

**In recent times, the world has come to enjoy "publicity," especially in America. It has become a given that if something doesn't get publicity, it probably is not so important. Today it is the "minhag hamedinah," and as Chazal said: "When you enter a city follow its customs..."**  
**...This is one of the positive customs introduced in America—and may they be blessed—to publicize good deeds and the people who participate in them. It has enabled many more positive things to be accomplished as a result, and it has also attracted many more Yidden who, without publicity, would not have been affected. It not only attracts new people, but it also strengthens those who are already involved.**

**—Yechidus 13 Adar I 5744**



# THE POWER OF THE PRESS

“The Rebbe was at odds with others about journalism,” related Moshe Ishon, editor-in-chief of the Israeli newspaper HaTzofe. “There are rabbis who hold that one shouldn’t ascribe great value to journalism but the Rebbe held quite the opposite. The Rebbe held that journalism must speak boldly, and the more clearly it speaks, the more influential it will be.”<sup>1</sup>

Moshe Ishon had served as a representative for Israel’s Jewish Agency in New York for several years. In 5740\*, he was facing a crossroads: One option was to accept an offer to become one of the directors of the Jewish Agency. A second option was to return to Israel and become editor-in-chief of the newspaper “HaTzofe.”

In a *yechidus* before returning to Eretz Yisroel, he asked the Rebbe which one to choose. The Rebbe’s response was unequivocal:

“What’s the question? The newspaper of course! A newspaper affects public opinion.”

Following the *yechidus*, Mr. Ishon heeded the Rebbe’s advice and became chief editor of HaTzofe,

a position he held for 16 years.

The Rebbe’s view on utilizing the press to spread Yiddishkeit and Chassidus is an idea that goes hand-in-hand with the Rebbe’s view on technological breakthroughs<sup>2</sup>: Since the world and everything in it was created “for the glory of Hashem,” obviously the ultimate purpose of every creation is to be utilized by Yidden to serve Hashem.

Mass media, the Rebbe taught, with its ability to penetrate closed doors and places that are normally hard to reach, serves as a perfect conduit to impact people in a positive way.

As the Rebbe once told Reb Shmuel Levitin, that when he calls for *hafatzas hamaayanos* he means that Chassidus should spread so far that the headlines of the newspapers should announce a new *shiur* in Chassidus was founded in this shul, at such-and-such place and at such-and-such time.<sup>3</sup>

In a *yechidus* with Mr. Alter Volner, the executive director of ITIM news agency, the Rebbe explained to him this very point, and advised him how to make his newspaper (HaTzofe) a most attractive news source, affecting as many people as possible.

“The truth of the matter is,” the

Rebbe said, “that the world would probably be better off without newspapers altogether. Rather than reading them, people’s time would be better spent studying Torah. But since newspapers do exist, and there is a danger that people might read the wrong newspapers and be influenced by ideas contrary to Judaism, it is absolutely necessary that there should be religious newspapers to present the news in a way that will bring Jews closer to Judaism.”

The Rebbe continued, “Only when a religious newspaper serves such a purpose does it have a reason to publish. For instance, if it reports that President Eisenhower met with another head of state in a way that demonstrates that this is all part of Hashem’s plan, then such a newspaper is supporting Judaism.”<sup>4</sup>

# ENCOURAGING THE PRESS

The Rebbe’s constant encouragement to reporters and journalists was second-to-none. To many reporters and journalists the Rebbe offered advice and encouragement, and some newspapers



MOSHE ISHON, EDITOR-IN-CHIEF OF THE ISRAELI NEWSPAPER HATZOFE IN CONVERSATION WITH THE REBBE AT DOLLARS.



RABBI RUBIN HOLDING A DISPLAY FEATURING HEADLINES FROM "TORAH TIMES."



THE REBBE'S COMMENTS ON THE "TORAH TIMES" PUBLICATION.

received the Rebbe's instruction and detailed guidance from their initiation.

In 5731\*, Reb Gershon Jacobson, a 37 year old Lubavitcher Chossid, opened the newspaper "Der Algemeiner Journal." The Rebbe's advice from the beginning helped take the paper from a start-up to a successful and influential media platform.

As a matter of fact, the very name of the newspaper ("Algemeiner") was suggested by the Rebbe. The Rebbe explained that such a name,

which literally means "everyone's paper," would impart to a prospective reader that this paper was different, this paper was for him.

At one point, Reb Gershon Ber had received many complaints about the paper not being religious enough. So he went to ask the Rebbe about that. The Rebbe's response was, "I don't doubt that there are other people out there who think the paper is too religious."

The Rebbe gave Reb Gershon Ber this advice: "A newspaper is for

people who read newspapers and who do not sit and learn Torah all day. In the Algemeiner Journal, they are able to at least read one column that contains words of Torah, among the material that they are interested in—like literature and culture and articles by excellent writers. If you don't give them these things, they won't buy the paper. But when they do, they will also get words of Torah and news about religious institutions and religious events, and other information about Yiddishkeit. If you give your readers

## NOT FOR CHASSIDIM!

Although the Rebbe saw media as a powerful tool for *hafatzas hamaayanos*, time and again the Rebbe stressed the *ruchniyusdike* dangers that lay in the media, and even the prohibition of reading content not related to *avodas Hashem*.

In 5717\*, the Rebbe's *mazkirus* published an advertisement in local newspapers regarding a certain issue. As a direct result of these advertisements, the *bochurim* in the yeshiva took offense and accused the administration of the yeshiva of misdoings.

In a *yechidus* with the *bochurim*, the Rebbe spoke sharply in wonder: "How is it possible that a *bochur* can learn information—even related to Lubavitch—from a newspaper?"

The Rebbe continued: "*Bochurim*, and all young

Chassidim, should not know what is going on in the news. Even if they intended to look at the part that speaks about Lubavitch, it is clear that when one looks at one page, he is bound to flip to the next page."<sup>25</sup>

The Rebbe did not speak just of younger Chassidim. At a farbrengen in 5742\* the Rebbe spoke disparagingly about the "*minhag*" of people who must read the newspaper in order to know what is happening in the world. If he doesn't have time to read it, he'll be sure to ask his friend to update him on the latest news, and even ask a second friend to give him a rundown of the latest news. He is worried that maybe the first friend he asked may have missed out on some details.

"*Halevai* this custom will not become accepted by people who have set times for Torah study," the Rebbe said, "and certainly not by yeshiva students and young girls studying in the educational institutions."<sup>26</sup>

## THE REBBE'S PICTURE

Rabbi Yehuda Krinsky relates:

About a half a year into my work for public relations, newspapers began asking for more and more news about Lubavitch, and even requested pictures of the Rebbe to publish.

I decided to ask the Rebbe to pick a picture of himself to send.

I presented several pictures for the Rebbe to choose from, but the Rebbe didn't even glance at one. The Rebbe told me: "Pick yourself. One thing: it should be with a smile."<sup>27</sup>

that, you have fulfilled your purpose."<sup>25</sup>

Similarly, in a *yechidus* with Mr. Alter Volner, the Rebbe emphasized the importance of maintaining a high standard of quality; otherwise people will be motivated to search for news elsewhere, defeating the entire purpose. However, while maintaining the highest level of

quality, the reporters and editors must always keep their mission of spreading *Yiddishkeit* at the forefront of their minds.

Mr. Volner proceeded to tell the Rebbe that there had been a debate among the editorial staff whether to report on sporting events. Many staffers opposed the idea because sports have absolutely no correlation with religion and therefore, they felt, such reporting does not belong in a religious newspaper.

The Rebbe answered that regarding events that take place on Shabbos, there is no question that they must be avoided. But the newspaper should definitely cover weekday sporting events. If not, the Rebbe explained, readers would likely look elsewhere for such news, and the paper will lose the chance to influence them in a positive manner.<sup>6</sup>

The Rebbe held strongly that anyone who is knowledgeable in Yiddishkeit on any level must feel obligated to impart his knowledge to other people.

In 5714\*, Mr. Herbert Brin, who had recently begun publishing "Heritage," a Jewish newspaper based in Los Angeles, visited the Rebbe for a *yechidus* with a question that had been bothering him in his new

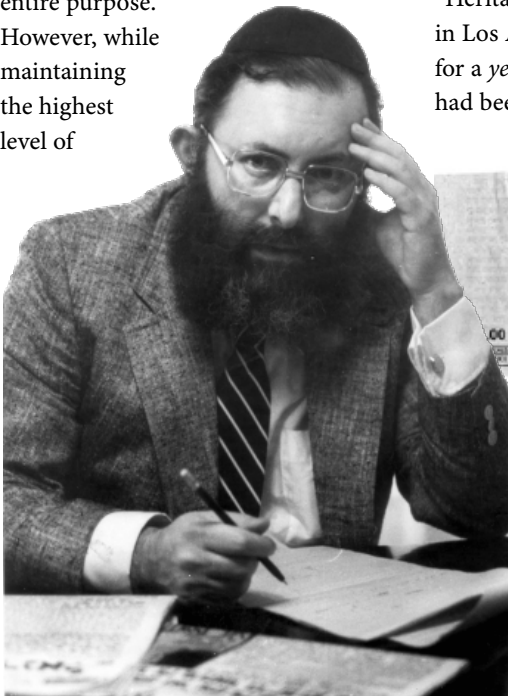
position: "Do I have a right to act as an editor and write editorials for a Jewish newspaper, when I know so little of Yiddishkeit, and I can't even daven? Maybe I'm in the wrong field."

The Rebbe proceeded to relate a famous story of the Baal Shem Tov, learning from it a powerful lesson:

One Yom Kippur in the court of the Baal Shem Tov, as the crowd of Chassidim was davening with great intensity, a young shepherd boy entered the shul. This boy, seeing the crowd emotionally pouring out their hearts, grabbed a siddur and attempted to join the davening. Try as he might, the young uneducated boy couldn't read a word. Left with no other option he began to daven in a way he knew best—imitating the chickens he raised on his farm. "*Kukareku!*" he cried out.

As the crowd of Chassidim looked on in shock at the seeming disgrace of Yom Kippur davening, the Baal Shem Tov began to speak. "It was this child's cry, even in the form of animal sounds, that broke through the Heavens and carried our *tefillos* up with it as well."

The Rebbe was demonstrating to Mr. Brin that no matter how ignorant one may be, he still has what to offer, albeit in his own way.



REB GERSHON JACOBSON AND THE ALGEMEINER JOURNAL.



But Mr. Brin was still not convinced. “I don’t whistle in shuls,” he responded, “I want to know that I’m doing the right thing.”

The Rebbe stood up from his chair, reached into his pocket and asked: “How much is a subscription to your paper?”

“Three dollars and fifty cents.”

“I want a subscription,” the Rebbe said as he handed Mr. Brin the money.

“You’re a learned man,” the Rebbe continued. “Do you have a right to hold back what you know?”<sup>7</sup>

The Rebbe’s continuous encouragement was not limited to influential and wider-reaching journalists. The Rebbe encouraged all journalists to pursue their publishing career, even if they were publishing child-friendly content. Indeed, young children can be impacted by a publication on their level.

“After I was hired to oversee the Torah studies at the Gan Yisroel boys overnight camp in Montreal,” related Rabbi Yisroel Rubin, shliach in Albany, New York, “I sought ways to make the campers enjoy the time they spent learning Torah. Every day, I published a one-page ‘newspaper’ describing the events and personalities of the day’s Torah reading. I wrote it up journalistically, as though it was ‘breaking news’ happening today, and I used the New York Times typeface for the masthead.

“We named the publication ‘The Daily Chitas’ and the publication took off. The kids loved the humorous way we would present the weekly *parsha*. By summer’s end we had 60 pages, which I stapled together and sent to the Rebbe.

“Once we came back to the city, Shmuel Greisman and I started to print the ‘The Daily Chitas’ once a week and to distribute them to various day schools.

“We wrote to the Rebbe about this, and he responded that the

publication was written nicely, but it needed a name that more people would understand. So we suggested the name Torah Times which the Rebbe liked. In fact, the Rebbe contributed \$600 to cover the printing costs for the first six months!

“But, when I gave copies to some non-Lubavitch rabbis, they disapproved; they felt it was disrespectful to present the stories of the Torah in a humorous and journalistic format. Once, a teacher at the Yeshiva of Flatbush came back with critical feedback on our Toldos issue. We had joked about King Avimelech being struck with constipation, which is the punishment he was given for abducting Sarah, and the teachers felt it was inappropriate.

“That negative feedback made me nervous and I was afraid to show that issue to the Rebbe. Instead, I decided to stop sending in the new issues for several weeks, and then, after I accumulated a pile of pages, I submitted all of them at once with issue number six missing. I figured it wouldn’t be too noticeable if one page from a whole stack was left out. But I didn’t get away with it; the Rebbe wrote to me, “Number six is missing.”

“Clearly, the Rebbe was paying close attention to what we thought was a silly children’s production. Knowing that he read every issue—as did the Rebbetzin, which I later learned—encouraged me to continue the project despite the backlash.”<sup>8</sup>

## A CRUCIAL COMPONENT

The Rebbe held that the influence of a particular activity or event should not be limited to the people who attend and are affected directly. A main and pivotal part of the activity should be publicizing what happened at the event in the various

media outlets thus impacting an additional untold amount of people.

Reb Yitzchok Gansburg was a dedicated Chossid with a knack for devising innovative ideas for *hafatzas hamaayanos*. His son, Rabbi Yossi Gansburg, related the following story:

“Once, after a particularly successful activity, my father wrote to the Rebbe a report detailing the success of the event. The Rebbe responded: ‘I didn’t see it publicized anywhere.’

“Interestingly, on the other hand, smaller activities that were indeed publicized properly pleased the Rebbe very much.”<sup>9</sup>

Rabbi Yossi Gordon, son of the shliach Rabbi Sholom Ber Gordon, related the following episode in which the Rebbe expressed similar sentiments about the importance of media publicity:

“I recall that when I was a kid, a teenager from our synagogue named Stephen Lutz was honored by President John F. Kennedy as the ‘Boy of the Year’ in recognition of ‘superlative services to his home, school, synagogue, community and boys club.’ During the ceremony, President Kennedy asked him, ‘Who inspired you to become what you are today?’ And he answered, ‘It was Rabbi Sholom Ber Gordon, who is an emissary of the Rebbe.’

“This story appeared in The New York Times and other papers, featuring a photo of the boy with the president and, of course, the Rebbe saw it. But the Rebbe expressed his disappointment that my father was not in the photograph. ‘If your picture had appeared in the paper,’ the Rebbe told him, ‘it could have caused one more Jewish girl to marry a Torah observant boy with a beard.’”

The Rebbe encouraged reporters as well to see their position of influence as an opportunity to teach Torah. In a *yechidus* with Motti



THE NEWSPAPER ARTICLE REPORTING ON STEPHEN LUTZ RECEIVING THE “BOY OF THE YEAR AWARD” FROM PRESIDENT JOHN F. KENNEDY.

Eden, a journalist in Eretz Yisroel, the Rebbe encouraged him to add Jewish content to his news channel:

“When someone is listening to the news, and is waiting to hear the latest from Washington, but before announcing the news, the host begins to speak about Parshas Pinchas, how Pinchas acted zealously for Hashem and thus brought *brachos* to the entire Jewish people for all time, then the listener has no choice but to concentrate; he wants to hear what’s going on in Washington, so

he’s automatically forced to hear—*lehavdil*—about Pinchas!”

**MY FATHER WROTE TO THE REBBE A REPORT DETAILING THE SUCCESS OF THE EVENT. THE REBBE RESPONDED: ‘I DIDN’T SEE IT PUBLICIZED ANYWHERE.’**

When Mr. Eden mentioned that it’s difficult to discuss Torah on the radio as news, the Rebbe replied, based on the teaching of Chazal that the Torah “must be new to us each day,” that when you announce that there is “news” and go on to discuss the *parsha*, etc., you are essentially telling the truth.

The words of Torah are applicable to every Yid even in the 20th century, the Rebbe continued, even to those

who speak only English, and even to the members of Kibbutz Hashomer Hatzair (a secular Zionist group).

“Since you work in this field, I am sure you will be able to find some sort of introduction, to connect it to the news that is happening in this physical world,” the Rebbe concluded.<sup>10</sup>

## EARLY BEGINNINGS

Already from the Rebbe’s early years, we see the Rebbe’s involvement in publishing Torah and *Chassidische* content.

“Hatomim,” a publication laden with *chidushei Torah* and many *Chassidische* treasures, was published in the 5690s.<sup>11</sup> One can get a feel of the Rebbe’s tremendous involvement in this publication from the following letter of the Frierdiker Rebbe to Rebbetzin Chaya Mushka:

“With Hashem’s help, through the work and devotion of your esteemed husband, my dear and cherished son-in-law *sheyichye*, a very important journal called ‘Hatomim’ will soon be published. While on paper the names of the editors will be other individuals, the entire work is really his. He is, *bli ayin hara*, a very distinguished *yungerman*...”<sup>12</sup>

Among the first major initiatives begun by the Frierdiker Rebbe after his arrival in America, was the establishment of three new Chabad publications: “Hakriah V’hakedushah”—a monthly newspaper focusing on influencing the Jewish masses to *teshuvah* as a preparation for the *geulah*; “Talks and Tales;” and “Shmuessen Mit Kinder Un Yugend” (a Yiddish version of Talks and Tales), a monthly publication geared towards youth.

In a letter, the Frierdiker Rebbe explained the vital importance of these publications:

PUBLICATIONS THE REBBE WAS HEAVILY INVOLVED IN BEFORE THE KABBALAS HANESUIS CONTAINING TORAH AND CHASSIDISHE CONTENT.



## INTERVIEWED BY THE REBBE

Numerous times, journalists came to the Rebbe for *yechidus* with the intention of interviewing the Rebbe about his opinion on current events and different matters. Many times they found that the Rebbe turned the conversation to a more personal one, asking them about what they are doing for Yiddishkeit in general and in their role as a journalist.

In a fascinating article, novelist Mr. Harvey Swados writes about his encounter with the Rebbe, when he asked the Rebbe about his opinion as to the reasoning behind the Holocaust, the future of the Jewish people and what the Rebbe thought of the Satmer Rebbe.<sup>28</sup>

When he had finished his prepared questions Mr. Swados writes:

"I thanked him for his courtesy and half rose to leave, when he restrained me with a motion of his hand.

"Now that you have interviewed me, I'd like to interview you. Unless you have any objections?"

"Please," I said, 'go right ahead.'

"But I am afraid that I won't be as diplomatic with you as you have been with me.' And the Rebbe grinned at me."

The Rebbe proceeded to speak to him at length how a writer "must bear in mind his responsibility not only to his readers but to his past, his heritage."

Mr. Swados continues in his recount:

"Are you suggesting, Rebbe," I asked, 'that I should re-examine my writing, or my personal code and my private life?'

"Doesn't one relate to the other? Doesn't one

imply the other?'

"That's a complicated question.'

"Yes," he smiled amiably, 'it certainly is.' He paused. 'I warned you that I wouldn't be diplomatic, didn't I?'

"Silence again.

Then I thanked him

as we all arose for

being so generous with

his time. The Rebbe waved that aside. 'We'll see,' he said, 'what your writing turns out like in the time ahead.'"

In a write-up of a *yechidus* from 5711\* published in the Orthodox Jewish Life, Mr. Gershon Kranzler recounted the end of his *yechidus*:

"As I took leave, overwhelmed by the spiritual experience of the short hour I had been privileged to spend with the new Lubavitcher Rebbe, he stressed again an earlier warning. 'The only purpose of our talk can be to speak about the work which the late Lubavitcher Rebbe has started in this country, and into which he has been able to draw so many varied groups of Jewish people. This work must and will go on, with the help of G-d. We must all contribute to this historic mission. This is what I want you to convey to your readers. And if it helps to make them realize what our task is, and put their shoulder to the wheel, then our time was well spent indeed.'"<sup>29</sup>



NOVELIST MR. HARVEY SWADOS.



JEM 108164 (18 CHESHVAN 5735)



JEM 2725 (5 ELUL 5775)



(TISHREI 5719)



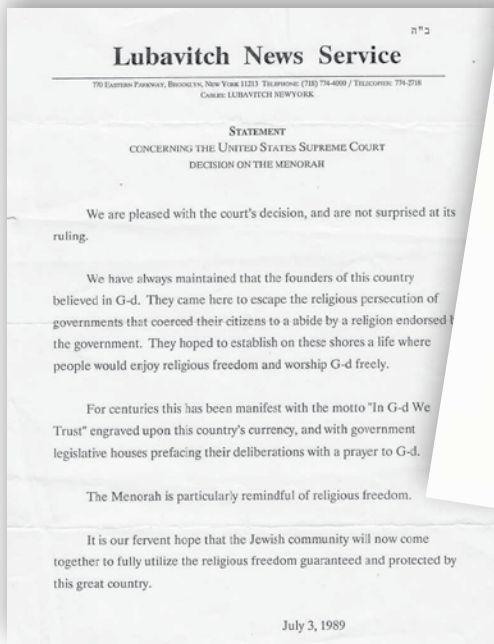
JEM 287512 (30 SHEVAT 5711)



(CHESHVAN 5730)

A COLLAGE OF PICTURES THAT WERE APPROVED BY THE REBBE TO BE USED IN PUBLICATIONS.





A STATEMENT THROUGH THE LUBAVITCH NEWS SERVICE ABOUT THE COURT'S RULING REGARDING THE PUBLIC MENORAH LIGHTING ON STATE PROPERTY.

"When I arrived in this country in Adar Sheini 5700\* and learned of the situation in American and Canadian cities, I understood that writing letters is not enough. It is necessary to provide Jewish educational literature. Notwithstanding the publishing costs, I began a monthly newspaper called 'Hakriah V'hakedushah' as well as talks for the young and youth in Yiddish and English, which is, with the help of Hashem, having a great effect."<sup>13</sup>

In numerous letters, the Frierdiker Rebbe strongly encouraged *anash* and *bochurim* to distribute the publications and influence people to become subscribers.

"It must be publicized in every place and this is a *tovas horabim* (an activity which is for the benefit of the general public)," the Frierdiker Rebbe writes in a letter.<sup>14</sup>

Deviating from the long practiced custom of the Rabbeim that *maamarim* be printed only in Lashon Hakodesh, the Frierdiker Rebbe wrote *maamarim* in Yiddish especially for

publication in Hakriah V'hakedushah. These *maamarim* were later printed in Sefer Hamamarim Yiddish.

The Rebbe was also very involved in the publication and distribution of all these three publications. In a letter to the editor of Hakriah V'hakedushah, Mr. Aharon (Harry) Hersch, the Rebbe writes how it is important the publication be printed before Rosh Chodesh so that it will reach its readers at the beginning of the month.

The Talks and Tales was edited by the Rebbe from its inception until its final issue in 5749\*. Chassidim saw the Rebbe bringing copies of the newest issues of the "Talks" and "Shmuessen" to the Ohel numerous times.<sup>15</sup>

To a group of Lubavitcher *bochurim* who wrote regarding *hiskashrus*, the Frierdiker Rebbe replied:

"You thank Hashem for this that you are *mekusher* to me and it is pleasant for me to hear this; however you must contemplate . . what were the actual results of your *hiskashrus*?

"You know what I demand . . to

bring the light of Torah and mitzvos into the homes of the Jewish people through being involved in the work of Merkos L'inyonei Chinuch, Machne Yisroel, National Committee for the Furtherance of Jewish Education, and promoting the Hakriah V'hakedushah, Shmuessen, and Young Scholars Pocket Calendar."<sup>16</sup>

## LUBAVITCH IN THE PRESS

Soon after Rabbi Yehuda Krinsky began working in *mazkirus* (Tishrei 5718\*), and on instruction of Rabbi Hodakov, he began developing relationships with reporters. He slowly built up a strong enough connection to begin giving over the Rebbe's message to the reporters for publication.

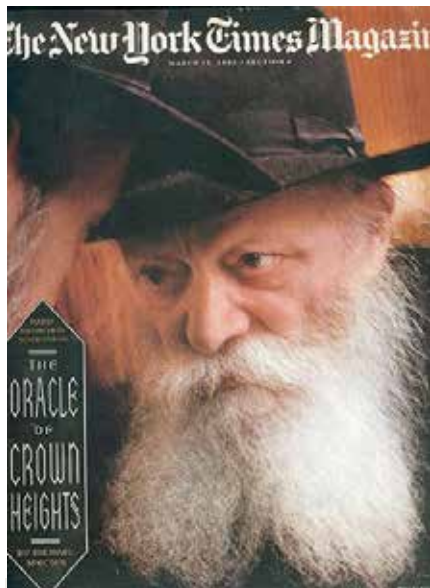
The projects that Rabbi Krinsky directed with the Rebbe's involvement included publicizing advertisements before *yomim tovim*, securing time on television for classes in Yiddishkeit and Chassidus, and also publicizing the Rebbe's *michtavim kolliim*.

"A bit after I began on this project, the Rebbe instructed us to start sending out press releases," Rabbi Krinsky related. "I can testify how



THE FIRST ISSUE OF THE "LUBAVITCH INTERNATIONAL" PUBLICATION.

much the Rebbe cared about these press releases. The Rebbe would edit each paper before it was released, adding a lot of valuable information and at the same time teaching the



## YUD-ALEPH NISSAN IN THE NEW YORK TIMES

The major value the Rebbe saw in the press is clearly illustrated in the following story:

In honor of the Rebbe's ninetieth birthday on Yud-Aleph Nissan 5752\*, the New York Times magazine published a cover story about the Rebbe. While preparing the article, the journalist who was preparing the story asked Rabbi Krinsky if he would be able to visit the Rebbe's home. Rabbi Krinsky responded that the Rebbe had recently moved to his room in 770, and that a visit to the Rebbe's room would have to be approved by the Rebbe himself.

Upon asking the Rebbe, in an unprecedented manner the Rebbe agreed and gave Rabbi Krinsky a key to his room and an appropriate time to bring the reporter.

editors the proper way to bring a Jewish message to the world."

Aside from being a good method of feeding Lubavitch news into the paper, these press releases served as a good means of getting general *Yiddishe* content into the news, about the upcoming *yomim tovim*, and the like.

Another thing that would be occasionally sent to the press was the content of the Rebbe's *sichos*. After farbrengens, Rabbi Krinsky would carefully choose parts of the *sichos* that were fit for publication in a newspaper and transcribe what was said. At times the Rebbe would instruct to omit a part of what was spoken.

In connection with these activities, the Lubavitch News Service ("LNS") was established as a branch of *mazkirus*. Over the years, more than 500 press releases were published—all of which were edited by the Rebbe!<sup>17</sup>

Rabbi Krinsky would also invite journalists to come and see the Rebbe first hand, first in *yechidus* and later for Sunday "dollars." The Rebbe always gave much attention to the journalists and encouraged them to report good news. Many times the Rebbe gave over specific messages for publication in their newspapers and magazines.

The visit of a television reporter and videographer to one of the

Rebbe's farbrengens is also what led to the revolutionary idea of having the Rebbe's farbrengens broadcasted on cable television throughout the 5740s\*.<sup>18</sup>

As the work of Lubavitch grew throughout the world, there was a need for a periodical that would exclusively cover the expansive work of Lubavitch, and offer a glimpse into the activities of shluchim around the world.

In 5749\* the Lubavitch News Service began publishing a full-color magazine, eloquently written and modernly designed, called "Lubavitch International."

**WHEN RABBI KRINSKY GAVE THE REBBE THE FIRST ISSUE OF THE MAGAZINE DURING A CAR RIDE TO THE OHEL, THE REBBE EXPRESSED WITH MUCH SATISFACTION: "THIS LIFTS UP THE PRESTIGE OF ALL OF THE SHLUCHIM!"**

The quarterly magazine was immediately received with much *nachas* by the Rebbe.

When Rabbi Krinsky gave the Rebbe the first issue of the magazine during a car ride to the



JOURNALIST MOTTI EDEN IN DISCUSSION WITH THE REBBE AT "DOLLARS."

\* 5752-1992, 5740s-1980s, 5749-1989



Ohel, the Rebbe expressed with much satisfaction: "This lifts up the prestige of all of the shluchim!"

The Rebbe's fondness for the magazine was evident with his personally editing the editorial and the *sicha*, as well as issuing various *horaos* how the magazine should be run.<sup>19</sup>

In Eretz Yisroel, the Kfar Chabad Magazine, founded in 5741\*, was published on a weekly basis.

The editors of the magazine testify to the Rebbe's constant encouragement, direction and advice throughout the years.

"From my point of view, the fact that the Rebbe himself would read the Kfar Chabad on a weekly basis

was definitely a most prominent example of his special relationship with the magazine," related Rabbi Aharon Dov Halperin, editor-in-chief of the Kfar Chabad Magazine.

"Rabbi Binyomin Klein told me that the Rebbe would often ask: 'Der Kfar Chabad iz shoin ongekumen—Has the Kfar Chabad arrived yet?' Another special example was told to me by Reb Berel Junik, one of the *meshamshim bakodesh* for the Rebbe and the Rebbetzin. For an extended time period, the Rebbe and Rebbetzin would stay in the library on Shabbos and Yom Tov. One *erev Yom Tov* the Rebbe asked me to bring a Sefer Hamaamarim 5643-4 and a Kfar Chabad Magazine to the library before Yom Tov begins."<sup>20</sup>

In connection with the 500th issue of the magazine on 14 Kislev 5752\*, the Rebbe wrote a special letter to the editorial board in which one can see the great importance the Rebbe saw in the magazine:

"With pleasure I received the news that on 14 Kislev *haba aleinu l'tovah* the five hundredth issue of the Kfar Chabad Magazine will be published—after they merited and were successful in publishing for close to 12 years consecutively, a fact that indicates the effect of the magazine on its readers.

"I send with this my heartfelt wishes and *brachos* to the editorial board, to the

writers, and the readers of this important magazine, *shlita*, that Hashem should give them success to go from strength to strength in compiling and promoting the magazine, promulgating its purpose, which is spreading *Yiddishkeit*, Torah and mitzvos in general, and especially spreading the wellsprings of *Toras haChassidus*."

## THE NEW YORK TIMES

A most prominent example of the Rebbe's view on the importance of using media to spread the message of Torah, is the story of the coverage of Lubavitch in the New York Times.

Over the years of Rabbi Krinsky's involvement in public relations, he had gotten through to many important newspapers, and successfully managed to publicize the Rebbe's message through their media platform. One newspaper—a most prestigious newspaper, with tremendous influence in the United States and around the world—remained: the New York Times.

Rabbi Krinsky relates:

"There was a fellow working then in the New York Times by the name

## 2,000 Youngsters Throng Synagogue At Hanukkah's End

By IRVING SPIEGEL

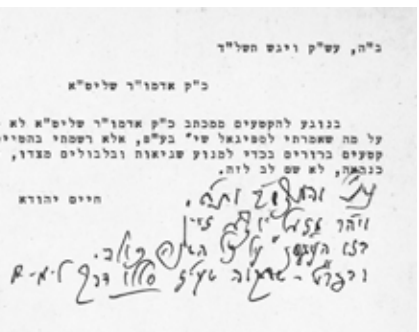
Two thousand Jewish youngsters filled the Lubavitch Synagogue in Brooklyn yesterday with joyous music and song as candles glowed on two large candelabra.

By chartered bus, taxi and subway, the children, from day schools in the metropolitan area and New Jersey, converged on 770 Eastern Parkway in the Crown Heights section—the synagogue-headquarters of the Lubavitcher Movement, the worldwide body of Hasidic Jews.

They came to celebrate the end of the eight-day observance of Hanukkah, the Feast of Lights.

They came at the invitation of Rabbi Menachem M. Schneerson, spiritual leader of the Hasidic movement. In keeping with Hanukkah custom of giving gifts, Rabbi Schneerson, distributed \$20,000 in crisp one dollar bills to Jewish children here and in Lubavitcher installations throughout the country during the holiday.

THE ARTICLE IN THE NEW YORK TIMES BY IRVING SPIEGEL ABOUT THE CHANUKAH RALLY IN 5734\*.



RABBI KRINSKY REPORTS TO THE REBBE THAT HE WROTE OUT THE REBBE'S MICTOV KLOLI FOR MR. SPIEGEL.

RABBI KRINSKY'S REPORT TO THE REBBE AFTER MR. SPIEGEL HAD ALREADY PUBLISHED HIS ARTICLE, EXPLAINING WHY THE MICTOV KLOLI WASN'T INCLUDED.



MR. GARY TOCHMAN, A CNN REPORTER, ASKS THE REBBE WHAT HIS MESSAGE TO THE WORLD IS ON THE COMING OF MOSHIACH.

of Mr. Irving Spiegel. Mr. Spiegel was the authority on Jewish content for the newspaper and without him it was virtually impossible to put something Jewish in the paper.

“Although he was acquainted with many Jewish organizations, with Lubavitch he didn’t really deal; he couldn’t really connect to it, or so he claimed.

“I tried being *mekarev* him, to speak with him, to bring him to the Rebbe’s farbrengens, and to simply build up an interest in him for Chabad, all to no avail.

“On Chanukah 5734\*, a children’s rally took place in 770 with the Rebbe’s participation. Interestingly enough, it was this rally that managed to pique the curiosity of Mr. Spiegel. I managed to tell him all the details of what had happened at the rally, and even included the *tochen* of the Rebbe’s recent *michtav kloli* of Erev Chanukah.

“In an attempt to ensure that the Rebbe’s words from the *michtav koli* make it into the paper, I typed up parts of the letter and sent it to him.

“Ultimately the article was published, though without the *tochen* of the *michtav kloli*. But still—Lubavitch had made it to the New York Times!

“When I gave the article to the

Rebbe, I included in my *tzettel* an apology for the lack of accuracy in the article. The Rebbe answered: “נת והמצו”ב ות”ח. ויה”ר מזאל יוצא זיין בזו על כל השנה כולה—[Your report was] received along with the attached [article]; many thanks, and *yehi ratzon* that with this we should be *yotze* the “*agmas nefesh*” for the whole year.”

“Then the Rebbe added: “—ובפרט—“שתקוה שעי”ז סללו דרך לימים יבואו and especially, since we can hope that the path has been paved for future days.

“This first article was indeed the opening of a long relationship.

“In the summer of that year, 5734\*, as the Rebbe introduced many new *mitvzoim*, the *bochurim* rented trucks and hung signs on either side, with the goal of attracting Yidden into these *mitvzoim* vehicles, and to encourage them to grow in their observance of Torah and mitzvos.<sup>21</sup>

“I called Mr. Spiegel to inform him of the *mitvzoim* vehicles that depart from 770 every morning. These vehicles, I told him, go to places around New York City to spread Yiddishkeit and bring Yidden closer to their roots. He developed an interest in this, and came one Sunday morning to report on the scene.

“Before his arrival, I notified the Rebbe of his visit. The Rebbe told

me to tell him that these *mitvzoim* mobiles are in fact ‘tanks against assimilation.’ This expression, that I had heard on that day from the Rebbe, was really the first reference to the now ubiquitous ‘mitzvah tanks’, a name that stuck to this very day.

“When Mr. Spiegel arrived, I told him the Rebbe’s message. He couldn’t help but acknowledge the fact that ‘mitzvah tanks’ are indeed a good description for these mobile Jewish outreach centers, and within a day or two, he published an article in the New York Times about the tanks.

“As time passed, our connection blossomed and Mr. Spiegel developed more of an interest in Lubavitch and the Rebbe.

“Throughout the years I always had in mind to bring Mr. Spiegel to the Rebbe’s farbrengen, but somehow, it never turned practical.

“It was my wife who suggested that we have Mr. Spiegel over for a Yom Tov meal, after which we can invite him to participate



THE NEW YORK TIMES PUBLISHED A BEAUTIFUL DESCRIPTION OF THE SIMCHAS TORAH FARBRENGEN WITH THE REBBE IN 5728\*. THE REBBE WAS GIVEN A COPY OF THE ARTICLE AND WAS VERY PLEASED, ESPECIALLY BY THE ACCOMPANYING PHOTOGRAPH (TAKEN AFTER YOM TOV HAD ENDED).



in the Rebbe's farbrengen.

"I took up the idea, and the following Simchas Torah, we had Mr. Spiegel over for the Leil Simchas Torah meal. After the meal we walked to 770, to the Rebbe's Leil Simchas Torah farbrengen.

"In between the *sichos*, I introduced Mr. Spiegel to the Rebbe. 'This is Irving Spiegel from the New York Times,' I told the Rebbe. The Rebbe poured him some *l'chaim* and said: 'Mr. Spiegel, you can reach more Yidden than I can...'

"Mr. Spiegel was greatly affected by the Rebbe's words. The Rebbe at the time was known—especially to a New York Times reporter—for his broad influence the world over. Mr. Spiegel was shocked, and heavily impacted by the fact that the Rebbe told him that he, Irving Spiegel, has more influence than a world-influencing rabbi!

"His view changed entirely, as evident from the fact that articles about Lubavitch became commonplace in the New York Times. I remember once in the span of one week four articles were published about Lubavitch, and at the time the New York Times was the most influential paper in the world! (One of those articles was a write up published in the book review section on the latest volume of Likkutei Sichos!)

"Our open access to the New York Times brought the Rebbe much *nachas ruach*, and also became a source of envy from many other Jewish organizations."

## MOSHIACH IN THE GAZETEN

In the later years, when the Rebbe was speaking so frequently about Moshiach's imminent arrival, the Rebbe would often tell reporters and journalists to use their media platform to publicize

the news of Moshiach's coming.

One famous example is when Mr. Gary Tochman, a CNN reporter, came to the Rebbe with a videographer for Sunday "dollars" and asked: "Rebbe, can you tell us the message you have for the world about Moshiach?"

"It was printed in the press of all the countries," the Rebbe responded. "Moshiach is ready to come now, it is only on our part to do something additional in the realm of goodness and kindness."<sup>22</sup>

In the last dollars before Chof-Zayin Adar, on 26 Adar I 5752\*, Rabbi Yehuda Krinsky introduced an editor of the New York Post to the Rebbe: "It is called 'Post,'" the Rebbe told him, "then you will articulate a letter that Moshiach is coming very soon. Not coming—but he is on his way."

**"THIS IS IRVING SPIEGEL FROM THE NEW YORK TIMES," I TOLD THE REBBE. THE REBBE POURED HIM SOME L'CHAIM AND SAID: "MR. SPIEGEL, YOU CAN REACH MORE YIDDEN THAN I CAN."**

At the farbrengen of Shabbos Parshas Nitzavim 5751\*, the Rebbe quoted the words of the Alter Rebbe that "Moshiach's coming will be reported in the *gazeten* (the newspapers)."<sup>23</sup>

The Rebbe continued and said that this indeed had been fulfilled recently with Moshiach's coming being publicized in numerous newspapers and instructed to publicize even more that Moshiach is coming and imminently will already be here.<sup>24</sup> **T**

1. Interview with JEM's My Encounter With The Rebbe project, available at Chabad.org/1367241.

2. See *Chassidus on the Front Lines – The story of Tanya on the radio*, Derher Kislev 5776. *Breakthrough! – What modern technology is*

*really all about*, Derher Tammuz 5778.

3. See *New World – Current Events Indicate Moshiach's Imminent Arrival*, Derher Nissan 5775.

4. Here's My Story, Erev Shabbos Parshas Shelach, 25 Sivan, 5776

5. See JEM's interview with Mrs. Tzivia Jacobson: Here's My Story, Erev Shabbos Parshas Lech Lecha, 5776.

6. Here's My Story, Erev Shabbos Parshas Shelach, 25 Sivan, 5776

7. Chaim Dalfin, *Conversations with the Rebbe*, pg. 31.

8. Here's My Story, Issue 461, Erev Shabbos Vayeitzei 5782.

9. *Effective Advertising*, Living Torah Toldos 5782.

10. Kovetz Lchizuk Hahiskashrus 37 p. 91. See the further discussion in the *yechidus* in *Changing the Course - Yechidus with Mr. Motti Eden* Derher Adar 5778.

11. See *A Light From Lubavitch*, Derher Adar I 5779.

12. Igros Kodesh Rayatz vol. 15 p. 208.

13. Igros Kodesh Rayatz vol. 7 page 22.

14. Igros Kodesh Rayatz vol. 5 pg. 326.

15. See *Talks and Tales - Capturing the Hearts of the Young*, Derher Teves 5781.

16. Igros Kodesh Rayatz vol. 8 pg. 322.

17. *B'shlichusa Ka Avdina*, Techayenu, Issue 6 (Yud Shevat 5777).

18. See *Let the World See*, Derher Nissan 5774.

19. Techayenu, *ibid*.

20. *Hashofar*, Kfar Chabad supplement, Hei Teves 5775.

21. For more on the mitzvah tanks see "Are You a Tankist?" Derher Kislev 5780.

22. 12 Cheshvan 5752, accessible at Chabad.org/490071.

23. Toras Shalom p. 12.

24. Sefer Hasichos 5752 p. 26. Regarding the Moshiach advertisements that were printed in the press prior to the *sicha* and the Rebbe's involvement in their publication see *Connect the Dots - Moshiach in the News*, Derher Teves 5775.

25. Hiskashrus issue 129.

26. Toras Menachem Hisvaaduyos 5742 vol. 1 pg. 381.

27. Techayenu, *ibid*.

28. Available at Chabad.org/61921.

29. A Visit With the New Lubavitcher Rebbe by Gershon Kranzler. Available at Chabad.org/66877