



לזכות
החייל בצבאת ה'
ישראל שיחי'
לרגל ה'אפשערעניש' שלו
י"ז מר-חשוון ה'תש"פ
שיגדל להיות חסיד וחייל של
כ"ק אדמו"ר

נדפס ע"י הוריו
הרה"ת ר' יעקב
וזוגתו מרת חי' מושקא
ומשפחתם שיחי
סטמבלר



ON THE FRONT LINES

...Many of those who came before us, and those before them, did not fight a preemptive battle [against assimilation], but instead sufficed with the fact that they studied Torah, prayed, and performed mitzvos... We need to start a preemptive battle: entering foreign territory - and being involved with their youth; the younger ones and the older ones, and to illuminate them with the light of mitzvos and Torah, time and again.

Do not be disappointed if you don't succeed in the first attempt, nor should you be surprised. For why should you succeed if you know that you aren't a good soldier, and you don't have the necessary weapons? The yetzer hara inside you doesn't let you fight this war with the necessary energy. The solution is not to retreat, but to advance with self-sacrifice and more strength and energy. Then, even an outnumbered and outgunned force can be more successful than a large, heavily-armed force that doesn't have the necessary energy and self-sacrifice.¹

In honor of the *Kinus Hashluchim Haolami*, we present a selection of stories and vignettes with the Rebbe's directives to Shluchim, culled from the book *Shlichus on Campus*.

A COLLECTION OF THE REBBE'S HORAOS TO SHLUCHIM IN THEIR WORK



This relationship - the key to all the issues

Rabbi Shmuel Lew relates: At one point, I was dealing with a student who had gotten involved with a devout Christian girl. Now, I would raise money for students to go to Hadar Hatorah or Morristown, where they would be able to have a *yechidus* with the Rebbe, and we invested tremendous effort in connecting this student with the Rebbe. When he went into *yechidus*, around Purim 5733*, his *tzetel* was full of questions about *emunah* and Yiddishkeit. As soon as he handed the Rebbe his *tzetel*, the Rebbe began speaking about the fact that intermarriage is a negative thing—it's bad for the Jew, it's bad for the non-Jew, and it's especially bad for the children who will be born.

What was shocking about this was that he hadn't written a word about intermarriage on his *tzetel*—and I hadn't told the Rebbe about it either!

The student protested that this wasn't the subject of his letter.

"But this is the key to your issues," the Rebbe replied, and added, "It would be good if you enrolled in a yeshiva."

The student replied, "Rabbi Lew told me to go to yeshiva for six weeks!"

"That's not enough time," the Rebbe said. "Go for a half a year."

"How can I go for a half a year?!" the student said.

"It's not a prison!" the Rebbe replied. "No one will force you to stay." The student indeed joined the yeshiva.

During this time, he began becoming closer to Yiddishkeit. His father even called me and thanked me for bringing back his only son. After Pesach 5733*, he went to study in Morristown, and was making good progress.

About eight months later, he went home in England, for what he said would be a few day visit—but he didn't come back. I asked the Rebbe for guidance on how to deal with the situation, especially since I was the one who had "allowed" him to go home for a few days.

The Rebbe answered me during *yechidus*; afterwards I wrote up a transcript which I gave to the Rebbe to edit. The following is an edited transcript of my *yechidus*: "Discuss this with people who know him and his parents. Try getting him involved in the work of Beis-Lubavitch [of London], because that way he will find enjoyment in [Jewish] things, and he will detach himself from negative matters. Put effort into finding him a concrete proposal for a shidduch, something that seems to fit for him; don't just give him *musar* [to find a shidduch]. Through this approach, whatever needs to change will change. [Rabbi Lew added in his note:] I am asking if I remember this correctly."

[In the next part of his transcript of the *yechidus*, Rabbi Lew asked the Rebbe a follow up question: If *bochurim* from Morristown, who had become friends with this *bochur*, should contact him and ask him to come back. The Rebbe answered that they should.]

In his *tzetel*, Rabbi Lew wrote that he felt very down about the fact that this *bochur* seemed to have reverted to his previous ways, and that perhaps he should stop working with students altogether.

The Rebbe told him: "Regarding what you write about your own situation: These thoughts come from 'the left side.' Toras Emes tells us that [the yetzer hara] is an old and foolish king. It's surprising that you would listen to a fool!"

The end of this story is a happy one: with a lot of effort, this *bochur* remained religious, and went on to build a beautiful Jewish home.

I've worked with many, many people on the issue of intermarriage, trying to make them understand the terrible mistake involved, and I continue to do so until today. Some are successful, others aren't... I can write a book just about this topic. No situation is similar to the other, and each case requires a different approach. The goal is clear: to bring them the light of Torah. But *how* to do that, what *keli* will get through to this individual—that is something that must be evaluated in each case separately.



PINNY LEW

Rabbi Lew's *yechidus* with the Rebbe's edits:

להתדבר עם המכירים אותו ואת הוריו; להשתדל למשכו לעבודת בית-ליובאוויטש, דעי"ז יקבל חשק בהענינים וינתק מענינים בלתי רצויים; לחשוב ובאם ימצאו להציע שידוך פרטי קונקרטי, שנראה שמתאים, ניט סתם מוסר'ן, ועי"ז ג"כ ישתנה עד כמה בזה שדרוש שישתנה, ושואל הנני האם זוכרני נכון בכ"ז.
ומזה אולי יש לדייק שאין שזהו מכאן כדאי שיכתבו (ליפסקאר, בוימגארטן, חבריו כו') מכאן שישוב למאריסטון, או גם שיטלפנו (כמו שהציעו איזה מחבריו, שמוכנים להשתתף בהוצאות טלפון לשם); ולאידך אולי יש גם להשתדל באופן זה, עכ"פ אלו שנמצאים כאן כנ"ל. ואבקש הוראתו הק' של כ"ק אד"ש בזה, וברכתו הק' שיסדר הענין כפי כוונת כ"ק אד"ש בכל הפרטים.
בנוגע למצבך שאתה כותב כו' די מחשבות קומען פון די צד השמאל וואס וואס תורת אמת זאגט אז ער איז א מלך זקן וכסיל, און א פלא א דו זאלסט זיך צוהערן צו א כסיל.



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YESHIVA TIFERES BACHURIM, MORRISTOWN, NJ.

It's like someone who wants to commit suicide

Rabbi Kasriel Kastel of

Tzach relates: From the beginning of my time working in Tzach, all my correspondence with people



regarding their questions in Yiddishkeit and so on was checked over by the Rebbe, whether it was in relation to our Evenings with Chabad, or our other activities. I would send in the person's letter together with my reply, and the Rebbe would give his guidance and notes. Usually we would receive the answers right away. The Rebbe gave some very fascinating directives to me through this avenue, which continued for many years, until sometime in the 5730s*.

As an example, this is a response that the Rebbe sent to someone exhorting him against intermarriage, and he passed it on through me. It was around 5743*:

ברור שאם רצונו בכך, יכול להסביר לה שברור שתכנית השידוך הנ"ל הוא אסון בחיי עולם הזה בין בשבילה, בין בשביל המדובר. ובאם יש לה באמת איזה רגש אנושי אליו לא תכניסו לאסון הזה. ואפילו באם יאמר שרוצה, בדוגמת האומר שרוצה לאבד את עצמו לדעת.

“Obviously, if you so wish, you can explain to her that the planned marriage is a tragedy [even] in this world—for her and for him. If she truly has humane feelings towards him, she would never allow him to fall into such a tragedy. Even if he says that he does want it—it can be compared to someone who says that he wants to commit suicide.”



Teach Chassidus as it is, or bring it down?

Rabbi Zalman Gafni, director of Or Temimim, relates: In a *yechidus*, I once asked the Rebbe the following question: When we are teaching Chassidus to our students, what approach should we take—should we teach them the subjects as they are, and expect them to bring themselves up to our standards, or should we bring the subjects down to their level?

The Rebbe told me that both are, in fact, true: The main point is to give them the concepts of Chassidus exactly as they are, and the person giving the shiur has the responsibility of figuring out how to do so. At the same time, the style in which it's explained must be according to the listeners. The Rebbe added that it would be very good to teach them subjects that are connected to that time of the year, because it is very good for the students to see the connection between their studies and what they actually have to do.



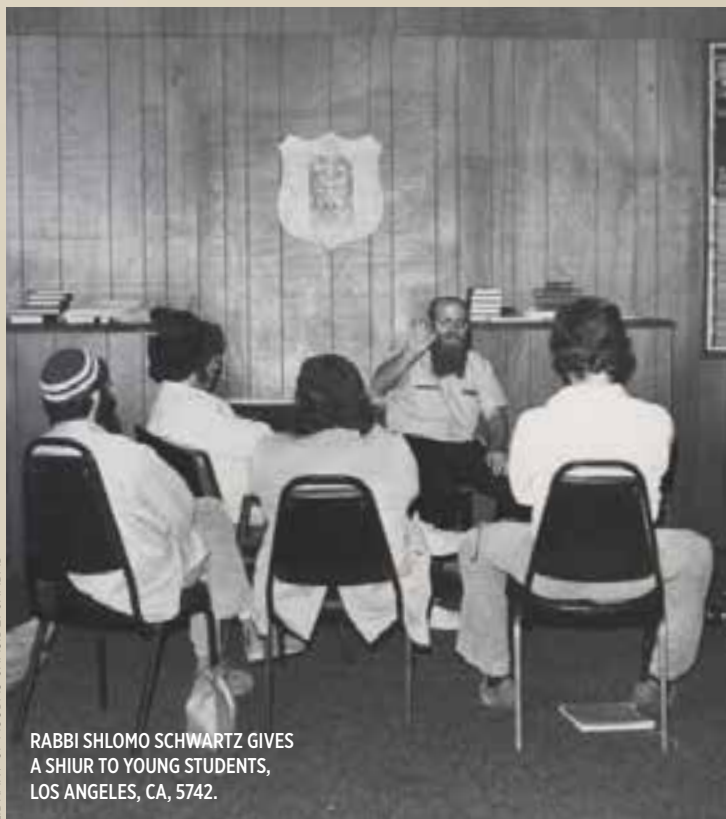
THE REBBE GIVES RABBI GAFNI A BOTTLE OF MASHKE DURING KOS SHE'EL BROCHA, MOTZOEI SIMCHAS TORAH 5736*.

LEVI FREIDIN VIA JEM 142601



RABBI GAFNI WITH TWO BOCHURIM IN Kfar CHABAD.

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RABBI SHLOMO SCHWARTZ GIVES A SHIUR TO YOUNG STUDENTS, LOS ANGELES, CA, 5742.

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Make sure the teachers prepare

“In his early years on campus,” Rabbi Mendel Schwartz relates, “my father, Rabbi Shlomo Schwartz, proposed to arrange a temporary baal teshuva yeshiva for 10 days during the summer, when the students were off from school. Upon Rabbi Cunin’s suggestion, he wrote a long, eight page *duch* to the Rebbe, describing every detail of the planning and schedule, from the food being served to the length of the classes. The Rebbe answered, pretty quickly, with a single line: Make sure the teachers prepare.

“He really took that directive to heart. From then on, until his last days, he would always make sure to prepare before teaching, and never try to speak off the cuff. Even in his last weeks, when he was very sick and was teaching basics in Yiddishkeit that he knew very well—he prepared for every class.”

Should I do mitvzoim on campus?

Rabbi Bentzion Stein of Michigan relates:²

“Over the years, I wrote a number of times to the Rebbe detailing various challenges I faced from my yetzer hara, and I was privileged to receive many replies from the Rebbe. One of these replies was during the time that the Rebbe began encouraging mitvzoim, specifically on college campuses. The Rebbe encouraged this tremendously. I was a bochur at the time and I was uncertain whether to involve myself in mitvzoim on campus: On the one hand, I faced challenges from my yetzer hara, which might be exacerbated if I did mitvzoim on campus, but on the other hand, the Rebbe was tremendously encouraging mitvzoim on campus. When I entered *yechidus* for my birthday I asked the Rebbe what to do. The Rebbe answered:

טאקע - סוף כל סוף דארף מען פארשפרייטן אידישקייט אומעטום, ווייל די כוונה העליונה איז אז מ'זאל טאן הפצת המעיינות חוצה. אבער על דרך א סאלדאט, וואס טאקע די תכלית איז, אז ער זאל גיין אויפן "פראנט", אבער איידער ער גייט אויפן "פראנט" דארף ער זיך צוגרייטן, [אויב ניט] איז נישט בלויז אז דאס וועט ניט העלפן, גאר עס קען נאך קאליע מאכן. במילא די זעלבע זאך איז בנוגע דיר, א בחור אין ישיבה איז דאס דער זמן פון צוגרייטונג, במילא וויבאלד דו פילסט אז דו האסט ניט גענוג צוגרייטונג, במילא זאלסט ניט גיין דארטן יעצט, אבער די כוונה איז אז מ'דארף טאן הפצת המעיינות אין חוצה ממש.

It is true that the bottom line is that Yiddishkeit must be spread everywhere, because the Divine intent is for the wellsprings to reach the outside. But this can be compared to a soldier: His purpose is to go to the front, yet before he can go to the front, he must train. If he doesn't, not only will [his presence on the battlefield] not help, it can make things worse. The same applies to you: When a bochur is in yeshiva, this is the time to train, so since you feel that you are not yet adequately prepared, you should not go there now. But the [Divine] intent is that the wellsprings of Chassidus be spread to the outside, literally.

Make sure they only light candles before shkia

In a *yechidus* Rabbi Shmuel Lew had on 25 Tishrei 5735*, the Rebbe told him:

בנוגע די קעמפוסעס דארטן: וואלט געווען כדאי, וויבאלד עס געפינען זיך אויך סטודענטקעס, זעהן זיי זאלן אנצינדן ליכט פאר שבת, אפילו אויב זיי זיינען דערוויילע ניט שייכות צו טאן קיינע אנדערע מצוות. אבער, נאר רעדן מיט אזעלעכע וואס ס'איז זיכער זיי וועלן אדער אנצינדן פאר די שקיעה, אדער גאר ניט אנצינדן. און מ'קען דאס ביי זיי פועל'ן מצד ערלעכקייט, ניט מצד פרומקייט. וויבאלד זיי טוהן א זאך מצד וואס דו בעטסט ביי זיי, און דו בעטסט אז אויב זיי טאהן דאס ניט פארן שקיעה זאלן זיי בעסער דאס ניט טאהן, איז מצד ערלעכקייט, וואס זי איז אן ערלעכע, וועט זי דאס פאלגן.

Regarding the campuses there: it would be fitting, because there are also female students there, that you should see to it that they light candles before Shabbos, even if they aren't yet up to observing other mitzvos. However, you should only talk [about Shabbos candles] with those who will certainly either light before *shkiah*, or not light at all. They can be influenced to do this based on integrity, not religiousness: Since they're doing it because you are asking them to, and you are asking them that if they don't do it before *shkiah*, it is better that they don't do it at all, out of integrity—for the girl has integrity—she will listen to this.³



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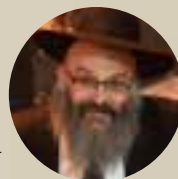


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Magilla Gorilla

Rabbi Shlomo Kugel, shliach in Manhattan, relates:

“During my time as a shliach at Columbia University, I copied a program that another shliach had done, which I liked. He called it ‘U.P.S.—United Purim Service.’ He had a flyer, which I copied, offering students to order mishloach manos to be delivered by a clown on the day of Purim, on campus.



“The top half of the flyer said, ‘This is the whole Megillah,’ and the bottom half had more text. It said, ‘All Jews have heard of Magilla Gorilla, but most Jews haven’t heard of the real Megillah.’ Magilla Gorilla was a popular cartoon back then. The back of the flyer had all the technical details. I handed the flyer in to the Rebbe, as I would with any *peulah* I did. This was during the 5740s* and it was very unusual for the Rebbe to respond to these things in such detail.

“Shortly after I submitted this flyer, I got a call—I think it was from Reb Binyomin Klein—who told me that the Rebbe edited the flyer. If I wanted to see it, I would have to come to the office of the *mazkirus*. I immediately went to the office. Much to my amazement, the Rebbe edited the entire flyer, back and front. They didn’t let me keep the original handwritten edits, but I took careful notes and copied it onto a flyer. Since then my notes have been lost, but I remember the Rebbe’s notes clearly.

“First of all, the Rebbe crossed out ‘Magilla Gorilla.’

“Then the Rebbe crossed out ‘most’ in ‘most Jews haven’t heard of the real Megillah,’ and instead wrote ‘*not all*’. Later on, the flyer said, ‘On Purim, Jews share in joy and revelry.’ The Rebbe crossed out ‘revelry.’

“On the back, there were several differently-priced mishloach manos options; a more expensive one included a bottle of wine. The Rebbe wrote:

כדאי להחליפו במשקה שאין נגיעת עכו"ם מטריפתו

It would be ideal to switch this for a beverage that would not become unkosher if touched by a non-Jew.

“Then the Rebbe wrote:

כדאי להוסיף בסעיף בפני עצמו

It would be ideal to add, in its own paragraph—

“And here I don’t remember the exact wording, but the Rebbe said it would be ideal to add all of the mitzvos of Purim to the flyer, which originally had only mentioned this program. Then the Rebbe said that I should add:

שני פעניס

Two pennies.

“This would enable people to fulfill the mitzvah of *matanos la'evyonim* on the spot.”



RABBI DOV HILLEL KLEIN IN
CONVERSATION WITH A STUDENT.

Meet the students where they are, and bring them closer to where you are

Rabbi Dov Hillel Klein, shliach to Northwestern University in Evanston, IL, relates:

“In 5748*, three years after I moved out on shlichus, I went by dollars together with a *baal-habos*. I mentioned to the Rebbe that this supporter was helping us on campus, and the Rebbe said as follows:

“Meet the students where they are, and bring them closer to where you are.”

“I didn’t ask the Rebbe at the time what he meant by that, but I understood it to mean that I should meet the students where they’re at, on campus—maybe we weren’t doing enough mitzvot on campus—and I have to bring them to where I’m at, the Chabad House.

“More spiritually, meet them where they’re at—don’t be afraid of how far they are from Yiddishkeit, and inspire them and bring them to the Rebbe.”

American youth are enthused to be on a team

נהגיתי במאד מאד ממה שהמציא כמה ענינים בקנאת סופרים בין התלמידים שבטח יביא פירות לעורר בהם כחות הפנימים שיש בכאו”א מישראל שיתגלו בפועל וישפיעו על חייהם היום יומים, ובהמשך לזה נכונה מאד סברתו לסדר מנין בעדם כיון שזה נותן מקום לבחירת גבאי, שמש מבין הנערים גופא, והרי ידוע עד כמה הנוער שבארצוה”ב להוט אחרי סידורים שיש להם אופן של טים Team ובמילא יש לו לידער, קעפטיין וכו’ וכו’.

I was extremely pleased by the fact that you have created learning competitions among the students. I am certain that this will bear fruit—awakening their inner strengths, which exist in every Jew, so that they are revealed and influence their day-to-day lives. Along these lines, your idea to make a *minyán* for them is very good, for this will allow for the election of a *gabbai* and a *shamash* from among the youth themselves. As is well-known, American youth are very enthused to be on a team, which must then have a leader, a captain, etc. etc.⁴ ①

1. Third day of Chol Hamoed Sukkos 5717; Toras Menachem vol 18 p. 64.
2. Teshurah Slonim-Stein 5768
3. Teshurah Vigler-Law 5763
4. Igros Kodesh vol 10, Letter 3009