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הת' השליח ברוך ניסן ע"ה
בן יבלחט"א הרה"ת ר' טוביה שליט"א
נלב"ע ה' תמוז ה'תשנ"א
ת"נצ"ב'ה'

נדפס ע"י הוריו
הרה"ת ר' טוביה וזוגתו
מרת ח' ליבא ומשפחתם שיחיו
טעלדאן

PRACTICAL HORA'OS

A CLOSER
LOOK AT
SOME OF
THE REBBE'S
HORA'OS

TRAVEL SAFETY THE REBBE'S HORA'OS FOR SAFE JOURNEYS

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PREPARING TO SET OUT

In 5733, the Rebbe instructed Rabbi Leibel Kaplan that when getting ready to go on a journey, one should pack the *Tallis* and *Tefillin* first, even if they will be removed for davening as necessary.¹

At the *farbrengen* on Yud-Beis Tammuz, 5725, the Rebbe said regarding someone who was going to travel during the Three Weeks (*Bein Hametzarim*) that the preparations should be before the Three Weeks—to pack a suitcase or even some handkerchiefs before the Three Weeks.²

Similarly, at the *farbrengen* on Yud Beis Tammuz, 5740, Rabbi Chaim Yaakov Goldwicht, the Rosh Yeshiva of Kerem B'Yavneh, told the Rebbe that he noticed that his ticket back to Eretz Yisroel is set for Shiv'ah Asar B'Tammuz, and asked if he should change it. The Rebbe responded that he should pack his suitcases a day earlier; thus it's considered that he began his journey beforehand. When he asked again if making an earlier ticket would be better, the Rebbe shrugged and said, "As you wish."³ The Rebbe gave this *hora'ah* other times as well.⁴

The Rebbe quoted the Frierdiker Rebbe a number of times that it is customary not to say goodbye twice.⁵

From a *yechidus* with a family in 5741:

"It is customary among us that when we meet a *Yid* who is departing on a journey, we give him *'shlichus mitzvah'* to be given at the place to which he is traveling so that he have a successful journey."⁶

Similar words were told to many people in *yechidus* over the years.

TEFILLAS HADERECH

"Among the practices of my revered father, the Rebbe [Rashab]: When traveling from home, he would recite *Tefillas Haderech* every day after *davening* — albeit without *Sheim umalchus* [i.e. mentioning Hashem's name at the end of the *bracha*] — even though he might remain in a single place for several months."⁷

When the Rebbe traveled to visit Camp Gan Yisroel in Swan Lake, NY, in 5717 and 5720, the Rebbe's car stopped for *Tefillas Haderech*. The Rebbe exited the car, washed his hands, and said *Tefillas Haderech* from the Siddur, standing [and facing east]. Only then did they continue traveling.⁸

ROAD TRIPPING AT NIGHT? SWITCH DRIVERS EVERY HOUR

Rabbi Chaim Ciment and his wife Esther were once in a *yechidus* that went on until late in the night. As the *yechidus* was concluding, Rabbi Ciment mentioned that they would now be driving back home to Boston. The Rebbe replied, "Certainly, you will switch drivers every hour," and blessed them with a good trip.⁹



THE REBBE ARRIVES AT CAMP GAN YISROEL, 5717.

During the summer of 5731, there were a number of car accidents and disturbing incidents, some of which involved *bochurim* not driving safely. Rabbi Zalman Posner was deeply bothered by this (he had undergone a major accident of his own in 5718), and he wrote to the Rebbe, expressing his concern about the prevalent driving behaviors. In the Rebbe's response, the Rebbe validated his concerns and gave a general instruction that, if possible, inter-city driving should not be done at night; if it's necessary to drive at night, drivers should be switched every hour; if that is not possible, a stop should be made every hour.¹⁰

There are multiple accounts from various sources that have similar descriptions (see sidebar).

CHITAS AND A PUSHKA

In a letter dated 23 Menachem Av, 5716, the Rebbe wrote to someone who had been through an accident:

“It would be appropriate that in the future, you should have in your car a Siddur, a Tehillim, and also a Tanya, and it would be best if you also had booklets about Yiddishkeit printed in the local language. While traveling, you should seek an opportunity to gratify the people you meet by sharing with them the contents of these booklets, or even the booklets themselves, by way of which they will have an addition in matters of *Yiddishkeit*. And when you are going to stop your journey to rest, you should say a *kapitel Tehillim* or learn a few

lines from the above-mentioned *seforim*. Through all of this, your trips will become a *shlichus of mitzvah*—and the Torah tells us that a *shliach mitzvah* is protected on the way [both] to and from [their destination].”¹¹

In a letter dated 5735, the Rebbe wrote to an individual that it is worthwhile that he should have in his car (in the appropriate place), a Siddur, Tehillim, Tanya, and also a Tzedakah *pushka*. The Rebbe concluded, “It is worthwhile to publicize this.”¹²

To an individual who had entered *yechidus* after having gone through an accident that day, and had mentioned to the Rebbe that he had a Chitas in the car, the Rebbe instructed that he should learn a few lines of Tanya in the car daily before traveling.¹³

A *shliach* from the United States brought his family to visit the Rebbe for Yud Shevat, 5750. On 16 Shevat, the *shliach* and his family set out to return home after receiving dollars. Before the family set out, the Rebbe's car passed by their car (on the way to the *mikvah*), in front of 770. The Rebbe gazed at the car and the family quite intensely for some time.

Several hours later, the *shliach* and his family were in a terrible accident when a truck collided with their car. Miraculously, every member of the family was unharmed. The *shliach* notified *mazkirus* about what happened and added that they had a Chitas and a Tzedakah *pushka* in the car. The Rebbe underlined the words “Chitas and Tzedakah *pushka*”

INTER-CITY DRIVING

Rabbi Yitzchok Meir Lipszyc relates:

In my first year of *shlichus*, I was living in Michigan, and I traveled by car to NY to be by the Rebbe for Yud Beis Tammuz, 5731.

When I was to return to Michigan, a newly Torah-observant student asked if he could join me on the drive. I agreed. Then close friends of ours, Rabbi and Mrs. Shmerel Katzen, who were *shluchim* in Pittsburgh, PA at the time, asked if I could make a detour and drop them off in Pittsburgh as well. I agreed to take all of them.

As we were nearing Pittsburgh, on the Pennsylvania Turnpike, a double tractor-trailer truck passed us at high speed, and the back trailer swayed into our lane and knocked our car right off the road. Our car rolled over and over and was totally demolished. *Baruch Hashem*, although we all had to go to the hospital to get checked out, the Katzens were only slightly hurt, but were treated and released, I almost wasn't hurt at all, and Friedlander, the student, stayed over in the hospital for the weekend.

I had immediately called the Rebbe's office to inform the Rebbe what had happened, and it seems that the Rebbe told the secretariat to call Rabbi Sholom Posner to meet us at the hospital and help with whatever we needed. Rabbi Posner and Rabbi Kehos Weiss came to the hospital, and by that time, the Katzens and I had been released, so they offered us to stay with them for Shabbos. When we got to Rabbi Posner's house, Rabbi Posner called the Rebbe's office and informed the Rebbe that we were fine.

After Shabbos the Rebbe gave out a directive to the entire community that we should cease driving inter-city at night. We then found out that what brought the directive about was that on that same night as our accident there were two other serious accidents as well. One was a vanload of campers from Gan Yisroel of Montreal who were in a serious accident, and the other was a car of Chassidim in Eretz Yisroel who were also in a very serious accident. Three major accidents in one night!

This directive made for a major issue for Rabbi Meir Roness and his Tanya project. Once a week, Reb Meir would send out several cars of *bochurim* to different towns and *yeshivos* to give *shiurim* in Tanya. In the summertime, Rabbi Roness would arrange dozens of cars throughout the week to go up to the various summer camps in the Catskills. The three accidents that brought on the Rebbe's directive happened at the beginning of the summer. Reb Meir's successful project could only continue with nighttime inter-city driving. Thus Rabbi Roness wrote to the Rebbe, explaining the problem and asking for directions on how to proceed.

The Rebbe then modified the directive and added that if it was absolutely necessary to drive long distances at night, there should either be two drivers who switched every hour, or if there was just one driver, he should stop every hour for a 5-10 minute stretch. This became the operative rule in Chabad for nighttime long distance driving. (Bus companies were not under this ban.)²⁰



KEHOT

in the secretary's letter and wrote:

“And he emerged whole. I will mention it at the Ohel.”¹⁴

A woman asked the Rebbe (at dollars) for a *bracha* not to have more accidents, and the Rebbe responded:

“You probably know, about the cars, that it is advisable to have in every car a few holy *seforim*, and also a charity box. From now on, you [should] do so, and [may] G-d A-lmighty bless you to have no need of *brachos* about such things.”¹⁵

TEHILLIM, TANYA AND TALLIS KOTON ON THE PLANE

The *mazkir* Rabbi Binyomin Klein once wrote to the Rebbe on behalf of a member of *Anash* that frequently had to travel by airplane, and was afraid of flying. He asked for the Rebbe's advice and *brachos*. The Rebbe replied:

“A Tehillim and Tanya (whose letters are the same as איתן [- strong, enduring]) should be with him, and of course, a kosher *tallis koton*.”¹⁶

NEVER TRAVEL IN A SINGLE-ENGINE AIRPLANE

Rabbi Lipa Brennan related this story to a member of the Derher editorial team. It took place in the summer of 5736, when he and Rabbi Nechemya Kessler traveled to Alaska on Merkos Shlichus.

“When we arrived in Alaska, we heard about the Trans-Alaska Pipeline, which was then under construction and would allow oil to be transported south from Prudhoe Bay in Northern Alaska. There were camps every 20 miles or so for the workers who were building the pipeline. Many of the workers were students from the West Coast who had come for a summer job. The only way to get to parts of the pipeline was by air—a small plane or helicopter.

“We wanted to visit these workers—some of whom were Jewish—but we knew that the Rebbe had reservations about traveling by plane in some cases. We asked Rabbi Hodakov, and he told us that, on the one hand, we needed to try and reach as many Yidden as we could, but on the other hand flying on a single-engine plane was not allowed. As a result, we couldn't get to the more remote parts of the pipeline. We did, however, reach a number of Jewish workers in the camps closer to cities, and were able to put tefillin on with them.”¹⁷

KIDDUSH LEVANA IS GOOD BEFORE A JOURNEY

Reb Zalmon Jaffe writes:

“I had just heard that the Rebbe would be coming outside within a few minutes to be Mekadesh the Levono (the new moon). This decision was so unexpected that there were just about twelve of us to make up the Minyan, instead of the many hundreds who are normally present. The Rebbe walked sprightly towards us, a real mischievous smile on his face, as if to say - ‘What? Are you still here?’ He came up to me and said that Kiddush Levono was good before a journey. After the short service at which we exchanged the customary Sholom Aleichem and Aleichem Sholom greetings, the Rebbe repeated, ‘Kiddush Levono is good before a journey.’”¹⁸

WOMEN AND TAXIS

“Caution should be taken when Jewish women and girls travel in a taxi or a car when the driver is a male (where it is possible for there to be an issue of *yichud* etc.) ... Especially considering that in our time (especially in a big city like New York and the like), it is possible for a woman to find (or order) a taxi with a female driver. In such a case, the various laws and details about this should be clarified with a practicing *rov*.”¹⁹ **T**

1. Kiryas Chabad Tzfas p. 19.

2. Sichos Kodesh 5725 vol. 2 p. 230.

3. [jemtv.page.link/tr1d](#).

4. See Heichal Menachem vol. 2 p. 214.

5. Toras Menachem vol. 38 p. 338. Heichal Menachem vol. 3 p. 66.

6. Kfar Chabad issue 15 p. 4.

7. Hayom Yom 19 Tammuz.

8. Bin'os Deshe p. 47, 84. In brackets is from 5717.

9. Kfar Chabad issue 657 p. 18.

10. As told to Derher by Rabbi Yisrael and

Vivi Deren, son-in-law and daughter of Rabbi Posner.

11. Igros Kodesh vol. 13 p. 394.

12. Likkutei Sichos vol. 23 p. 402. Igros Kodesh vol. 30 p. 89.

13. Kfar Chabad issue 635 p. 32.

14. Yoman Fax-a-Sicha 5750 #37.

15. [jemtv.page.link/puyP](#).

16. Kfar Chabad issue 723 p. 13. Shulchan Menachem vol. 1 p. 358.

17. “We Will Think of You,” Derher Teves 5781.

18. My Encounter With the Rebbe, 6th

installment (Shavous 5734) p. 17 (can be found at [zalmonjaffeencounters.com](#)). This encounter took place Monday night, 13 Sivan, 5734. In his yoman, Reb Yitzchok Meir Sosover records the Rebbe's words as follows: “It says in seforim that it's a segulah to say Kiddush Levana before a journey.” The Rebbe then wished him, “May you have a good journey.” (Teshura Feldman-Sosover 5766 p. 32.)

19. Sefer Hasichos 5751 vol. 1 p. 87 fn. 116 and margin-note.

20. Rabbi Lipszyc's Story of the Week #52 with some additional details he related to Derher staff.