

## IN THE REBBE'S CARE

### *Chinuch in Chabad Mosdos*

#### TO ALL OF ANASH

*The following letter was sent as a michtov-kloli to all of anash in 5732, reminding them of the importance of educating their children in Chabad mosdos.*

In addition to the general letter of two weeks ago, and as a continuation to its content, I herein turn to every man and woman of *anash*, may they live and be well, who shared close ties with the Rebbe, my father-in-law; who learned his Torah, and followed his ways and practices—which, as stated, they surely do now as well. [This call is opportune] especially now, coming on the heels of the auspicious day, the *yom hahillula* of the Rebbe, my father-in-law.

I turn to you with a deep-found request to be truly aroused and awakened and with the requisite enthusiasm to enhance the educational institutions that were established by the Rebbe, my father-in-law, during his lifetime in this world; as well as the educational institutions that were established afterwards in his name, which operate in his spirit and in accordance with his instructions.

[I call upon you] to enhance them as much as is needed, and beyond, with devotion of the soul, and certainly with physical effort, and all the more so with monetary support. And, wherever possible, to build additional similar educational institutions; to enhance, expand, and strengthen them as well. Surely, you [all of *anash*] will educate your sons and daughters in these institutions, in the spirit of the Rebbe, my father-in-law, and according to his teachings and guidance.

Obviously, this does not diminish, *chas ve'sholom*, the value and importance of other educational institutions “*al taharas hakodesh*” [which are run] by our fellow Jews. However, as an obligation a student has to his teacher (an obligation which is also privilege and causes gratification to the teacher); it is mandatory for every man and woman of *anash*—that in addition to being active for the benefit of proper educational institutions in general—to make a focused effort of enhancing the institutions of the Rebbe, my father-in-law; to expand them, and to educate their sons and daughters in them.

They [the children] will surely succeed with their education in these institutions, and they will grow there from strength to strength.

You should all influence those in your surroundings, your relatives and friends; and even those that are “far” for the time being, that they should do the same...

...It is certain, that the Rebbe, my father-in-law, will rouse abundant mercy on all those who act, and influence others to act, in the above mentioned direction; that their needs and those of their families will be fulfilled, with the essential goal being true *chassidische nachas* from all their sons and daughters.

In accordance with the mandate to constantly grow in spiritual matters—“*maalin bakodesh*”—and with haste, you should swiftly increase in the above mentioned activities. And “all those who increase, receive increased abundance” beyond measure from the Holy, open, full, and expansive hand of Hashem; expeditiously for “His word runs swiftly...”<sup>1</sup>

לזכות  
הילד החייל בצבאות ה' שניאור זלמן הכהן שי'  
לרגל ה"אפשערניש" ביום ח"י כסלו  
ולזכות אחותו אלטע הינדא גיטל תחי'  
שכ"ק אדמו"ר והוריהם שי' ירוו מהם נח"ר רב  
נדפס ע"י הוריהם  
הרה"ת מנחם מענדל הכהן וזוגתו שי' שיינמן

*The following five excerpts originally appeared in Likutei Sichos vol. 22 p. 417, in a special section about the importance of education in Chabad institutions.*

## FOR THE CHILDREN'S SAKE

Based on what we heard multiple times from the Rebbe, my father in law, leader of the Jewish people, it is obvious that every boy and girl of *anash*—of every age—must be educated in Chabad educational institutions.

I have learned of several members of *anash* behaving otherwise. Moreover, they justify it using the guise of *yiras shomayim*. And I am pained for them, and even more so for their children, who are like innocent sheep. May a heavenly spirit stir those that have lagged in this regard.

## ALL AGES

In response to your letter of 14 Iyar regarding a place for children of *anash* to be educated:

It is clear, that our holy *nesi'im*, the *nesi'ay* Chabad, are the active directors of all factions of Chabad educational institutions: yeshivos, talmud-Torahs, vocational schools, girls' schools, and so on. All the members of *anash* (and all Jews are considered part of *anash*) whose sons and daughters are educated in these institutions are fortunate, as it will serve them well both physically and spiritually, in a good and revealed manner.

You may certainly publicize my view and unambiguous opinion on this matter to anyone willing to listen, and it will be to your merit, as both you and your listener will benefit.

## NO EXCUSES

...I am interested to know about the school-aged children of *anash*. Are they are learning in Chabad educational institutions? The spirit and blessing of our holy *nesi'im* rests especially upon them. (Based on this, the "excuse" of being too distant becomes irrelevant). To those yet to do so [I ask]: What is the real reason for this?

## CHASSIDISHE CHINUCH

In response to your letter from Rosh Chodesh Elul, in which you mention your birthday, as well as your place of study; [noting] that it is not [name of place], because your opinion is that the educational institute in [name of place] is of unequal standards.

This comes as a wonder and a surprise to me, particularly because I am familiar with the type of home you were raised



YOUNG CHILDREN LEARN ALEF-BEIS IN A LUBAVITCHER CHEDER IN CROWN HEIGHTS, 5736.

PHOTO: JEVY/THE LIVING ARCHIVE / 141078

in—a *chassidische* home—and that you received this type of education. As such, it must be clear and certain to you that a school's high standard is determined by it being an institution under the auspices of the Rebbe, my father-in-law. This means that simply gaining knowledge is not the primary goal, rather the outcome is; that it be useful to [fulfil] a person's purpose in the world; as *Chazal* have said: "I was created to serve my Creator." The extent to which one is able to fulfill this purpose depends on the level of *yiras shamayim* of the education received, as well as assistance from on High—*sayata d'shmaya*.

Being that, as you write, you are starting a new year—and "the passage of years increases ones wisdom"—may you be directed to the path of truth, that "the foremost element in wisdom is fear of Hashem;" that you be educated in a *chassidische* environment, in the *daled-amos* of the Rebbe, my father-in-law. Through this, there will surely also be an increase in Divine mercy regarding other matters.

May it be the Will of Hashem that as a result, from now you will serve as a living example of a *chassidische* girl to those who were influenced by you regarding their place of learning, as stated above. [They will learn from you] regarding their education and where to find themselves. Simply meaning, they should be educated in an institution of the Rebbe, my father-in-law, as stated above.

## CHANGE WITHOUT BEING CHANGED

...Regarding the reasons for your daughter and son-in-law not sending their son to be educated in our yeshiva; the first reason being that you are a member of the Agudah, and the second reason is the concern for his future [livelihood].

Both reasons are invalid, for:

1) The fact that you are in Agudah:

It is known that every person must make an effort to have a positive influence on his surroundings, and not the opposite [that the surroundings influence him]. Because you are associated with Chabad—and you were also connected to the

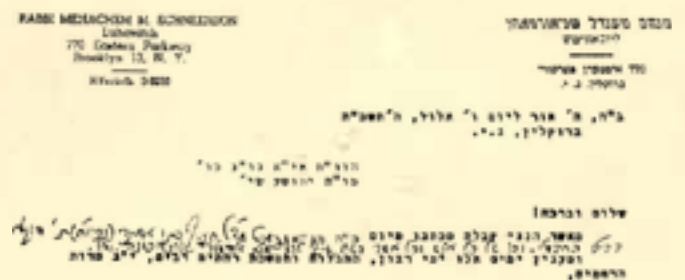
Rebbe, my father-in-law—and now you find yourself in the environment of the Agudah, certainly this is due to *hashgocha protis*, that you should transform the Agudah members into Chabad'niks. Not that you should cause yourself, your wife, and children, who are Chabad'niks, to become Agudah'niks...<sup>2</sup> (ש' בכלל מאתיים מנה, a quantity of 200 includes 100, not the other way around [i.e. being a Chabad'nik includes the qualities of all the other factions]). This matter is obvious, so I will not elaborate further, as it would be superfluous.

2) As for the reason of livelihood:

*Chazal* have written, "A person does not know from where he shall profit," referring to both spiritual livelihood as well as physical livelihood. This being the case regarding adults, it applies even more so to children that are just beginning their education, for it is impossible to know what will be the source of their income when they become adults...

## ASSOCIATED BY NAME

The following is a hand written response by the Rebbe in 5725, around the time that the "Bais Chana" elementary school was established in Yerushalayim.



ופשוט שצ"ל [=שצריך להיות] חינוך בתו אסתר (וכיו"ח [=וכל יוצאי חלציהם]) ת' [=תחי'] דוקא בב"ס [=בבית-ספר] החב"די. וכן של כל אנ"ש וכל אשר בשם שייך לכ"ק מו"ח אדמו"ר (רק) יכונה. וד"ל [=ודי למבין].

Obviously the education of your daughter, Esther (as well as that of all of your offspring), must be specifically in the Chabad school. The same applies to all of *anash*, and anyone associated with my father-in-law, the Rebbe, (even if only) by being referred to as such.

## GOOD NEWS?!

In the late 5710s, a chossid in Eretz Yisroel informed the Rebbe that for various reasons he is forced to remove his daughters from the local Lubavitcher school. He was moving to be closer to their new school, and he requested the Rebbe's bracha. The following is the Rebbe's response:

בתמהון הכי גדול (מהול בצער) קראתי מכתבו - פ"נ ממוצש"ק. וסיבת התימהון הרי פשוטה היא: הנוהג הוא לקרות פ"נ על ציון כ"ק מו"ח אדמו"ר זצוקללה"ה נבג"מ ז"ע.

ובנדוד"ז [=ובנדון זה] מה אבוא להודיע עה"צ [=על הציון], אשר באהקת"ו [=בארץ הקדש תבנה ותכונן] נמצא פ' [=פלוגי] יר"ש [=ירא-שמים] וכו' זוג' תי"ג"כ ממשפחה חב"דית וכו' ודרים בסביבה חב"דית וחנכו יו"ח שי' במוסדות כ"ק מו"ח אדמו"ר -

ונתקבל ז"ע מכתב ממנו אשר החליט להוציא בתו הבכירה ממוסד כ"ק מו"ח אדמו"ר (וכמובן הסברת אומן הידוע - שמוכרח הוא בזה) ולכן מוציא גם את בתו הצעירה ממוסד כ"ק מו"ח אדמו"ר (ולכן) מעתיק את דירתו ודירת כב"ב [כל בני-ביתו] שי' משכונה החב"דית - ככתבו "בשעה טובה" -

בבואי עה"צ: איז וואס וויל איך מכ"ק מו"ח אדמו"ר בקשר עם "בשו"ט" הנ"ל?

I was shocked and pained to read your letter-*pan* from Motzoei Shabbos.

The cause for the shock is simple: It is customary to read a *pan* at the Ohel of the Rebbe, my father-in-law.

In this case, what am I meant to inform him? That in Eretz Yisroel there is so-and-so, a yorei- shomayim, whose wife is from a Chabad family as well, they live in a Chabad neighborhood, their children were educated in the Rebbe's *mosdos* -

And I just received a letter from him, [saying] that he decided to remove his older daughter from the Rebbe's *mosad* (the explanation of the 'famous professional' [the *yetzer hora*] is, of course, that he has no choice); and because of this he is removing his younger daughter from the Rebbe's *mosad* as well, and (therefore) he and his family are moving away from the Chabad neighborhood, and—in using your words—"in an auspicious time"—

When I come to the Ohel, how can I tell the [Frierdiker] Rebbe this "good news"?<sup>3</sup> D

1. Igros Kodesh vol. 27 p. 338

2. See Ibid. vol. 3 p. 475

3. See Ibid. vol. 18 p. 558