

# What We're All About

*Discovering Moshiach  
in every detail of  
the Rebbe's nesius*

Part 3: Chinuch  
Al Taharas Hakodesh

## “I don’t want my son to be a *batlan*.”

**As Yidden immigrated to America, the “*goldeneh medineh*”, and especially after the decimation of European Jewry during the Holocaust, a tough new challenge gripped the broader Jewish community. Desperate to make a life for themselves and their families in the new world, many Yidden who were raised in the Eastern European *shtetlach* in the traditional *chedorim*, chose to send their children to public schools instead of *yeshivos*.**

Even the few *yeshivos* and *chedorim* that operated in those years offered several hours of secular studies every day, something unheard of in the old country. In the new world, securing financial success for the children in their future was prioritized over all else. The expression used often in the Rebbe’s *sichos* to describe this phenomenon is the obsession to be worried about “תכלית” (lit.: the end goal; concern and worry about the future livelihood and materialism).

From the earliest years of the *nesius*, the Rebbe tirelessly battled this flawed mindset on various fronts. Aside for addressing the most urgent problem—the

fact that *yiddishe kinder* were attending public schools instead of *yeshivos*, at best receiving a paltry Jewish education in Hebrew schools—the Rebbe also encouraged *yeshivos* to minimize the emphasis on secular studies as much as possible and that it should be scheduled later in the afternoon.<sup>1</sup>

The Rebbe specifically advocated for the best case scenario—to establish *chedorim* and *yeshivos* entirely focused on Torah and Yiddishkeit, without offering any secular education at all.<sup>2</sup>

From the various *sichos* and *igros* on this subject it emerges that the I-Don’t-Want-My-Son-To-Be-A-Batlan mentality is an expression of an integral element of *galus*, and ensuring the proper *chinuch al taharas hakodesh* for our children is one way we experience the *geula* reality today.

# Drowning in the Modern Day Nilus

כל הבן הילוד היאורה תשליכוהו וכל הבת תחיון. (שמות א, כב)  
“You shall cast every boy who is born into the Nilus,  
but you shall make every girl live.”

As Pharaoh sentenced every newborn baby boy to death, he was adamant that the girls should not only remain alive, but that the *Mitzrim* should play an active role in their survival and upbringing. Ensuring that the girls become integrated into Egyptian society was as integral to the master plan of annihilating *bnei Yisrael* as killing the baby boys.

While the boys were sentenced to physical death, the girls were slated for spiritual destruction.

In fact, the chosen method of physically killing the boys expressed the method through which he sought to spiritually destroy everyone that remained. The *Nilus* was the *avoda zara* of *Mitzrayim*, and Pharaoh wished to “sink” the Yidden into the “passions and obsessions” of Egyptian society.

*Galus Mitzrayim* is the root of all subsequent exiles and Pharaoh’s horrific spiritual decree is playing out today, specifically in prosperous countries where we are thankfully free of oppression.

American culture dictates that financial prosperity is the ultimate goal. Obediently following that trend and setting up the children’s education with their future careers as the sole priority, is equivalent to “drowning them” into the modern day *Nilus* of extravagance and materialism.

However, just as the redemption from *Mitzrayim* occurred in the merit of *nashim tzidkaniyos*, the women who resisted Pharaoh’s demands and raised and educated a generation of believing Jews with *mesiras nefesh*, the same is true with the final and ultimate *geula*.

“We must ignore the prevailing protocols and standards of the land—to make calculations about what will be the future [financial success of the children]. We must educate our children the way Hashem instructs us to, and He will take care of the children and their parents. Specifically through ignoring Pharaoh’s decree, we rescue our children and bring the ultimate *geula* for all Yidden through Moshiach.”<sup>37</sup>



ADRIAN ARBIB

## Don’t Get on the Wrong List at the Last Minute

...You inquire in your letter whether you may change the schedule in some of the grades so that they will first learn secular studies and then *limmudei kodesh*.

You are certainly aware how much this approach goes against the grain of Tomchei Temimim and the Rebbeim who established the yeshiva. The fact that there is secular studies in the *yeshivos* . . . is only due to absolute necessity [since it was impossible otherwise]. It is self understood that it is improper to make changes [in a way that would place more emphasis on secular studies] since the current state of affairs is painful as it is... If you will make such a change in one branch of the yeshiva, other branches may do the same...

In order to make it easier for you to handle the pressure . . . imagine to yourself, very soon Moshiach will come and redeem us from the physical *galus* and especially the spiritual *galus*. If you will make this change now, imagine how you will view yourself then: For 10 years you succeeded in standing up to all the pressures and, despite the enormous costs, you managed to set up the yeshiva in a way that secular studies were taught specifically in the afternoon but at the very last moment everything changed. When you march out of *galus* together with your *mushpaim*, your *mosad* will be listed among those that first learn ABC and only afterwards learn about *alef*...

(*Igros Kodesh vol. 6, p. 114*)

# What We're All About

## Don't Desecrate Their Geulah Reality

אין העולם מתקיים אלא בשביל הבל תינוקות של בית רבן. אמר ליה רב פפא לאביי, דידי ודידך מאי? אמר ליה אינו דומה הבל שיש בו חטא להבל שאין בו חטא. (שבת קיט ב)

The world exists only in the merit of the “breath” [Torah learning] of the children. Rav Papa asked Abaye, “Is our Torah learning not as valuable?” Abaye responded, “There is no comparison between the ‘breath’ that contains sin to the ‘breath’ devoid of sin.”

It is self understood that the meaning of Abaye’s statement, extolling the advantage of the Torah learning of children is not merely because children have not actually sinned. Abaye and Rav Papa were great *tzadikim* clean of sin as well. Rather, the advantage of children is that they cannot *relate* to sin at all, since they lack the *daas* that causes good and evil to become a subjective reality for them, providing them the opportunity to choose between the two.

This purity of children is comparable to the reality of Gan Eden before the *חטא עץ הדעת*, and more importantly to the reality that will prevail in the times of *Moshiach* when *רוח הטומאה* אעביר מן הארץ (Hashem will remove the spirit of impurity from the world). Not only will people not sin; the natural state of the world will be in accordance with Hashem’s will. Just as an animal instinctively runs away from fire so as not to be burned, during *yemos haMoshiach* we will instinctively run away from sin.

Children, even during *galus*, live in a reality that is comparable to *yemos haMoshiach*. They cannot even *relate* to sin!

It follows, that we have the grave responsibility of ensuring that their education does not violate the sanctity of the *Moshiach* reality they live in.

Introducing foreign influences from the secular world literally brings *tumah* into their existence of *taharah*.

The “*kluginker*,” the *yetzer hara* argues that such studies are necessary to ensure their financial stability in the future. They will argue that even the Torah instructs us to teach our children a trade so that they can make an honest living!

It is crucial to realize that this argument is faulty and an erroneous way of learning this Torah instruction. In order to learn a trade one does not need to be exposed to knowledge that is foreign to Torah from a young age. It is perfectly sufficient to learn the necessary skills in adulthood, when one must actually start supporting themselves and their families.

It is outrageous to suggest that Hashem, who provides for billions of human beings and for every creature in the entire universe, needs our assistance in providing for this one child and his family by exposing him or her to secular studies during childhood, thereby compromising the *geuladikeh* purity he or she lives in today!<sup>4</sup>

### They Must Emulate Rabi Shimon bar Yochai

הרבה עשו כרשב"י ולא עלתה בידם. (ברכות לה ב)

Many tried to emulate Rabi Shimon bar Yochai [and live a life that was entirely devoted to Torah study to the exclusion of all else - תורתו תורתו] *but were unsuccessful*.

Based on this *maamar Chazal* there are those who argue that it is necessary for children to learn secular studies to prepare them for the real world.

We must remember that children are called “*Moshiach*” and therefore must behave in a manner befitting *yemos haMoshiach*—in a manner of *תורתו אומנותו*!

(*Hisvaaduyos 5751 vol. 2, p. 268*)



## Just Look at Them and You Will See Moshiach

אל תגעו במשיחי אלו תינוקות של בית רבן.  
(דברי הימים א טז, כב. שבת, קיט ב)

“Do not touch my anointed ones”

- this refers to the children.

There are several reasons why children are called משיחי—anointed ones. Rashi explains that it was common practice in ancient times to anoint children with oil. The Maharsha maintains that the title represents royalty and importance—since children are clean of sin (see above).

During the farbrengen before *hakafos* on Leil Simchas Torah 5752\* the Rebbe explained that, in addition to the above explanations, there is also the literal translation of the words: Children are called Moshiach!

Here is why.

Simchas Torah is a Yom Tov uniquely connected with Moshiach, as is evident from the *pesukim* recited before *hakafos*. The first *possuk* we recite, “אתה הראת” *“Ladעת כי ה' הוא האלקים אין עוד מלבדו* is a description of the reality of *yemos haMoshiach*—*Elokus* will be revealed in a tangible way as it occurred by *matan Torah*.

In truth, it is not necessary to wait for that time in order to experience such an existence. We are instructed to serve Hashem in a manner that emulates the statement of the Mishna in Kiddushin “אני נבראתי” - “I was created to serve my Master. But there is another version to that statement which reads

“אני לא נבראתי אלא לשמש את קוני” - I was **not** created - **only** to serve my Creator.

There is a fundamental difference between these two versions. The original statement teaches us that the human is an independent being that was created for a specific purpose. Its existence and purpose can be mutually exclusive. The second version however leaves no room for independence. The human’s entire existence hinges on his or her purpose in creation - serving Hashem.

The chinuch of our children must be permeated with this concept of Moshiach: the acute awareness that our entire existence and the existence of all creation is exclusively a means to fulfilling Hashem’s will. To the point that when you merely look at the children you should be able to immediately see in them a reflection of the reality of Moshiach - the realization of “אתה הראת”<sup>5</sup> לדעת!

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The Gemara states: לא חרבה ירושלים אלא בשביל שבטלו בה תינוקות של בית רבן - **Yerushalayim was destroyed because the Torah learning of the children ceased. Certainly, through ensuring that our children receive the best and most appropriate chinuch, we will hasten the arrival of Moshiach!**<sup>6</sup> T

The next installment of this series will focus on the Rebbe’s emphasis on Neshei U’Bnos Yisrael and their unique connection to the Geulah.

1. Likkutei Sichos vol. 16, p. 146.
2. Toras Menachem volume 13 page 73.
3. Likkutei Sichos vol. 1, p. 111.
4. Toras Menachem vol. 27, pp. 102-105.
5. Sefer Hasichos 5752 p. 37-41.
6. Ibid. p. 40 footnote 37