

# חשורה

משמחת נישואין של  
**שמואל וחנה העכט**  
יום רביעי, י"ג סיון ה'תשפ"ד



## MEMENTO

*from the Wedding Celebration of*  
**Shmuli and Chana Hecht**

Wednesday, 13 Sivan 5784



## פתח דבר

אנו מודים להשי"ת על כל הטוב אשר גמלנו, ובחסדו הגדול זיכנו בנישואי צאצאינו החתן התמים הרב מ' **שמואל** שי' עב"ג הכלה מרת **חנה** תחי'.

התודה והברכה מובעת בזה לבני משפחתנו, ידידנו ומכרינו שבאו מקרוב ומרחוק להשתתף בשמחתנו ולברך צאצאינו שיחיו בברכת מזל טוב וחיים מאושרים בגשמיות וברוחניות.

בתור הבעת תודה לבבית והוקרה לכל הנוטלים חלק בשמחתנו - ומיוסד על הנהגתו של כ"ק אדמו"ר מהוריי"צ זי"ע שחילק 'תשורה' בחתונת רבנו - מוגשת בזה תשורה מיוחדת הכוללת אחד עשר מכתבים באנגלית מכ"ק אדמו"ר נשיא דורנו שיו"ל בפרסום ראשון.

הא-ל הטוב הוא ית' יברך את כבודו ואת אנשי ביתו יחיו בתוך כלל אחב"י בברכות מאלופות מנפש ועד בשר, ובמיוחד בברכה העיקרית שנזכה להתכיף לשמחה זו את שמחת הגאולה האמיתית והשלימה, "שמחת עולם על ראשם", והרבי נשיא דורנו בראשנו.

הורי הכלה  
אליהו וצפורה סימפסאן

הורי החתן  
ישראל ומרים שושנה העכט

■ ■ ■

Dear Family and Friends,

We are overwhelmed with gratitude to Hashem for His abundant blessings in enabling us to celebrate the marriage of our dear children **Shmuli** and **Chana** יחיו. We thank all of you who have come from far and near to join us in our simcha. May we continue to celebrate happy occasions together in good health for many years to come.

As a memento of this special occasion, we present you with a fascinating collection of previously unpublished letters of the Rebbe in English on a variety of topics, including marriage, Jewish education, outreach, and an assortment of unique correspondences.

May Hashem bless you and yours both spiritually and materially, and may we merit the ultimate simcha and celebration with the coming of Moshiach now!

***The Hecht and Simpson Families***

## The Clothes and the Man

By the Grace of G-d  
4th of Tammuz, 5717  
Brooklyn, N. Y.

I am directed to acknowledge receipt of your letter of May 31st. Inasmuch as it was written in a spirit of sincerity, it deserves a reply in the same way, and it is regretted that, owing to pressure of work, this is the first opportunity to reply to your letter.

Needless to say that the external negligence of which you write is justified neither by Chassidism nor by the Shulchan Aruch. At the same time it is not hard to find an explanation. It simply means that inasmuch as cleanliness is a part of the Jewish religion, the person in question has not yet attained full perfection in the teachings of our religion. There are probably external reasons to explain this, such as his mind being occupied with what he considers more essential and more vital to his spiritual well-being. As an illustration, it is possible to cite the meticulous housewife who, under certain conditions, may find it unavoidable to neglect the cleanliness of the house, as, for instance, if there should be sickness in the family, and the like, when her mind is preoccupied with more serious matters than straightening out the house. Or, in a case of a soldier on the battlefield, where, in the heat of the battle, his external appearance may suffer. Similarly, there are persons who are preoccupied with their inner struggles, for the supremacy of mind over matter, to the extent that their external appearance is sometimes neglected. And, just as there are people who devote their primary attention to external matters, neglecting the inner and essential, so there are people whose primary attention is devoted towards the spiritual, and, without yet having brought that in order, they have not reached the stage of external perfection as well, although they too are aware that the external has also an important bearing on the internal.

With all good wishes.

Sincerely

Sec'y.

## Spiritual Breathing

11th of Iyar 5711  
Brooklyn, N.Y.

### Greeting and Blessing:

Rabbi M. Hecht has kept me informed of your condition. I was pleased to hear from him that your condition has improved considerably and that you expected to be home very soon. I wish you a rapid and complete recovery.

As you know, the function of the lungs is a double one: to inhale the breath of life, which is sent by way of the blood vessels throughout the body; and to exhale the harmful gases, such as carbon dioxide, etc. forming in the body.

In accordance with the oft repeated saying of my father-in-law of sainted memory, quoting the Baal Shen Tov, founder of Chassidism, that everything in one's life has a lesson as to how better to serve G-d and fellow-man, we can find such a lesson also in the simple but vital function of breathing.

In serving G-d, discharging both our duties to our Maker and to our fellow men, the spirit of life - the spiritual oxygen - is our faith in G-d and the study and observance of the Torah. This spiritual oxygen must vitalize all our actions. At the same time we must free our system from all harmful traits and habits, that is, those which are not in conformity with our Torah.

To train our children to "inhale" and "exhale" properly is the purpose of the Lubavitcher Yeshivoth, of which you are fortunate to have one in your community, and more fortunate still to take an active part in its development. The children in these Yeshivoth are not only given knowledge and scholarship but are taught how to use them, so as to practise "Turn away from evil and do good."

I wish you good health to be able to redouble your efforts for the Yeshivah, and I hope to hear good news of you.

Cordially and with blessing,

## On Dreams and Deeds

By the Grace of G-d  
16 Elul 5711  
Brooklyn 13, N.Y.

Sholom u'Brochos:

I am in receipt of your letter and card of Sept. 6 and 5 respectively. You are anxious to know whether our work is limited to the Yeshivah, etc. Let me, first of all, relieve your anxiety by assuring you that our work is far more extensive than you imagine.

Our work is not confined to the U.S.A. alone, but also extends to Canada, Argentina, Brasil, Mexico etc. in this hemisphere, and to our Holy Land, France, England, Belgium, Holland, Australia, South and North Africa. Our program is designed to take in also Algiers and Tunisia (in addition to Marocco where our program has proved especially successful), Iran and Sweden.

Now that your misapprehension concerning the nature and scope of the Lubavitcher movement has been somewhat dispelled, I want to ask you, What practical effect this will have on you? For this new revelation to you can in no way discharge you from your personal obligations within your own sphere of activity.

Let me again emphasize what I have told you orally:

(a) To prevent one's work from going astray, and to ensure that it bring good fruits rather than the reverse, one must have G-d on his side. The Jew knows that Divine guidance and assistance are based on the prerequisite of the observance of the Torah and Mitzvoth, not only in volition, intellect and feeling, but simply and primarily in words and deeds of every day life.

(b) It is usually more difficult to apply oneself to the fulfillment of one's immediate task in life under delusions of projects and schemes quite beyond one's capacity which, consequently, remain in the dream stage, while useful and profitable tasks which are within one's reach remain undone. In other words, one should not lose sight of the <sup>trus</sup>wood for the <sup>wood</sup>trees, to quote a popular saying.

In order that you do not misunderstand me, I will be more specific. First of all, that you ought to get in line and follow the path of some 70 generations of our Jewish people, i.e. simply, begin life as a Torah and Mitzvah observant Jew.

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Secondly, your immediate concern should be to endeavor to influence your environment to make it better and higher, without waiting for a corresponding improvement in the entire world.

By the first point, I mean simply put on Tefillin every day (except Shabbos and Yomtov), eat kosher food, observe the sanctity of the Shabbos, and the like.

By the second point, I mean that you begin with your relatives and friends and talk to them about Yiddishkeit not in an abstract sense (which would remain unproductive of practical deeds) but in simple terms of every day actions and religious practices.

I will conclude in the same vein which you write, namely that you will not feel hurt at my outspoken remarks, since you asked for them.

Wishing you a Kesive vachasimo toivo

Re my advice to advertise in the Bklyn Eagle for an apartment, it was based on an experience of friends with identical almost requirements, which brought good results, and they are about to move into their apartment.

With regard to your articles which I returned to you after perusal, I have no special comments to make, except that they are too serious for the average nivesu of general weeklies or monthlies to be accepted by them, unless you can find one that devotes space to such subjects. One general remark: Your articles have hardly anything to say about the practical precepts in every day life, although in the Jewish faith they are precisely fundamental.

## Peace above All Else

RABBI MENACHEM M. SCHNEERSON

Lubavitch  
770 Eastern Parkway  
Brooklyn, N. Y. 11213

Hyacinth 3-9250

מנחם מענדל שניאורסאהן  
ליובאוויטש

770 איסטערן פארקוויי  
ברוקלין, נ. י.

By the Grace of G-d  
20th of Elul, 5733  
Brooklyn, N.Y.

### Blessing and Greeting:

I am in receipt pf your letter of 13th of Elul and previous correspondence.

No doubt you also realize, as well as your husband, that the disagreements between - however important they may appear, including matters of fundamental Hashkovo, etc. - in reality do not concern, and therefore must not affect at all, the harmony and certainly, Sholom Bayis. To link the things together has no place even in common sense, and certainly according to our Torah, Toras Chayim, the true guide in life.

It sometimes happens that one feels the need for an outlet of discontent in a certain area, and gives vent to it in an unrelated direction. However, there is surely no need to emphasize to you the importance of Sholom Bayis, which every Jew reaffirms every morning even before the davening, by reciting the Mishnah Eilu dvorim, where peace between husband and wife is one of the Mitzvoth the fruits of which are enjoyed in this world, while the "capital" remains for the world to come. It is even more important where the way of life of a married couple has an influence on others. Consequently, every effort should be made to overcome the difficulties, certainly to avoid exaggerating them out of proportion.

Experience shows that quite often a situation is considerably eased by unburdening oneself, as you have done in your letters. In this way you would both find it helpful in seeing the difficulties in their true reality and how trivial they are in relation to your Sholom Bayis.

The above provides an answer to what you write at the conclusion of your letter, namely, whether it is advisable to come here to discuss the situation with me. This is surely not the decisive factor. Besides, the Torah tries to save a Jew's money. Also, the matter of leaving Eretz Yisroel even for a shor time, requires weighty reasons, and in the present case is not warranted, for this is not the way to preserve the Sholom Bayis between you.



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At this time, with the approach of Rosh Hashanah, I wish you a kesivo vachasimo toivo for a shono toivo umsuko.

Needless to say, you may show the letter to your husband while at the same time convey to him my good wishes for the new year, as above.

With blessing,

## Uncompromised Jewish Education

By the Grace of G-d  
11th of Elul, 5742  
Brooklyn, N.Y.

### Blessing and Greeting:

I received your letter, postdated the 27th of Aug, with the enclosures. Many thanks for your thoughtfulness in sending me a photograph of your triplet grandsons. As requested, I will remember you in prayer for the fulfillment of your heart's desires for good in all the matters about which you wrote.

I trust you will be able to explain to your daughter the supreme importance of education in general, and for Jews in particular, inasmuch as Jews constitute a minority everywhere, particularly in the place where she lives, and it is necessary to give them the kind of education that would always make them aware of their Jewish identity, and not be swept by the environment, G-d forbid.

There is no need to elaborate on the obvious. However, it is surprising, when you come to think of it, that when parents have to make a decision affecting the material and physical welfare of a child, nothing is too expensive and nothing is too difficult, and one would certainly not wish to settle for a minimum in matters of health, but go for the maximum. We also see that when it comes to physical health, every preventive care is taken, through inoculation and the like, even if the chance of being infected is quite remote. How much more so should be a parent's desire to ensure the spiritual well-being of the child through the proper Jewish education, which must start at a tender age, as the Wisest of All Men said, "Educate the child in the proper way, so that he (or she) will not depart from it also in old age."

Needless to say, when a Jewish child attends a school where the teachers are not permeated with Jewishness, not to mention where there are non-Jewish teachers who, with the best of intentions, cannot be expected to have the right influence on a Jewish child, that is hardly the place for a Jewish child to receive his education.

I trust there is no need to further elaborate on the obvious, especially as no doubt you have inculcated your daughter with the real concepts, so that inwardly she shares

your

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your views on this matter, but has perhaps been influenced by extraneous considerations or people who lack the proper Jewish insights. For, in addition to her children themselves, one must also consider the children's children, etc., to the end of all generations, who are directly affected by the kind of education of their forebears.

Receipt is enclosed for your Tzedoko, and may the Zechus of it stand you all in good stead in all needs, especially in regard to the Torah education of your grandchildren.

Wishing you and all yours a Kesivo vaChasimo Tovo, for a good and sweet year, both materially and spiritually,

With blessing,

## Congruence of Belief and Action

By the Grace of G-d  
3rd Elul, 5715

Brooklyn, N.Y.

Greeting and Blessings:

I received your letter of August 2 and enclosure, for which receipt is enclosed from our Bikkar Cholim, and may the merit of it stand you in good stead for the improvements in your health. As requested, I will remember you in prayer when visiting the Holy resting place of my Father-in-law, of saintly memory.

Needless to say, you need not apologize for the amount of the donation, for in this case it is not the amount itself that is essential, but the sentiment and strong faith in G-d and in His commandments that a Mitvah in general and Tzedakah in particular has a good influence also on the material aspects of life, and the stronger the faith, the sooner one sees that it is justified.

In this connection, I consider it my duty to refer to another part of your letter which seems to be highly inconsistent. If you consider the Almighty to be the Master of the World with regard to life and other material aspects, and since you know what is written in the Bible with regard to Sabbath observance, it is surely inconsistent on your part to think that G-d can give Parnasso only in such a way, which is contradictory to G-d's commandments of Sabbath observance. I am all the more surprised, since you attend college, which indicates that you wish to lead an intellectual and logical life, yet your action is quite the opposite to logic and even commonsense.

I know that questions are raised in this connection as to the fact that other people, who do not observe the Sabbath, still seem to earn more money. But the answer is also clear; first, it is possible that if that person were observing the Sabbath, he might do much better; second, and this is the important thing, money is not an end in itself, but a means, and the important thing is that it be spent on good and healthy things.

It is understandable that in order that the Jew may observe the Divine Commandments out of love for G-d, not out of selfish reasons, the world has been so arranged that punishment for transgression should not be swift in coming, otherwise there would be no room for freedom of choice. Therefore, G-d Who is long suffering, wants the person to recognize the truth through conviction and freedom of choice, rather than by the crack of the whip. As a result many years might pass, sometimes, even generations, until retribution catches up with the offender or his offspring, since children are a continuation of the parents.

I do not want to enlarge further on this question, especially as you are already in a somewhat depressed state of mind. But I hope that the above few lines will suffice to make you reflect and consider the above and draw the right conclusions, namely, that the happiness of the Jew and the members of his family, and the happiness of any creature, lies in following the Way set down by the Creator, since He alone knows the complete account of everything that is involved, and therefore the Way of Life He sets before us is the true and happy one in the fullest sense.

With prayerful wishes that you may have good news to report.

With Blessing, ארי'ל

↑  
↓  
Ari'el  
(G-d?)  
DS  
Very patient.

## Never Settle . . on the Important Things

By the Grace of G-d  
19th of Iyar, 5715  
Brooklyn, N.Y.

Blessing and Greeting:

I received your letter of April 17th, in which you describe your history, dwelling on your limp and wondering whether it might affect your chances of a suitable Shidduch.

Needless to say, you are quite right in disregarding the ill advice of "take what you can get." It is contrary even to good reason, and certainly from the point of view of our Torah, Toras Chayyim, our way of life. The Jewish view of a Shidduch, as expressed in the Sheva-Brochos, is that it is an everlasting edifice; a Jewish home is a Divine sanctuary. The essential thing of a Shidduch is the setting up of a home, where both parties of the marriage can live a life of Torah and Mitzvoth, which alone ensures lasting happiness. It is based on belief and faith in G-d, the Creator of the world, not only 5715 years ago, but constantly gives it existence and supervises it in every detail and takes care of each and every individual. This is the basic principle of our creed.

From the above, the answer to your questions can be clearly deduced. While looking around to select the suitable Shidduch, the first and foremost attention should be given to the inner qualities of the young man, that is to say, those which are essential to the setting up of a true Jewish home; hence external qualities and appearances are absolutely unimportant. Through such an approach, and since marriage is one of the fundamental commandments of the Creator, incumbent upon every Jewish boy and girl, which makes it certain that the possibility for it is also Divinely provided, as otherwise such a commandment would have been unjust and illogical - I am certain that your limp will not be a handicap for a truly suitable Shidduch.

To sum up, limp or no limp, the proper way to go about a Shidduch is to find a young man whose inner core is <sup>at</sup> it should be, while external aspects are secondary and unimportant, and one is well advised to forego many external things for one inner essential quality. Your conviction of this and your faith in G-d will surely hasten the realization of it.

With blessing,

By

## Is He the One?

By the Grace of G-d  
12th of Teveth, 5715  
Brooklyn, N.Y.

Blessing and Greeting:

I received your letter of 4th of Teveth, and inasmuch as you write that you are in a state of anxiety and desperation, I am replying to you out of turn, giving it priority.

Your problem, as you describe it, is: you have met a boy nearly a year ago, and you have become attracted to each other, but you have doubts in your mind whether he is sufficiently a talmid-chochom to consider him a suitable match for a Shidduch; and although you have been instrumental in his beginning to apply himself to study, you are not sure whether his interest in learning would be lasting.

You do not mention your respective ages, nor whether you are thinking in terms of an early marriage or later on. I assume, however, that there is no great hurry.

While the importance of marrying a talmid-chochom should not be minimized, it is even more important to consider the state of Yiras-shomaim and the extent of the desire to learn, since we have the assurance of our Sages - yogaato umotzoso. Therefore, my suggestion is to see how earnestly he means in applying himself to study and in the meantime to wait with a decision in the matter. If it would turn out that he is doing it earnestly, with diligence and devotion, you can then decide in favor of it, and may it be in a happy and auspicious hour.

As for your question, if you should keep on meeting in the interim, my answer is that since such meetings would put both of you under obligation, it would be wiser for some time to discontinue meeting altogether, or at least infrequently. This would further help to clarify how serious he is about his learning Torah.

In view of the fact that you acted as counsellor in the summer, I trust you continue your good work in the winter to use your good influence for yiddishkeit and Yiras-shomaim, such work being the channel to receive G-d's blessings personally.

With blessing,

## The Caged Bird

By the Grace of G-d  
8th of Tammuz, 5722  
Brooklyn, N.Y.

Sholom uBrocho:

I am in receipt of your letter of July 3, in which you write about your problem with your two parakeets, for which you want to find a better home.

I am almost certain that there are several zoos in New York City with Bird Houses, where the birds live in fairly good conditions. Among these you will probably find one that satisfies you most, and thus your problem would be solved.

As for the question of Halacha in this respect, it does not come within the sphere of my duties to give decisions on such matters, which any orthodox Rov you will approach will answer your Shaala.

Since everything is by Divine Providence, it is my duty to call your attention to the need of learning a lesson from your experience with the parakeets. You see, the soul which lives in a body and is the essence of the human being is likened to a bird in a cage. The soul wants to be free to live its own life and soar to heaven, but it is hampered by the physical and material body. The soul is a spiritual thing and desires to engage in spiritual things only, in prayer, learning Torah, doing Mitzvoth, for only then it is happy and free. The Old Rebbe, in his holy sefer Tanya, explains this at length, emphasizing that the soul of a Jew is truly a part of G-dliness. This is also the meaning of the morning prayer, "My G-d, the soul which You gave me is pure," etc. It is necessary to remember this always and to try to give the utmost freedom to one's soul through Torah and Mitzvoth. It is also necessary to help others - the near and dear ones in the family, as well as friends and even strangers - to give their souls a greater measure of freedom. This is accomplished by showing a good example to others and in other ways of influence. Where there is a strong will and determination, success is assured.

With blessing,

By

## Chabad Outreach Methodology

Charles Raddock was born in New York City in 1912. His parents were immigrants from Eastern Europe who moved to the new world at the turn of the century. Charles studied in various orthodox Yeshivot and received rabbinic ordination. He subsequently became an author and journalist, writing for various Jewish papers. He was the author of "Portrait of a People", a three volume work on Jewish history.

In 1953 Mr Raddock embarked on a two month trip to Europe. Upon his return he wrote the Rebbe about his experience with the Chabad community in Paris. The Rebbe encouraged him to write an article about the Chabad activities in Europe in order to inspire others to engage in similar work.



By the Grace of G-d  
10th of <sup>Marcheshvan</sup>  
5714  
Brooklyn, N.Y.

Mr. Charles Raddock  
3 W. 17th Street  
New York, N.Y.

Dear Mr. Raddock:

I was pleased to receive your letter from Paris, in which you describe your pleasant experience at the Lubavitcher synagogue on Simchas Torah, and how deeply you were impressed with the spirit of devotion and zeal displayed by our group in carrying the message of the Torah and Mitzvoth to the four corners of the earth.

I trust your experiences and impressions will prompt you to write an article about the kind of work 'Lubavitch' carries on everywhere. Eloquent of the 'mission' among our own which the Lubavitcher people consider their every day duty is the work carried on by them through visiting Jewish homes in Paris and environs to teach Jewish children. So estranged are they from Yiddishkeit, that the language problem is dealt with, at first, through the 'sign language' or through the aid of a grandfather or grandmother who still remember some Yiddish. In time, however, not only do the children make rapid strides in Jewish education, but them the influence is diffused in the home, and the parents, too, are won over for traditional Judaism. There are many similar instances in which the spirit of selfless pioneer work is effectively displayed. An article by you on this theme would undoubtedly be quite inspiring, and would serve the public interests.

With kindest personal regards and best wishes,

Cordially yours,

for others might try to emulate this kind of pioneer work.

Handwritten notes in Hebrew, including the date 707 (1946) and 9.10.46, and a signature: ר' יצחק אריה לייבוביץ.

In his response to the Rebbe Mr Raddock indicated that he was hesitant to write such an article. The Rebbe allayed his concerns and strongly encouraged him to write the article so as to "give currency to the methods which Lubavitch employs in bringing the message of Torah and Tradition to the masses".

By the Grace of G-d  
26th of Marcheshvan  
5714, Brooklyn, N.Y.

Mr. Charles Raddock  
Raddock & Bros., Ltd.  
1150 Avenue of the Americas  
New York 36, N.Y.

My dear Mr. Raddock:

Thank you for your letter of October 29th. You refer to the 'suspicion' that might be attached to an author writing on Lubavitch. To this I would say, in the first place, that where a matter concerns the public good, one cannot regard seriously any such possibility of suspicion. In your case, of course, such a possibility is remote, for your record of impartiality is beyond question.

The important thing, however, which I intended in my last letter to you is not so much my concern for the recognition of Lubavitch in this field, as to give currency to the methods which Lubavitch employes in bringing the message of Torah and Tradition to the masses of our people, which while necessary at all times are essential in our days especially.

*Orthodox*  
The essential features of the attitude and policy of Lubavitch are (a) not to content ourselves with defensive tactics, i.e. not to wait until any position of Yiddishkeit is attacked and then rally to its defense. This has been the erroneous attitude of American Jewry, as well as of Jewries in certain European countries. The proper attitude is to employ offensive and preventive methods through the widest possible propaganda and dissemination of those high ideals for which Orthodoxy stands.

(a) (b) As a logical consequence of (a), it follows that we cannot content ourselves with activity within our own or immediate circle, but that the propaganda and dissemination of true orthodoxy must be to all strata of Jewry. Moreover, it is a well known empirical fact that when it comes to matters of Torah and Mitzvoth, every Jew, no matter how estranged, is found responsive. The difference is only in that one Jew may more readily respond to this particular Mitzvah or idea while another one to that, and this is a matter of experience and approach. But where the approach is right, no Jew is absolutely unresponsive, for no Jew is absolutely stripped of

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any vestige of Jewishness. As in the case of physical life, as long as there is life in one organ, the life and vitality can be extended eventually to the whole body, so also in the spiritual life of the Jew. The life of the Neshamah (soul) functions through the 248 'positive precepts' and 365 'negative precepts' (do's and don't's), corresponding to the number of organs and blood vessels, respectively, of the body. As long as one of these 613 Mitzvoth is still alive in the Jew (and as mentioned before, there is not a Jew devoid of all of them), it is possible through this 'organ' or 'blood vessel' of the soul to revitalize the entire spiritual being of the Jew. Besides, even when a Jew does not respond 100% to the 'treatment,' and the success is only partial, even then every effort is justified. Expressive of this attitude is the doctrine formulated by the Baal-Shem-Tov (oft repeated by my father-in-law of saintly memory): 'A Neshamah comes down on this earth, lives 70-80 years, even for the sole purpose of doing a single favor to a Jew, physically or spiritually.'

In connection with the above you may find of interest the enclosed article by Dr. Kranzler, published in the 'Jewish Life,' which is based on an interview with me.

In conclusion I may recall the words of my father-in-law of sainted memory, which he expressed soon after his arrival in this country. He said that although, generally speaking, there are individuals or organizations jealous of the success of others, he would welcome competitors in the field, who would successfully emulate the activities of Lubavitch. However, in order to induce such emulation on the widest possible scale it is necessary that there should be general awareness of the success of the Lubavitcher methods. This explains my suggestion to you about writing on what you have seen personally of the work of Lubavitch, especially in a country like France which ~~was~~ so removed from the spirit of Chassidism, where without fanfare and publicity so much has already been achieved ~~thanks~~ to the profound conviction of the vital necessity of such work and the true selflessness which underlies it.

With kindest regards and best wishes,

Cordially yours

The article appeared in the December 1953 issue of The Jewish Forum,  
and was reviewed by the Rebbe prior to its publication.

A Global Mission by Habad-Lubavitch

## Bridging the Gap

## between East and West

By CHARLES RADDOCK



Upper right: Shneur Zalman of Laddi, 18th century founder of "Habad," the most dynamic Hassidic movement in contemporary Jewry. Upper left: Rabbi Joseph Isaac, its late world leader. Bottom: the present "Lubavitcher Rabbi," Menachem M. Schneerson, lineal successor to both. (See Story on Page 174)

**A Global Mission by Habad-Lubavitch**

Back from a two-month survey of Europe, noted editor and political columnist reports on one of his interesting experiences in Traditional Jewish circles abroad.

*This article is published in honor of the Liberation Anniversary, annually celebrated by World Habad a week before Hannukah. 155 years ago, Hassidic pioneer Shneur Zalman of Laddi, founder of Habad, was released by the Russian Czar, following imprisonment at the instigation of extremist opponents of Hassidism. The 19th of Kislev, day of Liberation, is also known to Habad as the Rosh Hashanah of Hassidism.*

—Editor.

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**A**LMOST unprecedented in Jewish history is an undertaking by a strange group of humble, dedicated souls—whom I discovered abroad—a quiet and unassuming fellowship of Jewish missionaries, unobtrusively engaged in a unique global social project with headquarters in Paris. This project extends across the length and breadth of France, Spain, North Africa, and Australia.



Charles Radlock

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Shem Tov about two centuries ago and, in particular, by the courageous Shneur Zalman of Laddi, founder of the Habad-Lubavitch movement.

In those days, Jewish history tells us, the indefatigable apostle of Laddi interrupted his scholarly preoccupations, suddenly forsaking his ivory tower to trek across the Russian steppes and befriend hundreds of hapless refugees fleeing from a ruthless Poland. He clothed and sheltered them, educated their young and kindled the bright flame of Hassidism in their troubled hearts. This scene, as I witnessed it abroad, is now being re-enacted in Paris, Madrid, Barcelona, Casablanca, and Melbourne by the Laddian Rabbi's followers—seven generations later. So phenomenal is their performance that, on my return to America, I was shocked at finding no mention of it in the Jewish press!

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## Bridging the Gap

Almost unbeknown to the American-Jewish public, these voluntary missionaries have been carrying on their sacred, social work since 1946, as I was later to discover. When I surveyed their tiny, unprepossessing "office" in Paris and later climbed their poor, dim-lit slum quarters in the Jewish quarter there, heard their calm recital of future geographical commitment, my imagination was staggered. They do so much on so little. Imagine, I thought, what these dedicated "social workers" could accomplish if they had the fancy paraphernalia placed at the disposal of American agencies.

Humanitarian activity of this nature is not novel in Jewish life, especially since the beginning of the European catastrophe which overwhelmed our people. Except that what makes their assignment so unique is the educational purpose behind their social mission.

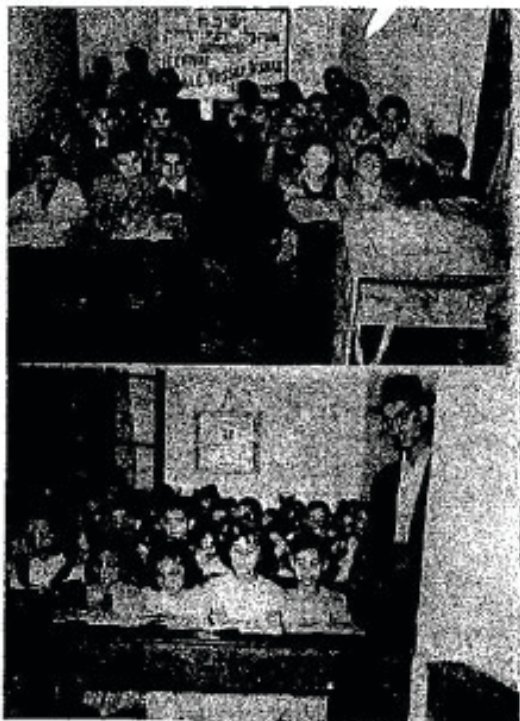
As you know, Jews never sanctioned proselytizing among the Gentiles. If anything, we always discouraged non-Jewish candidates for the Covenant of Abraham. Unlike the Christians or the medieval Mohammedans, for example, we never forced our religious views upon masses, and surely never attempted, even at times when we had the authority or freedom of movement to do so, to initiate unbelievers into Judaism by voluntary or paid "missions." But, of course, this prohibition never applied to missionary tactics among our own people during periods of delinquency through the cruel centuries. In fact, we always regarded it as an individual and collective responsibility to help bring back the errant. There is no law in our Faith which forbids missions among our own!

**Y**ET no one would reasonably deny that, if ever there was a period in our history which called for world-wide missionary zeal, it is now. Our people have strayed from the path as never before, for Judaism has become the inarticulate victim of misinterpretation, distortion and commercialism. Moreover, promulgation of *bona fide* Judaism among the confused, the misguided and the innocent, is dubious, if not entirely extinct. And such teaching as we have attempted from time to time has somehow been ineffectual. We seem to have bred a generation of laymen (in America) which regards a novel by Sholom Aleichem, Peretz or Mendele Mocher Seforim as the *sine qua non* of Judaism, or a "Bible Tales" primer composed by a goy as the quintessence of

## between East and West

By CHARLES RADDOCK

"Jewish Culture." Or pseudo-christological balderdash by Martin Buber as "Jewish philosophy." These were my reflections when I observed those alert, unpaid, voluntary missionaries in action from Europe to French Morocco...



Typical of Habad social work in the Sephardic communities, see these free boys' and girls' classrooms in French North Africa. The youngsters are fed and clothed and given the benefits of a modern Jewish education—plus medical attention. (Habad has already established sixty-seven such social centers in that outpost of Jewish civilization.)

Their spirit of spontaneous dedication is infectious. Their achievements unmistakably are on a global scale, and their ventures range from a European program to a North African project; from a Rabbinical Academy in Brunoy, France, to an agricultural school in Catalonia; from a vocational training center for the children of Jewish carpet-weavers in Marrakech to an elementary Hebrew school for girls on the Left Bank of Paris. Even more remarkable are the accomplishments of these Habad-Lubavitch partisans among the young Jewish intelligentsia at the Sorbonne, at the University of Madrid, the University of Barcelona, at Kairoveen University in Fez, and other places.

Under the leadership of Rabbi Benjamin A. Gorodetsky, Habad director of this European and African program, Judaism has won a new lease on life in those hitherto neglected corners of the world. If there is any sign of creative Judaism at the present time in France, for example, it may be ascribed to the unpublicized activity conducted by the red-bearded Rabbi Gorodetsky under the guidance of Rabbi Menachem M. Schneerson, the "Lubavitcher Rabbi." As Dr. Nissan Mindel (editor of English publications for Lubavitch) informed me, this world-wide program was launched at the end of World War II by the late sainted Rabbi Joseph Isaac Schneerson, the predecessor of the present spiritual leader of the world Habad movement, who already in his lifetime had become a legend.

When I inquired of them as to "budget," Rabbi Gorodetsky and Dr. Mindel informed me that the spiritual and humanitarian work of Habad social workers would have been well nigh impossible without the aid given Lubavitch by the American Joint Distribution Committee. This was corroborated for me by friends at AJDC European Headquarters in Paris. AJDC grants-in-aid range from direct shelter for the indigent to cash outlays which, while not covering the entire Habad budget, it would seem, none the less enable the voluntary missionaries to carry on their social work. So much for the practical facts. How about *method* and *philosophy*?

NATURALLY, I was curious to know just how Gorodetsky (and his trainees) go about establishing a "beachhead" in a hitherto unpenetrated area, particularly among Sephardic Jews, who always looked upon Ashkenazic Israelites with misgivings. Very simple, he informed me with characteristic Habad humility: he checks into a town—*sans* advance publicity, of course—registers at a second- or third-class hotel (his "budget" does not provide for a first-grade hotel!), his baggage being *en route*. Said "baggage" contains a generous load of medications, prayer-books, psalters, phylacteries, *arba-kanfoses*, and other sacred and therapeutic accoutrements. These he hands out free to the destitute.

From there on begins a preliminary series of "exploratory" visits to Jewish homes, of course with the cooperation of the local rabbi or regional official of the *Alliance Israelite*, the French counterpart of Joint. Though somewhat skeptical at first, *Alliance* soon discovers that this "missionary" does not represent

a "political" group, and gradually warms up to the brave, enterprising Hassid. A *beder* is then established, a free kosher kitchen and a make-shift clinic. Eventually, the parents, humble Jewish artisans in the main, learn to place their trust in the strange visitor from Habad-Lubavitch—who asks nothing of them except to take from him what little he has to offer in "worldly" goods. This happens almost everywhere, from the Bay of Biscay to North Africa. And this is the way it happened in Spain two years ago, when Generalissimo Franco first decided to sanction public Jewish worship. (Though others, by the way, have since claimed the "credit" for Spain, for example, I have good reason to know that it was Habad-Lubavitch — via Gorodetsky — which "reopened" Spain to Traditional Judaism after all these centuries. I saw evidence of it myself two years ago when I stopped off at Barcelona, on my way to Israel.)

If such spiritual safaris sound romantic to you, try to imagine yourself five thousand miles from home—in Madrid or Algiers—trudging the sun-baked "streets" on a sub-tropical July noon, as Moslem wool-spinners glare at you from one side of the street wondering whether you're a "Zionist," and Sephardic Jewish hide-tanners view you with suspicion from the other. Please note that Gorodetsky has been coming back for more "punishment" year after year, since 1946, when the late Lubavitcher Rabbi, of sainted memory, designated him "advance man" for this great mission of spiritual rebirth in those remote outposts of Jewish civilization. (I might add here that Rabbi Gorodetsky, like the proverbial "traveling man," sees his family but once a year—his wife and children live in New York, in modest circumstances.)

I could go on reciting some of the dramatic "missionary" incidents which he described to me. Perhaps at some future date. Self-effacingly, though, this roving pioneer pays tribute to his leader, the present Lubavitcher Rabbi, who of course blueprints all future activity and works out the itinerary and strategy for all the projects in the European and Sephardic territories.

**T**HE Lubavitcher Rabbi naturally deserves a special article. Only, right now, I merely quote what His Eminence told me about the philosophy behind the social program of Habad. He is a remarkable man, and amazingly articulate in every modern sense of the term. A Sorbonne alumnus, quite a linguist, with a profound knowledge of the physical sciences and secular philosophy, here is what he said—in English!—and I'm quoting verbatim:

"The essential features of the attitude and policy

of Lubavitch," His Eminence told me, "are not to content ourselves with *defensive* tactics. That is to say, not to wait until a position of *Yiddishkeit* is attacked in order to rally to its defense. This has been the erroneous attitude of American Orthodox Jewry, also of Jewries in certain European countries," he said. "But the proper attitude is to employ *offensive* and preventative methods through the widest possible dissemination of and propaganda for those high ideals for which classical Orthodoxy stands," he emphasized. "As a logical corollary of this attitude," he continued, "it follows that we cannot remain content with activity confined to our own, immediate circle. Propaganda for true Orthodoxy must be directed at all strata of Jewry.

"Moreover," the Rabbi went on, "it is a well-known empirical fact that where matters of *Torah* and *Mitzvot* are concerned, every Jew, no matter how estranged, is generally found responsive. To be sure, one Jew may more readily respond to this particular *Mitzvah* or idea, while another one to that. It's all a matter of experience and approach. But where the approach is right, no Jew is wholly unresponsive! For no Jew is absolutely stripped of every vestige of Jewishness."

After developing his theory along ideological lines of the Habad philosophy, the Rabbi concluded in a lighter vein:

"Even when a Jew does not completely respond to the 'treatment,' and the success may only be partial, every effort is quite justified. The doctrine was formulated by the Baal Shem Tov (oft repeated by my father-in-law, of sainted memory): 'A *Nesbamab* comes down to earth, lives for 70 or 80 years—sometimes but for the sole purpose of doing one single good turn to a Jew, on a physical or spiritual level'..."

To sum up, although Habad is primarily a Hassidic movement, its social program stresses Judaism in the round. Lubavitch is not out to "proselytize" specifically for Hassidism. Its emphasis is on basic Judaism for everyone, particularly for the uninitiated who have been deprived of it in its most elemental forms. No one can question the wisdom of such an approach, and one need not be a Hassid to approve of it wholeheartedly. This is why Lubavitch has captured the hearts of the unlettered as well as of the intelligentsia—from Paris to Morocco. It has not confined its historic mission to the Hassidic elite, so to say. Whereas other Hassidic "dynasties" hibernate in an airtight, insulated environment, as it were—the Rabbi of Saltzbur, for example!—Habad never discriminates against newcomers who have been "tainted" by modern thought and mores. No Jew

is an alien to Habad, no matter how far he may have strayed. Even Sephardic Jews in Meknes and Barcelona and Zaviat-Sidi-Rahal, etc., though they still regard Ashkenazic Jews as suspect, now find themselves *en rapport with Lubavitch*. This accounts, too, for the success of its "missionaries," whenever they venture into virgin territory charted by His Eminence, the Lubavitcher Rabbi.

There is no doubt about it: Habad is breeding a new generation of dynamic, well-informed, Torah-inspired Jews, male and female. They will bridge the

gap between East and West and, perhaps as never before, spiritually unify the scattered remnants of Israel.

So, when you find yourself abroad, somewhere around the Yères River on the outskirts of Paris, or on the fringes of the Sahara, or in melancholy Catalonia, and observe a bearded Jew hurrying on some mysterious errand—you may be sure that he is an emissary from Lubavitch, bringing succor to the step-children of Israel...

{ Kislev — 5714  
{ Teveth

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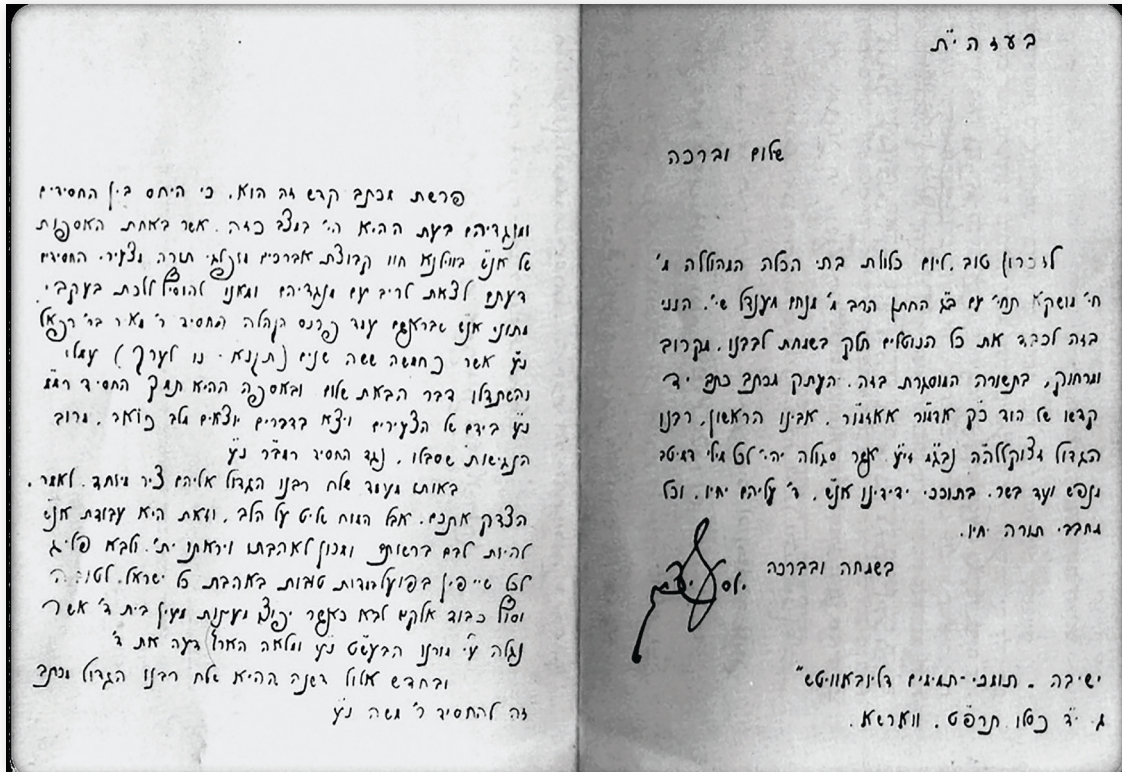
(With the compliments of the Secretariat of the Lubavitcher Rabbi's office  
770 Eastern Parkway, Brooklyn 13, N. Y.)



הוספה

התשורה שחולקה בחתונת הרבי

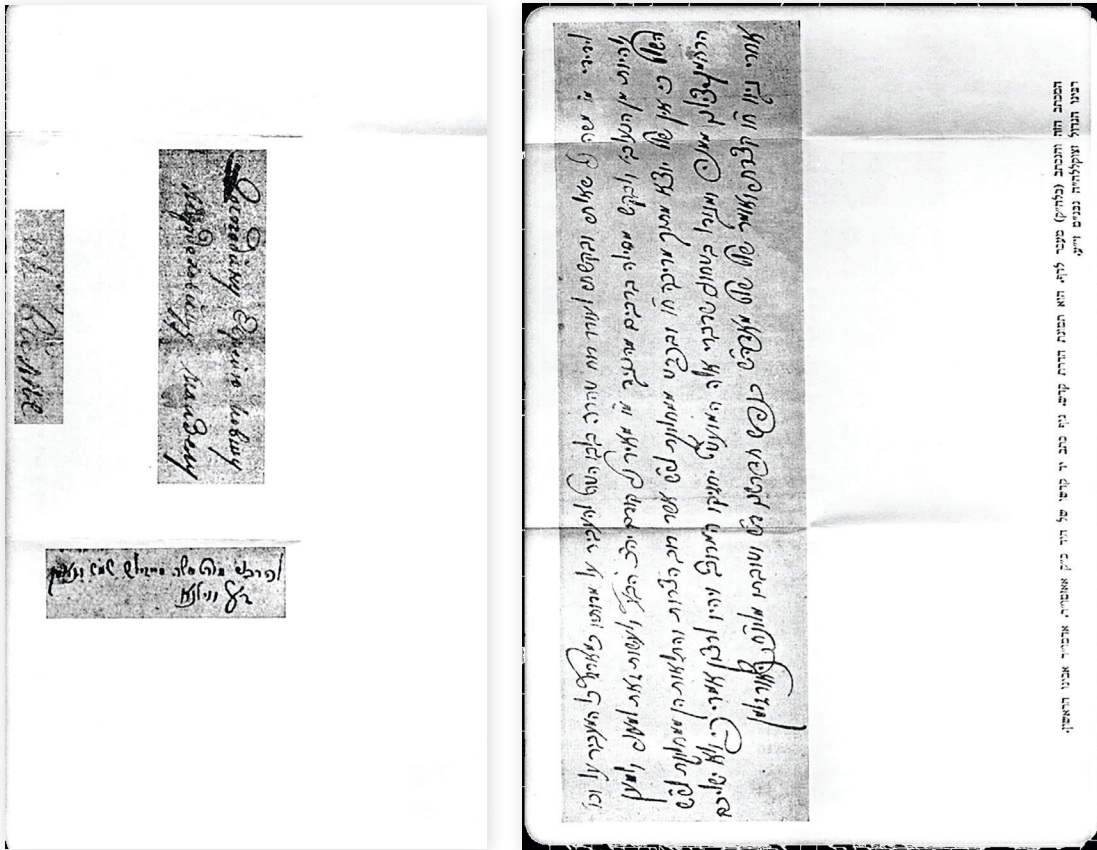
באמצע סעודת החתונה של הרבי, ב"ד כסלו תרפ"ט, שעה שהסיבו המסובים ליד השולחנות הערוכים, ציוה הרבי הרי"צ לאחד מתלמידי התמימים, לחלק בשמו, לכל אחד ואחד מהמסובים, תשורה מיוחדת:



גיליון שנכפל לשלושה חלקים. מצדו האחד של הגיליון נדפס צילום "תמונת הדרת-קודש. גוף כתב יד קדשו של כ"ק אאזמו"ר. אדמו"ר אבינו הראשון. רבינו הגדול זצוקללה"ה נבג"מ זי"ע", ומצדו השני, כלפי חוץ, נדפסו שלושה צילומי קטעים קטנים, האחד - כתוב בלשון הקודש - אף הוא בגוכי"ק של אדמו"ר הזקן. השניים האחרים נכתבו ברוסית על-ידי אדם אחר.

לגיליון זה צורף גיליון נוסף שנכפל לשנים: מצד ימין נדפס צילום מכתבו של הרבי הרי"צ - הכתוב בכתב ידו של אחד המזכירים וחתום בגוכי"ק של אדמו"ר הרי"צ - בו הוא מודיע כי מכתב של אדמו"ר הזקן שראה לכבד בו "את כל הנוטלים חלק בשמחת לבבנו, מקרוב ומרחוק. . אשר סגולה יהי לכל מילי דמיטב מנפש ועד בשר, בתוככי ידידינו אנ"ש, ד' עליהם יחיו, וכל מחבבי תורה יחיו". בצד השמאלי של הגיליון, נדפסה פשר פתשגן הכתב - אף זאת בצילום כתב-ידו של אותו מזכיר - בו מפרט הרבי את הנסיבות בגללן שלח רבינו הגדול את מכתבו הנ"ל.

בנוסף לחלוקת ה'תשורה' בעת החתונה, שלח הרבי הרי"צ 'תשורה' זו לכמה מחסידיו, וכלשון הרבי באחד ממכתביו: ". אשר כ"ק מו"ח אדמו"ר שלחו בתור מתנה לחסידים ואנ"ש בקשר עם חתונתי".



לידידי מו' משה נ"י שאלתי ובקשתי לעורר רוח טהרה בלבו חטה[ור] להעביר על מידותיו כמארז"ל כל המעביר על וכו' ולהיות מן הנעלבין[ם] ולבקש מחילה ברבים מהנגיד מו' מאיר נ"י קודם יה"כ הבע"ל [יום הכיפורים הבא עלינו לטובה] ולעשות זאת למעני ולמען השל[ם] כי אין שלו' יוצא מתוך מריבה ח"ו ובפרט ממחלוקת לש"ש [לשם שמים] אשר רוב הצרות והתלאות הן ממחלוקת לש"ש הרחמן יצילנו ממנה ומגודל בטחוני שדברי אלה המועטי[ם] [יחזיקו המרובין[ם] ויהיו לרצון אמרי פי ולא ישליכם אחרי גיוו ח"ו קיצרתי ואומר שלו' שלו' מאדה"ש [מאדון השלום] כנפש תדרשנו ד"ש [דורש שלומן] וטובתו מלונ"ח [מלב ונפש חפיצה] שניאור זלמן

תרגום הכיתוב בתמונה השמאלית למטה - בגוף כתב יד קודש אדמו"ר הזקן:

**להרבני מו"ה מייזליש שמש ונאמן דק[הלת] ווילנא**

שלוש השורות הנוספות, בשפה הרוסית, נכתבו על-ידי אחר:

**לאדון יהודי משה מורדוכוביץ [בן מרדכי] מייזליש בוילנא**



## לזכות

החתן התמים הרב **שמואל** שי'  
והכלה המהוללה מ' **חנה** תחי'  
**העכט**

לרגל נישואיהם בשעטומו"צ  
יום רביעי, י"ג סיון ה'תשפ"ד



## נדפס על-ידי הוריהם

הרה"ת ר' **ישראל** וזוגתו מרת **מרים שושנה** שיחיו **העכט**  
הרה"ת ר' **אליהו** וזוגתו מרת **צפורה** שיחיו **סימפסאן**

## וזקניהם

מרת **יהודית פערל** ובעלה ר' **ראובן הכהן** שיחיו **ראקפורד**  
הרה"ח ר' **דוב הלוי** שי' **לענט**  
הרה"ח הרה"ת ר' **יוסף יצחק** ומרת **סימא** שיחיו **סימפסאן**  
הרה"ח הרה"ת ר' **צבי הירש** ומרת **רחל** שיחיו **לוסטיג**  
מרת **יוטא** תחי' **לוסטיג**