

# פרק א תניא [בספ"ג הנדה] משביעים אותו תהי צדיק ואל תהי רשע ואפי' כל



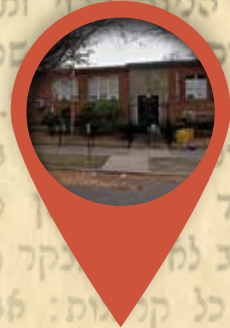
# תניא

## THE REBBE'S CALL TO MAKE EVERY PLACE A MAKOM TORAH



לזכות  
הת' יהושע חיים שיחי'  
לרגל יום הולדתו ה' אלול  
שימשיך ללכת מחיל אל חיל לנח"ר כ"ק אדמו"ר

נדפס ע"י הוריו  
הרה"ת ר' אברהם אבא וזוגתו מרת טויבא יונה ומשפחתם  
שיחי'  
פרידמאן



# monch momchah



## SPECIAL THANKS TO:

Rabbi Leibel Shapiro, Rabbi Leibel Kaplan, Rabbi Sholom Ber Levitin,  
Rabbi Mendel Gluckowsky, Reb Yankel Pinson, Reb Asa Deitch,  
and Rabbi Yonasan Reinetz, for their assistance in the preparation of this article.

# PIONEERS

Rabbi Sholom Ber Lipskar was brought to Miami by Rabbi Avrohom Korf in 5729\* to run the local Chabad educational institutions. Over time, Rabbi Lipskar developed a close relationship with a supporter named Mr. Mel Landow.

Mr. Landow was a warm Jew who was very involved in all Chabad activities in the city. In the winter of 5733\*, as Chabad's educational institutions in Miami were expanding, Mr. Landow suggested to Rabbi Lipskar that it was time to open a yeshiva gedolah. A few months later, in a yechidus with the Rebbe, Mr. Landow brought up the idea (which would entail the Rebbe sending talmidim hashluchim), and pointed out three specific reasons a yeshiva would be beneficial:

- 1) Bochurim would serve as a good example for the students of the high school.
- 2) The mosad would be able to educate and raise talmidim on a high standard to become shluchim of the Rebbe.
- 3) They would have a positive impact on the locals.

The Rebbe gave his approval, saying it was a “א גלייכע זאך” (a good idea).

However, the Rebbe gave several

conditions: There were to be no compromises in learning, but rather, they were to learn Torah full time. Secondly, the yeshiva was to provide good surroundings for the talmidim, physically and spiritually. Third, they were to open the yeshiva only if there was no other yeshiva in town — or even a thought or discussion by others to open another yeshiva.

The Rebbe concluded by saying: “This project should be a good beginning and set an example to establish more yeshivos as well.”

## SURPRISE FARBRENGEN

The seed for this initiative — the opening of new yeshivos — was planted two years earlier.

Throughout the years, the Rebbe visited the Ohel of the Frierdiker Rebbe twice a month, on Erev Rosh Chodesh and on Tes-Vov of the month. Chamisha Asar B'shevat 5731\* was no exception, and the Rebbe went to the Ohel that afternoon. However, upon his return, something unique happened: The Rebbe notified Rabbi Hodakov that a farbrengen would take place following Maariv.

Upon entering the shul, the Rebbe

instructed the Chassidim to sing the Niggun Hachana, and followed it with the maamar “Arba'ah Rashei Shananim” (subsequently mugah in 5751\*).

Then, a new initiative was launched.

The Rebbe announced that the time had come to conquer the world through limmud haTorah. In brief but clear words, the Rebbe demanded that each and every individual increase in their Torah study — according to their ability, and even beyond their ability. The Rebbe requested that this message be relayed to all locations around the world, making specific mention of the Jews behind the Iron Curtain, instructing that the message be relayed with caution, so as not to endanger the recipients.<sup>1</sup>

The entire farbrengen lasted for less than an hour. This was the founding moment of — what would later come to be known as — mivtza Torah.

## YAVNEH AND ITS CHACHAMIM

In 5734\*, building on mivtza Tefillin which had been declared several years earlier, the Rebbe began launching a series of campaigns, eventually announcing what are now known as the Ten Mivtzoim.

One of the new campaigns, launched in the summer of that year, was a continuation of the Rebbe's call on 15 Shevat 5731\*: Mivtza Torah. The idea of mivtza Torah, as the Rebbe explained in sichos throughout the years, is that every single person — man, woman, and child, business person, activist, and shliach — should have a set time to learn Torah. And, the Rebbe emphasized again and again, this time should be set in your soul, a “kvius b'nefesh” — nothing should be able to distract you from your learning.

Before Rosh Hashanah of 5735\* the Rebbe went even further, announcing



MR. MEL LANDOW WITH THE REBBE.





VELVEL SCHILDKRAUT VIA JEM 108296 (10 SHEVAT 5755)

that he would be sending shluchim to various yeshivos to help strengthen the learning there. Those who are ready to go, the Rebbe declared, should submit their name to mazkirus. The yeshivos included Toras Emes in Yerushalayim, Brunoy, Montreal, and Kfar Chabad.

At the Rosh Hashanah farbrengen — usually a short and concise event — the Rebbe made special mention of the bochurim, setting the tone for the entire coming year: “The idea of conquering the world mainly applies to talmidei hayeshiva whose whole life is about learning — and especially those who committed to conquer the world literally, by traveling to various yeshivos to help strengthen their learning.

All those should say l’chaim now, and they should have hatzlacha in their mission of conquering the world!”<sup>2</sup>

The Rebbe expanded on this concept even more at the farbrengen of Simchas Torah: Being fully involved in Torah without any distractions, the Rebbe said, can be achieved specifically through leaving one’s hometown and traveling elsewhere. The Rebbe addressed the talmidim hashluchim — saying that they are not being sent to *fir balabatishkeit* — and addressed the hanhala, telling them not to be afraid of the extra cost additional students entail.<sup>3</sup>

Later in farbrengen, the Rebbe said that he was speaking about it publicly

to ensure that in addition to traveling to pre-established yeshivos, new yeshivos should be opened in cities which, until now, did not have one. This would have an effect on the entire neighborhood, the Rebbe said, making it an environment of Torah.

Thus, the Rebbe launched another one of the Ten Mivtzoim. The campaign consisted of making every place a makom Torah, through establishing yeshivos where Torah is learned with yiras Shamayim, and strengthening the existing yeshivos.<sup>4</sup>

The Rebbe connected the campaign with the famous story in Gemara (Gittin 56b) about Rabi Yochanan ben Zakai. Before the destruction of the

second Beis Hamikdash, as Yerushalayim was already undergoing a terrible siege, Rabi Yochanan managed to slip out of the city and meet with Aspasyanus (Vespasian), the general in charge of the war effort who soon became the Roman emperor. During their conversation, Aspasyanus granted Rabi Yochanan several requests; one of them was Rabi Yochanan's appeal, "Ten li Yavneh v'chachameha" (spare the town of Yavneh and its chachamim). The Rebbe explained that if not for other disturbances Yavneh v'chachameha would have preempted the *churban*. Similarly, learning *Torah b'shufi* (in abundance) will preempt all the discussions about giving away parts of Eretz Yisroel."<sup>5</sup>

Later on, the Rebbe attached this campaign to *mivtza bayis malei sefarim*, mentioning them at the end of *farbrengens* as *mivtza bayis malei sefarim*—Yavneh v'chachameha. When asked why they were connected, the Rebbe responded that they were both expansions of *mivtza Torah*.

In those years, a number of yeshivos were opened throughout the United States and around the world, and the Rebbe sent talmidim hashluchim from existing yeshivos to help establish them, along with sending bochurim to strengthen existing yeshivos. According to several bochurim at the time,



RABBI LEIBEL SCHAPIRO WITH THE TALMIDIM OF THE YESHIVA IN MIAMI IN ITS FIRST YEAR.

"770 was empty," as large numbers of bochurim were sent by the Rebbe to various locations for two years at a time.

## THE FOUR CORNERS

Three of those yeshivos were Miami, Seattle and New Haven. Some have noted that over the course of 5734\*-5738\*, yeshivos were founded on all four corners of the United States: Seattle in the Northwest, Los Angeles in the Southwest, Miami in the Southeast, and

New Haven in the Northeast.

A Chassidisher Derher spoke with some of the founding members of those yeshivos — the *bochurim*, *shluchim*, and *roshei yeshiva* — to hear about the establishment of their institutions.

## AN AMAZING SUCCESS — MIAMI

Rabbi Leibel Schapiro, who was sent to head the yeshiva in Miami, shared how he got involved:

### YESHIVA GEDOLAH

Rabbi Leibel Shapiro relates: "At one point the Rebbe instructed Rabbi Lipskar that the yeshiva should not be called Tomchei Temimim. Instead, it was named 'Yeshiva Gedolah of Greater Miami.'"

This was also the case with the other yeshivos; the Rebbe did not allow the new yeshivos to be named Tomchei Temimim, explaining that they were not established by the central Tomchei Temimim.

When the yeshiva in New Haven was founded, the Rebbe expounded on the name Yeshiva Gedolah explaining: "Yeshiva" (from the root of *hisyashvus*) indicates that

everything related to the yeshiva should be brought down in a settled manner. "Gedolah" means that it should be a place where Torah and *tefilah* are made great — that being the purpose of Tomchei Temimim, to be a place where Torah and *tefilah* come together.<sup>7</sup>

However, in 5749\*, the Rebbe marked the 92nd anniversary of Tomchei Temimim with a call to "establish new branches of Tomchei Temimim in every place suitable, through opening new yeshivos literally, or giving the name 'Tomchei Temimim' to a Chabad Yeshiva which is already in place there." (It is self understood, the Rebbe said, that it needs to be with permission in writing from the hanhala of the central Tomchei Temimim.)<sup>8</sup>





THIS ICONIC PHOTO OF REB MENDEL FUTERFAS EMBRACING REB DOVID RASKIN AT A CHASSIDISHE FARBRENGEN, WAS TAKEN AT THE TZEISCHEM LESHALOM FOR THE TALMIDIM HASHLUCHIM TO SEATTLE.

“Until the mid 5730s\*, the Rebbe’s shluchim in America did not open yeshivos. At the time, I heard there was a directive from the Rebbe in this regard.

“In the summer of 5734\*, I was finishing my third year in kolel, and — as per the Rebbe’s instructions — I began to look into different shlichus options. One suggestion that came up was to lead the yeshiva in Miami. I wrote to the Rebbe about the various options that had come up and the Rebbe agreed with the idea of going to Miami.

“The plan was for the yeshiva to open at the beginning of the year. It was only a short few months away, and I had no idea how to proceed. I wrote to the Rebbe asking whether I was supposed to look for *bochurim-shluchim* or that the Rebbe would choose, and the Rebbe responded with two words: “להתחיל ממזכירות” (begin with *mazkirus*).

“I went to Rabbi Hodakov and told

him about the response I received from the Rebbe, and he replied, ‘I hear.’”

A short while later, Rabbi Binyomin Klein began to approach individual *bochurim* to notify them that they were chosen to be shluchim, and a few weeks later, an official list of eleven shluchim was released.

Before the shluchim left, the Rebbe instructed that a *tzeischem l’shalom* be held in their honor, and the time for Mincha will be postponed if needed. After the *tzeischem l’shalom*, which lasted a few hours, the shluchim and their parents were called into Gan Eden Hatachton where the Rebbe gave them a *bracha*. The Rebbe gave them each a pocket-sized Tanya together with a *michtav kloli* and said the Tanya should be used for the daily study of Chitas.

“The shluchim arrived in the beginning of Cheshvan,” Rabbi Shapiro says. “Together with a few local *bochurim*, we began the yeshiva and it was a spectacular success.”

In addition to the regular *sidrei hayeshiva*, the *bochurim* were involved in *hafatza* in Greater Miami. That year, the Rebbe established *mivtza mezuzah*, and it was a primary focus of the *bochurim*. At some point, they wrote to the Rebbe that they had affixed mezuzos to 40 homes. The Rebbe responded: “In a city with 40,000 Jews?!” Needless to say, the *bochurim* took their activities to a new level.

“After two amazing years during which the yeshiva took off with tremendous *hatzlacha*, the *hanhala* asked the Rebbe if the *talmidim hashluchim* should remain for a third year.

“The Rebbe responded that they should be allowed to continue their shlichus if they agreed. The *bochurim* stayed on, and halfway through the year half of them returned to New York, and other *bochurim* came to take their place. At the end of the year, the other half of the group was replaced as well.

“When it came time for a second group of shluchim, I wrote to the Rebbe and the response was that the original intent of sending shluchim was only to start the yeshiva off. The goal was that the yeshiva would eventually be self-sustainable, with no need for shluchim every year.”

In the end however, shluchim were sent from New York on a regular basis for two year intervals. In 5753\*, they asked the Rebbe if they could change the cycle to a one-year shlichus, and the Rebbe rejected the idea.

## ON THE COLLEGE CAMPUS — SEATTLE

Rabbi Sholom Ber Levitin, head shliach of the state of Washington, relates:

“After hearing the Rebbe speak about *Yavne v’chachameha*, I wrote to the Rebbe asking if I should consider



RABBI SHOLOM BER LEVITIN (BOTTOM ROW, CENTER) WITH THE TALMIDIM HASHLUCHIM IN SEATTLE IN 5736\*. RABBI LEIBEL KAPLAN IS SECOND FROM RIGHT AND RABBI GLUCKOWSKY TOP ROW FOURTH FROM RIGHT.

opening a yeshiva in my *makom hashlichus* — Seattle, Washington, together with two financial pledges to support the yeshiva. The Rebbe did not respond at the time. Three months later when I entered *yechidus* for my birthday, the Rebbe on his own brought up the topic of the yeshiva saying: ‘And regarding what you wrote about a yeshiva’ — and proceeded to encourage this initiative along with general guidance on the matter.

“Towards the month of Elul I wrote to the Rebbe a concrete proposal for the yeshiva to which the Rebbe gave his approval — saying that it was very appropriate — but with three conditions:

- 1) Some of the *hanhala* or *talmidim* should be locals; not everyone should be brought in from other places.
- 2) That I (or someone else) get ten *bochurim* who are learning by the Rebbe excited to go to Seattle and learn with a *chayus* for at least two years.
- 3) That I secure the necessary funding for the yeshiva.

“And the Rebbe concluded ‘all this should be in an auspicious hour, and this is taking place when the king is in the field etc.’

“Upon receiving the Rebbe’s approval, in consultation with Rabbi Hodakov, I put together a list of *bochurim*, of which ten were chosen. Rabbi Hodakov later added another two *bochurim*, Rabbi Menachem Mendel Gluckowsky, and Rabbi Zushe Alperowitz.”

Rabbi Menachem Mendel Gluckowsky relates: “As part of *Yavneh v’chachameha*. I was sent to Kfar Chabad in the beginning of 5735\*, and for Tishrei of 5736\* I came to the Rebbe. While I was home for the first days of Sukkos, I got a call from Rabbi Klein asking if I wanted to go on shlichus to Seattle. He later related to me that the Rebbe requested the names of two older *bochurim* to go with the group. They gave the Rebbe three pairs; a grade above, two grades above and three grades above the group, and the Rebbe chose the first.

Rabbi Leibel Kaplan (now the *rosh yeshiva* of Montreal) was appointed to be the *rosh yeshiva*, and Rabbi Yechezkel Kornfeld — who was a shliach in Seattle — would serve as the *mashgiach*. (Later on, Rabbi Eliezer Teitelbaum joined the staff.)

Rabbi Kaplan relates:

“In the summer of 5735\*, I was

asked to be the *rosh yeshiva* for the new yeshiva which was set to open in Seattle.

“Before we left, we had the merit of a *yechidus*, and the Rebbe gave us a *bracha* to have *nachas* from our children — and from the *talmidim* as well, who are like our children.

“The night before we left, a large *farbrengen* took place in 770 for the shluchim with the *hanhalas hayeshiva* and many elder Chassidim present. The *farbrengen* lasted until six o’clock in the morning!

“When looking into a location for the yeshiva, there were two options. One option was to be located in the Chabad House, which was on a college campus, and the second option was in a different neighborhood where the Jewish community was centered.

“When we asked the Rebbe, he responded that it should be in the Chabad House. This served as a major part of the yeshiva’s success. Students would stop in to learn Torah with the *bochurim*, and by the second year, many of those students enrolled in the yeshiva full time and became full fledged *baalei teshuva*!

“The Rebbe said that the shluchim should stay for at least two years. The two years were key; we clearly saw that the shluchim were able to accomplish much more during their second year, once they had become more familiar with the environment and the community. That year, they had tremendous *hatzlacha*.

“In truth, from the very beginning the yeshiva experienced tremendous success. Many of those who came to learn in yeshiva for only a few hours a week, began to be more involved in Yiddishkeit. The shluchim would go around giving classes to the local Jews, and just during that first year alone, many new Chassidim were created.”

In addition to the atmosphere of Torah learning which was brought by the yeshiva to Seattle, there was also a

big *shturem* of *mitvzoim*. For example, the shluchim arranged for Seattle's first mitzvah tank. *Mitvzoim* were especially strong during the summer, when the shluchim traveled across the state visiting Yidden all over.

"Before Purim one year," Rabbi Kaplan relates, "there were issues with the *gashmius* of the yeshiva. When the Rebbe heard about the issue, he told the shluchim, 'Since we are now before Purim, in the spirit of '*Layehudim haysa orah*,' which is interpreted in Gemara as a reference to Torah study, especially Torah Shebaal Peh, you should rectify the issue through strengthening your Torah learning.'

"Another story I recall is from the end of Tishrei 5739\*. The Rebbe gave out Tanyas to all the guests who traveled to New York to spend the month of Tishrei with the Rebbe. At that occasion, the Rebbe instructed that the shluchim from Seattle should receive a Tanya as well. Afterwards, the Rebbe said that *all* shluchim, from all yeshivos, should receive Tanyas."

## SHNAS HACHINUCH — NEW HAVEN

The year 5736\* was known as *Shnas Hachinuch*. During that year, the Rebbe spoke a tremendous amount about the importance of every single child receiving a proper Jewish education. During the month of Iyar, the yeshiva in New Haven was founded.

On Shabbos Parshas Kedoshim, the Rebbe spoke about the new yeshiva that was just established: "In connection with the big *shturem* and excitement about *chinuch*, a new institution is being opened — a *yeshiva gedolah* in New Haven." The Rebbe showered blessings on the new yeshiva, and the shluchim together with Rabbi Hecht and Rabbi



REB BINYAMIN KATZ

Heller went by the Rebbe and received mashke.

Rabbi Yonasan Reinetz relates: "At the time, the Lubavitch mosdos in New Haven — started by the legendary shliach Reb Moshe Yitzchok Hecht<sup>6</sup> consisted only of elementary age, and it was high-time to expand to higher learning. A meeting of *anash* — at which amongst others Reb Binyamin Katz was present — was called to discuss how to proceed with it.

"A little while later, seeing that nothing was moving, Reb Binyamin Katz decided to travel to New York to speak to the Rebbe himself. He hid in Gan Eden Hatachton and after the Rebbe came back from Mincha, he knocked on the Rebbe's door. The Rebbe answered the door, and Reb Binyamin exclaimed "Rebbe, there's a fire burning in New



REB DAVID DEITCH  
WHO SUPPORTED THE  
YESHIVA IN NEW HAVEN.

### THE REBBE'S ANSWERS

Rabbi Leibel Shapiro relates:

"Throughout the years, we merited to receive many *hora'os* from the Rebbe. Among them:

"We once asked whether certain *bochurim* could spend time of *seder* on *mitvzoim* or helping out with various projects. The Rebbe responded that it was permissible only as individual *bochurim* — not a group — and only occasionally. The Rebbe continued: 'They do this in Tomchei Temimim in Brooklyn as well.' It is interesting to note that the *yeshiva gedolah* in Australia asked the same question, but the response they received was 'no.'

"When we first started the yeshiva, we had a small building which served as the *zal*, dormitory, and dining hall. As the yeshiva grew, we needed to expand and someone advised us to take two classrooms from the second floor of the school next door and transform them into a nice large *zal*. However, the building served as both a boys and girls school, and we were therefore not sure whether it

was appropriate for the yeshiva to be located in the same building.

"I didn't usually bother the Rebbe with all our questions; I would write to Rabbi Hodakov, he would speak to the Rebbe, and then call us back with the response. I did the same on this occasion; I wrote a letter to Rabbi Hodakov explaining the situation, and the response came back: 'No.'

"Later, a different idea arose: To take two classrooms from the first floor and transform them into a *zal* and create a separate entrance. When I asked about this idea, the response was 'yes,' as long as the *hanhalah gashmis* and *ruchnis* of both the yeshiva and school agree."

Rabbi Reinetz relates: "When it came to the month of Tishrei, the Rebbe instructed that half of the *talmidim hashluchim* should stay in New Haven for *Aseres Yemei Teshuva*, and half should go to be with the Rebbe, and then after Yom Kippur they would switch. The groups would be determined by a *goral*. This is also the way it worked in other yeshivos."





THE TALMIDIM HASHLUCHIM POSE IN FRONT OF THE HOME PURCHASED BY REB DOVID DEITCH FOR THE YESHIVA.

Haven,” and he explained the situation.

“Hearing the details, the Rebbe told him to go together with Rabbi Mentlik to discuss opening a yeshiva with Rashag.”

Reb Asa Deitch relates: “Rashag, and others came to New Haven and had a meeting at which my father, Reb Dovid Deitch accepted the responsibility for the first year of yeshiva.”

Reb Yankel Lipsker relates: “As soon as we got the go ahead, my father-in-law, Reb Dovid Deitch, together with the *hanhala* of Tomchei Temimim got to work full steam to make it happen as quickly as possible. They sent a group of *talmidim hashluchim* from Morristown. Rabbi Yosef Heller who used

to commute from Crown Heights to Morristown, would now commute to New Haven instead, two to three times a week, to give a shiur, and Rabbi Yosef Yitzchok Pewzner was sent to be the *mashpia*. This was all done in no time. They didn’t even have a building yet.

“They started learning in Reb Moshe Yitzchok Hecht’s shul. Reb Dovid Deitch’s house was the dorm, his wife made supper and Reb Boruch Sholom Kahn, who worked in our company was also involved in the *gashmius*.

“Reb Dovid and his wife dedicated all their time to the yeshiva; they would even go shopping for the *bochurim*, making sure they were well fed and had all their needs taken care of.

“The yeshiva had a tremendous effect on the city. Until then there was just Rabbi Hecht who was busy running the day school. Suddenly you had ten *bochurim* doing *mitvtzoim* every Friday and on *Yomim Tovim*, in the community and especially at Yale University. They were reported about in the newspapers. It also brought new life to the small *anash* community; they learnt with the kids, made Shabbos parties etc. and in general, raised the esteem of Lubavitch in the whole city.”

Rabbi Reinitz relates: “After the first year, Rabbi Hecht asked Reb Dovid if he would be able to continue for a second year, and he agreed again. However, after the second year, when Rabbi Hecht asked him to continue for a third, Reb Dovid said that it was too much for him to handle; he could no longer continue.

“Rabbi Hecht was in a bind; he was already working hard to support his school and shul, and he didn’t see a feasible way to take on the yeshiva, so he told Reb Dovid it’s up to him, if he couldn’t do it anymore, then he can close it down. Left with no choice, Reb Dovid called Rabbi Hodakov and asked what to do. Rabbi Hodakov asked the Rebbe, to which the Rebbe responded, ‘I will not let my yeshiva close down.’

“From that moment on, Reb Dovid took full responsibility for the yeshiva. Over the next few years, the yeshiva began to grow, and they looked into



THE BUILDINGS THAT TODAY HOUSE THE MESIVTA AND YESHIVA GEDOLA OF NEW HAVEN.



purchasing a permanent building. When they were ready to make the purchase, they asked the Rebbe if it could be put on the Rebbe's name, and the Rebbe responded that the deed should be titled in the name of Merkos L'Inyonei Chinuch. As the years went on, the yeshiva continued to grow, and they continue to expand to this day."

## IN PRACTICE: WHAT IS THE MIVTZA?

In the *sichos* of that year, the Rebbe defined the *mivtza*: To make every location a "*makom Torah*" through establishing a permanent place of public *limmud haTorah*.

This is expressed in three ways:

1) Establishing public *shiurei Torah*. Delivering *shiurim* (for those who are capable of doing so) and being involved in their establishment (for those who are not yet capable of delivering them).

2) Establishing yeshivos where Torah is studied as the sole subject — without *limudei chol* — in an atmosphere of *yiras Shamayim*.

3) In cities with existing yeshivos, strengthen the institutions with *panim chadashos* (which was done in the form of *talmidim hashluchim*), and expand the institutions both in quantity and in quality. <sup>1</sup>

1. Sichos Kodesh 5731 pg. 481.

2. Sichos Kodesh 5735 pg. 5.

3. Ibid. pg. 97.

4. Ibid. pg. 108.

5. Ibid. pg. 116.

6. For more about Reb Moshe Yitzchok Hecht, see "In My Room In 770" Derher Av 5782

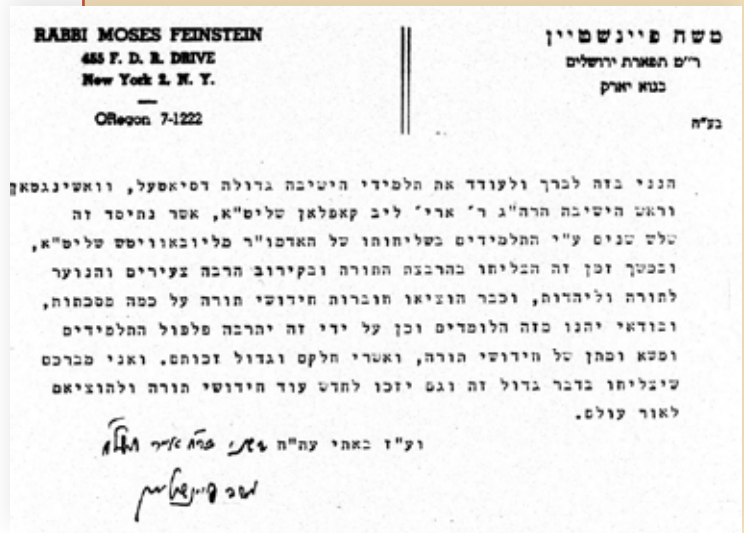
7. Likkutei Sichos vol. 14 pg. 333.

8. Sefer Hasichos 5749 vol. 2 pg. 702.

Rabbi Leibel Kaplan, who was the *rosh yeshiva* in Seattle, relates:

"I would give a *shiur* once a week to the local community. One of my regular participants was a grandson of Reb Moshe Feinstein, and he arranged a meeting for us, the *shluchim*, and Reb Moshe.

"The meeting itself was very nice, and it seemed that we made a good impression on Reb Moshe. We brought him the latest *kovetz* of *chidushei Torah* that was published by the yeshiva, and he later wrote a letter praising Lubavitch and the amazing work we were doing. Obviously, as soon as we received it, we sent it to the Rebbe."



A LETTER BY REB MOSHE WRITTEN AFTER THE MEETING, PRAISING LUBAVITCH AND THE WORK OF THE TALMIDIM HASHLUCHIM.



REB MOSHE FEINSTEIN MEETING WITH THE TALMIDIM HASHLUCHIM OF SEATTLE IN 5738\*. THEY PRESENTED HIM WITH A KOVETZ OF THEIR CHIDDUSHEI TORAH.