

TESHURA

FROM THE WEDDING OF

**Chaim & Mushka
Kaplan**

19 SHEVAT 5784

נסדר ונערך ע"י ד.ש.

dsteshura@gmail.com

B”H

FOREWORD

Dear Family and Friends שׂיחיי,

As tradition, at all joyous events we begin by thanking G-d for granting us life, sustaining us, and enabling us to be here together. We are thrilled that you are able to share in our simcha. Indeed, Jewish law enjoins the entire community to bring joy and elation to the chosson and kallah.

In honor of the Rebbe and Rebbetzin’s wedding in 1928, the Frierdiker Rebbe distributed a special teshurah, memento, to all the celebrants: a facsimile of a manuscript letter written by the Alter Rebbe.

In this tradition, we are honored to present:

A copy of a letter sent by the Rebbe (dated 20 Shevat) to the grandfather of the kallah, Prof. Velvl Greene of blessed memory.

Copies of telegrams sent to the grandparents of the kallah on the Occasion of their wedding, from Rebbetzin Chana and Rebbetzin Chaya Mushka of righteous memory.

Several pictures of Prof. Velvl Greene by the Rebbe.

A draft of a talk from the Rebbe, transcribed by Prof. Velvl Greene, along with edits of the Rebbe.

A transcript of a talk from the Rebbe, on the lessons of the first moon landing, along with edits of the Rebbe.

A draft of an article written by Prof. Velvl Greene, for Di Yiddishe Heim magazine along with the edits of the Rebbe.

Copies of letters sent by the Friediker Rebbe to the great-grandfather of the kallah, Reb Yaakov Lipskier of blessed memory, instructing and encouraging him to move to Hightstown, New Jersey.

We would like to thank Rabbis Chaim Muss and Chezki Lever, for their dedication in preparing this memento.

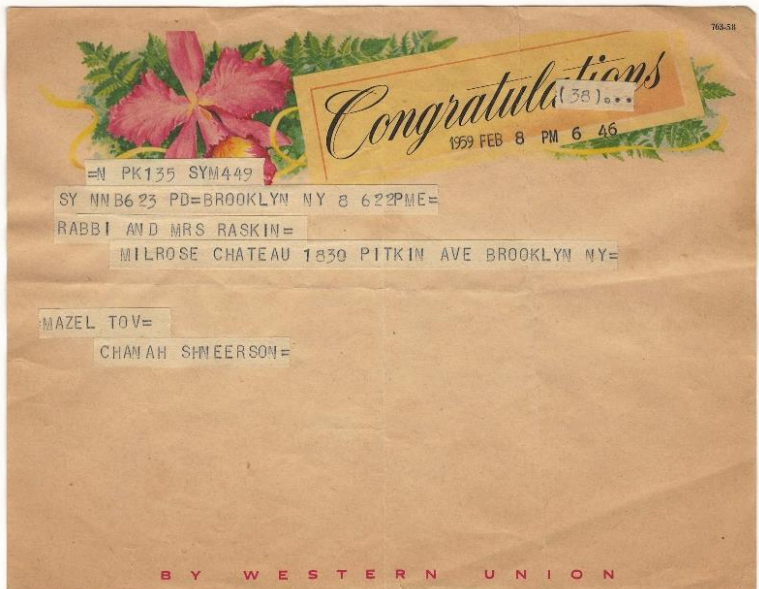
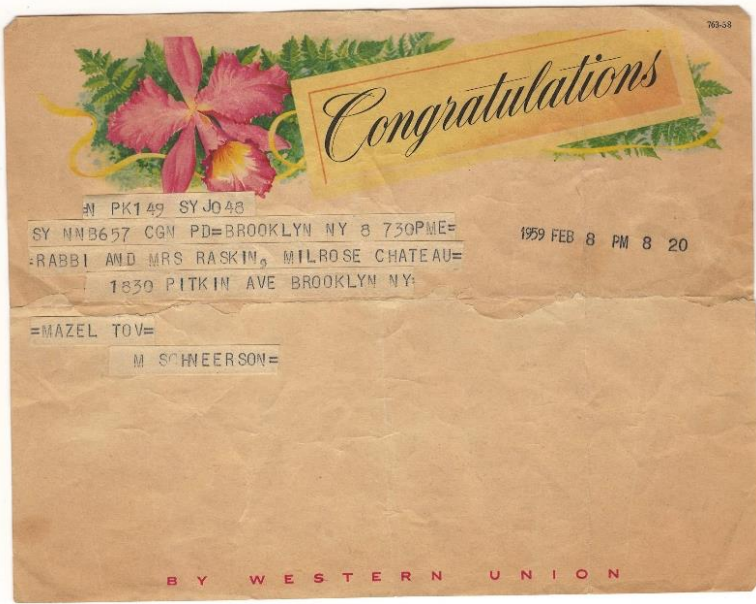
We hope that you will enjoy the festivities, become involved in every facet of the celebration, and share the happiness and pride we feel on this day. May we share many more simchas in the near future!

And may the merit of bringing joy to the chosson and kallah bring us to the greatest joy of all, when we will celebrate the rebuilding of the Beis Hamikdosh, speedily in our days.

THE GREENE AND KAPLAN FAMILIES

19 SHEVAT, 5784

**TELEGRAMS TO THE WEDDING OF THE KALLA'S
GRANDPARENTS FROM REBBETZIN CHAYA MUSHKA
& REBBETZIN CHANA**



**A LETTER TO THE GRANDFATHER OF THE KALAH
PROF. VELVL GREENE OBM**

20 SHEVAT 5731

RABBI MENACHEM M. SCHNEERSON
Lubavitch
770 Eastern Parkway
Brooklyn 13, N. Y.

HYacinth 3-9250

מנחם מענדל שניאורסאהן
ליבאוויטש

770 איסטערן פארקוויי
ברוקלין 13 נ.י.

By the Grace of G-d
20th of Shevat, 5731
Brooklyn, N. Y.

Prof. Zeev Greene
1601 Spring Valley Rd.
Golden Valley, Minn. 55422

Greeting and Blessing:

After not hearing from you for a long time, I was pleased to receive your letter of February 9th. Although I have in the interim inquired after you, and received reports, through our mutual friends, who wrote to me in reply to my inquiries as well as unsolicited - it is still much better to receive information firsthand.

First of all, I want to wish you Mazel Tov, as I note (for the first time) from your letter that you have been promoted to full professorship in both departments, and particularly also the latest news of your being elected to a fellowship in the American Academy of Microbiology.

As for the practical consequences of this professional distinction, there is no doubt it will come too, inasmuch as America is a practical country with pragmatic motivations. At any rate, I am sure of one practical gain, and that is your increased academic prestige will further strengthen your influence in spreading Yiddishkeit permeated with Chasidic warmth and enthusiasm. Looking back on your schedule of trips in the past, you can clearly see how Divine Providence provides you with opportunities to use your special capacities and gifts in this direction with such notable success. No doubt your appearance in Cleveland will likewise have lasting Hatzlocho.

May G-d grant that all your affairs, both personal and general, which are intimately linked, should progress with ever growing Hatzlocho, including the cherished hope to be blessed with more children, and together with your wife, to bring up all your children to a life of Torah, Chuppah and Good Deeds, in accordance with the well known Talmudic parable: "Tree, oh Tree! How shall I bless you? - May your offspring be as good as you" (Taanis, 5b).

With blessing, *M. Schneerson*

Re (הגוי) פא - it will be advisable to visit Pittsburgh before deciding

Re 'הגוי תחי' - it will be advisable to visit Pittsburgh before deciding

19 Shevat 5784

R' VELVL GREENE BY HIS FIRST FARBRENGEN

19 KISLEV 5724



R' VELVL GREENE BY THE REBBE

CHOL HAMOED PESACH 5732



THE REBBE'S EDITS

I

ACTIVATING THE GIANTS

The Rebbe said the following Sicha on Shabbos Parshas Shelach 5728 (1968). After Shabbos Prof. Greene transcribed the Sicha in English (based on R' Yoel Kahn's Chazarah). The transcript was submitted to the Rebbe, who edited it in his holy hand and was later published in the *B'or Hatorah* Journal vo. II (Summer 1982).¹

Below are photocopies of the Rebbe's edits, followed by the Sicha as it was published in *B'or Hatorah*. For the benefit of the readers, we have deciphered and typed up the Rebbe's handwritten edits. Words added by the Rebbe appear in **bold** and words deleted by the Rebbe in ~~striketrough~~. Clarification, whenever necessary, is provided in brackets.²

it is worth noting that many of the Rebbe's edits to this sicha are not final changes (as evident by the question marks accompanying many of the edits).

1. A peer-reviewed journal on the interrelationship of Judaism, science and technology, psychology, the arts, and social issues.

2. The Rebbe underlines several words in the transcript for the affect of *italicization*.

Free translation of Sidra of 16th sheet Lange - Rubin
Tammay - Green

The Sidra Sh'lach L'cho recounts the familiar story of the M'raglim, or spies, commissioned by Moshe to gather intelligence about the land of Canaan prior to its impending conquest by the Israelites. The Torah reveals that although each spy was personally selected by Moshe for this task, and although each was a responsible authority and a prince of his respective tribe, ten of the twelve defied divine will and counseled their people that the land was unconquerable. Indeed, their fear of the Cananites was so profound, ^{Talmud} ~~that the Midrash reports they said:~~ ^{They said:} "The inhabitants are stronger than HIM", and ^{that} ~~th~~ even the A-lmighty could not conquer them.

The question immediately arises: Moshe was the shepherd of his flock and he knew and chose his M'raglim with intimate knowledge of their qualities. These M'raglim were not just plain candidates, they were righteous men and wise men who were familiar with G-d's promises and powers. How, given all of these prerequisites, could they have failed their mission so miserably?

It is evident that their ultimate failure originated ~~from~~ ⁱⁿ a rather minor error. Certainly, their basic motivation cannot be impugned. Rather, an extremely small deviation from Divine will become exacerbated until it finally culminated in the gross and tragic misconception that the

That the ~~Midrash~~ ^{Talmud} reports they said

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A minor error leading to more significant errors is
 creatures were stronger than their creator. ~~This is~~ not an unusual
 circumstance. There is a classical Hasidic parable which describes the
 process of becoming lost. One doesn't suddenly find oneself in the depths
 of a dark forest. Rather one deviates from the broad highway only a hairbread
 at a time; gradually and imperceptibly (because the incremental changes are
 so minute) one strays farther and farther from the road until one ends up
 lost in a trackless forest. The same thing happened to the M'raglim who
 started out as ^{wise} ~~wise~~ men, and righteous men and princes of their tribes.

What was this initial "hair breadth" of an error?

According to the founder of Chabad Chassidus, ~~the "Abov Rebbe"~~
^{Rebbe} Shneur Zalman of Liadi of blessed Memory, the error consisted simply
 enough of an unwillingness to become involved in the materialistic world.
 While wandering in the desert, they were completely isolated from the
 world of ~~reality~~ ^{hardships}. All their needs were supplied by miraculous mechanisms -
 manna ~~from~~ heaven, water from Miriam's well, etc.. they were even spared
 contact with hellicose enemies by mystical clouds which surrounded them,
~~hiding them from view~~. But once in Canaan - the very first task would be
 to wage war, and even without serious casualties or bloodshed, war wastes
 time and energy which would better be devoted to study of Torah.

Furthermore, once the war had been won (according to Divine promise) they

There is a classical Hasidic parable
 / they were completely isolated from the world of reality hardships
 / manna from heaven

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would, of necessity, be forced to plow and to sow, and to tend vineyards etc in order to live since ^{quantity of} the manna would cease. Quite logically, the M'raglim would rather have stayed in the Desert, divorced from the material world. They would rather have devoted all of their time and energy to Torah study, ~~rather than~~ ^{instead of} only a small percentage, with the ~~majority~~ ^{greater part} expended on the material tasks necessary to sustain life.

In distinction, the stand of Moses, which reflected Divine will, insisted on leaving the desert and settling in the land of Israel. The ultimate aim and fulfillment of Torah is ^{MANSE (Mensch)} its penetration into the real world. It is not sufficient to be involved in a theoretical Torah separate from reality. On the contrary, the land of Canaan with its thirty-one different ethnic societies and thirty-one different ^{cultures} ~~religions~~ (all contrary to Torah) had to be conquered to make it a holy land - to bring spirituality down to the material aspects of the land and to elevate the material elements to a spiritual level. To integrate theory, as it were, into practice, combining the two into a unified whole. ^{Entity?}

^{philosophy? school?}
~~In consequence of the M'raglim's~~ ^{As a consequence of the M'raglim's} ~~materialism~~ to divorce materialism from spirituality and to separate theory from practice, ~~As consequence,~~ even their good theory became illogical; their theory was so far separated

^{ultimately?}

to tend vineyards **etc**

/ The ultimate aim and fulfillment of Torah is **maase (deed)**, its penetration into the real world.

+ ? **application-actualisation implementation**

/ the Land of Canaan with . . its thirty-one different ~~religions~~ **cultures**

/ combining the two into a unified whole. [the Rebbe indicates that the word “whole” should be replaced, and suggests] **Entity ?**

/ As a consequence of the M’raglim’s ~~desires~~ [The Rebbe suggests substituting “desires” with:] **philosophy ? school ?**

/ their good theory became illogical [the Rebbe indicates to incorporate the word] **ultimately ?** [or the equivalent, to the sentence]

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from practice if ^(ABSURD PREMISE THAT) culminated in the ~~prevention of~~ "The inhabitants are stronger than Him", ~~which is, potentially, absurd.~~

There is yet another dimension to the classical theory versus practice conflict. It is ~~not~~ ^{best} described by an appreciation of the differences between ancient Greek and Modern Science concepts. In the former ~~system, a fixed & complete system - theory~~

^{Theory} ~~was~~ ^A all important and sanctified. If facts or observations ~~disagreed with~~ ^{disagreed with} a ~~will~~ ^A formulated theory, the facts and observations were ~~denied~~. In contrast, modern science is empirical: theory is derived from ~~valid~~ ^{planned?} observations and carefully constructed experiments, and ~~if the theory disagreed with~~ ^{The Theory must be sufficiently AUTHENTIC} ~~to account for new phenomena as they are discovered.~~ (A propos, the amplification of Torah by Chasidus is not dissimilar to the amplification ^{general} of knowledge by newly revealed scientific discoveries)

In this respect, the M'raglim represented the same school of thought as the ~~discredited~~ ^{discredited} school of Philosophical Science. They had a good theory but were hesitant about putting it to an experimental test a material ~~work.~~ ^{word.} Moshe on the other hand, insisted on the translation of the theory into practical and verifiable deeds, on the measurement of validity in a very real situation - among a people who sowed, and reaped, and worked for six days out of every seven, in a changing world.

^{The above mentioned} A corollary to ~~this~~ validation of theory by ~~logical observation~~ ^{ITS PRACTICAL IMPLEMENTATION}

Theory is derived from ~~valid~~ observations and carefully constructed experiments [the Rebbe indicates that the word “constructed” should be replaced, and suggests] **planned** ?

/ by newly revealed ~~scientific~~ discoveries

/ insisted on the translation of the theory into practical ~~and verifiable~~ deeds

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is found in Maimoned's description of the criteria which mark a sheechom or wise man. He points out in his Mishnah Torah, ^(Deot, ch. 5) that a chochom is recognizable ~~not only~~ ^{as} by his theoretical knowledge, ^{by} ~~(but also)~~ ^{deeds} his ~~manner-~~ ~~isms~~, his eating and drinking habits, his methods of business transactions, etc... Indeed, the consistency of theory and practice is essential; otherwise the ~~inconsistency~~ ^{INCONSISTENCY} will also lead to perversion. A story is told that Aristotle was once found in a compromising moral situation. When challenged, he is reputed to have stated "At this moment I am not Aristotle". In this ~~moment~~ ^{CASE} he was not ~~placing~~ ^{even} theory above practice, he was only compartmentalizing - good theory for so many hours, practice inconsistent with theory for so many hours - an obviously untenable situation.

Torah does not recognize these dichotomies. To be a chochom, wisdom must influence all ones' actions, in the classroom and outside. If it doesn't, not only will the actions lack wisdom, they might actually become directed by other forces which take over when wisdom drops out. A man is not a disjointed group of organs acting independently. If the head doesn't control the feet, ^{ultimately} the feet might very well control the head. If the head does not regulate the desires, the desires will control the body, and it will then be evident that the head is out of order. This is quite possibly what

in his Mishnah Torah (**Deot, ch. 5**) that a chochom recognizable ~~not only~~ **K'shem** - **just as** by his theoretical knowledge, (~~but also~~) by his ~~dress~~ **deeds**, ~~his mannerisms~~, his eating and drinking habits,

/ otherwise the inconsistency will also lead to perversion ?

/ the rebbe crosses out the entire paragraph starting "in this case..."

/ the feet might very well control the head [the Rebbe instructs for the word] **ultimately** [to be added to the sentence]

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happened to the M'raglim: They started with an excellent theory. But they were unwilling to reduce it to practice; ^{apply?} ~~and further, they valued the theory so highly, they were unwilling to test it.~~ As a consequence, the theory became inadequate (by not fulfilling G-d's will) and the theory became perverse (by disavowing the power of G-d)

Torah, of course, is eternal instruction, valid for all time and places. The lesson of the M'raglim, it follows, has some specific ~~input~~ for our generation and our leaders. It is significant that there were only ten of the "Theoreticians"^{as}. Opposing their point of view were Moshe himself, and Joshua and Caleb. But the M'raglim were men of influence, and the consequence of their opinion extended beyond their own lives and the lives of the families and ultimately affected the whole nation. Unfortunately, in this case, the consequence was the Divine decision to keep ^{all} the Israelites wandering in the desert for ~~another~~ forty years.

Some lessons are self evident: A teacher or influential person has an awesome responsibility. Those in his sphere of influence are affected by ~~as~~ everything he does and says. They are influenced by both his teaching and his example. The M'raglim, ^{being princes of their tribes} when they taught the Torah, certainly taught ~~not~~ authentically. But their basic error had as much effect as the valid Torah they taught.

/ But they were unwilling to reduce it to practice; [the Rebbe indicates that the word “reduce” should be replaced, and suggests] **apply** ?

/ ~~and further, they value the theory so highly, they were unwilling to test it.~~

/ the Divine decision to keep **all** the Israelites wandering in the desert for ~~another~~ forty years.

/ Those in his sphere of influence are affected by everything he does and says.

/ The M'raglim, **being princes of their tribes** when they taught the Torah, certainly taught it authentically.

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The question then arises, what was the origin of their error? What was the original cause of their initial deviation from the broad highway which ultimately led to their becoming lost in the woods along with their families and the whole people Israel? Their error originally derived from a lack of humility, a lack of dependance on Moshe (who represented Divine will) and a consequent substitution of their own opinion for the word of G-d. Wisdom which is predicated on faith and humility is constructive wisdom. On the other hand, wisdom which lacks a bases in faith can unfortunately lead to ^{the opposite and to} tragedy. This point is developed further in the Sedre Shlach L'cho during the description of mitzvos chaloh, among the first commandments given to the people for fulfillment in the land of Israel. The first portion of the dough to be kneaded for bread-baking must be put aside as a sacrifice to G-d. In other words, before one consumes food, which will become part of that person, ^{his body} the first obligation is to acknowledge that a portion of it belongs to the Creator. Similarly, before one gains wisdom through study (and thus makes the knowledge part of himself) he must first acknowledge that ^{the first} a portion is not his to-assimilate, ^{it} and is beyond his understanding. Only the bread which is left after the portion for G-d has been separated may be consumed. Only the wisdom which is "left", after the part beyond understanding has been acknowledged, can be consumed.

Analogy: Every scientific theory is based on a set of postulate, a set of them.

/ wisdom which Lacks a basis in faith can unfortunately lead to **the opposite and to** tragedy.

/ mitzvos chaloh, among the first commandments given **immediately after the m'raglim event** to the people for fulfillment in the land of Israel.

/ before one consumes food, which will become part of that person [the Rebbe instructs for the words] **his body** [to be added to the sentence]

/ eCreator.

/ he must first acknowledge that a **the first portion, the foundation**, is not his ~~to assimilate, and~~ it is beyond his understanding.

/ Only the wisdom which is “left”,

/ **Analogy: Every scientific theory is based on a set of postulate, a set of them.** [the continuation of this handwritten paragraph (seemingly written on the reverse side of the page) has not reached us. The content of the Rebbe's addition can be found in the printed article below].

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This then is the ultimate lesson of the Sidre to us: What prevented entry of the people Israel into the promised land? Theories which were not *applied?* reduced to practice in the material world. What will permit entry? The mitzva of challah - of giving the ^{Land} ~~land~~ that wisdom beyond human understanding *very encouraging*

There is a *useful* epilogue to the story of the M'raglim, ^{decreed} ~~decreed~~ from the promise made by G-d immediately after sentencing the people to a forty year exile. We are told "Ki Sovoyu - when you come to the land..." Thus we know that even if the mistake had been made, and the edict decreed that this generation will die in the desert because the leaders misled the people, the edict will ultimately be ^{revised} ~~revised~~ through T'shuva. One can err and be responsible for grave consequences, but this does not mean he *forever* should ^{stop} learning and teaching. It is entirely possible to reconstruct the ~~theory~~ *theory* according to fact, to re-establish one's philosophy on the basis of faith, and to integrate theory with practice according to Divine will. This will lead to the fulfillment of the promise- "When you will come to the land of your dwelling that I give you"

Mention was made above that Torah is pertinent to every day and place. It is consequently quite appropriate that the Sidre Shlach L'cho contains certain inferences *about* the turmoil and unrest on our ~~campuses~~, and

/ Theories which were not reduced to practice in the material world. [the Rebbe indicates that the word “reduced” should be replaced, and suggests] **applied ?**

The mitzva of challah - of “giving”

/ There is a ~~useful~~ **very encouraging** epilogue the story of the M’raglim,

/ this does not mean he should **forever** stop learning and teaching.

/ "When you will come to the land of your dwelling that I give you"

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provides some insights toward the challenge this generates.

When the spies returned from Eretz Israel, they all talked about the abnormal inhabitants, "the giants", who impressed them. Ten of the M'raglim used this as an excuse to lead the people away from G-d's will. Joshua and Caleb, however, recognized the potential of the ^{land who raised these} Giants and the ^{gigantic} large crops. Indeed, they concluded that because of this, the land was ^{very} very good. G-d instructed the people to go to Israel; thus ^{raising of the} the Giants were obviously part of the Divine Scheme, and if properly utilized, could be turned to good. The disadvantages and obstacles ^{obvious} to the ten spies were interpreted by Joshua and Caleb as advantages. ~~Conquerors who overcome Giants, themselves become stronger.~~

In a similar fashion, most of us are frightened by the student unrest on campus - the "strange giants" of our day. There are those who say that these students have no concern or ^{Respect} ~~respect~~ for parents, teachers, tradition, anyone else's ^{opinions} ~~opinions~~, even their own ^{previous} ~~previous~~ learning. How can they possibly be attracted to the discipline of Torah? How can they possibly be ^{convinced} to accept the "yoke of the Kingdom of Heaven".

It should be emphasized, therefore, that when these "giants" are ^{approached} properly used and "conquered", the end products ^{will} also be stronger

/ Joshua and Caleb, however, recognized the potential of the **land who raised these** Giants and gigantic crops.

/ the land was very very good

/ thus the **raising of the** Giants were obviously part of the Divine Scheme,

/ ~~Conquerors who overcome giants, themselves become stronger.~~

/ when these "giants" are properly ~~used~~ **approached** and "conquered", the end products **will** be stronger

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~~will~~ and more committed. Their lack of apparent concern ~~for~~ public opinion, and their dissatisfaction with contemporary hypocrisy will actually make them more diligent adherent of Torah and the will of G-d.

~~But~~ it might be argued that in the past, efforts to convince our college students were unsuccessful. They were not challenged by less arduous disciplines than ~~the~~ Torah. They remained uninfluenced by less challenging duties than six hundred and thirteen mitzvos. If this was true in the past, how much more so would it be difficult today?

It should ~~consequently~~ be recognized that our "alienated" students are not looking for "easy" challenges. Their alienation was due to the ~~false~~ authenticity and compromise of previous challenges. When confronted with real Truth and real learning, unadulterated and unabridged Torah; when faced with ~~one~~ ^{the} reality and authority and authenticity of the literal word of G-d, they will respond. When the hard and difficult path is pointed out, they will not be frightened by obstacles and public opinion and hypocritical society values - they will respond without fear because ^{every one of} them ~~has~~ a Divine spark Nefesh-h'Elokis, ~~and~~ ~~giants~~. ^{brought in action} And when ~~giants~~ are ~~influenced~~, they will influence the world, and the world will be changed.

/ ~~But~~ it might be argued

/ would it be difficult today?

/ Their alienation was due to the **false** authenticity and compromise of previous challenges.

/ they will respond without fear because **every one of them has a Nefesh-h'Elohis, a Divine spark, a Giant.** [originally written: because they are giants]

/ And when **Giants** are ~~influenced~~ **brought in action** they will influence the world, and the world be changed.

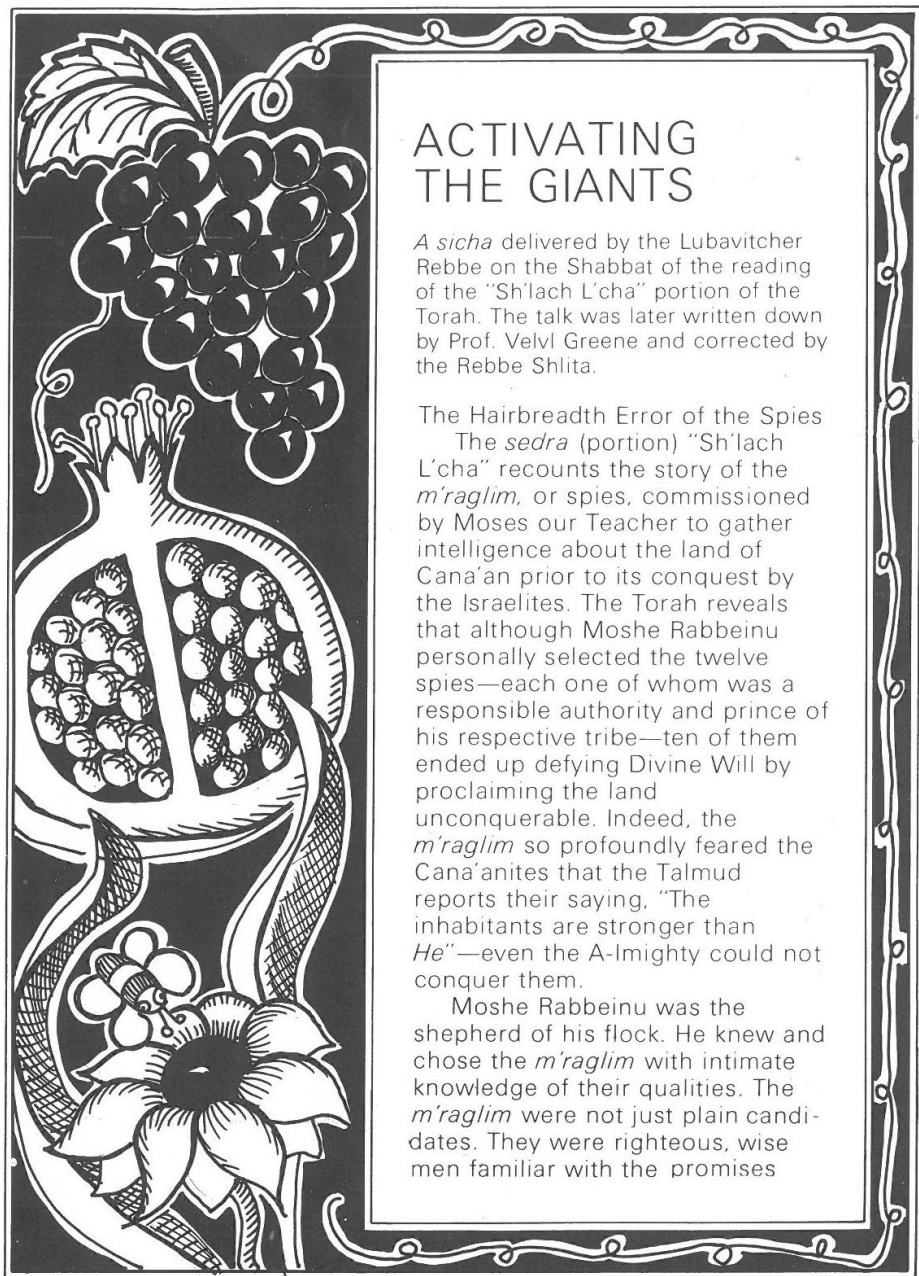
ACTIVATING THE GIANTS

A *sicha* delivered by the Lubavitcher Rebbe on the Shabbat of the reading of the "Sh'lach L'cha" portion of the Torah. The talk was later written down by Prof. Velvl Greene and corrected by the Rebbe Shlita.

The Hairbreadth Error of the Spies

The *sedra* (portion) "Sh'lach L'cha" recounts the story of the *m'raglim*, or spies, commissioned by Moses our Teacher to gather intelligence about the land of Cana'an prior to its conquest by the Israelites. The Torah reveals that although Moshe Rabbeinu personally selected the twelve spies—each one of whom was a responsible authority and prince of his respective tribe—ten of them ended up defying Divine Will by proclaiming the land unconquerable. Indeed, the *m'raglim* so profoundly feared the Cana'anites that the Talmud reports their saying, "The inhabitants are stronger than *He*"—even the A-lmighty could not conquer them.

Moshe Rabbeinu was the shepherd of his flock. He knew and chose the *m'raglim* with intimate knowledge of their qualities. The *m'raglim* were not just plain candidates. They were righteous, wise men familiar with the promises



and power of the A-Imighty. The question immediately arises: given their prerequisites, how could ten of the spies have failed their mission so miserably?

Certainly, their basic motivation cannot be impugned. It is evident that their ultimate failure originated with a minor error. An extremely small deviation from Divine Will became exacerbated until it culminated in the gross and tragic misconception that there were creatures stronger than their Creator.

A minor error often leads to more significant errors, as described in the parable of the process of getting lost. One doesn't *suddenly* find oneself in the depths of a dark forest. Rather, one deviates from the broad highway a hairbreadth at a time. Gradually and imperceptibly one strays from the road until one ends up lost in a trackless forest. The same thing happened to the *m'raglim*, who started out as wise, righteous princes.

What was their initial hairbreadth of an error? According to the founder of Chabad Chassidut, Rabbi Shneur Zalman of Liadi, of blessed memory, the error was simply an unwillingness to become involved in the material world. While wandering in the desert, the Israelites were isolated from worldly hardships. All their needs were supplied by miracles such as manna from heaven, water from Miriam's well. Mystical clouds surrounded them and saved them from enemy attack. Upon reaching Canaan, however, the first task that would face the Israelites was war. Even without serious casualties or bloodshed, war wastes time and energy better devoted to Torah study. Furthermore, once the Israelites won (according to Divine promise), they would no longer receive manna. They would have to plow, sow and tend vineyards. Only a small percentage of their time would be free for learning Torah. Quite logically, the *m'raglim* would have pre-

ferred to stay in the desert, divorced from the material world, devoting all their time and energy to Torah study.

Reflecting the Divine Will, Moses insisted on leaving the desert to settle the land of Israel. The ultimate aim and fulfillment of Torah is *ma'aseh* (deed). Through action Torah is implemented in the real world. It is not sufficient to be involved in a theoretical Torah. The thirty-one Torah-alien nations of Canaan had to be conquered. Spirituality had to be brought down to the material level of the land; its material elements had to be elevated to a spiritual level. Theory, as it were, had to be integrated into practice.

As a consequence of their philosophy of divorcing materialism from spirituality—of separating theory from practice—even the good theory of the *m'raglim* ultimately became illogical. Their theory was so separated from practice that it culminated in the absurd premise that "the inhabitants are stronger than He".

Theory Versus Practice

There is yet another dimension to the classical "theory versus practice" conflict. It is best described by an appreciation of the differences between the concepts of ancient Greece and those of modern science. In the former system, a fixed and inflexible theory was all-important and sanctified. If facts or observations did not fit in with a well-formulated theory, they were disqualified. In contrast, modern science is empirical. Today, theory is derived from observations and carefully planned experiments. Modern scientific theory must be sufficiently authentic to account for newly discovered phenomena. (A propos, the amplification of Torah by Chassidut is not dissimilar to the amplification of general knowledge by newly revealed discoveries.)

In this respect, the *m'raglim* represent the school of philosophical science. They

had a good theory but were hesitant to put it to an experimental test in the material world. Moshe Rabbeinu, on the other hand, insisted on translating theory into practical deeds among a people who sowed, reaped and worked for six days out of seven.

A corollary to the validation of theory by practical implementation is found in

Maimonides' criteria for a *chacham* (wise man). He points out in his Mishna Torah (*Deuteronomy*, chapter 5) that a *chacham* is recognized *k'shem* (by his reputation) no less than by his deeds of eating, drinking, transacting business and so forth. Inconsistency between his theory and practice would cast doubt on his wisdom as well on his moral character. Once Aris-



totele was found in a compromising moral situation. When challenged, he is reputed to have said, "At this moment I am not Aristotle."

Torah does not recognize such dichotomies. To be a *chacham*, wisdom must influence *all* one's actions, both in the classroom and outside. Otherwise, one's actions not only will lack wisdom, but they might actually become directed by other forces which take over when wisdom drops out. A human being is not a disjointed group of organs acting independently. If the head doesn't control the feet, the feet might ultimately control the head. If the head does not regulate the desires, then desires will control the body. It will become evident that the head is out of order. Quite possibly this is what happened to the *m'raglim*. They started with an excellent theory, but were unwilling to apply it in practice. In consequence, the theory became inadequate (by not fulfilling G-d's Will) and perverse (by disavowing G-d's power).

Eternal instruction, Torah is valid for all times and places. The lesson of the *m'raglim* has specific input for our generation and our leaders. It is significant that only ten of the twelve spies were "theoreticians". Opposing their point of view were Moses himself, Joshua and Caleb. The *m'raglim* were men of influence. Their opinion extended beyond their own lives and those of their families, ultimately affecting the entire nation. Unfortunately, in this case, the consequence was the Divine decision to keep *all* the Israelites wandering in the desert for forty years.

Some of the lessons to be learned from this *sedra* are self-evident. A teacher or influential person has an awesome responsibility. People within his sphere of influence are affected by *everything* he does and says. Being princes of their tribes, the *m'raglim* certainly taught Torah authentically, but their basic error had as

much effect as the valid Torah they taught.

The Lesson of Challa

The question then arises: What was the origin of their error? What caused their initial deviation from the highway? Their error originally derived from a lack of humility, a lack of dependence on Moshe Rabbeinu (who represented Divine Will) and a consequent substitution of their own opinion for the Word of G-d. Wisdom predicated on faith and humility is constructive wisdom. On the other hand, wisdom lacking a basis in faith can have adverse effects and ultimately lead to tragedy.

This point is developed further in the *sedra* "Sh'lach L'cha" in its description of the *mitzva* of baking *challa* (among the first commandments given to the people immediately after the *m'raglim* episode and to be carried out in the land of Israel). The *mitzva* ordains that the first portion of dough kneaded for bread must be put aside as a sacrifice to G-d. In other words, before one consumes food for his body, one's first obligation is to acknowledge that a portion of it belongs to the Creator. Similarly, before one gains wisdom through study (making knowledge part of oneself), one must first acknowledge that the first portion, the foundation, is not one's own. It is beyond one's understanding. One may consume only the bread remaining after the portion for G-d has been separated. Only the wisdom which "remains" after the part beyond understanding has been acknowledged can be consumed.

Analogously we know that every scientific theory is based on a postulate or a set of postulates. This foundation is accepted on faith and is often beyond the understanding of the student. Nonetheless, the student can learn the theory and can certainly employ it for practical implementation while acknowledging that the

original postulates are beyond his comprehension.

This then is the ultimate lesson of the *sedra* to us. What delayed the Israelites from entering the Promised Land? The answer is: theories which were not applied to practice in the material world. What permits their entry? The *mitzva* of *challa*—of giving to the L-rd that portion of wisdom beyond human understanding.

Campus "Giants"

There is a very encouraging epilogue to the story of the *m'raglim*, derived from the promise made by G-d immediately after sentencing the Israelites to forty years of exile. In His promise the Almighty says, "Ki Tavo'u" (when you come to the Land) . . . Thus we know that despite the error and its consequent edict that the entire generation would die in the desert because the leaders misled the people, the edict would ultimately be revoked through *t'shuva*. Although one errs and is responsible for grave consequences, this does not mean that one should forever stop learning and teaching. It is entirely possible to reconstruct theory according to fact, to re-establish philosophy on the basis of faith and to integrate theory with practice according to Divine Will. This will lead to the fulfillment of the promise "When you will come to the land of your dwelling that I give you."

It was stated above that Torah is pertinent to every time and place. It is consequently quite appropriate that the *sedra* "Sh'lach L'cha" contains certain inferences about the turmoil and unrest on our campuses and provides some insights toward the challenges this generates.

When the spies returned from Eretz Yisrael, they reported its abnormal inhabitants, the "giants". Ten of the *m'raglim* used this as an excuse to lead the people away from G-d's Will. Joshua and Caleb, however, recognized the potential of a

land bearing gigantic inhabitants and enormous crops. Indeed, they concluded that precisely because of this the land was very, very good. G-d instructed the Israelites to go to Israel. The fact that it was inhabited by giants must have been part of the Divine Scheme. If properly utilized, this fact could be turned to good. What the other ten spies saw as disadvantages and obstacles, Joshua and Caleb interpreted as advantages.

Similarly, most of us today are frightened by the student unrest on campus—the "strange giants" of our days. There are those who say that these students have no concern or respect for parents, teachers, tradition or the opinions of others, even of their own previous learning. How can they possibly be attracted to the discipline of Torah? How can they be convinced to accept the "yoke of the Kingdom of Heaven?"

It should be emphasized, however, that when these "giants" are properly approached and "conquered", the end products will be stronger and more committed. Their apparent lack of concern for public opinion—their dissatisfaction with contemporary hypocrisy—will actually make them more diligent adherents of Torah and the Will of G-d.

It might be argued that in the past, efforts to convince college students were unsuccessful. They were not challenged by less arduous disciplines than Torah. They remained uninfluenced by less challenging duties than six hundred and thirteen *mitzvot*. If this was true in the past, how much more so would it be difficult today?

It should be recognized that our "alienated" students are not looking for "easy" challenges. Their alienation was due to the falseness and compromising aspects of previous challenges. When confronted with learning unadulterated, unabridged Torah, when faced with the authenticity of the literal Word of G-d, they will respond.

When the harder path is pointed out, they will not be frightened by obstacles, public opinion or hypocritical social values—they will respond without fear because

every one of them has a *nefesh ha'Elokith*, a Divine spark.

When the giants are brought into action, they will influence the world, and the world will be changed.

II

SPACE TRAVEL

The following Sicha was said after the first man landed on the moon. The sicha discusses the various lessons that can be applied from this historic event to man's service of G-d. The Rebbe looked over this English transcript, correcting various details and adding several points in his holy hand (mostly in Hebrew).

One of the lessons the Rebbe enumerates is the great care which was taken to ensure that the astronauts were free of all bacteria prior to launch. On the margins of this point the Rebbe instructs: "Phone Prof. Greene before publishing and ask him (in my name) if he has what to add on this point specifically".

Although Prof. Greene indeed commented on the above, we are unsure as to the exact nature of his input. The above should be borne in mind while studying the transcript.

(For the methodology of how the Rebbe's edits were transcribed in this booklet, see the introduction to the previous entry).

Excerpt from Public Address by
Rabbi Menachem M. Schneerson,
the Lubavitcher Rebbe, מו"ק
7 Teves, Vaylgash 5729 (12/28/68)

BASED ON REMARKS OF LUBAVITCHER REBBE SHALITA

...another factor for the farbrengen today is the event of this week, something unprecedented, reaching the moon, both the illuminated side and the dark side, to the point of photographing it and transmitting the pictures to earth. Then the astronauts descended exactly at the planned instant and the designated spot.

It has been explained, according to the doctrine taught by the Baal Shem Tov, that whatever one sees or hears must be applied to the service of G-D, and this principle is relevant to the astronauts' journey. It is by no means any sort of challenge to faith, although it may be considered by some as a dramatic demonstration of man's capacities, that might reinforce the arrogant attitude of "my strength and valor have achieved this." Actually it need not disturb one's faith, or confuse one's awareness of "before Whom you stand." Man's greatness is no contradiction to faith. But the event must be more than innocent insofar as a challenge to faith is concerned it must for its contribution to G-D's service. It must strengthen our faith in G-D's infinite power and wisdom in "How great are Your works," and "How namifold are your works" (Ps. 136:24).

Faith must be cultivated and strengthened. ~~It is possible that~~ ^{could} ~~faith should be~~ external, superficial. ~~However~~ true faith should penetrate within man, thoroughly affecting his every thought, word and act. When one is impressed with the magnitude of G-d's works, realizing that man is the "crown" of G-d's creation, then one's faith acquires a deeper strength. We have a fresh realization of man's abilities now, and this leads to a ^{strengthened} fresh realization of G-d's greatness, man's Creator. (ישׁתח). Contemplating G-d's works, fulfilling the verse, "Raise your eyes on high," (Isaiah)

/ the Lubavitcher Rebbe שליט"א

/ - העתקה חפשית מאידיית -

/ Then the astronauts descended ~~exactly~~ the planned instant...

/ It has been explained, according to the doctrine taught by the Baal shem tov, that whatever one sees or hears must be applied ~~בנוגע~~ יש ללמוד מזה בנוגע to the service of G-D, and this principle is relevant ~~ובודאי בנוגע למאורע מפתיע ובלתי רגיל~~ כמו to the astronauts' journey. ~~ובהקדמה שמובן ופשוט~~ it Is by no means any sort of challenge to faith...

/ ...insofar as a challenge to faith is concerned it must for its contribution to G-D's service. [The Rebbe circled the word "for" and wrote:] ? חסר ?

/ "How namifold are your works" [The Rebbe circled the "namifold" and wrote:] ?

/ Faith must be cultivated and strengthened. ~~It is possible that~~ **sometimes** faith ~~should~~ **could** be external, superficial. ~~However~~ true faith should penetrate within man...

/ This leads to a ~~fresh~~ **strengthened** realization of G-d's greatness... Contemplating God's Works ~~fulfilling~~ בלשון the verse, "Raise your eyes on high," (Isaiah 40, 26)

one reaches the next passage, "and see Who created these." Man has been endowed with an insight into G-d's ^{business} and the greater the creature (man), the greater his insight. Awareness of the feat of reaching the moon deepens awareness of G-d and His greatness.

This feat had been regarded as impossible ^{to} achievement for a number of reasons, including the impossibility of attaining the necessary speeds, the impossibility of developing materials that could endure such speeds pressures, temperatures, and other conditions. But it is not impossible, we see. We can learn two points from this. First - human intellect is not absolutely dependable; for what we consider impossible today may well become quite possible tomorrow, and Second, that ^{etc} the mind must advance constantly. Still, no matter how magnificent the achievements of the mind, we must remember that He is greater than man. It follows that there is no challenge to our faith in all that occurred. There is nothing in our teachings barring the possibility of reaching the moon or even the stars. In this case then, rather than challenging faith, it ought to bring another dimension into the service of G-d. This contribution is not just in general terms but in particulars, as we shall note soon. ^{details?}

An incident occurred about a day ago that will be better understood because of the moon-shot. Someone asked about the Torah law, that if one eats a morsel of non-kosher food he is subject to thirty-eight ^{nine} lashes. ~~The one who answered did respond with a spark of truth, if not fully.~~ The questioner got his information from his ^a rabbi, concerning the 36 ~~strokes~~. Actually the Torah speaks of 40, or 39. This was obviously not a slip of the tongue, considering the exacting way the question was posed. ~~Something is lacking in their education.~~ But his ^{question} demand was, how can the Torah interfere, mix into someone's personal affairs, and if he eats something not kosher he is to receive 38 lashes? Apparently interference in public matters is more acceptable. If one's actions affect another person, interference is correct, but how dare they

/ An insight into G-dliness

/ This feat had been regarded as impossible ~~of to achievement~~ for a number of reasons, ~~including~~ . .

/ and other conditions **etc.**

/ ~~the mind~~ **man** must advance constantly

/ This contribution is not just in general terms but in particulars [The Rebbe circles “particulars” indicating that it should be replaced, and suggests] **details ?**

/ He is subject to thirty-~~eight~~**nine** lashes. [The Rebbe crossed out 5 lines dealing with the lack of knowledge of the questioner regarding the number of lashes administered to a transgressor] But his ~~demand~~ **question** was .. 39 lashes...

interfere in matters that concern no one else, his private eating habits! Isn't this an abridgement of freedom, of democracy?

There are a number of pre-conditions for the lashes. For one thing, warning is needed, meaning, he must be cautioned not to commit that act, and this warning must be made in the presence of two valid witnesses, not in privacy. This means that though he is warned in the presence of witnesses that if he does this act he will suffer the lashes, and he realizes that the court is capable of inflicting the lashes, still he insists that he will eat. But this is not all. He must commit the act instantly after the warning, literally within the space of seconds, the period of time it takes to utter three words. If another moment elapsed before he ate, he does not receive the lashes, because - he can claim, "I forgot!" But this person would not wait those few seconds, though he might be aware that then he will be immune to the lashes, he cannot control his passionate appetite, and must eat at that instant. This is a true glutton. Satisfying all these conditions before the lashes are administered must of necessity be a rare occurrence, possibly once in ~~centuries~~ *decades*.

But, while the lashes were hardly ever actually given, one could still protest, why should there ever be any interference into private matters? A Mishna will help us understand. "Man was created alone to teach man to say, 'The world was created for me.'" Man's actions affect all of ^{the} creation. No one should think that what he does affects him alone, for the entire creation is affected. A sin brings harm, defect, into the world, and a benevolent act brings goodness into all of creation. Our sages teach that a single act can sway the scales of humanity to one side or another. This gives us a ^{new} perspective. A sin does not merely endanger the sinner alone, or his family, but it harms his community, his country, indeed all the world.

This trifling bit of food he ate is hardly an insignificant, meaningless trifle. His act is simply base. He has been warned in

/ Possibly once in ~~centuries~~ **decades**.

/ Man's actions affect all of **the** creation... for the entire creation is affected...

/ [The Rebbe circled the words] His act is simply base [and wrote:] ?

accordance with all required conditions, yet he instantly indulges himself, refusing to desist even for a second or two. ~~But~~ he is causing harm to others, to his neighbors, to his countrymen, to humanity for that matter - but he doesn't care. This is criminal. And he isn't even expected to suffer any sacrifice by conforming to the law, because he will be getting a kosher steak for his lunch - but he is stubborn and insists that he must eat trefa only. We are not dealing with a violation of Torah law alone, but a question of human decency, his insistence or indulging an appetite regardless of consequences for others.

To bring all this closer to our understanding, we can turn to the astronauts. Three men were told that they will have to forego any personal preferences and wishes they may have, and will have to do everything exactly as instructed. They were instructed what to eat and when. They were given times for sleeping. They were told what shoes to wear! Each understood that every slightest action could jeopardize a billion dollars, a sum impressive no matter whose it is, and even more, his safety and that of others who will follow. Part of the mission is investigation, and if he fails to follow the planned pattern, his successors will ~~not have~~ ^{miss some} urgent information. The astronaut may not fully realize the significance of each detail - a lifetime of study may be necessary for that - but that doesn't matter. Then too, though each astronaut is a minority, one of three, his every least act loses none of its potential effect on himself and others.

Let us translate this into mitzvos. A particular action of a single individual is not only the concern of himself and his immediate family, but of his neighbors and all mankind.

4

/ ...yet he instantly indulges himself, Refusing to desist even for a second or two. ~~But~~ he is causing harm to others...

/ ...His successors will ~~not have~~ ? **miss some** urgent information...

/ A particular action...

SIGNOS

BACTERIA

Further in conjunction with the dictum of the Baal Shem Tov that everything that happens can be utilized to help a Jew understand how to serve Hashem, there is another feature of the recent moon flight that is instructive. The scientist who planned the capsule went to great lengths to ensure that the astronauts would be as free of bacteria as humanly possible. Even though these astronauts were healthy to begin with and lived healthy lives up to the present with all the ¹¹normal bacteria around them. Nonetheless, it was felt that since ~~they were travelling to a place where man had never been before,~~ extra precautions had to be taken that even the ordinary bacteria, that under normal conditions presented no threat or danger, in these new circumstances they should be reduced to a minimum. So likewise a Jew in his day-to-day spiritual life must realize that each new day brings a new environment, new circumstances and new opportunities that never existed before for that individual. As such, each Jew must not be content that he has reached a certain level of ridding himself of "harmful bacteria." It may be he has been a "healthy" Jew up to now and today he is in good spiritual "condition." However, tomorrow brings the unknown and we must be prepared in every way possible. The way to ensure this is never to be satisfied with one's "status quo" but one must improve oneself every day and go from "strength to strength" until one has destroyed every trace of the "spiritual" bacteria that ^{can be a} ~~is~~ the source of a Jew's spiritual illness.

and
the
capsule
of
the
astronauts

האסטרונאוטים
היו בריאים
לפני שהם עלו
לחללית והיו
במצב רוחני
טוב. אולם
בגלל שהם
נסעו למקום
חדש, נלקחו
האמצעים
הנדרשים
להגנה מפני
חיידקי
החלל. דבר
זה מלמדנו
על חשיבות
ההתפתחות
הרוחנית
היומית.

האסטרונאוטים
היו בריאים
לפני שהם עלו
לחללית והיו
במצב רוחני
טוב. אולם
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ההתפתחות
הרוחנית
היומית.

SICHOS

I

BACTERIA

/ The scientist who planned the capsule went to great lengths to ensure that **and the capsule** כולל מה שבתוכה כולל the astronauts...

/ all the “normal” bacteria...

/ Nonetheless, it was felt that since ~~they were traveling to a place where man had never been before~~

התנאים בחלל הם שונים בתכלית מאשר ע"פ האדמה - כולל התנאים בתוך capsule בעת המעוף -
ורק קצתם ידועים ולא כולם וכו' וכו' - צ"ל זהירות יתרה ובתכלית האפשרי ואין להתחשב שתעלה
בטרחא מרובה והוצאות גדולות וכו' וכו'

דצייתי להוסיף שאפילו ה capsule עבו

לטלפן לפרופ גרין שי' קודם שידפיסו זה ולשאלו (בשמי) היש לו מה להעיר בכ"ז בפרט

מהיר

/ bacteria that ~~is the~~ **can be** a source of a Jew's spiritual illness

II

/ The overcoming of certain problems in the logistics of space flight [The Rebbe circled the word "logistics" and wrote:] ?

/ It was realized that a **very** large amount of matter (**fuel**) would be required... to thrust the capsule into space

ובמילא צ"ל גם ה**container** גדול יותר וכו' אבל ככל שתגדל כמות ה**capsule** צ"ל יותר **energy** להגבי' וכו'. ועוד

/ would not be a drag on the future **consumption of fuel flight** ה**energy** של

/ Hidden in the evil within him [the Rebbe instructed to insert:] **בגופו** וחומריותו

/ for there are aspects and everything **evil** that can **and must** be used for good for instance,

סדר החינוך של מלמטלמ"ע: מבטיחים לקטן (בשנים, או בהבנה וידיעה) שכר באם יתמיד בלימוד חכ' וכו' **בצעצועים** וכיו"ב שא ומפחידים אותו בעונש בדברים שגו שבערך הבנתו **אז** והנאתו **אז** - וערך החכ' **מצ"ע** אינו שייך לזה כלל. ומזמן לזמן מתעלה בזה וכו' וכו'. והנאתו מתעלית לדברים רוחניים יותר עד שבא לתכלית "לשמה"

במלח בסגנון אחר: The...

~~the~~ desire, physical pleasure and egotistical aggrandizement can be sublimated and transformed into the desire to study Torah and perform Mitzvos ~~or~~, the desire to help others. however, once the power of the **evil animal soul** has been used for good, the "unusable" aspect of the person - the **bad traits**, selfish motivations, etc. - must be jettisoned...

III

“LO AM HAORETZ CHOSID”

The following article was written by Prof. Greene for Di Yiddishe Heim Magazine. Before publication, the article was submitted to the Rebbe who reviewed and edited it.

Below are photocopies of the Rebbe’s edits, followed by the article as it was published in Di Yiddishe Heim. For the benefit of the readers, we have deciphered and typed up the Rebbe’s handwritten edits. Words added by the Rebbe appear in bold and words deleted by the Rebbe in strikethrough. Clarification, whenever necessary, is provided in brackets.³

3. The Rebbe underlines several words in the transcript for the affect of *italicization*.

influential the spokesman; the greater the intellectual, the more intense
the illiteracy. Several years ago, ~~Commentary~~ ^{one of the influential Anglo-Jewish} magazines published a sym-
posium by Jewish intellectuals. Nearly all of them had opinions about/end

Several years ago, ~~commentary~~ **one of the influential Anglo-Jewish** magazines published

the reading? He understands not a word of this strange chanting. Though
his soul might be ~~experiencing~~ ^{alibah} experiencing an elevation)- his conscious

Though his soul might be experiencing an **aliyah** (elevation)

students at an exclusive school being taught Tanya; a group of Jewish
Doctors (who still ~~don't carry yarmulkes with them~~) ^{must be provided by the organizer with}

a group of Jewish Doctors (who still ~~don't carry~~ **must be provided by the organizer with a yarmulkes** ~~with them~~)

they are now passing). One of the chief ordeals, the one most to be
feared was the sting of the ~~scorpion~~ ^{Akrov} because it induces a coldness
and a paralysis. This is the affliction of so many of our present-day

10. the sting of the **Akrov** (scorpion),

“LO AM HAORETZ CHOSID”

● *Velvl Greene, Ph.D.*

A Rabbi once met a famous Apikores, who claimed an intellectual basis for his Apikorses. During conversation, the Rabbi asked how many tractates of Talmud the Apikores had completed. “Not one,” answered the Apikores. “How many blat, then?” continued the sage. “None,” he answered again. “Well, at least several sedorim of Mishna?” “No,” replied the Apikores. “So, obviously you must still be studying chumash with Rashi?” asked the Rabbi. “I don’t study any of those things,” was the retort. “My son,” said the Rabbi, “You aren’t an Apikores — you’re just an *Am-Haoretz!*”

This story, unfortunately, is too applicable to many an American Jew. He really hasn’t studied enough to be an Apikores — he is still an Am Haoretz; he lives in the cold, lonely desert of Jewish ignorance, without Torah, without the skills enabling him to study Torah, without even knowing that he doesn’t know. And in this vacuum he migrates toward and coalesces with other lonely Amei Haoretz, who worship a false intellectualism and who hire leaders to convince them that their world is complete and modern, and that Torah and Mitzvos are no longer relevant in the space age.

Now, Am Hoaratzus or Jewish ignorance has always been with us, and it might sound foolish to devote so much attention to it today. Yet there is a general feeling, and it is probably a valid one, that the situation today is significantly different from that of the past, both quantitatively and qualitatively. In the past, even the most ignorant had some basic knowledge of Torah and a certain degree of literacy. Today, yesterday’s Am Haoretz would be considered scholarly. Even mediocre Jewish scholarship is rare among the American born, except in the four or five major centers of Jewish population. The vast majority of Jewish college students and their parents are culturally deprived Jewish illiterates. Because of this Jewish illiteracy, they are forced to approach Judaism, when they do, with the secular skills and orientation they learn in college — psychology, sociology, historical analysis, anthropology, etc. — approaches that are sterile and inadequate, and which leave them frustrated. It is this great imbalance between Jewish illiteracy and secular scholarship which constitutes one of today’s great concerns. Close to 80% of Jewish high school graduates go on to college, where they develop their adult approach to life’s problems and challenges in a secular context. Less than 10% of these secular scholars complete a Hebrew high school curriculum of any sort whatsoever — and thus their Jewish comprehension is doomed to remain elementary, if not infantile, throughout life.

But even more remarkable than sheer numbers, is the qualitative observation that the Am Haoretz of yesteryear recognized his own ignorance and didn’t pretend he was anything else, while today the swamp of ignorance is so deep and thick, that we have lost even that degree of humility. The Am Haoretz knows so little, he doesn’t even know that he is an Am Haoretz. Ironically, it sometimes

appears that the deeper the ignorance, the more influential the spokesman; the greater the intellectual, the more intense the illiteracy. Several years ago, one of the influential Anglo-Jewish magazines published a symposium of Jewish intellectuals. Nearly all of them had opinions about/and went to great lengths to question the validity of Torah, of Judaism, of mitzvos. Not one of them had the humility to question his intellectualism or his credentials for discussing subjects in which he was unlearned.

But the prevalence of, the depth of, and the manifestation of Am Haoretz needs no real documentation. What might not be fully appreciated is the consequence of this illiteracy — both to the illiterate himself and to those who are trying to reawaken in him the innate desire for T'shuva. The chosid will never understand the Am Haoretz until he recognizes the penalty the Am Haoretz pays for his ignorance; conversely, the Am Haoretz, chazal tell us, cannot be a chosid...

Of course, instead of understanding them, it is so much easier to sit back and point fingers of shame at our Jewish illiterates. It is always easier to withdraw into a comfortable Bais Medrash to study contentedly without confronting the Am Haoretz. However, if there is any lesson we can learn from our Rebbeim z"l and from the Rebbe Shlite, it should be the following, emphasized so loudly and clearly and repeatedly:

1. These are Jewish souls. Despite their apparent apathy and neutralism; despite their apparent antagonism and opposition to the sancta of Torah and Mitzvos — they are *acheinu Bnei Yisrael* and it is our duty to bring them closer to Torah. Their total Jewish heritage might have become condensed into nothing more than a simplified, sincere yearning for social justice and *Gemilas Chasodim* — but this manifestation alone shows that the spark is still glowing and is potentially capable of re-ignition.

2. The attitude of today's Amei Hoaretz is not necessarily of their own making. Our culturally deprived Jewish intellectuals are the products of circumstances rather than the creators of those circumstances. Raised in homes which valued Universities above Yeshivos, Professors over Talmidei Chachamim, and science over *limudei kodesh*, gratitude should be shown that they are still available for challenge, rather than apprehension that they do not agree with us.

3. We should recognize above all that the prevalent attitude of the Jewish college student and the Jewish intellectual is really a mask. That the apparent rebellion against or disinterest in Torah is not so much Apikorses as it is Am Hoaretz — a simple matter of ignorance and frustration. To eliminate the Apikorses and to bring our illiterate intellectuals back to Torah, we must try to eliminate the illiteracy. It might not be easy, but it is our task. As the previous Rebbe z"l said: "To wake a sleeper in a burning building is not a favor, it is your obligation." Thus it is also our obligation to understand the underlying attitude of the modern American Jew to Torah.

The chief and frightening penalty of Am Haoretz — of the sleepers' ignorance — is boredom. Quite simply — boredom. Because of Jewish illiteracy he becomes bored with Judaism. Because of his boredom he becomes apathetic or negative. And in his boredom, he falls into a deeper sleep. Much has been written and said about the chasm between the Jewish intellectual and institutionalized

Judaism today. Some have explained it as a so-called science vs. religion conflict. Others have suggested that it involves a tension between traditionalism and modernism. Still others use such terms as "anachronism" in an "evolving religious civilization." On the basis of personal experience and observation, I submit that the American Jewish intellectual (and college student) is merely bored with institutionalized Judaism and that this boredom is derived from his ignorance about Judaism.

The visitor to any modern synagogue service is immediately impressed by the feeling of "performance" rather than "participation." An eloquent sermon, a golden-voiced cantor, beautiful and ornate backdrops, a well-trained chorus, and even a carefully organized program. The congregation-audience sits comfortably relaxed to enjoy the show — whether it be a Bar Mitzva, a consecration, a book review. Quite similar to attendance at the opera or the theatre. But that is the point exactly. No matter how much one loves the opera, he doesn't go to see the same one every week — let alone three times a day. Any particular performance, no matter how precious, sooner or later bores the viewer, no matter how sincere.

In all fairness, honest attempts are being made to improve participation in these services — responsive readings, group chanting, etc. But these soon take on the appearance of a theatre-in-the-round, and only postpone the boredom. It is practically impossible to generate any sincere participation in *Tefila* unless the participant understands what he is saying and understands to Whom he is saying it. Similarly a love for Torah and obedience to its Mitzvos (on the part of one who has not been trained in this direction from childhood) involves at least a basic comprehension of the subject matter and of the mechanics of mitzvah observance. If you have never been taught *Modeh Ani* — you wouldn't know how to say it. And if you were taught the words, but not their meaning, it would be a fruitless jumble of strange syllables which would soon bore you.

Have you ever seen the look of discomfort on the face of a synagogue visitor who doesn't know the blessings when he is honored with an *Aliyah*? Have you never pitied his expression of bewilderment and ennui during the reading? He understands not a word of this strange chanting. Though his soul might be experiencing an *aliyah* (elevation) — his conscious mind is experiencing an ordeal. Rational intelligent people avoid ordeals. Sometimes the service is translated into English, but that usually is not much help. The language is strange and Elizabethian, the concepts foreign — it might be Torah in English — but he is still a Torah illiterate.

This paradox of boredom with classical yiddishkeit and boredom with performance yiddishkeit reminds me of a lecture I once attended. The speaker was a brilliant and famous chemist who was presenting the complicated research works for which he was awarded the Nobel prize. This lecture was being given at a small University which did not often have the distinction of hearing such a distinguished visitor. Thus several faculty members brought their wives, if only to *see* this great scientist. The lecture was long, and though in English, was certainly not intended for the layman. For the chemists in the audience, the lecture was interesting. For those who had taken the trouble to study the lecturer's publications and books, the material was edifying. For those who were intimately involved in closely related research, the speaker was positively brilliant

and fulfilling. But to the wives in the audience who knew only that glucose was a sugar, the time spent was an unutterable bore. During the first few minutes they were satisfied with the sight of the speaker — the performance; after that they were completely lost. And probably no one will ever be able to convince them to listen to this type of lecture a second time.

All of which brings us back to the original equation of ignorance — leading to boredom, and boredom — leading to apathy and rebellion. The very minimum a Jew needs for personal participation in yiddishkeit is (1) *instruction* and (2) *practice*. Regular preparation and study can then enhance his participation and involvement. And the greatest rewards come to those who are intimately and continually concerned with Torah and Mitzvos. We must return our illiterates to true participation and personal involvement — to nothing less than contact with their Creator. Their Tshuva is incomplete if it involves only return and involvement with their congregation, their community, or their Rabbi. And *Shuva LaShem* — Return to the L-rd — involves chinuch.

Not necessarily professional and super-organized educational "programs." Rather the personal contact and sincere instruction which have become the hallmarks of Lubavitcher Chasidim. A small group of college students at an exclusive school being taught *Tanya*; a group of Jewish Doctors (who still must be provided by the organizer with yarmulkes) who meet for lunch each Wednesday to be taught Mishna; a Gan Israel Camp where children can learn brochos; a once-a-month "Kindergarten" for five Jewish children in a community one hundred miles away from the nearest shul; sending representatives with Tefillin and siddurim to the jungles of Panama; a Shabbat retreat for twenty teen-age girls who have never heard of Taharas Hamishpoche; a mobile classroom which appears at a school during release time; the college and military camps visitation program; the *bachnosas orchim* and gentle guidance for visitors to Lubavitch. All of these — and the countless other activities — are part of the chinuch which will diminish the illiteracy, and permit the Tshuva of the Am Haoretz.

In his sichos on Parshas Ekev, the Rebbe Shelita elaborates on the meaning of the desert through which the Bnei Israel had to pass after their exodus from Egypt (and the parallel desert through which they are now passing). One of the chief ordeals, the one most to be feared, was the sting of the *Akrov* (scorpion), because it induces a coldness and a paralysis. This is the affliction of so many of our present-day college students and Jewish intellectuals. A coldness, an apathy, a disinterest, a non-involvement. All of these symptoms arise from boredom with yiddishkeit and this boredom, in turn, arises from Jewish ignorance and Jewish illiteracy. This is why "*lo am haoretz chosid.*" But an Am Haoretz does not have to remain one forever.

**LETTERS FROM THE REBBE RAYATZ
TO THE GREAT GRANDFATHER OF THE KALLAH
RABBI YANKEL LIPSKIER**

The following five letters were sent by the Rebbe Rayatz to R' Yankel Lipsker OBM. These letters were written in connection to the Rebbe Rayatz's instructions to the Yankel to purchase a farm in Hightstown, N.J., and to be active in spreading Yiddishkeit in the area.

By Divine Providence, during the time that Rabbi Lipskier was sent to Hightstown to create and cultivate a Jewish community, he became acquainted with the grandparents of the Kallah, Mr. Sam OBM & Mrs. Beverly 'שתח' Geller who lived in Hightstown as well.

Below is a short account of the events surrounding these letters.⁴

Around Kislev time 5709/1948, about a year after the Lipskiers arrived in the United States, Yankel went into Yechidus with the Rebbe Rayatz. One subject on the top of R' Yankel's mind was how he would find a livelihood in this new country.

At this time, some Jews (with the help of the UJA) were looking into the potential of farming, as it was a profession that made it easy to keep Shabbos. Machne Israel even had a subdivision focused on helping Jews uphold the sanctity of Shabbos and would help by loaning them money to purchase farms.

Yankel was unaware of all this, so when the Rebbe Rayatz suggested he buy a farm, he was quite taken aback for a moment. He immediately had a few questions: "Where do I buy a farm?"

4. Published in the Bar Mitzvah Teshurah of Yankel Schmukler - 2 Iyar 5781 (Chapter four), written by Menchuk Schmukler.

Where will I get money for such a thing? What will I do about my children's education?"

"In the Morgen Journal they have advertisements for such things" was the Rebbe Rayatz's reply, "go buy a newspaper and bring it here"

Dashing out of 770, Yankel ran to a confectionery store near the corner and bought the above-mentioned paper. Returning to the Yechidus room, he set the newspaper on the desk and after briefly scanning the ads pointed to one; a chicken farm. "The offices here will lend you \$1,000 [worth over \$10,000 today] for the down payment," said the Rebbe Rayatz. "About your children: Shabbosim they can spend at home, but during the week, you can rent an apartment for the girls and they should continue learning where they did until now. The boys can learn and dorm in Tomchei Temimim."

And so it came to be, the farm was purchased and preparations were underway as they packed their bags yet again for another major change in their lives.

The farm was located in Hightstown, N.J., 60 miles southwest of Brooklyn. At first, the farm seemed like it would be a nice place. They even had a cow that Taibel would use to make various dairy products such as milk, cheese, and butter. However, the family was in dire straits financially because of the drought in the summer of 1949. The drought affected the laying capabilities of

the chickens, causing most of them to die.

Yankel returned to the Rebbe Rayatz, asking if perhaps he could move to Crown Heights as he clearly didn't know what he was doing as a farmer. "I didn't send you there to be a farmer," said the Rebbe Rayatz, "many others can be farmers. I sent you there to make Frum Yidden". And so he did. With a new sense of purpose, Yankel returned to the farm.

Their neighbors were mostly coarse non-Jewish farmers. Nearby in Roosevelt though, nearly everybody – mostly fellow immigrants from Europe – was Jewish, but perhaps only a handful were religious. The nearest Shul was two miles away from their house and only had a Minyan on Shabbos morning. Yankel did his best to kindle the latent spark of Judaism within them. Just seeing a Jewish farmer walking to Shul each Shabbos in his Chassidic garb made a strong impression on them – some bringing their Neshamas out of the cobwebs to join him as well.

Slowly over his years there, the sleepy Shul became alive with classes in Tanya, Ein Yaakov and Shulchan Aruch. Yankel became close friends with these lost souls. On Simchas Torah, he would dance enthusiastically with each of them. Every Yom Tov his entire family would walk over to the Shul for Davening. Now there was a Minyan Friday night and Shabbos afternoon as well, and even a small learning session between Mincha and Maariv.

All this was out of selfless devotion to the Rebbe. While attending

the Yud Beis Tammuz Farbrengen in 5709/1949 – a short time after their arrival on the farm – the Rebbe Rayatz asked if he started any Shiurim there yet, to which he replied in the negative but they would be starting soon. After the Farbrengen the Rebbe came over to Yankel quizzically.

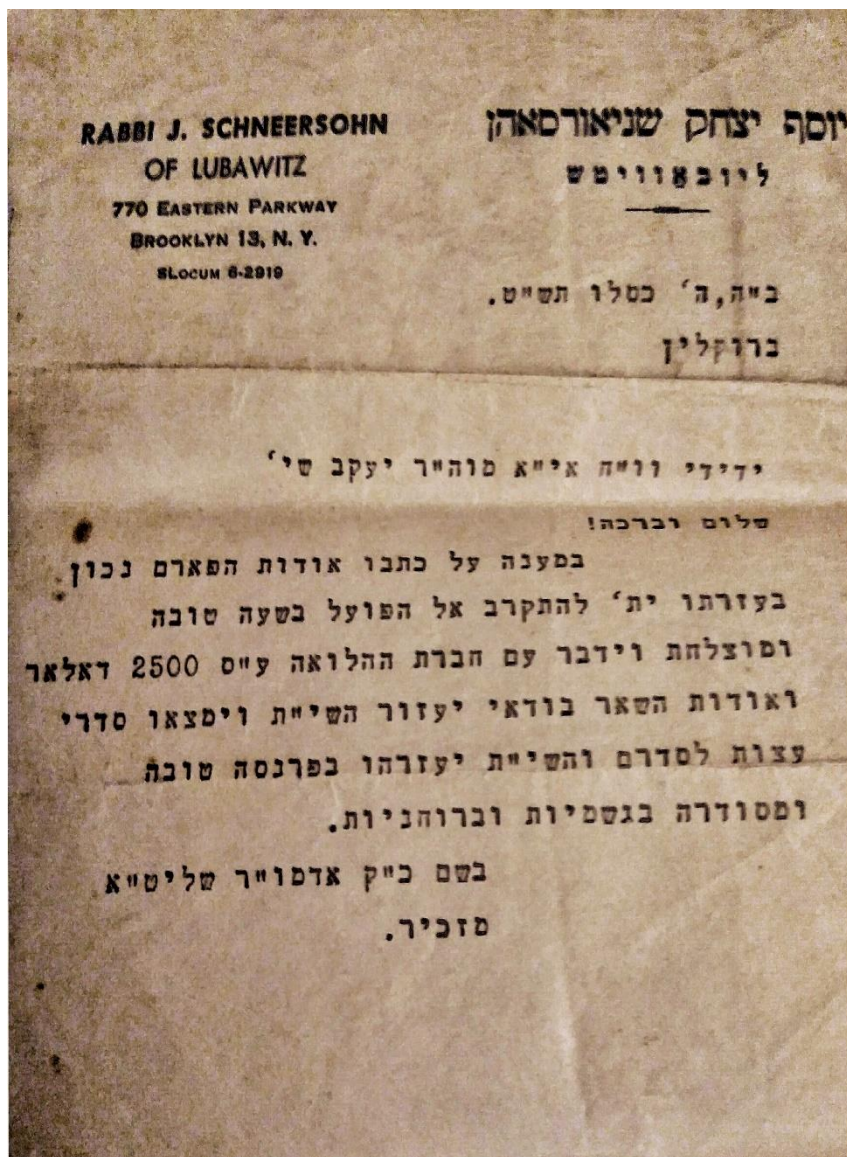
“Why didn’t you tell my father-in-law that the Shiur already started?”

Yankel was confused, “Why would I tell the Rebbe [Rayatz] something untrue?”

“To give him Nachas you could’ve said that you already started the Shiur” was the reply.

Sometimes a Shochet would come to them, such as Rabbis Scharfstein and Kalmanson. A bright spot in the monotony of loneliness and poverty that was their lot was when the Rebbe Rayatz would dispatch groups of rabbinical students to the area. Sleeping on the Shul’s hard benches, the young men would travel from farm to farm every day for several weeks, selling Seforim for nominal fees, encouraging the farmers to increase in their Yiddishkeit, and reminding them that there was a Jew in Brooklyn who cared for them deeply.⁵

5. For more on the time the Lipskiers family spent in Hightstown, see the continuation of this chapter in the above-mentioned Teshurah.



Follow up letter from the Rebbe Rayatz
shortly after Yankel's Yechidus

RABBI J. SCHNEERSOHN
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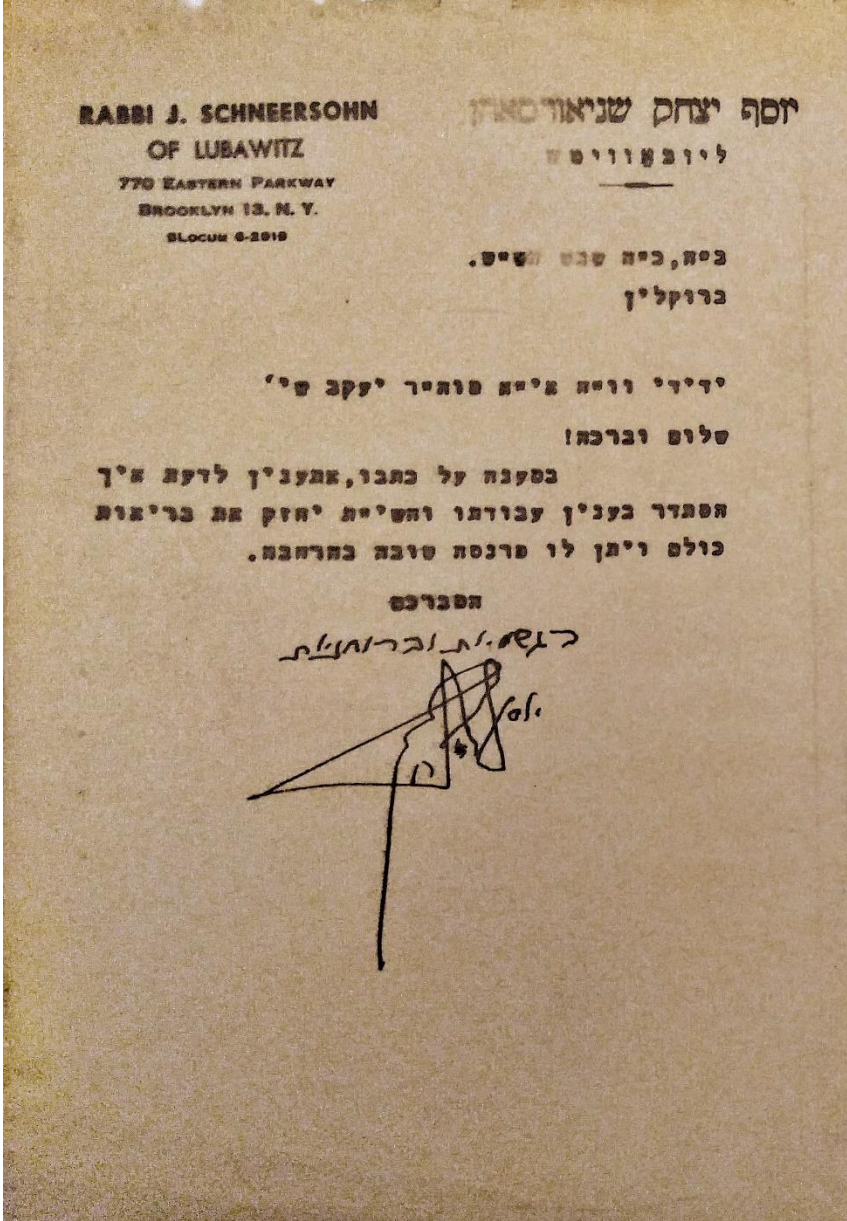
יוסף יצחק שניאורסאהן
ליזבאוויטש
ב"ה, כ' שבת תשי"ט.
ברוקלין

ידידי ווייז אי"א פוה"ר יעקב שי'
שלום וברכה!

במענה על כתבו אודות סדר נסיעתו
עם ב"ב יח"ו והנוסעים עמו עתה וזוגתו ואיזה
מילדיהם יח"ו ישאר פה עד אשר יסדר הכל, הוא
טוב ויצליחם השי"ת בכל פרטי הענינים בהיזוק
הבריאות ובפרנסה טובה בהרחבה בגו"ר.

בשם כ"ק אדמו"ר שליט"א
פזכ"ר. ח. א. א. י. ג. ז.

Rebbe Rayatz's response to a letter from Yankel detailing the travel plans to the farm



Letter from the Rebbe Rayatz shortly after the Lipskiers arrival asking how they are settling in

RABBI J. SCHNEERSOHN
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זמ"ח יצחק שניאורסאהן
ליובאוויטש

ב"ה, אדר"ח אלול חש"ס
ברוקלין

ידידי ח"ה אי"א סוה"ר יעקב שי'

שלום וברכה!

אין ענטפער אויף אייער שרייבן פון
י"ם סנתם אָב.

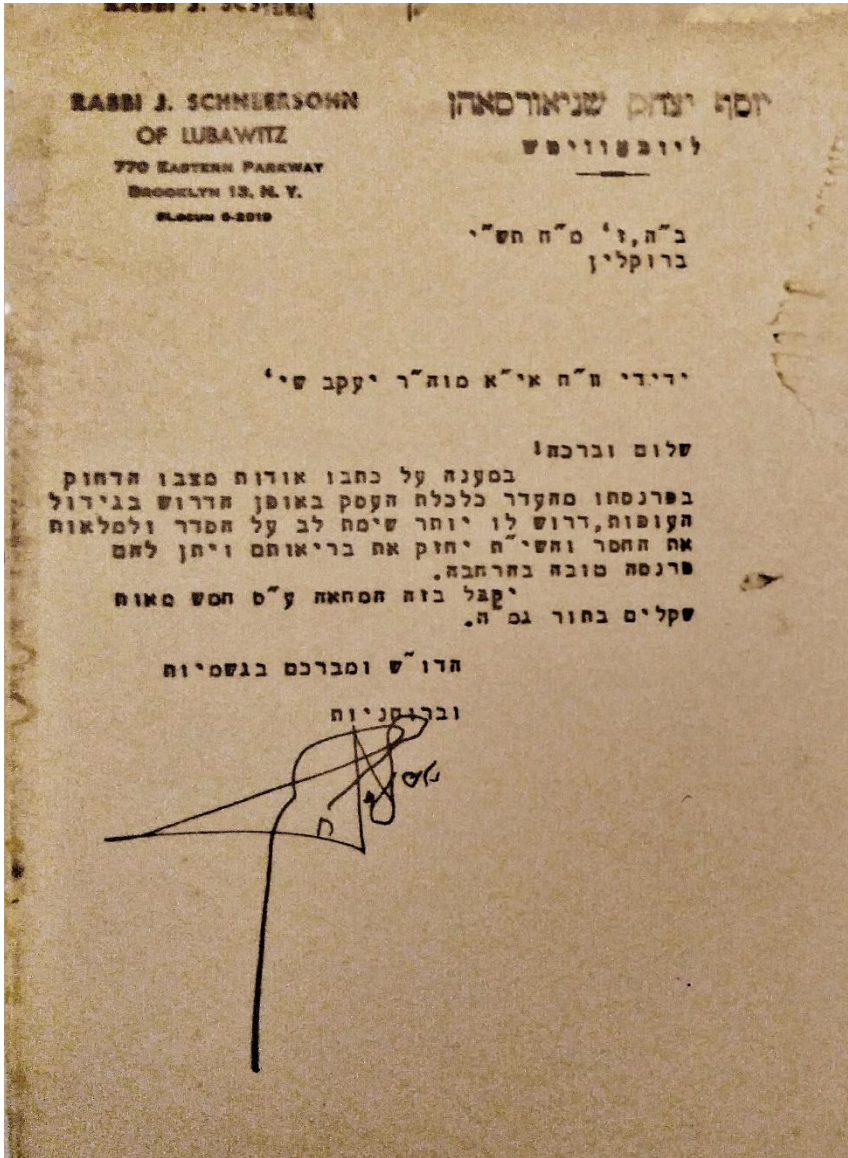
איך בין זייער צופרידן געווען צו
היסן אז אין אייער שול האָבן זיך געגרינדעט
שיעורים, מען זאָגט דעם יום תהלים, מען פראַכט
שלש סעודות און מען מאַרבריינגט.
אז פֿירונג בריינגט גליק פאר אלעסען
העלכע נעמען אנטיל אין דעם און סראָגט אריין
שלום און ליכטיקייט אין זייערע היימען.
סיר אינטערעסירט זייער צו היסן הי
אייער קהלה האט אינגעארדנט דעם הינוך פון זייערע
קינדער יחיו, זיכער הערט דאָן געזאָרגט אז צום
נייעם זמן הבע"ל זאל באַ איך זיין אַ סלמך הי
ס'דארף זיין.

גייט ביסטע איבער צו די קעמבערס
פון אייער שול בכלל און צו די העלכע קומען צו
די שיעורים בפרט מין האַרציקן גרוס און ברכה
צו זי און זייערע בני ביח שי' אז השם יחברך
זאל זי באַגליקן בנשמיחה וברוחניות.
השי"ח יחוק אה בריאותו ובריאות
ב"ב יחיו זיחן לו פרנסה טובה בהרחבה.

המברכם

בשמיחה וברוחניות
[Handwritten signature]

Letter from the Rebbe Rayatz to Yankel
intended to be given over to the Jewish community there



The Rebbe Rayat's response to a letter from Yankel detailing his financial troubles

