



JEM194239

# CHASSIDUS IN-DEPTH

**HARAV YISOCHOR  
DOV ROKEACH  
THE BELZER REBBE**

4 Adar II 5741

**The Rebbe:** Since you're coming from Eretz Yisroel, surely you have good news.

**Belzer Rebbe:** The Rebbe is accomplishing incredible things there.

**The Rebbe:** Why start by discussing my accomplishments in Eretz Yisroel? You're coming from there—talk about what you do.



I saw the newspaper that is published by Belz, so if you don't want to tell me what you're accomplishing, I'll have to tell you what's going on there.

**Belzer Rebbe:** It is a special honor for me that the Rebbe knows about the newspaper.

**The Rebbe:** Not only do I know, I read it too, and I look for good things there. You see that I'm asking for good news.

## CHASSIDUS IN BELZER YESHIVOS

**The Rebbe:** The students in your yeshivos don't talk about learning Chassidus? Is it that they don't expect it, or is it that they have such *kabbalas ol* that they don't mind waiting patiently for Chassidus to be taught?

When I say "Chassidus," I mean beginning from the Torah of the Baal Shem Tov—Kesser Shem Tov, and then Likutei Amarim from the Maggid.

**Belzer Rebbe:** Everyone learns the portions that are important for *avoda*, self-improvement, and love and fear of Hashem. However, the aspects of Chassidus that are focused on *haskala* are studied only by individuals.

**The Rebbe:** How does it come across in the eyes of a yeshiva *bochur* when he's told to *koch* in understanding

the Torah that he learns, but when it comes to studying Chassidus, he's told that it's not important to understand?

When he's learning the laws of *brachos*, he's told not to suffice with learning which *bracha* to say; rather, he must delve into the reasons behind the various opinions. Yet, when he's told to learn the *halachos* of loving Hashem, he's told to learn how to love Hashem, but the various paths and approaches and the differences between them are not relevant to understanding. Don't we teach him in yeshiva to apply his intellect to Torah?

**Belzer Rebbe:** In *Elokus* people need to come to the realization that not everything can be understood; rather, we must believe in Hashem.

**The Rebbe:** All those that I am familiar with who *koch* in the *haskala* aspects of Torah, including myself, understand that there is yet more that we do not understand; much more than we do understand.

## EDUCATION FOR WOMEN

**Belzer Rebbe:** Since the last time I visited,<sup>1</sup> we founded girls' schools. May Hashem help that they be successful.

**The Rebbe:** That's a big achievement, and in today's day and age, it is a necessity.



**Belzer Rebbe:** Does the Rebbe hold that girls should be taught Mishnayos or Gemara?

**The Rebbe:** Mishnayos are *halachos*, so undoubtedly they should learn Mishnayos. Regarding Gemara: when I was asked, I answered that they should learn the Gemaras that are connected with the *halachos* they need to know in their lives—the Gemaras connected with Shabbos, *brachos*, etc.

לזכות  
הרה"ת ר' מנחם מענדל הכהן וזוגתו  
מרת נחמה דינה ומשפחתם שיחיו  
כהן  
שלוחי כ"ק אדמו"ר  
סאקראמענטא, קאליפארניא

**Belzer Rebbe:** Which [Gemaras] fall under the category of “One who teaches his daughter Torah, teaches her *tiflus*”?

**The Rebbe:** If you look in Shulchan Aruch, it says that the entire *Torah She’Bal Peh* falls under that category. Shulchan Aruch differentiates and says that *Torah She’bksav* is allowed, while teaching *Torah She’Bal Peh* would be “teaching her *tiflus*.” My point is that there is no need for concern regarding subjects that she already knows; we have the option to set her on the proper path through learning.

I was speaking with girls here and I was shocked. We were discussing the creation of the world, and a girl told me unhesitatingly that the world is two billion, or five billion, or seven billion years old!

I asked her, “Did you learn Chumash in school?” She said yes.

“Did you learn Bereishis?” “Yes.”

“What does it say in Bereishis?”

“In Bereishis it says that the world was created in seven days. Then, Adam Harishon lived for a number of years, and eventually we reached our times.”

I asked her, “How does the world’s age being 5730 or 5720 (whenever it was) years old work out? Didn’t you say that the world is seven billion years old?”

She told me that when she went to school, she was taught as a fact that according to extrapolations and proofs, the world is at least seven billion years old.

I asked her, “You could have asked your teacher or your *madricha* in school how that fits with what it says in Torah?

She answered: “I asked.”

“What did your teacher or *madricha* answer?”

“That one who teaches his daughter Torah teaches her *tiflus*.” [And so the teacher couldn’t teach her Torah.]

So what did she end up with? That they will not answer her question because it would be teaching her *tiflus*! But she has one thing straight—the world is seven billion years old!

Later on, when Hashem blesses her with children, and she gets into a conversation with them about the world, what will she say? She won’t say, “It’s *tiflus*.” She will say that the world is seven billion years old!

Later on, when the child learns Bereishis, he will say that it is *agada*, and that there are other things that are factual.

**Belzer Rebbe:** This is indeed a danger.

**The Rebbe:** We’re looking for solutions, but the very first solution is to explain to the student logically that the seven billion years is falsehood. If she’s told that it’s indecent to teach her Torah, then a *frum*, sensitive girl isn’t audacious enough to persist in asking. She leaves, and what does she leave with? With the impression that the world is seven billion years old.



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This affects other things too. If she concludes that the six days of creation in Bereishis are *agada*, it will bring her to have the same attitude to “on the seventh day Hashem rested”—Shabbos.

Later, when we discuss Shabbos with her, it creates turmoil in her mind:

The significance of Shabbos is that it’s the seventh day, because the world was created in seven days. But if the world is seven billion years old, where does resting on the seventh day come in?

*The conversation continued in this vein for some time, then the Rebbe said:*

I always like to bring an example from something personal: The very fact that Belz publishes a newspaper is something that didn’t happen in previous generations.

**Belzer Rebbe:** In Belz, a newspaper was indeed first published in Lemberg in 5638-5639 [תרל"ח-תרל"ט].

**The Rebbe:** But Belz existed before 5638.

**Belzer Rebbe:** It was זה לעומת זה [i.e. because other newspapers began being published and having influence at that time].

**The Rebbe:** That is my point. When they weren’t learning the “*tiflus*” in secular schools, when they didn’t know about the newspapers, and the students weren’t told these things in the first place, the girls had no reason to doubt. [Nowadays, however, these issues need to be openly addressed by teaching them Torah.] **T**

1. The Belzer Rebbe first had *yechidus* with the Rebbe on 9 Adar I 5733. In that *yechidus* the Rebbe spoke to him about the importance of girls schools in today’s day and age.

2. Vanity.