such that were committed inadvertently. On his part, G-d has set aside the Ten Days of Return as a period of special Divine grace and

(1) מאורע ההכתרה מחדש וביתר מס”נ ע”י כל אחד ואחת מאתנו בפ”ע (לא רק כחלק מהצבור וכלל ישראל) של ממה”מ הק’ בהקדמת בקשת כאו”א שתקובל ההכתרה ועי”ז יהי” אנו עמך ואתה מלכנו.”

(2) קישור ואיחוד (שהוא המכתיר את ה’ והוא שנעשה ונתקבל נתינו של ה’) וקרוב הוא אליו

(3) במדה כוללת כ”כ עד שכמה שלא גדולה הצער על . . בטלים הם באור יראת הרוממות זו.

(4) על העבר, על החטאים כו’.

(16) -2-

turns out to be a fleeting one, and does not bring about the logical readjustment of the daily life.

One of the reasons for this is that the message of these solemn days is mostly directed to various addresses, but seldom to one's own home-address.

Sadder still is the fact that spiritual leaders who should address themselves directly to the spiritual needs of their congregants and flocks, because the latter look to them for personal inspiration and guidance during these days in particular, use the opportunity of these auspicious season for high-sounding declarations relating to universal issues and popular themes which do not implicate anyone in particular, least of all the listening audience. To be sure, universal issues and motifs are not irrelevant to Rosh Hashanah and the Ten Days of Return, which do embrace the whole of Creation. But when universal problems constitute the sole theme of sermons and messages, to the exclusion of anything that touches the individual, his real self and way of life, the most essential spirit of this auspicious opportunity is missed altogether.

Every Jew should realize that Rosh Hashanah and the Ten Days of Return address themselves, above all, to himself as an individual, and demand an immediate reappraisal of his actual day-to-day living. These days call for real personal commitment through a closer adherence to the Divine Torah and commandments, not only on special occasions or special days in the year, but every day throughout the year, and in every aspect of the daily life.

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It is to be hoped that Jewish spiritual leaders will not squander the precious moments of the Days of Awe on such general topics as atomic test bans or civil liberties, and the like, which, with all their importance and just claims, are not problems which should monopolize the attention of Jewish spiritual leaders, much less during these Days of Awe. These solemn days should be dedicated to the personal religious needs of their flocks, which should be fostered and deepened, and channeled into the proper channels of the practical life; so that the new year will be a better one spiritually, which means a better one also materially.

With prayerful wishes for

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לשנה טובה ומחוקה
בטוב הנראה והנגלה

/MENACHEM SCHNEIFERSON/



FOREWORD


In honor of our dear grandchildren – **YANKELE** and **SHAINA SAMUELS** - on the occasion of their wedding, we are happy to share some interesting and inspiring Torah wisdom of the Rebbe from the rich archives of their *Alter Zaidy*, Rabbi Nissan Mindel, which he asked to us to preserve and disseminate.

The material we have chosen, a drop in a huge sea, are sample letters of the Rebbe and articles of Rabbi Mindel – all of which were carefully reviewed and annotated by the Rebbe, which we feel are instructive and timely for family and friends. It is our sincere wish that this modest booklet will help spread the wellsprings of *chassidus* even further and bring the message of the Rebbe to all.

May the Rebbe's abundant and eternal blessings be fulfilled in their entirety for **YANKELE** and **SHAINA** and their dear parents and families. And may they continue to raise their children to be true lamplighters and devoted *shluchim* of the Rebbe.

With our heartfelt good wishes and blessings for revealed good in all matters both material and spiritual and the speedy coming of Moshiach now!

Zaidy and Bubby
Shalom Ber and Frida Schapiro
Bais Rosh Chodesh Cheshvan, 5777



אב החתן מקבל דולר - י' אלול תשמ"ט



הורי החתן מקבלים דולר ביום חתונתם - י"ב אלול תשמ"ט



ב"ה

Teshura



Wedding of
Yankele & Shaina
Samuels



Wednesday, 1 Cheshvan 5777