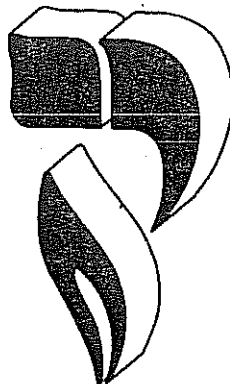


תשורה

משמחת נישואין
של

יוסף יצחק וחנה
קאניקאוו



יום הבהיר כ"ה סיון ה'תשנ"ה
ברוקלין ניו יארק

RABBI J. SCHNEERSOHN
OF LUBAWITZ
770 EASTERN PARKWAY
BROOKLYN 13, N. Y.
SLOCUM 6-2919

יוסף יצחק שניאורסאהן


ליובאוויטש

ב"ה, ער"ה חש"ז
ברוקלין

ידידי הרב נו"ח אי"א מוה"ר חיים צבי שי'

שלום וברכה!

לקראת השנה החדשה הנאה עלינו
ועל כל ישראל לטובה ולברכה, הנני בזה לנרך
אוחו ואח ב"ב יחיו בברכה שנה טובה ומחוקה
בנשמיות וברוחניות,
הדו"ש' ומברכם



מכתב כ"ק אדמו"ר הרי"ץ נ"ע (ברכת השנה לשנת תש"ז) לסב החתן הרב חיים צבי
קאניקאוו.

I. SCHNEERSOHN

Liubavitch

יוסף יצחק שניאורסאהן

ליובאוויטש

ב"ה ג' אדר תרצ"ד וורשא

אל כבוד ידידינו מ"ש מתפללי בית
הכנסת צמח צדק בני לליאמסבורג.
ד' עליהם יחיו, ובמחוד נשיא הכיהכ"ו
הנכבדמר קעללער י"ו.

שלום וברכה.

ובהלתי כשמעי מהאסון הנורא אשר קרה להם בתוך כלל אג"ש במחנכים
בפטירת מו"ר הרב הרמי"ל ז"ל, המקום ינחמן בתוך אבלי ציון וירושלים, ולא נוסף
לדאבה עוד.

אחת תנחמני הבשורה הטובה אין טוב אלא תורה אשר בשקוע שמנו זרחה
במינוי ידידנו הנכבד הרה"ג ר' חיים צבי י"ו קאניקאוו, ללמוד ה יעזרים בבית
הכנסת שלהם, יעזר השם יתברך לקהל עדתם בפרסם בריוח ויוכלו להוסיף אומן כשיעזרי
הלימודים.

הבית הכנסת שלהם כאחת מבתי בנסיוח אס"ש יקבעו את אג"ש נהגתי זה

כמה שנים אשר בכל הבתי בנסיוח אחר התפלל יאמרו יום תהלים נצבתי / כפי שנחלק התהלין
לימי החדש / ובאמירת קדיש אחר התהלים, ובכל מנין ומנין מתפללים, ובגלל זאת ישפיע
להם השם יתברך שפע ברכה בפרנסה מרובה ויעזר להם בנשמיות וברוהניות.

ידידם הדו"ש ומברכם קאניקאוו י"ו

מכתב כ"ק אדמו"ר הרי"ץ נ"ע למתפללי ביהכ"נ ע"ד מינוי סב החתן לרב ביהכ"נ ס.

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
28th of Teveth, 5722
Brooklyn, N. Y.

Miss Bassheva Zucker
c/o Zinberg
973 Montgomery Street
Brooklyn, N. Y.

Blessing and Greeting:

I received your letter of the 21st of Teveth.

I trust that it is unnecessary for me to emphasize to you at great length that marriage is, in accordance with the text of the blessing, "An everlasting edifice" (Binyan Adei-ad), and that everything connected with it is not only of immediate and vital concern to the bride and bridegroom, but has a bearing also on their children. Therefore, it is self-understood that the maximum attention should be given to those factors which are essential to ensure a happy life partnership and an everlasting Jewish home. It is of no importance whatever in such a case to pay attention to the opinion of a neighbor or an acquaintance. An obvious example would be in the case where a deal is under consideration, involving a million dollars, when it would be foolish to pay attention to nickels and dimes, and thereby overlook essential conditions which affect the whole deal.

With specific reference to the matter about which you write in your letter and which seems to worry you, let me say this: When a young man has got the strength of will and the strength of character to wear a beard, and has done so for several years, even at a time when wearing a beard was not such a popular thing as it is now, not only in Orthodox circles but even in circles which have nothing to do with religion, it surely shows great courage and conviction, as well as a loyalty to obligations - all of which are essential qualities to ensure a happy family life.

It is surely also unnecessary for me to add that where ~~some~~ religious boys ~~who~~ do not wear a beard, it is not because they have the strength of character and conviction, rather because of the lack of them.

Finally, it is important to bear in mind what is written in the Zohar and in other holy sources, that this is a special channel and vessel to receive additional G-d's blessings, materially and spiritually.

With blessing,

By *Avraham Schneerson*

מענה לאם החתן שכתבה להרבי שאחד ממשפחתה מודאג מזה שהחתן שלה מגדל

RABBI MENACHEM M. SCHNEERSON

Lubavitch
770 Eastern Parkway
Brooklyn 13, N. Y.

HYacinth 3-0250 .

מנחם מענדל שניאורסאהן
ליובאוויטש

770 איסטערן פארקוויי
ברוקלין, נ. י.

By the Grace of G-d
27th of Marcheshvan, 5726
Brooklyn, N. Y.

Jewish Institute For Brides & Grooms
5200 Cote St. Catherine #7
Montreal, P.Q., Canada

Greeting and Blessing:

Your letter reached me with some delay. Thank you very much also for the enclosures dealing with your activities and programs.

I hope that you are making efforts not only to maintain your activities in high gear, but also to extend them from time to time. For, needless to say, a marriage in Jewish life is an institution which is called Binyan Adei Ad - an "everlasting edifice". And in order that it should be so, it is necessary that everything connected with a marriage of a bride and groom should be in full compliance with the instructions of our Torah, which is called Toras Chaim, because it is not only the source of everlasting life in the Hereafter, but also the true guide in life on this earth. The analogy of a marriage to an "everlasting edifice" is not merely a figure of speech, but there is an important idea and instruction in it. It is that just as in the case of any structure, the first and most important thing is to ensure the quality and durability of the foundation, lacking which all the efforts put into the walls and roof and decorations, etc., would be of no avail, and so it is in regard to a Jewish marriage which, first of all, must be based on the foundation of the Torah and Mitzvoth, then follows the blessing of the joy and rejoicing of the beloved couple for the rest of their life.

In view of the above, it is also clear that there is a standing obligation upon everyone to help a bride and groom to establish such an everlasting edifice, and it would be totally unjustified to think that it is a matter of their own personal life, in which no one has a right to interfere. Surely when one sees someone bent on harming herself or himself, or about to do something which might lead to self destruction, G-d forbid, one will not consider it "interference" or "encroachment" to try to prevent that person from harming himself. Similarly, when there is an opportunity to help someone with a lasting benefit, surely it is an elementary duty so to do, how much more so where the benefit is a truly everlasting one.

I send you my prayerful wishes to continue your good work in helping young couples to establish truly Jewish homes, homes that are illuminated with the light of the Torah and Mitzvoth, above all with the observance of the laws and regulations of Taharas Hamishpocho. May you do so with deep inspiration and with ever growing Hatzlocho.

With blessing *M. Schneerson*

מכתב הרבי למתעסקים במבצע טהרת המשפחה.

בס"ד.

פתח דבר

בזה הננו מוציאים לאור שיחת ליל ג' פ' תצוה, ט' אדר שנה זו
— ע"ד מלאות יובל שנים להעברת מרכז חסידות חב"ד לחצי כדור
התחתון.

מערכת "אוצר החסידים"

שנת ה'תש"ג (הי' תהא שנת נסים),

מאתיים שנה להולדת כ"ק אדמו"ר הצמח צדק,
ארבעים שנה לנשיאות כ"ק אדמו"ר שליט"א,
ברוקלין, נ.י.

בקשר ליום הבהיר כ"ח סיון יום בו ניצלו כ"ק אדמו"ר שליט"א והרבנית הצדקנית
נ"ע - יבתל"ח - מעמק הבכא האירופאי והגיעו צלחה לארצות הברית ביום שני, כ"ח
סיון התש"א - לפנינו חלק משיחת ט' אדר תש"ן המדבר ע"ד ביאתו של כ"ק אדמו"ר
הרי"ץ לחצי כדור התחתון, ביחד עם הגהות כ"ק אדמו"ר שליט"א שנדפס בקובץ
כ"ח סיון שחילק הרבי לכל אחד ביום כ"ח סיון תנש"א.

"ונגלה עליהם מלך מלכי המלכים הקב"ה בכבודו ובעצמו וגאלם".

ועפ"ז מובן החידוש שבהעברת המרכז דחסידות חב"ד לחצי כדור התחתון — שדוקא בחצי כדור התחתון שבו לא הי' מתן-תורה בגילוי, נעשה המרכז דגילוי והפצת פנימיות התורה, עיקר הענין דמתן-תורה.

ג. בסגנון אחר קצת:

העברת מרכז חסידות חב"ד לחצי כדור התחתון הו"ע של ירידה — ירידה למקום שבו לא הי' מתן-תורה בגילוי. אבל לאידך, ע"פ הידוע¹⁶ שלפי-ערך גודל הירידה נעשית ~~ה~~ העלי' למעלה יותר, מובן, שדוקא ע"י הירידה דפנימיות התורה לחצי כדור התחתון נעשית העלי' ~~ה~~ השלימות, העלי' דגאולה האמיתית והשלימה, שאז יהי' שלימות הגילוי דמתן-תורה ("תורה חדשה מאתי תצא"¹⁷).

וענין זה (העלי' דגאולה האמיתית והשלימה) שייך במיוחד לתורת חסידות חב"ד, שעל ידה מתאחדים פנימיות התורה ונגלה תורה ונעשים "תורה אחת"¹⁸ — כי, תורת חסידות חב"ד היא בחי' היחידה (שנקראת "אחת"¹⁹) שבתורה²⁰, הקשורה עם בחי' היחידה שבישראל, נשמתו של משיח צדקנו²¹, שעל ידו נעשה שלימות הגילוי ד"יחידו של עולם"²² בכל העולם כולו כפי שיתגלה בגאולה האמיתית והשלימה.

ויש להוסיף בהשייכות לעבודתו המיוחדת של כ"ק מו"ח אדמו"ר נשיא דורנו — כמרומז בשמו (הראשון) ע"ש "יוסף ה' לי בן אחר"²³, לפעול גם בבחינת "אחר"²⁴, וגם בנוגע לכל העולם כולו, שהאור האלקי יאיר בגילוי בכל עוה"ז הגשמי²⁵, גם בחצי כדור התחתון, כפי שיתגלה בגאולה האמיתית והשלימה, שגם היא נרמזת בשמו — "והי' ביום ההוא יוסיף אדני' שנית ידו גו"²⁶.

ד. "והימים האלה נזכרים ונעשים בכל שנה ושנה"²⁷:

בט' אדר מידי שנה בשנה חוזר ונשנה החידוש דהמשכת וגילוי פנימיות התורה (העיקר דמ"ת) בחצי כדור התחתון, ולא עוד אלא שניתוסף בזה באופן של חידוש — "כחדשים", עד ל"חדשים"²⁸, ועד לחדשים ממש.

ומזה מובן שט' אדר שבכל שנה הוא נעלה יותר מט' אדר בשנים שלפנ"ז, ועד לט' אדר השתא שהוא נעלה יותר מט' אדר דשנה שעברה, אף שהיתה שנה מיוחדת — "תשמט ירך"²⁹, וכן השנה שלפניי — תשמח ותשמח.

ובפרט מצד העילוי המיוחד דשנה זו — תש"נ, כפירוש בני"י שהולך ומתפשט³⁰ בהר"ת דתש"נ: תהא שנת נסים, ~~הה' מנס הגאולה~~

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ח. יש להוסיף עוד ענין בהעילוי דט' אדר השתא:

השלימות ד"יובל שנים" להחידוש שנעשה ע"י כ"ק מו"ח אדמו"ר נשיא דורנו בבואו לחצי כדור התחתון בט' אדר, היא, בסמיכות להשלימות ד"ארבעים שנה" ליום ההילולא שלו החל מהעשירי ("הע- שירי יהי קודש") לחודש עשתי עשרה, שאז נעשה העילוי ד"קא"י" איניש אדעתי דרבי"ם.

ועפ"ז יש להוסיף בביאור העילוי דתשיעי באדר — שלהיותו לאחרי השלימות דעשירי בחודש עשתי עשר, מובן, שיש בו עילוי גדול עוד יותר.

*

ט. יש לקשר הנ"ל עם פרשת השבוע — פ' תצוה:

בהתחלת פ' תצוה נאמר: "ואתה תצוה את בני ישראל .. להעלות נר תמיד .. מערב עד בוקר .. חוקת עולם לדורותיכם".

והענין בזה בעבודת האדם:

ידוע פירוש כ"ק מו"ח אדמו"ר נשיא דורנו" ש"ואתה" הוא "מהות עצמותך" דמשה, שקשור עם "עצמות א"ס ב"ה שנק' אתה", ועל ידו נעשה צוותא וחיבור דבניי — "תצוה (מלשון צוותא וחיבור) את בני ישראל" — עם עצמותו ית'.

וממשיך בכתוב "להעלות נר תמיד .. מערב עד בוקר" — שהם ב' אופני עבודה הפכיים, "נר תמיד" מורה על מצב של אור וגילוי באופן שלמעלה משינוי, ו"מערב עד בוקר" מורה על עבודה באופן של שינויים המצבים מערב ובוקר; וחיבורם יחד נעשה ע"י הנתינת כח ד"ואתה תצוה" — בכח העצמות שלמעלה משניהם, ולמעלה מהגדר דעליון ותחתון, שלכן נעשה על ידו חיבור ב' הקצוות, שהעליון ביותר נמשך ויורד עד למטה ביותר.

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וענין זה נעשה ע"י לימוד התורה (ענינו של משה רבינו) — שלהיותה "דבר ה' ממש", נעשה על ידה "גילוי יחודו ית' למטה כמו למעלה"י.

ומסיים בכתוב "חוקת עולם לדורותיכם" — שנעשה באופן של חקיקה ("חוקת"), כמבואר בדרושי חסידותי מעלת אותיות החקיקה (אותיות שבלוחות, "חרות על הלוחות"י) ש"הם מיני ובי' והן דבר א' ממש עם האבן שנחקקו בו", שלכן, ה"ו באופן קבוע ונצחי לעד ולעולמי עולמים — "חוקת עולם לדורותיכם"י.

ובענין זה נרמזת השייכות לט' אדר, שבו נעשה הגילוי דפנימיות התורה בחצי כדור התחתון באופן של קביעות ונצחיות — ע"ד ובדוגמת הפעולה דמשה רבינו"י ("ואתה תצוה") ע"י התורה (כולל

ובמיוחד פנימיות התורה שהיתה בגילוי כש"משה קבל תורה מסיני" (זו) שגם למטה ("מערב עד בוקר") יהי מצב סל אור וגילוי תמידי ("נר תמיד") באופן קבוע ונצחי ("חוקת עולם לדורותיכם").

*

י. והמעשה הוא העיקרי:

יש לנצל יום סגולה זה (והימים הסמוכים אליו, ובפרט ביום השבת ובימי הפורים, ובאופן דמוסיף והולך) שבו מלאו יובל שנים לגילוי תורת החסידות בחצי כדור התחתון — להוסיף ביתר שאת וביתר עוז בהפצת התורה בכלל, והפצת המעיינות חוצה בפרט, בכל מקום ומקום, בכל קצוי תבל.

ומתחיל — בערילת התוועדויות בקשר לט' אדר בכל מקום ומקום, ולכל לראש — בעיר הבירה דכ"ק מו"ח אדמו"ר נשיא דורנו, כאן בברוקלין, שבה קבע מקום מושבו במשך עשר שנים⁸⁵ האחרונות⁸⁶ בחיים חיותו בעלמא דין, ו"קדושה לא זזה ממקומה"⁸⁷, ואדרבה, באופן של הוספה משנה לשנה, ועאכ"כ במלאות יובל שנים לקביעת הקדושה במקום זה⁸⁸.

יא. ויה"ר שהדיבור וקבלת החלטות טובות בכהנ"ל ימהרו ויזרו עוד יותר את השכר האמיתי — גאולה האמיתית והשלימה ע"י משיח צדקנו, ובאופן ש"לא עיכבן כהרף עין"⁸⁹, תיכף ומיד ממש, בהתחלת המעל"ע דתשעה באדר, ובפרט שנמצאים כבר לאחרי תפלת ערבית, עד לסיומה באג"ת "אך" צדיקים יודו לשמך ישבו ישרים את פניך"⁹⁰.

שכן תהי לנו — שת"כ ומיד ממש (עוד לפני ק"ש על המטה, ולפני המשך א'התוועדות) יקויים היעוד "ישבו ישרים את פניך"⁹¹ בביהמ"ק השלישי, ושם — יראה כהן בציון, אהרן הכהן, שמקיים הציווי "להעלות נר תמיד .. מערב עד בוקר .. חוקת עולם לדורותיכם".

ובפרט ע"י ההוספה במצות הצדקה — כנהוג בכגון-דא לסיים בשליחות-מצוה לצדקה — ש"מקרבת (עד לקירוב וזירוז הכי גדול) את הגאולה"⁹², גאולה האמיתית והשלימה ע"י משיח צדקנו, לכל בני"י, כולל גם כל בני"י שבכל הדורות, כיון ש"הקיצו ורננו שוכני עפר"⁹³, וכ"ק מו"ח אדמו"ר נשיא דורנו בראשם.

ועוד והוא העיקר — תיכף ומיד ממש.

[כ"ק אדמו"ר שליט"א נתן לכאו"א מהנוכחים שיחיו שטר של דולר — על מנת לתת לצדקה].

הערות
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"פוללות ענין דמחנה קיץ בסביבות מאנטרעאל,
לא רק טוב אלא שגם נחויץ..."

RABBI MENACHEM M. SCHNEERSON
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מנחם מענדל שניאורסאהן
ליובאוויטש
770 איסטערן פארקווי
ברוקלין, נ. י.

כ"ה, יו"ד כסלו תשי"ח
ברוקלין.

הנהלת צעירי אגודת חב"ד
אשר במאנטרעאל,
ה' עליהם יחיו .

שלום וברכה!

לאחרי הפסק הארוך נחקל מכתבם מיום הששי, ומפרש אני כחכם ע"ד
התכניה לכנוס של הקצמפ וכן כהנוגע לחגיגת חנוכה, שהכנות נעשו כמרץ הדרוש,
ובאופן שיהיו שני הענינים בממדים גדולים. שהרי רואים כמוחש אשר נוהג בזה,
דער שטעל, לכיסוס והתפתחות כמה ענינים הקשורים בענינים אלה, ועאכו"כ ענינים
אלו עצמם, שמה מובן שכדאי השחולות מיוחדת ואפילו ביגית, כיון שאין זה ענין
חד פעמי, כ"א נותן אפשרות לנצלו אחרי זה.

ב) כללות ענין דמחנה קיץ בסביבות מאנטרעאל, לא רק טוב אלא שגם
נחויץ, ולדעתי גם הכרחי, וכנראה כמוחש משאר הענינים בגון זה, אשר שנים שכוח
הנני ודורש אודותם, וכמו ענין בנין חדש כשכיל ישיבת חומכי המיטיף, וכן בענין
הכניסה לועד, כהנוגע לשובי"ם מאנ"ש וכו'. ולצערי הכה גדול, לא שמו לב לדברי
ובקשותי, וכמילא נחפסו הרבה מקומות. כזה ע"י אחרים, וכנראה שהולפים ומחפשים.
וכעוה"ר אנ"ש מתנהלים בכבוד, ז.א. ברוב הענינים שבחלק חשוב אודותם מדובר(א)א
ואפילו כאלו שהתחילו, הרי חיכף לאחרי ההתחלה שוב נרדם הענין, וזקוקים לזירוז
להפצרות וגם גערוח לעתים חכופות, וכולי האי ואולי.

מובן שכוונתי כדברי אלה לא רק לצעירי אגו"ח, אלא-לכללות אנ"ש.
והרי עתה רואים כמוחש ההיזק הכי גדול לענין הרבנות, כניסה לועד העיר, השובי"ם,
כנין הישיבה, ככוש בתי הכנסיות(ע"י שבכל אחד מהם יהי' חוזר דא"ח וכיו"כ)
ועוד ועוד. מזה מובן גמטא ועומד על הפרק-מחנה קיץ, אשר גם אשחקד דברתי עד"ז.
והלואי שיצליחם השי"ח-שליובאוויטש הגשם זה בחיים.

הכנינים אודותם כותב ס-מוכן קשה לחוות דיעה בזה כריחוק מקום.
ועל אחר צריכים להתייעץ עם המכינים ויודעים חנאי המקום חנאי הדבר וחנאי
האישים, ואף ממומן, וגם הם כוחכים על, שהפרסום לעלול להזקק. וק"ח.

אני יודע על שכס מי מוסל הענין שבא לקמן, אבל כודאי כבר עוסקין
גם כהנוגע לחגיגת יס' כסלו הבע"ל, שבכל ביהכ"נ תהי' החוודות בזמן המחאים
לה, שזהו דורש שלא רק שיזכירום עד"ז אלא גם לזרום, קבאם ידרשו-יבואו מי
מהמחאים בזה לדרוש לפנייהם ולכארם וכו'.

כברכה לבשו"ט ככל האמור ולהצלחה
בעבודתם כהפצח המעינות חוזה
Menachem Schneerson

צילום מכתב הרבי להנהלת צא"ח במאנטרעאל ע"ד הקמת מחנה קיץ בסביבות
מאנטרעאל.

RABBI MENACHEM M. SCHNEERSON

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770 Eastern Parkway
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Hyacinth 3-9250

מנדט מענדל שניאורסאהן
ליובאוויטש

770 איסטערן פארקוויי
ברוקלין, נ. י.

By the Grace of G-d
4th of Adar II, 5738
Brooklyn, N. Y.

Blessing and Greeting:

Your letter of Jan. 29th reached me with some delay. I was pleased to read in it about your advancing in Yiddishkeit.

Since it is human nature that ambition grows with achievement, as our Rabbis express it, "He who has 100, desires 200, and (having attained) 200, desires 400," may G-d grant that your achievements in Yiddishkeit should stimulate you to ever greater accomplishments in Torah and Mitzvoth. In addition to this being a must in itself, it is also a very practical way to fulfill the Mitzvo of V'Ohavto L'Reacho Komocho, being an inspiring example and influence to all around you.

Needless to say, when a Jew makes a firm resolution to live up to the Torah and Mitzvoth in the daily life, nothing stands in the way of the will, and there is the assurance "make the effort, and you will succeed."

The Zechus of the Holy Land will additionally stand you in good stead, in this and in all your needs.

At this time before Purim, I wish you a joyous and inspiring Purim, and may the inspiration of it be with you throughout the year.

With blessing,

M. Schneerson

P.S. Your using the term "modern orthodoxy" prompts me to make the following observation.

Although this term is frequently used, if you reflect on it you will realize the inner contradiction in terms. For, orthodoxy refers to a full commitment to a life regulated by the Torah, Toras Emes, and its Mitzvoth, by which Jews live. Whereas "modern" implies a compromise and adjustment supposedly in keeping with "modern" ideas. But where truth is concerned, there can be no compromise or accommodation, for even 99% of truth is not the whole truth, and therefore not truth at all.

Miss

Needless to say, 99% is better than 98%, but one must not delude oneself in believing that it is the whole truth. Indeed, the Rambam rules that if a Jew accepts the whole Torah except one letter, he is deemed as if he denied the whole Torah. And one of the explanations of it is, as mentioned above, that truth and compromise are contradictory.

The above does not mean that unless a Jew observes all the 613 Mitzvoth, he is not an observant Jew. Indeed, the Torah declares, "A Jew, though he has sinned, remains a Jew." It states further that no sinner is rejected, and eventually everyone who had strayed will return to the fold. What is emphasized above is that any thought that the Torah is in any way "outdated" and needs to be "modernized" that is heresy and a denial of the Divine origin and eternal nature of the Torah and Mitzvoth. There is surely no need to elaborate to you further on the above.

RABBI MENACHEM M. SCHNEERSON

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770 Eastern Parkway
Brooklyn, N. Y. 11213

Hyacinth 3-9250

מוחם מענדל שניאורסאהן
ליובאוויטש

770 איסטערן פארקוויי
ברוקלין, נ. י.

B. H. 5th of Shevat, 5736
Brooklyn, N. Y.

Rabbi Av

Greeting and Blessing:

After the long interval, I was pleased to receive your letter of 25th of Teves, though I had inquired about you from time to time through mutual friends. But, of course, indirect information can only be general and superficial and cannot substitute for direct communication.

I appreciate the kind sentiments expressed in your letter. But I am mindful of the dictum of our Sages of the Talmud (B. M. end of p. 84a) to the effect that compliments and approbations, however justified, do not help to clarify issues, where as a question or challenge, requiring an answer or explanation, can be more helpful to bring out important practical points and elucidations.

Following this principle, and especially in view of the opening lead of your letter, referring to the well-known question (and challenge) אייכה, in light of the Alter Rebbe's explanation of it, which reappears again in the concluding paragraph of your letter, the course of my response is already chartered.

There is no need, of course, to point out to you that when the question אייכה is posed to a private individual, it is likely to refer to the individual personally and to his immediate family, while the same question put to a person of influence and communal responsibility, to whom many look up for inspiration and guidance in their daily life and conduct, the question has much wider implications. It also ~~is~~ calls for an assessment as to where he stands and what he has accomplished in the public domain. Indeed, perhaps the latter is the more significant challenge, for it is there that the person's fullest achievement is expressed, as it comes to light in those who benefited from his influence, and it is more significant for many reasons.

Needless to say, the foregoing is not contradicted in the least by the popular adage קשוט עצמך ואה"כ קשוט אחרים - "first correct yourself, then correct others." Certainly in this country, and in these days, it is the duty of everyone who has any influence in his surroundings to take an active part in promoting Torah-Chinuch, bearing in mind that even a slight improvement during the formative years may well result in significant benefits in

later years to the extent of affecting one's whole life and that of one's family, etc. The prospect is not the same, of course, for the person who is ~~influencing~~ the younger generation, since he is already a mature person with a defined course in life, though he, too, is capable of a radical change and advancement to an incomparable degree.

As you are surely aware, the contemporary young generation, more than at any other time in the past, is not afraid of a challenge, even if it should entail radical change and great hardship. It is rather those who are supposed to present the challenge to them who fail to give our youngsters credit, thinking that if it is offered in a diluted form, it will be more appealing and acceptable. Their fear of חפנת מרובה has got them down so much that all that they offer is מיעוט שבמיעוט, not realizing how self-defeating their approach is.

I should not be at ease with my conscience, both for my sake and yours, if I were not to put it in plain words. I am confident that you will not take it amiss.

I speak of living Yiddishkeit in the daily life and conduct in terms of actual observance, what our Sages call מעשה עיקר - the essential thing is the practice of the Mitzvos; not the kind of Judaism that is practised on certain occasions, or on certain days of the year, but every day, until the habit becomes second nature - in this case, actually the essential nature.

I recall seeing in your book (I believe you also mentioned it to me personally) about your spending some time with the Neturei Karta in Jerusalem. Thus the question איכה should include also an appraisal of the distance between them and others in terms of total commitment and dedication. As for some negative aspects which you found there in your estimation, I believe that if a fair assessment is made, one would have to admit that there are more negative aspects in circles of the other extreme.

Now a word about my איכה, to which you refer at the end of your letter. Certainly it includes all that has been said above, and more. I wonder what were the practical results of our meeting and discussion, with you and your wife, when I was not only a listener but also a speaker. My איכה makes me ponder to what extent were my words effective - not in terms of pleasant recollections, but in terms of מעשה עיקר. I will not dwell on this point, not out of any apprehension that it may embarrass you, but because there is no need to elaborate on it to you.

But I do wish to mention another pertinent point, though I may have mentioned it in the course of our conversation. I have in mind the matter of דברים בטלים, "useless words," which, like all expressions of our Sages, is a precise and meaningful term. Whenever we come across this term in Halacha, and even more so in Pnimius haTorah, it is of course

in a rather negative and reprehensible sense, and in some respects it has to do with קדושת הלשון, the sanctity of language. At first glance, a more appropriate expression would seem to be דברים אסורים, "forbidden words," or דברים מאוסים, "obscene words," or some similar term as "unbecoming language," and the like. But this is precisely where the meaning of דברים בטלים comes in, namely, that it refers not to the quality of the words, but to their effect, whether they are useful or useless. One may speak good words, even quoting words of Torah, but if they do not impress the listener and do not affect him in terms of מעשה עיקר, then they are דברים בטלים. The blame must be placed on the speaker, since we have the rule that "words coming from the heart penetrate the heart and are eventually effective."

I trust that this letter finds you and your family in good health. If you should think it worthwhile to convey some points of my letter to your wife, I would be gratified, of course.

With blessing, ברוך אתה יהוה

P. S. After writing the above, I have just received your telephonic message about the medical treatment suggested by your doctors, and your request for my advise.

It is well known that in a case of ulcer a very important factor is peace of mind; and this mainly up to the patient. I therefore suggest that you should strengthen your Bitochon (real trust) in G-d, the Healer of All Flesh Who Works Wondrously. And the way to do it is by reviewing appropriate texts on this subject, such as, for example, Shaar Habitochon in Ibn Pakuda's) Duties of the Heart, and the like, and reflect deeply on this subject.

In addition, it is also well known that a suitable diet is helpful in such a condition, and I believe helpful in all cases, the difference being only in degree.

Hence, inasmuch as the condition has been with you for some time, I suggest that you should first give a try to the above two remedies and see to what extent they can relieve the situation.

In any case, the auspicious month of Adar is only three weeks away, and in the meantime you can observe the results of the two measures suggested above.

To ease your anxiety sooner, this letter is being dispatched by S. D.

(more)

Incidentally, the content of the above letter, though dictated before your telephone message, may well be the "pre-emptive cure". For everything is by Hashgocho Protiis, and among human beings - even non-Jews - there is something that is called "premonition," or, what our Sages describe as . ניבא ולא ידע מה ניבא

יום הבהיר כ"ח סיון - תש"ז

לפנינו תעודה של שלטונות ארה"ב, המעידה כי ביום ב' כ"ח סיון תש"ז ניצלה הרבנית הצדקנית מרת חנה נ"ע מעמק הבכא האירופאי והגיעה צלחה לארצות-הברית, "הצי כדור התחתון", בליווי בנה בכורה - יבלחט"א - כ"ק אדמר'ר שליט"א, שם חייתה את שבע-עשרה (ט"ו"ב) שנת'י האחרונות כ"אם המלכות".

U. S. DEPARTMENT OF JUSTICE
IMMIGRATION AND NATURALIZATION SERVICE

No. 0300 X 80534

497404

CERTIFICATE OF ARRIVAL

I HEREBY CERTIFY that the immigration records show that the alien named below arrived at the port, on the date, and in the manner shown, and was lawfully admitted to the United States of America for permanent residence.

Name: **Chana Schneerson**
Port of entry: **New York, N. Y.**
Date: **June 16, 1947**
Manner of arrival: **SS Mauretania**

I FURTHER CERTIFY that this certificate of arrival is issued under authority of, and in conformity with, the provisions of the Nationality Act of 1940 (Pub., No. 853, 76th Cong.), solely for the use of the alien herein named and only for naturalization purposes.

IN WITNESS WHEREOF, this certificate of arrival is issued September 12, 1947

mb

[Handwritten signature and official stamp]
ASSISTANT COMMISSIONER
FOR IMMIGRATION AND NATURALIZATION

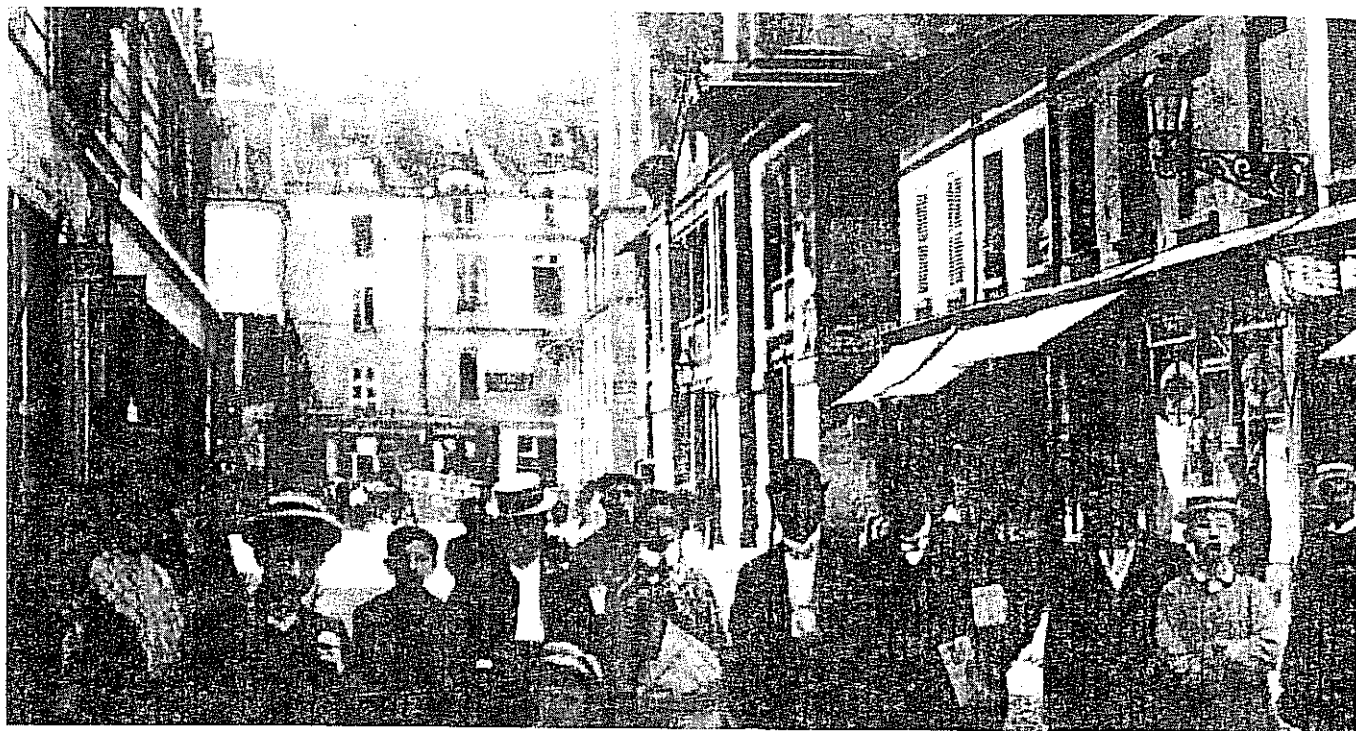
FPI ATLANTA-6-9-47-30M-8864

1946-47 — (5707)ז"תש"ז

אלול AUG-SEP											
יום	א	ב	ג	ד	ה	ו	ז	ח	ט	י	יא
17	18	19	20	21	22	23	24	25	26	27	28
1	2	3	4	5	6	7	8	9	10	11	12
13	14	15	16	17	18	19	20	21	22	23	24

סיון MAY-JUNE											
יום	א	ב	ג	ד	ה	ו	ז	ח	ט	י	יא
17	18	19	20	21	22	23	24	25	26	27	28
1	2	3	4	5	6	7	8	9	10	11	12
13	14	15	16	17	18	19	20	21	22	23	24

[Handwritten mark]



Escape *from* Europe

by Moshe Ben Chaim

This week, we celebrate forty-six years since the Rebbe and his wife, Rebbitzen Chaya Mushka, arrived in America, on the 28th of Sivan, 5701. Their difficult journey lasted almost a year. Many obstacles had to be overcome. Many strings had to be pulled. However, they were fortunate to escape the terrible fate that overtook so many Jews, including the Rebbitzen's younger sister Sheina and her husband, Rabbi Menachem Mendel Horenstein. Here is a full account of their odyssey:

When the war broke out in 1939, the Rebbe and his wife, Rebbitzen Chaya Mushka, were living in Paris. The Rebbe Rayatz (who was the Rebbitzen's father) was in Poland at the time, trying to reach Riga, the capital of Latvia, which was still independent then. Due to the difficulties of travelling in Eastern Europe at this point, he was unable to leave Warsaw, and was forced to remain in hiding there for several months. Certain Chassidim who had managed to flee from beleaguered Poland passed over to the Rebbe whatever news they had of his father-in-law.

The Rebbe then sent this information to Agudas Chassidei Chabad in America, who were pressuring the American government to rescue the Rebbe Rayatz from Poland.

The prime mover in these efforts was Rabbi Yisroel Jacobson. Below is a letter which the Rebbe sent Rabbi Jacobson at the time. It was written in code to preserve the safety of the Rebbe Rayatz. Here is the translation from the original French:

"Thank you for your letters dated the 22nd and 25th of last month. We have no news of our parents... We have heard that they are unable to leave Warsaw, and we are very worried about them. As requested, here are the dates and places of birth of all the members of our family, which should facilitate the procural of American visas. Unfortunately, I only know the following:

- Mendel Horenstein - born 1905 in Yanushpol
- Sheina Horenstein, - born 1904 in Lubavitch
- Chaya Moussia Schneerson - born August 13, 1901, in Smolensk, to Yosef and Dina, and
- Mendel Schneerson - born March 1, 1895, to Levik and

Chana Yanovsky in Nikolayev.”

A few years before that, when the Nazis rose to power in Germany, the Rebbe's brother, Yisroel Arye Leib, who was studying in Berlin, needed certain documents in order to leave Europe. The Rebbe, who was living in Paris, was willing to travel to Berlin to make the necessary arrangements. However, the Rebbitzin thought that it was too dangerous. She persuaded the Rebbe to allow her to travel in his place as she was less likely to come to any harm. Rebbitzin Chaya Mushka made this perilous journey into the heart of Nazi Germany and was successful in her mission.

Years later, the Rebbitzin related how the German officials at the Gestapo offices were amazed that all the members of her family shared the surname Schneerson, including her husband, parents, and even paternal grandmother. This led the officials to suspect that the Rebbitzin was giving false information. Even after her statements were authenticated, the Nazi officials continued to speak threateningly. “Don't worry,” snarled a Gestapo officer. “Very soon, we will conquer France and when we enter Paris, we will summon you and your husband to a thorough investigation of this matter.”

Meanwhile, the Rebbe, who was still in Paris, registered at French military headquarters. Although the Rebbe was never conscripted into the French army, the certificate he received to say that he had officially joined the army made his stay in France much easier. Often, the French police would stop the Rebbe and ask to see his identity papers. The certificate proved that the Rebbe was not avoiding military service, an offense which might *chas v'shalom* have led to his arrest.

Shortly after Paris fell to the Nazis in 1940, a group of Gestapo officials (they hadn't forgotten) were dispatched to the address that the Rebbitzin had given on her earlier visit to Berlin. Fortunately, the Rebbe and Rebbitzin had already left the city. As the Nazis approached the French capital, thousands of people tried to flee. The railway station swarmed with refugees, but thanks to the Rebbe's military papers, the Schneersons were able to cut through

the huge crowds to reach a train. However, boarding the train was a different matter. Here the military papers could no longer help them, and the Rebbe and Rebbitzin had to contend with another crowd of anxious refugees. Fortunately, a certain well-connected railway official ensured that they found seats, and the Rebbe and Rebbitzin were among the lucky few who managed to board one of the last trains out of Paris before it fell to the Germans. The Rebbe had already heard that the Rebbe Rayatz had successfully reached America. Now he only had his own situation to worry about.

Before the fall of Paris, a senior French general who had befriended the Schneersons suggested that they stay in a mansion that he owned outside the city until the end of the war. But the Rebbe had turned down the offer, preferring to flee to Vichy in the southern part of France. While it was nominally under French control, the Vichy government collaborated extensively with the Nazis in the north. It was only marginally safer for Jews than the areas occupied by the Germans.

After a perilous journey through Nazi-occupied France, the Rebbe and Rebbitzin finally arrived in Vichy. All they had were the clothes they were wearing and a small suitcase containing the Rebbe's tallis and tefillin. They arrived on Erev Shavuos, and as it was already getting dark,

the Rebbe handed the suitcase to a wagon driver and asked him to send it on to a certain hotel. The Rebbe and Rebbitzin then walked to the hotel, which was a considerable distance away.

Years later, the Rebbitzin recalled the difficulties faced by anyone who wanted to stay in a hotel in Vichy. According to official regulations, Jews were unable to rent a room, but if they wanted to sleep in a corridor, they had to prove that they owned at least a hundred dollars (a sum that was beyond most impoverished refugees). The Rebbe only possessed a single hundred-dollar bill, but he used this to save many Jewish lives. Despite the personal risk involved, the Rebbe left the hotel every day to look for destitute Jews, who could have been arrested at any moment for loitering on the streets. The Rebbe would



PETITION FOR NATURALIZATION
 (Under General Provisions of the Nationality Act of 1940 (Public. No. 283, 76th Cong.))

U. S. District Eastern District, Brooklyn, N. Y.

Case No. _____

Full Name of Applicant ABRAHAM SCHNEERSON

Residence 346 New York Ave. Brooklyn, N.Y.

Date of Birth March 1, 1895

Place of Birth Russia

Parents Yakov and Raya

Married November 13, 1928

Spouse Sheina

Place of Marriage Warsaw, Poland

Duration of Residence in U.S. Since June 27, 1941

Place of Residence in U.S. 346 New York Ave. Brooklyn, N.Y.

NOT A CIT

The petition for naturalization for entry into the USA signed by the Rebbe.

explain the government's regulations to the Jew and lend him the hundred-dollar bill. Once the Jew had found a place in a hotel, he would return the hundred dollar bill to the Rebbe, who then used it to help another Jew. In this way, the Rebbe saved many lives. The Rebbe and Rebbitzen stayed in Vichy for a few months before moving on to Nice, which was then under Italian control. Although Italy was an Axis power and ruled by Fascists, Nice was somewhat safer for Jews than Vichy, and many Jewish refugees found temporary sanctuary there. The Rebbe and Rebbitzen remained in Nice for about eight or nine months. Despite the relative safety of Nice, it was still a dangerous place for Jews. On some days, mass arrests took place, so the Rebbe almost never left his home, unless it was to help another Jew.

Throughout this period, the Rebbe Rayatz worked tirelessly from America to facilitate their exit from war-torn Europe and to provide whatever assistance he could. Even while he was on board the ship that took him from Sweden to New York, the Rebbe Rayatz wrote a letter to a contact in Jerusalem, asking him to send shemurah matzos to his daughter and son-in-law, who were then still in Paris.

Using his contacts in Washington the Rebbe Rayatz secured American entry permits for the Rebbe and Rebbitzen, on condition that the Rebbe would work as a communal rabbi upon his arrival in America. This was not a problem, but for some reason, the promised permits which were supposed to be sent via the American consulate in Nice, were not delivered. The Rebbe Rayatz did not give up and pressed for the speedy issue of the permits. The Rebbe Rayatz wrote in a worried letter to Rabbi Yechezkel Feigin, "How many months have gone by since they promised to grant permits to the Ramash and his wife [the Rebbe and Rebbitzen]! Yet, they still do not exist..." The Rebbe also expressed his concerns to Asher

Rabinowitz, a Chassid who acted on his behalf in Washington, as follows:

"Your telegram was received. Unfortunately, despite all their promises and fine words, nothing has been done. I am very upset about this. Please write to your connections. Don't telegraph, or telephone, but put in writing that they must work promptly to get American visas to Horenstein [the Rebbe Rayatz's younger daughter, Sheina and her husband, who both ultimately perished in Treblinka], and that the American consulate in Nice, France, should grant visas to Rabbi Schneerson [the Rebbe]."

Matters continued to drag on, and the promised permits still did not arrive. Moreover, in order to leave Europe, the Schneersons and the Horensteins needed exit visas. For this, the State Department had to contact the German government. Although the application was accepted, the visas took a long time to come through. Time was running out. Realizing that there was no point in relying on the slow American bureaucracy, the Rebbe Rayatz asked Asher Rabinowitz to keep pressing the authorities in Washington on his behalf. In a letter to Rabbi Dovid Meir Rabinowitz, Asher's father, the Rebbe Rayatz writes:

"In answer to your letter, ...I am sure that [your son] will tell you all the relevant details, but I am not yet at ease on this matter. First of all, he should personally check that the telegrams were sent to the consulates. It is also better to make copies... of everything that was sent to Berlin on behalf of my son-in-law, Horenstein, and to Nice, France, on behalf of my son-in-law, Schneerson. The above applies to all his efforts to secure exit visas. This depends upon the German government, and nothing has yet been done [on this count] either..."

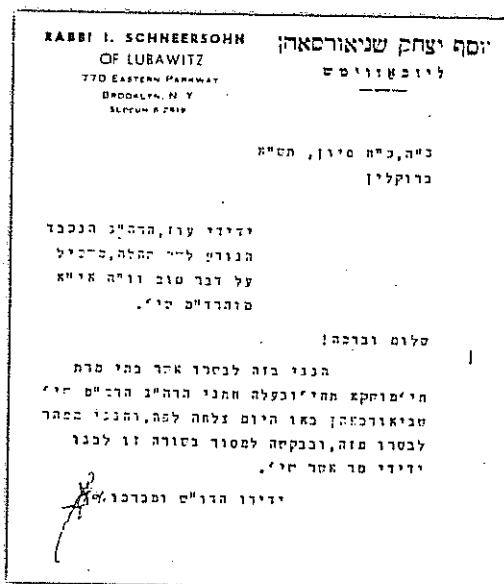
Meanwhile, the Rebbe and Rebbitzen were still waiting in Nice to receive these all-important documents. For some reason, the Rebbe asked the Rebbe Rayatz to have the papers sent to the consulate in Marseilles rather than Nice. In order to clarify this matter, the Rebbe Rayatz sent back the following coded telegram in reply:

"Avram [a codename used by the Rebbe for all communications at this time]. Please inform me of the state of Moussia and Mendel's health, their addresses, and why they have asked me to send their files to Marseilles. Regards, Rabbi Schneerson."

The reason why the papers were ultimately sent to Marseilles remains unclear. It is possible that the Rebbe and Rebbitzen stayed there for a short time. Eventually,

**"Greetings
and
blessing,**

This is to let you know that my daughter, Chaya Mushka, and her husband, Rabbi M.M. Schneerson, have arrived here safely today. I wanted to tell you straight away. Please inform your son, my dear friend Asher...."



from the Rebbe Rayatz instructing them not to sail. Although no specific reason was given and the Schneersons had no idea when the next ship was due to leave, if at all, they obeyed unquestioningly. It was some time before they were able to purchase other tickets and this time they did sail, reaching Portugal safely. Years later, they discovered that the first ship was torpedoed by the Italians, and its passengers remained stranded on a distant island until the end of the war.

Once the Rebbe and Rebbitzten set sail, they discovered that their itinerary had changed once again. Now, they could only reach the United States by sailing from the Spanish port of Barcelona. As they did not have transit visas for

the Rebbe Rayatz's battle with American bureaucracy drew to a successful conclusion. On 9th Nissan, 5701 (1941), the Rebbe Rayatz wrote,

"Our daughter C.M. [Chaya Mushka] and her husband, Rabbi M.M. are still in France, but I hope that after Chol HaMoed Pesach, they will arrive here safely."

On the 4th of Iyar, the Rebbe Rayatz wrote, "My daughter Chaya Mushka and her husband... have already received their entry permits for this country. G-d should grant them a safe and easy journey..."

During Chol HaMoed Pesach the Rebbe finally picked up the American entry visas from the consulate in Marseilles. Preparing to sail for America, the Rebbe and Rebbitzten were confronted with a new problem. They discovered that their ship had to stop briefly in Portugal, which meant that they had to apply for Portuguese transit visas. However, the Rebbe Rayatz also settled this matter for them. He wrote to Rabbi Nissan Wachsmann, whose brother-in-law, Dr. Yosef Schwartz, had influential connections with the Portuguese authorities, and asked him to intervene. The Rebbe Rayatz's efforts were successful, and eventually, the Portuguese transit visas were received. Passage was booked aboard a certain ship, and the Rebbe and Rebbitzten were ready to leave.

Very shortly before the Rebbe and Rebbitzten were to embark upon this risky journey, they received a telegram

Spain, they had to cross the border into Spain secretly. Once they arrived in Barcelona, they boarded the ship to America. Sailing across the Atlantic was also fraught with danger, as the ocean was riddled with German U-boats and mines. Fortunately, the ship that brought the Rebbe and Rebbitzten to America remained unscathed, and on Sivan 28, 5701 (1941), they finally disembarked.

As the Rebbe Rayatz was too frail to meet his daughter and son-in-law at the port, he sent three senior Chassidim to greet them on his behalf: Rabbi Shmuel Levitin, Rabbi Eliyahu Simpson, and Rabbi Shlomo Aharon Kazarnovsky.

The Rebbe Rayatz's joy knew no bounds. His daughter and son-in-law had been saved from the flames that were engulfing European Jewry. The Rebbe Rayatz immediately wrote to Rabbi Dovid Meir Rabinowitz, whose son, Asher, had worked so hard to procure the precious visas for the Rebbe and Rebbitzten.

Since then, the 28th of Sivan has been a significant day in the Lubavitch calendar, as we thank G-d that the Rebbe and Rebbitzten were able to escape the fate that befell so many of their brethren in Europe, and went on to become the leaders of world Jewry.

translated by Naomi Grossman