



REB MOSHE

SHLIACH. MASHPIA. DEAN.

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My mind often returns to a specific scene of the past. It's not dramatic, and it wasn't particularly momentous at the time, but it's somehow essential to my psyche. I'm walking to shul with my father on a Shabbos morning. I must have been eight or nine. The street is quiet, the air cool, and he's talking. Not about homework or what happened at school. He's talking about a issue with an unnamed someone—a student, a municipal official, an reporter, etc. I don't remember the specifics anymore. What I remember is the cadence: thoughtful, measured, deeply engaged. He wasn't talking at me. He was simply thinking aloud, and I happened to be there.

That's how the mission was transmitted. Not through formal instructions or explicit job descriptions, but through proximity. Through Shabbos afternoons when we'd both be reading—him with a sefer, me with a book—lying side by side in companionable silence. Through overhearing phone calls, through watching him navigate impossible situations with patience and principle.

The Rebbe once told him that the majority of students aren't natural successes who don't need guidance, nor are they unreachable cases beyond help. Most stand in the middle—and everything depends on whether we invest in them



properly or, God forbid, lose them through neglect. Focus on where your impact is needed, and give it your all.

That calculation, that cheshbon, became the architecture of his life's work. It's why a young man who came to America planning to become a medical doctor chose to become, as he later joked, "a doctor of divinity" instead. It's why a small yeshiva in Newark became the sprawling campus in Morristown, and why Chabad in New Jersey ballooned to seventy-seven branches, as of this printing.

My father understood something profound about vision and humility. When the Rebbe described Tikvah Way, our 66-acre development, as "a pilot program" for all shluchim throughout the world, it wasn't grandiosity—it was responsibility. Every building, every program, every conversation with a struggling student or hesitant donor was part of something larger. The holiness wasn't only in the grand gestures but in the details: translating Spanish letters for the Rebbe in privacy, bringing laypeople to Sunday dollars and writing detailed reports

afterward, singing at farbrengens, carrying packages for the Rebbe on erev Pesach.

This magazine documents some of those details not as nostalgia but as invitation. These stories reveal a pattern of purposeful living, of connectedness that transforms ordinary moments into spiritual infrastructure. My father never formally handed me a mission; but he made it abundantly clear that he expected me to understand and accept what was intended for me. Through those walks, those Shabbos afternoons, those thousands of small choices made with intentionality, the mission became inescapable—not as burden, but as privilege.

As we mark his first yahrtzeit, I invite you to read these pages not as a closed chapter of history, but as a blueprint. Find your own Morristown. Identify your own "middle majority" who need investment. Build something that will serve as a pilot program for others. The work continues. The vision expands. And somewhere, in the details of your dedication, holiness takes root.

Rabbi Mendy Herson
Morristown, New Jersey

Early Foundations

Rabbi Moshe Herson was born on Chof-Daled Tammuz 5694 (1934) into a traditional Jewish home in Rio de Janeiro, Brazil. He was the son of Asher Zelig and Hinda Necha Herson and had two older siblings: Yitzchak Yehoshua and Shmuel and a younger sister, Rivkah (Begun).

His older siblings did not receive a formal Jewish education; a tutor came to their house several times a week, and that was the extent of their Jewish education. Following her husband's passing in 5699 (1939), Hinda enrolled Moshe and his sister in the *Talmud Torah* of Rio de Janeiro, a local Jewish day school.

In those years, the Frierdiker Rebbe would send *Shluchim* to distant communities to collect funds on behalf of Lubavitch. One such *Shliach* was Rabbi Yosef Wineberg, who arrived in Brazil in 5709 (1949) with a directive from the Frierdiker Rebbe: "This is the first time you are going to Brazil. Remember, your purpose there is not only to receive, but also to give."

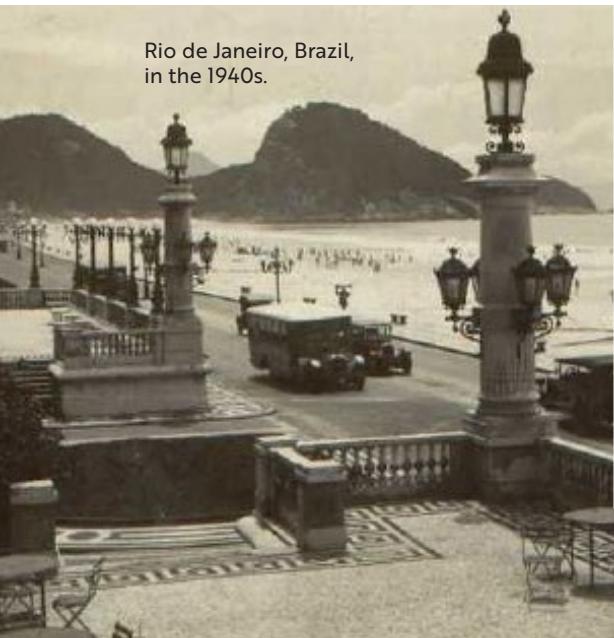
Moshe's first encounter with Rabbi Wineberg took place in his classroom at the local *Talmud Torah*, where Rabbi Wineberg visited, was introduced to the students, and asked them questions. Later, Moshe and

his older brother learned that Rabbi Wineberg was related to their family. They went to visit him, and as a result, he later came to their home.

During the visit at Moshe's home, Rabbi Wineberg asked if he would consider attending *yeshiva* in the United States and offered to send him the necessary student visa paperwork. "Out of respect to a *Rav*," Moshe related, "I said 'yes, of course, why not?' But this was the furthest thing from my mind at that time, you know. I wanted to continue my studies and then eventually go to medical school and become a doctor but to him I said okay—out of respect."

The papers remained at home for nearly a year, until Moshe discussed the matter with his mother. With his father having passed away years earlier, they decided that learning in America could strengthen his Jewish education, which was very limited in Brazil at the time. Afterwards, he could decide whether to pursue a medical degree in the United States or return to Brazil.

Even after deciding to go, Moshe considered enrolling in *Yeshiva Torah Vodaas*, where friends from Brazil were studying. His mother, however, insisted that since the papers had come from Lubavitch, that was where he should begin. If it did not suit him, he could transfer later. Moshe followed her



Rio de Janeiro, Brazil, in the 1940s.



The Talmud Torah day school in 1945. Moshe is seen in the top row, second from the left.

REB MOSHE

SHLIACH.
MASHPIA.
DEAN.



Moshe shortly after his Bar Mitzvah.

guidance, arrived at Lubavitch, and never transferred. He remained close with his friends in *Torah Vodaas*, visiting them and hosting them in return. This marked the beginning of his journey.

The Move to America

Moshe arrived in the United States a few weeks before *Shavuos* 5710 (1950)—just a few months after the *histalkus* of the Frierdiker Rebbe. He was a young fifteen year old *bochur* from abroad, with only a limited grasp of Yiddish and *Loshon Hakodesh*, yet he applied himself diligently to his learning.

Although his original intention was to remain in *yeshiva* for a short time and then return to Brazil to continue his studies, that notion soon faded.

“I came to become a doctor, but instead I became a doctor of divinity,” Moshe would later joke about what was meant

to be a short trip, but ultimately became a lifetime of devotion.

Even before the Rebbe officially accepted the *Nesius*, Moshe would later recall that watching the Rebbe *daven* left a powerful impression on him and sparked an immediate sense of closeness.

At the time, Moshe was still adjusting to the demanding lifestyle and rigorous study schedule of *yeshiva*, and not without difficulty. Feelings of homesickness weighed heavily on him; whenever he heard the rumble of an airplane overhead, his thoughts would drift back to his family and friends in Brazil. This made it difficult for him to fully devote himself to learning, and he felt he needed the Rebbe’s guidance.

First Yechidus

In the weeks following *Simchas Torah* 5711 (1950), Moshe asked the *yeshiva*’s principal—Rabbi Mendel Tenenbaum a”h—for permission to enter *yechidus*

“Gut Yom Tov, Rebbe”

“Shortly after my arrival came Yud-Beis Tammuz, the anniversary of the Frierdiker Rebbe liberation from Soviet prison. We visited his resting place in Queens—later known as “the Ohel,” though at the time it was marked only by a gravestone.

In those days, the Rebbe would travel together with us on the bus to the Ohel. Once we arrived, there weren’t many people standing near the Rebbe, out of respect, but since I didn’t yet know how things worked, I ended up positioning myself right next to The Rebbe. The Rebbe was reciting *Maaneh Lashon*, and so was I, and nobody told me to move away.

When the Rebbe finished davening, while still holding his *Maaneh Lashon*, he looked up at the Frierdiker Rebbe’s *kever* and whispered something. I doubt any other bystander could have heard it, but I was standing so close to him that I did:

“*Gut Yom Tov, Rebbe*,” the Rebbe said. Then he walked back a few steps and broke down sobbing. The scene left a tremendous impression on me.”

with the Rebbe. Rabbi Tenenbaum arranged the appointment.

Speaking in his broken Yiddish, Moshe shared his thoughts and questions with the Rebbe, who listened carefully. During the conversation, the Rebbe advised him to learn *Tehillim*—one *perek* each day—offering a version with Spanish translation if needed. He also asked whether Moshe carried a picture of the Frierdiker Rebbe, and when Moshe confirmed that he did, the Rebbe encouraged him to keep it in his pocket

or wallet and look at it periodically, assuring him that it would help him cope with his inner challenges.

Moshe followed the Rebbe’s guidance, carrying photographs of both the Frierdiker Rebbe and the Rebbe, and committing to learn *Tehillim* every day. Over time, his inner challenges eased, and his adjustment to *yeshiva* life steadily improved. This *yechidus* marked the beginning of a lasting and enduring relationship with the Rebbe.



The Rebbe visits the Ohel on Yud Shevat 5711.

‘Efsher vel Herson zogen L’Chaim?’

At the time, the Rebbe would *farbreng* on *Shabbos Mevarchim* in the *zal* on the main floor of 770. The table was arranged in a rectangular formation along the windows, with the Rebbe seated at the head. The *farbrengens* were well attended, yet not overcrowded, and there were few people standing.

At one *farbreng*, which took place shortly after Moshe’s *yechidus*, he stood quietly behind others, observing. Much of what was said was in Hebrew, Aramaic, and Yiddish, and he did not fully understand the *sicha* itself. Then, at one point, the Rebbe turned in his direction and said, “אָפָשׁ וּעַט הַעֲרָסָן זָגֵן לְחַיִם?”—perhaps Herson will say *l’chaim*?

The question caught him by surprise. Rabbi Mentlik, who was standing nearby, handed him a small cup of *mashke*, and Moshe said *l’chaim*.

That simple moment marked the beginning of his relationship with the Rebbe. From then on, everything felt different. He sensed a deeper connection, the Rebbe’s attention toward him became evident, and he began writing to the Rebbe regularly. This was the beginning of his *hiskashrus*.

Trusted With A Holy Task

One day, Moshe was called in by Rabbi Chaim Mordechai Isaac Hodakov a”h—the Rebbe’s chief secretary—who noted that since Moshe was from Brazil, he likely spoke Spanish. Although he was most fluent in Portuguese, as distinct



from Spanish, Moshe confirmed that he was reasonably conversant in Spanish. Rabbi Hodakov explained that the Rebbe received many letters from Spanish speaking communities throughout South and Central America and asked whether Moshe would be willing to translate them. When Moshe agreed, Rabbi Hodakov stressed both the significance of the task and the absolute importance of strict confidentiality.

Moshe began receiving the letters. At times, the Rebbe would write the word “לְהַעֲתִיק” in pencil on a Spanish letter, indicating to the *mazkirus* that it was to be sent to him for translation. Ensuring privacy was challenging, as Moshe did not have a private room in the dormitory. At times, he would return to 770 when the other bochurim were away, sit quietly in a corner, and complete the work [this work continued for years, until Moshe started becoming very busy with the *yeshiva* in Newark, New Jersey].

It was Erev Pesach, and Moshe was in 770. The upstairs shul was completely empty; everyone had gone to do *bedikas chometz* and were occupied with Yom Toy preparations. Moshe still had several letters to translate. Assuming that no one

REB MOSHE

SHLIACH.
MASHPIA.
DEAN.

would be in 770 after *bedikas chametz*, he went there with the letters, spread them out on a table, and began working. His intention was to finish that night or early the next morning so the Rebbe would have them before Pesach.

He sat near the *Maariv* side of the *shul*, far from

"Es Ducht Zach Mir"

"At one point, I wrote to the Rebbe about my sister, who was slightly younger than I am and still in Brazil. She had left the Talmud Torah Day school and was working for Bausch and Lomb. I wondered whether it would be appropriate to bring her to America to study in Beis Yaakov seminary. She was nineteen, already started working and would need a lot of attention. The Rebbe responded not to focus on the difficulties and to bring her. Following his guidance, she enrolled in Beis Yaakov Seminary in Williamsburg in a class that matched her age.

The curriculum was challenging for her, so after *Chassidus* every day, I went to her apartment—where she was staying with the Alenik family, who were very generous and welcoming—and I studied with her, reviewing *Chumash*, *meforshim*, etc.. This was when I began learning *Tanach*, since we did not study it regularly in 770 at the time.

She also wrote to the Rebbe, sending her marks. The Rebbe responded that he was pleased but said, "עס דוכט זיך מיר"—it seems to me that the marks the previous time were better than now."

Later, she married my *chaver* Hersh Leib Begun and returned to Brazil. They are now on *shlichus*, raising children and grandchildren, all involved in the Rebbe's work."

the entrance, and worked quietly. At one point, the Rebbe's door opened as the Rebbe was leaving. The Rebbe glanced briefly into the *shul*. When Moshe saw this, he stood up immediately and remained standing until the Rebbe left.

The next morning, Moshe came early and resumed translating. This time, he positioned himself near the *amud* so that no one would be passing back and forth near him. By then, many people had gathered upstairs, waiting to accompany the Rebbe for *sereifas chametz*.

While Moshe was working, the Rebbe entered the *shul* and looked around, as if searching for someone. Not finding whom he was looking for, the Rebbe went through the corridor to the women's section and looked there as well. He then returned, entered the middle of the *shul* until he saw Moshe. Pointing to Moshe, the Rebbe said, "הערסאן, קומ מיט מיר—Herson, come with me."

Moshe barely had time to put his pen away. He followed the Rebbe into his room, not knowing what was happening. Inside, the Rebbe pointed to several *pekelach* on the floor and said, "אייב ס'אייז דיר ניט שווער,"—If it is not difficult, would you help me carry these?" Moshe picked them up.

Out of respect, Moshe stepped back to let the Rebbe go first. He noticed a brief hesitation. The Rebbe wanted to be the last one to leave the room. The Rebbe went out, Moshe followed, and Moshe closed the door behind them.

The elevator was already waiting. Moshe was so nervous that he forgot to press the button, and the Rebbe pressed it himself. Immediately afterward, the Rebbe asked him, "דו האסט גוט פארמאכט די טיר?"—Did you close the door well?" Moshe answered that he did. Only later did he understand the hesitation he had noticed—the Rebbe wanted to be certain that the door was properly locked.

When Moshe later reflected on the incident, he came to only one conclusion: this was the Rebbe's way of reciprocating. The Rebbe had seen him working on the translations the night before and found a way to acknowledge it.

Merkos Shlichus

During the summer of 5717 (1957), Reb Moshe arranged together with a friend, Rabbi Binyomin Klein, to embark on a *Merkos Shlichus*. *Merkos* provided them with clear directives: they were to visit several towns in Cuba, continue on to a number of communities in Colombia, and then proceed to Caracas, Venezuela.

In those years, a *bochur* was generally granted the opportunity to enter *yechidus* once annually—on the occasion of his birthday—aside from special circumstances. As Reb Moshe's birthday fell during the summer months, he entered *yechidus* shortly before setting out on the journey. On his *tzetel*, he detailed the itinerary that had been assigned to them.

The Rebbe sat at his desk, and read

the *tzetel* attentively. While reading, the Rebbe inquired, “Why only one city in Venezuela?” Reb Moshe had no answer. The itinerary had been given to them, and it had never occurred to him to question it. In response to his silence, the Rebbe stated, **בכל אופן אין איר זאלט פארן אין מעיר ווי אין שטאט אן וועניזויליאן**—In any case, you should travel to more than one city in Venezuela.”

Reb Moshe returned to his *chavrusa*, and together they attempted to contact the airline in order to modify their tickets. Despite repeated efforts, they were told that the tickets could not be changed and that nothing could be done. Concluding that there was no alternative, they resolved to continue with their journey as planned, hoping that upon reaching the airport in Colombia they might receive assistance.

At the airport, their request was denied,

REB MOSHE

SHLIACH.
MASHPIA.
DEAN.



Moshe and Binyomin Klein before traveling on Merkos shlichus.



The Newark Yeshiva building.

and they returned to their hotel weary and unsure. The Rebbe had instructed them to act—but they saw no way forward. As they sat together, the phone rang. An airline representative apologized repeatedly: due to technical issues in Caracas, their flight would stop in Maracaibo. They could stay there for a few hours—or even a full day—before continuing to Caracas.

They were overcome with a mixture of joy and astonishment. What they had been unable to accomplish at the ticket counter, the Rebbe had secured from 770.

They went to Maracaibo, and the hotel they stayed at was owned by a *Yid*. They put on *tefillin* with him and met other members of the community, and then went on to Caracas.

Birthday Yechidus

During one *yechidus* for his *yon huledes*, Reb Moshe wrote to the Rebbe that it was his birthday and that he would soon be leaving on a *Merkos Shlichus* to a specific place on a set date. As he was speaking, the

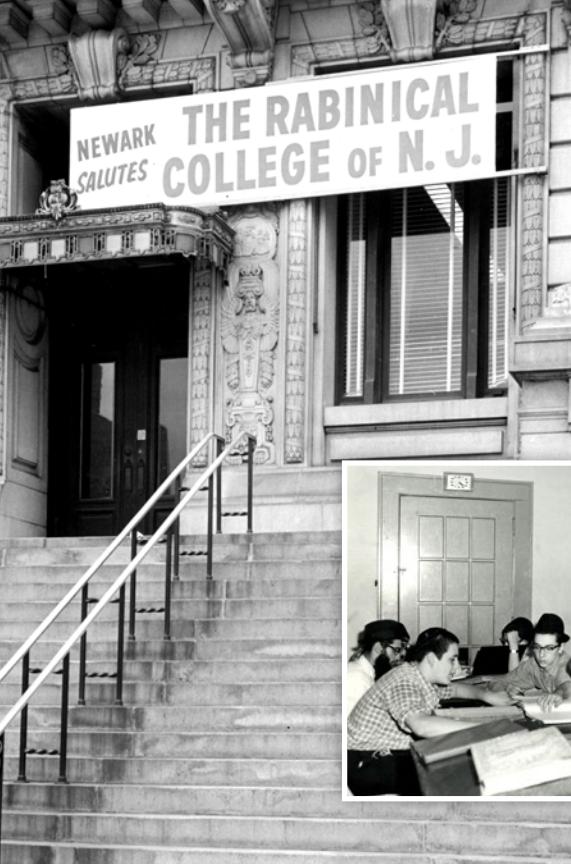
וועלכע מאמר “האסטו געלערנט לעזטנס”—Which *maamar* did you learn recently?”

Reb Moshe replied that he had learned *Basi L'Gani* 5713 (1953). The Rebbe stopped for a brief moment, as if considering, and then said, “ועסטו שבת איזעדר דעם יומ הולדת זיין אין של, וועסטו חזרן א חלק פון דעם מאמר דארטן”—On the Shabbos before your birthday, you should be in shul and review a portion of that *maamar* there.”

From Student to Teacher

During his time in 770, Reb Moshe studied together with a group of young men from Argentina who had been sent by Rabbi Berel Baumgarten, the Rebbe's *shliach* there. Because Reb Moshe spoke Spanish, arrangements were made for him to study with them regularly.

At one point, the *Hanhala* had considered sending Reb Moshe to New Haven, either to work in the



A banner at City Hall salutes Tomchei Temimim.

Reb Moshe assists a Bochur learning.

yeshiva or in the field of *chinuch*. This possibility, however, was never discussed with him, and for reasons unknown, it did not move forward. Reb Moshe only learned of it later.

One day, Rabbi Mentlik called Reb Moshe into his office and said, “Moshe, *yetzt darf ich dir dertzehlen*—now I have to tell you.” He explained that the *Hanhala* had written to the Rebbe about the idea of sending Reb Moshe to New Haven. In their letter, they noted that although Reb Moshe was studying with the South American *bochurim* and met weekly with his sister (who had come to live in NY - see sidebar, so that she could attend *yeshiva*), they believed these responsibilities could be managed, and they requested the Rebbe’s guidance.

The Rebbe responded by crossing out the word *הgeom* (“despite”) and replacing it with “*שציריך*” (“[because] he needs”) in

both instances, writing:

“*הgeom שציריך* ללימוד עם אחותו, והgeom *שציריך*”—[Because] he needs to study with his sister, and because he needs to study with the *bochurim* from Argentina.”

In this way, the Rebbe made it clear that precisely because of Reb Moshe’s responsibilities in New York, he was to remain there rather than be sent to New Haven.

Early Stages in Chinuch

In 5720 (1960), Reb Moshe was sitting in the *Zal* learning with his *chavrusa* when he was tapped on the back. Turning around, he saw Reb Yisroel Jacobson—the *Mashpia*—who said, “Moshe, *kum mit mir*.”

Reb Moshe followed him into the

REB MOSHE

SHLIACH.
MASHPIA.
DEAN.



room known as the *Hanhala* room—"Reb Shmuel's *tzimmer*"—where Reb Shmuel, Rabbi Mentlik, Rabbi Simpson, and several other *Eltere Chassidim* were seated. Rabbi Jacobson explained that the *yeshiva* was considering Reb Moshe for a position as a *Mashpia* for *Chassidus* in Newark and asked if he would go. Reb Moshe inquired whether they felt he was suited for the role, and they replied that they did, but emphasized that the decision was his. Reb Moshe agreed, saying, "If you feel I'm fit and want to try it out, I will go."

Following this meeting, Reb Moshe was instructed to write to the Rebbe. He did so, and the Rebbe's response was affirmative: he was to go. Reb Yisrael Friedman also received the Rebbe's guidance, and together they traveled to Newark. There, Rabbi Friedman taught *Nigleh*, while Reb Moshe served as *Mashpia*, teaching *Chassidus*. His responsibilities included overseeing ten to eleven students, guiding them in their *Avodas Hashem*.

Singing on Nichoach

At that time, Reb Moshe was already serving as a *mashpia* in Newark, when the Nichoach recordings were just beginning. Rabbi Shmuel Zalmanov was

overseeing the project and selected a group of *yungerleit* to participate. The group would meet in Manhattan, sometimes in a restaurant and other times in an upstairs room, together with the Silverman brothers, who served as the musical directors.

Reb Moshe took part in several of the early Nichoach recordings, singing on four separate tracks across different albums. Rabbi Zalmanov later related that he brought the first recording in which Reb Moshe participated to the Rebbe. The Rebbe listened to the tape, and as was customary, Rabbi Zalmanov briefly introduced each *niggun* and mentioned who was singing.

When he reached the *niggun* in which Reb Moshe sang a solo, Rabbi Zalmanov said, "Dos iz Reb Moshe Herson." The Rebbe responded in surprise: "דאַס אַיז
משה הָרְסָן? אַיךְ האָב נִשְׁתְּ גָעוֹוָאָסְט אָז עָר אַיז אַזְמָנָג—
Reb Moshe Herson? I didn't know he was such a singer."

Beyond the recordings themselves, the Rebbe wanted the group to practice not merely for the sake of recording, but in order to sing at *farbrengens*. The intention was that they would actively lead and guide the *niggunim*, helping the crowd sing them properly during the *farbrengen*. Although this was attempted

Sleeping 'Mitoch Ah Sicha'

"As *menahel*, I regularly kept the Rebbe informed about the happenings in *yeshiva*. At one point, I began speaking to the *bochurim* about going to sleep 'Mitoch Ah Sicha.' When a person falls asleep with a *sicha* or a lighter subject—such as *Likkutei Dibburim*—one sleeps differently, like a *Yid* and like a *Chossid*. It was not heavy learning, but something easier, suitable for when a *bochur* is tired at the end of the day.

The *bochurim* began doing this, but one of my *mechanchim* in the *Hanhala* objected. He felt that it was not a proper *kavod* for the *Rabbeim* for a *bochur* to be lying in bed while reading a *sicha*, and—even more—sometimes the *Sefer* would fall to the floor once the *bochur* was asleep. I felt differently and believed that the benefits outweighed the concerns, but I decided to ask the Rebbe. I wrote, explaining both perspectives.

The Rebbe responded clearly: "ימשיכו בזה כמו עד עתה"—continue in this as until this point".

The Rebbe made it clear to me that the benefits of this far outweigh any possible drawbacks of a *bochur* falling asleep *Mitoch Ah Sicha*, *Mitoch Divrei Torah*."



Reb Moshe and Pearl on their wedding date.

at one or two *farbrengens*, it did not ultimately develop further.

Marriage

Reb Moshe got married to Pearl Glatzer from Bronx, New York.

Before his wedding, Reb Moshe's mother asked the Rebbe to be *Mesader Kiddushin*. By that time, the Rebbe had already stopped performing this role, but his mother appealed to him, noting, “*ער וועט בעטן איינער זון אוון ער וועט איינר מסביר*”—*זיין או יעצט אייז דאס נישט כדאי צו טאן אויז זאך*—You will ask your son, and he will explain to you that now it is not appropriate to do this.” In that one statement, the Rebbe both responded to her request and conveyed a gentle lesson.

The Rebbe didn't look at Reb Moshe but addressed his mother directly. He said, “*אייר וועט בעטן איינער זון אוון ער וועט איינר מסביר*”—*זיין או יעצט אייז דאס נישט כדאי צו טאן אויז זאך*—You will ask your son, and he will explain to you that now it is not appropriate to do this.” In that one statement, the Rebbe both responded to her request and conveyed a gentle lesson.

Reb Moshe's wedding took place on *Shushan Purim*. During the Purim *farbrengens*, the Rebbe called him up to say *l'chaim*. The Rebbe then called him

closer and took some of the *mezonos* that he was about to give him into his hands. While doing this, the Rebbe turned to Rav Yolles—who used to sit near the Rebbe—and said, “*פרעגט בי אים צי ער וויסט וואס דאס*”—*מיינט אוז מען געטט דאס אן א סאועטקע*—Ask him if he knows what it means to take this without a napkin.” Rav Yolles turned to Reb Moshe and asked, “*דו וויסט?*”

Shortly before this, Reb Moshe had seen an explanation in *Bitaon Chabad* describing two kinds of *Brochos*: at times, a *Brocho* is given in a concealed and limited way—wrapped, measured, and channeled through defined *keilim*—and at other times, it is given openly, without concealment, limits, or filters.

With that in mind, Reb Moshe understood what was happening. The Rebbe gave him *mezonos*, but this was a special occasion, given in a way that was quiet and contained, so that there would be nothing for the other *bochurim* to notice or feel.

Reb Moshe had assumed that the Rebbe would eventually send him on *shlichus* to Brazil. When he entered *shiduchim* in 5722 (1962), his future father-in-law—who was a *Boyaner Chossid*—asked the Rebbe whether Reb Moshe would be sent to Brazil. The Rebbe replied that within the next twelve months he would not go to Brazil, and afterward instructed Reb Moshe to remain in New Jersey.

At a board meeting during that summer, the question was raised whether the *yeshiva* could continue due to financial strain. The administration proposed that Reb Moshe assume responsibility for the *gashmiyus* of the *yeshiva* as well.

On his upcoming birthday, Reb Moshe entered into *yechidus* and asked whether he should switch from *ruchniyus* to *gashmiyus*

REB MOSHE

SHLIACH.
MASHPIA.
DEAN.



leadership. The Rebbe responded immediately:

וְאֵם עַפְעַם בַּיּוֹתָן? דָו דָאַרְפַּסְט פִּירַן דִּי יִשְׁיבָה סִי בְּגַשְׁמִיּוֹת
—Why change anything? You must lead the *yeshiva* both *b'gashmiyus* and *b'ruchniyus*."

On the same note, at a later point, Reb Moshe felt the burden was beyond his capacity and wrote to the Rebbe suggesting that he relinquish the *ruchniyus* leadership while retaining responsibility for the *gashmiyus* aspects. The Rebbe replied:

נִשְׁתַּחַת כְּדַי זִיר אַרְפָּא גִּלְּיָתְשָׁעָן אַוְיף אַזְעַלְכָּעַ דְּרָכִים. דָאַס
וְאֵם עַס שְׁטִיטִיּוֹת קְבָּר אַחַד לְדוֹר, אַיְז גַּזְאָגָט גַּעַוְאָרָעָן וְנִשְׁתַּחַת נָאָר
—It isn't worthwhile to allow oneself to 'slip' in such avenues. The statement that says, 'There shall be one speaker for each generation [and not two]', is not only referring to literal generations, but to institutions as well."

—דָאַרְפַּסְט פִּירַן דִּי יִשְׁיבָה סִי בְּגַשְׁמִיּוֹת סִי בְּרַוחְנִיּוֹת
You must lead the *yeshiva* both *b'gashmiyus* and *b'ruchniyus*."

Thus, the Rebbe established that Reb Moshe would retain full responsibility for the *yeshiva*, in both *gashmiyus* and *ruchniyus*.

Learning in his Shlichus

When Reb Moshe took over the *gashmiyus* administration, he held on to two *shiurim* a week,

The Rebbe smiles while engaging in conversation with Mr. David Chase.



so that he could maintain a Torah connection with the *Bochurim* and so that he would be able to learn himself. When he notified the Rebbe of this, the Rebbe said that "since he had already started, he should at least minimize it to once a week."

Reb Moshe understood that the Rebbe prefer that he give no *shiurim* at all in *yeshiva*, and devote himself to the *Hanholo* position. When the *Bochurim* went home for Pesach, that created a natural break, so when they returned he ceased his *shiurim* totally.

In Tammuz, when he went to the Rebbe for his birthday *yechidus*, he told the Rebbe that his *neshomo* is wilting inside. He's not learning, so he feels he's not *davening* properly. He's just running around knocking on doors for a few dollars, paying bills, picking food for the boys etc. He's spiritually suffocating. The Rebbe told him, "זַאֲלַסְט לְעָרְנָעָן אַפָּר זַאֲכָעָן בַּעַל פָּה. וּוּסְט דָו זַיִי" —Study some Torah pieces by heart, so you can repeat them—or study them—when you are driving".

Yechidus with Baalei Battim

At one point, Reb Moshe wrote to the Rebbe, explaining that he wanted the *Baalei Battim* to come for *yechidus* to receive clear guidance and blessing. The Rebbe replied, "עַדְיַן לֹא הָגַע הַזָּמָן" —the time has

"Most Talmidim Stand in the Middle"

"I was writing to the Rebbe many times that there were a lot of factors involved, but one of the biggest challenges was finding the right people to serve as *Roshei yeshiva* and *Mashpiim*. It was extremely difficult, and I was having a very hard time with it.

During a *yechidus*, I mentioned this to the Rebbe. We were speaking about *Chinuch*, and the Rebbe addressed this directly. The Rebbe made for me a very clear *cheshbon*—one that I later realized applies not only to *Chinuch* but to many areas of life. It became a kind of guiding principle for me.

The Rebbe said:

"עַס זִיןְעָן דָא תַלְמִידִים וּוָס דָאָרְפָּן נִישְׁתָּהָאָבָן אַרְאָשָׁיְבָה אַדְעָרָא מַשְׁפִּיעָ, אַבְּעָרָדָא אַיִּז דָעָרָמִיעָוָט. סְזִיןְעָן דָא תַלְמִידִים וּוָס וּוָעָטָן נִישְׁתָּהָעָלְפָן דָעָרָאָשָׁיְבָה אַדְעָרָא דָעָרָמִיעָוָט; דָאָס אַיִּז אַוְירָדָעָרָמִיעָוָט. רָובָה תַלְמִידִים שְׁטִיעָנָה בָאַמְצָעָה. אַוְיבָה מַיּוּעָט זִיךְרָאָפְּגָעָבָן מִיטָּזִיךְרָאָוְרָאָוְעָט מַעַן אַוְיפְּטָאָן אַסְאָרָא, אָוְן אַוְיבָה נִיטָהָרָאָוְעָט מִיר זַיְהָרָאָוְעָט."

"There are *Talmidim* who do not need a *Rosh yeshiva* or a *Mashpia*—but that is the minority. There are *Talmidim* for whom a *Rosh yeshiva* or a *Mashpia* will not help—this too is a minority. The majority of *Talmidim* stand in the middle. If one invests in them properly, one can accomplish a great deal; and if, *Chas V'shalom*, one does not, they will be lost."

What the Rebbe was saying was that most students are neither exceptional geniuses nor unreachable cases. Those are the minorities. The great majority are average students.

What becomes of them depends on the *Hanhala*—how much effort is invested to guide them toward a positive, productive life, or *Chas V'shalom*, to lose them. This became for me a fundamental principle in *chinuch*."

not yet come."

A year later, the topic arose again during a conversation with the chairman of the board, Mr. Raven—a prominent bankruptcy lawyer in Newark. Reb Moshe told him that he found it difficult to write to the Rebbe directly and asked if he could write the letter on his own stationery. Raven agreed and sent the letter.

Soon after, Reb Moshe received a call from Rabbi Hodakov, asking if he knew Mr. Raven. When Reb Moshe confirmed

that he did, Rabbi Hodakov asked if he was aware that Raven had written to the Rebbe. Reb Moshe replied that he was, and Rabbi Hodakov instructed him to tell the board they could come for *yechidus*. He also said that Raven should call directly to schedule the appointment rather than going through you. Thrilled by the news, Reb Moshe watched as Raven called and successfully arranged the *yechidus* on a Sunday.

The designated Sunday evening



arrived. The group entered *yechidus*. Twelve chairs had been placed along the walls of the Rebbe's room. Each participant took a seat. The chairman, Mr. Raven, introduced every member of the delegation. When he finished, the Rebbe pointed toward Reb Moshe with a smile and asked, "And what about this rabbi?"

During the *yechidus*, the group explained that the *yeshiva*'s existing facility in Newark could no longer accommodate its growing needs. They discussed the idea of relocating to a larger property, possibly converting a multi-family unit into a temporary campus. Reb Moshe related that the Rebbe listened attentively and remarked, "Young American students—born in the country—have different values and require space, fresh air, and I wouldn't even mind a swimming pool." At that moment, it became clear that the Rebbe was envisioning something far larger and beyond their initial expectations.

Mr. Chase, the youngest member of the delegation,

turned to the others and declared, "Gentlemen, the Rebbe just took us out from our limitations; he has in mind something much more sophisticated!" He then proposed a property that could serve as an interim home for the *yeshiva*, suggesting that part of it be rented to a bank to help finance a permanent location. Reb Moshe recalled Mr. Chase adding, "If the Rebbe wants it, he can have it for one dollar."

The Rebbe asked, "As far as the rental that you are saying, is it possible to separate the *yeshiva*, totally from the business and banks that you mentioned?" Chase responded, "Yes, it's not difficult." The Rebbe smiled broadly and remarked that "since a bank would be adjacent to the *yeshiva*, if someone intending to go to the bank mistakenly enters the *yeshiva*, it's no big deal, but if a *bochur* accidentally walks into the bank—that I don't want!"

The Rebbe then suggested that since Reb Moshe lacked experience in real estate matters, Mr. Chase



himself could oversee the rental of the adjoining property. Mr. Chase happily replied, “Rebbe, I’ll do it!”

Reb Moshe related, “The Rebbe smiled a lot. It left everybody in a very good, high mood. This was very positive.”

At the end of the *yechidus*, after everyone else had left the room, Reb Moshe was the last to leave. He mentioned to the Rebbe that he had previously written about traveling to Brazil to visit his mother. The Rebbe replied, “בשעה טובה ומצויה—May it be in a good and successful time.”

The next day, Rabbi Hodakov called Reb Moshe to ask how the *yechidus* had gone. Rabbi Hodakov already knew the outcome—this was just how he started the conversation. Rabbi Hodakov encouraged him to follow up with the members.

At that point, Rabbi Hodakov said something unexpected: “It seems to me that you were supposed to travel to Brazil.” The moment he said it, Reb Moshe realized that it wasn’t just Rabbi Hodakov speaking; the Rebbe was behind those words. Reb Moshe paused briefly and told him, “Rabbi Hodakov, *ich mayn ich vell dos uplaygen*”—he would postpone the trip.

Rabbi Hodakov agreed—it was indeed the right thing to do, given the situation. The timing was delicate, and it would have been wrong to disrupt things now only to pick them up in a week or ten days later. Reb Moshe respected this advice and postponed the visit.

Following the Rebbe’s guidance, Reb Moshe and the board began searching for a property large enough to fulfill their vision for the *yeshiva*. Their search led them to a former Catholic monastery in Morristown, which offered the space and facilities necessary to establish a permanent home for the school.

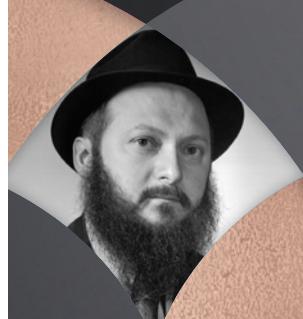
Lubavitch returns to Morristown

Over time, Reb Moshe submitted many *hatzaos* to the Rebbe regarding possible locations for the *yeshiva*. In one instance, the Rebbe responded that it was a good place, but added, “וַיֹּאמֶר רְבִיבָּסָט אֶלְיָהוּ, דָאַס—אַז חֹזֵק לְמַחְנָה—as you yourself wrote, it is outside the community.” The Rebbe advised him to discuss the matter with *Anash*, and Reb Moshe understood from this that the location was not suitable.

There were numerous other proposals as well, including a hotel in West Orange. For each option, Reb Moshe would write

REB MOSHE

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repeatedly—five, six, sometimes even seven *tzelach*—seeking the Rebbe's guidance. On one occasion, during *yechidus*, the Rebbe looked at him, opened the drawer to his right, and went through each *tzel* one by one.

The proposal for Morristown, brought together by Mr. Chase, was entirely different. In this case, the Rebbe did not suggest consulting others or exploring alternative options. Instead, he said simply that if Chase liked it—not merely if he was interested, but if he genuinely liked it—they should take it immediately. Reb Moshe conveyed this message to Chase, and that is how they ultimately came into the building.

When Reb Moshe first wrote to the Rebbe about the Morristown property, he was unaware of its history. Notably, the Rebbe did not mention anything about it at the time. Only later did Reb Moshe discover that Chabad had previously had a presence there, and that the Rebbe himself had visited Morristown several times to see the Frierdiker Rebbe.

Reb Moshe engaged in learning with Tiferes Bachurim.



Chanukas Habayis

In the summer of 5731 (1971), the *yeshiva* officially relocated from Newark to Morristown. Prior to the *Chanukas Habayis*, Reb Moshe entered *yechidus*, where the Rebbe *bentched* him:

דער אויבערשטער זאל דיר געבן הצלחה רבה ומופלגה אין דער מוסד און אין די מוסדות וואס דו האסט אונגעפאנגען בויעין—ארום אים—May Hashem grant you great and abundant success in this *Mosod* and in the *Mosdos* that you began building around it.”

Tiferes Bachurim

In 5732 (1972), Reb Moshe and the board began planning a new program for *Baalei Teshuva* in Morristown. Initially, the initiative was kept quiet, but word spread to Crown Heights through the *yeshiva*'s students. Some parents reacted strongly

REB MOSHE



(this was during the era when the “hippie movement” was popular on campuses) fearing that bringing students with little or no Jewish background into the *yeshiva* campus would introduce problems for their own children.

At the same time, many students wrote to Reb Moshe in support of the program, asserting that this was precisely what the Rebbe wanted. Their confidence was rooted in the precedent of *Hadar HaTorah* and the understanding that the Rebbe encouraged programs for *Baalei Teshuva*.

Reb Moshe also met personally with concerned parents. In one discussion, a prominent parent expressed apprehension but ultimately offered him the benefit of the doubt, suggesting that he meet with other parents and, if positive responses emerged, call a general meeting at his house.

Before these meetings, Reb Moshe shared the situation in *yechidus* with

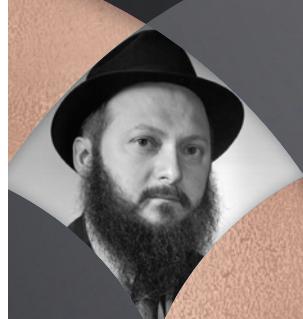
the Rebbe. Although he thought he was informing the Rebbe of a new initiative, he realized the Rebbe was already aware of every detail. As Reb Moshe described the resistance from the parents, the Rebbe responded:

“לכארה, וואס פאָר אַ טענה קעננטו האָבָן
קעגּוּן זַיִּי? דָאָס אַיז דָאָךְ קִינְדָּעָר וּוָסְ זַיְנָעָן גַּעֲבִירָן
גַּעֲוָאָרָן אַין דִּי זַעֲלְבִּיקָעַ מִדִּינָה, זַיִּי רַעַדְן דִּי זַעֲלְבָעַ
שְׁפָרָאָר; וּוָסְ וּוָעַסְטוּ טָאָן? דַּו וּוָעַסְטוּ אַוּוּקְשָׁטְעָלַן
אַ וּוָאָנְטַ צְוִישָׁן זַיִּי? מַמְזָז זַיִּי פָּאָרְשָׁטְיָן.
אוֹן אָפִילּוּ אַז זַיִּי וּוָעַלְן דִּיר צְוָזָגָן אַז זַיִּי וּוָעַלְן יָא
שִׁיקָּן, וּוָיִיס אַיר נִיְשָׁט צַיִּעַס וּוָעַט זַיִּין אַזְוִי - אוֹן דַּו
וּוָעַסְטַ בְּלִיְבָן קָרָחַ מַכְאָן וּמַכְאָן.”

“Seemingly, what claim can you have against them? These are children who were born in the same country; they speak the same language. What are you going to do? Are you going to put up a wall between them? One must understand them.

And even if they tell you that they will send, I don’t know whether it will actually

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happen—some will promise and will send; some will promise and will not send, and you will be neither here nor there.”

While the Rebbe was speaking, Reb Moshe listened intently. It wasn’t easy. He could see that the Rebbe was trying to help him understand the parents, defending them, but at the same time, the Rebbe spoke with a certain pain. In other words, the Rebbe was defending them, yet wasn’t entirely happy. Reb Moshe could sense that something significant was unfolding—something he couldn’t quite put his finger on.

Toward the end of the *yechidus*, the Rebbe shifted responsibility to Reb Moshe:

“אָזִיב דָו ווּעַסְתָ באַשְׁלִישׁוֹן דָאַס טָאָן, אִיזֶ אַזְוַסְלָאנְד אָזְעַלְכָע”
—פֿרָאָגָרָאָמָס פֿלָעָגָט מַעַן רָוּפָן ‘תְּפָאָרָת בְּחוּרִים’—If you decide to go ahead to do this, in Russia such programs were called ‘*Tiferes Bachurim*’”

Following the *yechidus*, Reb Moshe moved forward carefully, meeting with parents to address their concerns. Separate *Batei Medrash*, staff, dormitory floors, and staggered dining times were arranged to maintain separation as much as possible. Parents agreed to give the program a trial period of one year, with the understanding that it could be reassessed afterward.

Reb Moshe then wrote to the Rebbe, updating him on these meetings and informing him that the program would be named “*Tiferes Bachurim*.” The Rebbe did not respond for about a year.

Reb Moshe later sent a comprehensive report, detailing outreach to companies willing to employ graduates from the program, and received the Rebbe’s first response:

ת”ח ת”ח על הבשורות טובות, כן ילך המוסד הילך גודול ואור, —המוסד בכל פרטיו וכו’—Many thanks for the good news. May the *Mosod* continue to grow and expand in light, the *Mosod* in all its details, etc.”

This response confirmed that the Rebbe approved, signaling that despite outside resistance, including from parents, the initiative could move forward. The Rebbe’s hands-off approach ensured that the project would not become controversial, allowing *Tiferes Bachurim* to establish itself successfully.

Baalei Battim with the Rebbe

Very often, Reb Moshe would bring *Baalei Battim* to Sunday dollars, and afterwards he would write a *Duch* to the Rebbe describing their reactions and the practical impact of the visit.

One week, after a Sunday when Reb Moshe had brought *Baalei Battim*, he had an appointment in New York and arrived at 770 early to *daven* in the Rebbe’s *Minyan*. As the Rebbe was coming down the *Shvil*, swinging his hand, he noticed Reb Moshe. A *Mazkir* then approached and told him that the Rebbe asked, “Where is the *Duch* from Sunday?” “There had been about a thousand people that day, but the Rebbe seemed particularly interested in my *Duch*”, Reb Moshe recalled.

It was significant because not every visitor had put on *Tefillin* or experienced a tangible inner awakening—yet one thing they all shared was that the Rebbe wanted to know what practical effect, what real *Peula*, came from the visit.

Additionally, the Rebbe would often send letters for *Simchas*. Sometimes Reb Moshe would write on their behalf, and sometimes they would write themselves. Whenever the Rebbe sent a letter to the family, he would also send Reb Moshe a copy. If it





A delegation of *Shluchim* meeting President Ronald Reagan.

was someone who had a connection with Reb Moshe, he would be invited to the *Simcha* and would read the Rebbe's letter at the event. Afterwards, depending on the circumstances, he would write a *Duch* to the Rebbe noting anything of importance.

On one occasion, the Rebbe sent a letter, and Reb Moshe called in to report and give the details verbally. A day later, he received a call from Rabbi Binyomin Klein saying that the Rebbe asked, “פָּרָרוֹאָס הָאָט עַר נִשְׁתְּגַעַשְׁרִיבָן אֶזְחָאָל וְעַגְּנָן דִּשְׁמָחָה—Why didn't he write a *Duch* about the *simcha*?” Reb Moshe explained that he had given a *Duch* over the phone. Rabbi Klein called back saying that he had spoken with the Rebbe and responded: “פָּרָרוֹאָס דָּאָרְךָ עַר מְשֻׁנָּה זִין פָּוּן אֶמְנָהָג טָוּב, עַר פִּירְטָזִיךְ אֶזְחָאָל עַד בָּאָקוּמָט עַפְעָס פָּוּן דָּאָנְעָנָט שְׁרִיבִיטָע עַר אֶן אֶזְחָאָל.”—Why should he deviate from a good custom? His normal practice is to write a report after

he has received a letter from here. Please tell him to write (not just call in a report)!

Following this, Reb Moshe began **writing** a weekly *Duch* to the Rebbe.

In Government Offices

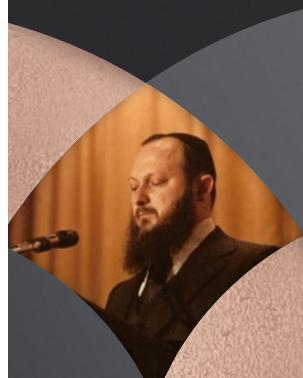
Every year, a group of *Shluchim*, led by Rabbi Avremel Shemtov, would go to the White House on Yud-Aleph Nissan to meet the President. Reb Moshe was often part of this delegation.

One year, Yud-Aleph Nissan fell on a Friday, and the delegation returned to 770 just a short time before Shabbos. Reb Moshe and Rabbi Shlomo Cunin were standing in the lobby by the *Pushka* discussing something when suddenly the Rebbe emerged from *Gan Eden Hatachton*.

The Rebbe walked toward the *Pushka* to give *Tzedakah* before Shabbos and asked

REB MOSHE

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air ha-ot ge'uzun naar dur pruzidunut, adur dur malach—"Did you see only the president, or also the *malach* that goes along with him?"

After placing a coin in the *Pushka*, the Rebbe began walking back to his room. To Reb Moshe's surprise, Rabbi Cunin started walking alongside him and mentioned that while at the president, "we sang *Lichatchila Aribet*."

The Rebbe stopped, turned to Rabbi Cunin, and asked, "דו האסט דארטן געזונגען לכתהילה ארייבער?"—You sang *Lichatchila Aribet* there?" Rabbi Cunin confirmed, "Yes, yes." The Rebbe then replied, "נו, זאל זיין א פרילעכע שבת—Nu, let it be a joyful Shabbos."

Der Baal Habos Iz Do'

One of the great *zechusim* in the history of the Rabbinical College of America, was the *zechus* of hosting the *Siyum* of the fourth *Sefer Torah Hakloli* and the *Haschalah* of the writing of the fifth.

On the Shabbos preceding the *Siyum*, Parshas Va'era 5743 (1983), the Rebbe spoke toward the end of the *farbrengen* about the upcoming *Siyum*. Referring

to the announcement already made after davening, the Rebbe instructed that it be repeated, emphasizing the power of the *farbrengen*. With several "Tens" of Yidden present—men, women, and children. Citing the *Gemara*, the Rebbe explained that "when two lift a load together, they can lift much more than twice what each could lift alone." The Rebbe therefore called for the announcement to be made with a *hisor'rus*, clearly stating the time and place of the *Siyum* and *Haschalah*, and urging everyone to participate, followed by the '*hakafos niggun*'.

That Shabbos, Reb Moshe visited the Rebbe. As was customary, during the *farbrengen* the Rebbe distributed *Mashke* to those who were preparing to undertake *Peulos* in the coming week—acts that would translate the inspiration of the moment into concrete action, strengthening the unity and participation the Rebbe had just emphasized.

The Rashag—who was the Chairman of the Executive Board of Tomchei Temimim—began to step forward to receive a bottle of *Mashke* for the *Siyum*. The Rebbe noticed this and turned his gaze towards Reb Moshe, remarking, "דער בעל הבית איז דא—The *baal habos* is here," indicating that Reb Moshe himself step forward to take the bottle of *Mashke*. The Rebbe told Reb Moshe himself to make the announcement (as distinct from Rabbi Moshe P. Katz a"h, who would usually make the announcements).

B"ה

Rabbinical College NEWS

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An affiliate of the world-wide Lubavitch Movement

MARCH 1983

ADAR 5743

NEW JERSEY JEWRY COMPLETES UNITY SEFER TORAH WITH GREAT CELEBRATION





Thousands of Jews, young and old, rabbis and students attended the celebration marking the completion of a Unity Sefer Torah written by the Lubavitcher movement.

The ceremony, held this past January 16th at the Birchwood Manor in Whippany, was part of a world-wide effort launched by the Lubavitcher Rebbe, Shlita, Rabbi Menachem M. Schneerson for the purpose of uniting the Jewish People through Torah. The celebration was sponsored by the Rabbinical College, an affiliate of the world-wide Lubavitch movement which has completed 12 unity Torahs and has more in progress, with the participation of almost 5,000,000 Jews.

Above (center) Rabbi Shmaryahu Gourary, Chairman, Executive Committee of the United Lubavitcher Yeshivos, inscribes letter in Sefer Torah; Rabbi Elizer Zirkind, Torah Scribe (right) and Mr. David T. Chase, Chairman of the Board of Trustees of the Rabbinical College.

תנו כבוד ל תורה
A SIYUM TORAH CELEBRATION

ישיבת תומכי תמים ליבטאויטש
ברור טהראת טהראת טהראת טהראת
גניל טהראת טהראת טהראת טהראת
Mazel tov

THE RABBINICAL COLLEGE OF AMERICA
and its Affiliates
"FRIENDS OF LUBAVITCH" IN NEW JERSEY

*Take Great Pleasure
In Inviting the Entire Jewish Community
To Celebrate the Completion of the
Fourth Sefer Torah for Jewish Unity*

*Written by the United Lubavitcher Yeshivos
and Dedicated by 304,805 Jews Worldwide*

2nd of SHEVAT, 5743
SUNDAY, JANUARY 16, 1983
2:00 P.M.

BIRCHWOOD MANOR
111 North Jefferson Road, Whippany, N.J.
Leading Rabbinic Authorities Will Participate
Outstanding Musical Program Featuring
AVROHOM FRIED
Young Chassidic Sensation
and the
ZEMIRAH ORCHESTRA

SPECIAL CHILDREN'S PROGRAM
Ages 5 - 11
• Puppet Show • Music • Prizes • Refreshments

ADMISSION FREE

Limited Capacity. To insure seating kindly RSVP (201) 267-9404

Moments from the
Siyum Sefer Torah.



REB MOSHE

SHLIACH.
MASHPIA.
DEAN.

Presented here are three written answers from the Rebbe regarding the *Siyum* celebration:

On the *tzetel* from Reb Dovid Raskin a”h, regarding the decision of *hanolah* to make the *Siyum* in Morristown, the Rebbe answered:

נת' ות"ח
ודבר בעתו
בין י"ט כסלו יומם הגאולה והפצת המיעינות חוצה וחנוכה
דענינה מוסיף והולך ואור ולהמשיך זה בכל ימות השנה
אזכיר עה"צ

Two additional answers regarding this *Siyum*:

נת' ות"ח ודבר בעתו בסミニכות
בسمיכות לר"ח שבת -
עשתי עשר חדש בא' לחודש
אזכיר עה"צ

נת' ות"ח ודבר בעתו בסミニכות
לי"ד שבת העשيري יהי' קודש
הילולא דכ"ק מו"ח אדרמו"ר
אזכיר עה"צ

Startled by this, Reb Moshe rose from his place, went up to receive the bottle of *mashke* and announced that everyone was invited.

When the announcement was completed, the Rebbe turned to Reb Moshe:

בכדי די הכרזה זאל זיין אן דבר שלם - זאל מען אויך מרכיז
זיין ווימ'קען אנקומען צום ארטו ואו ס'וועט זיין דער טוועט והכנסת
ת"ת—in order for the announcement to be complete, it should also include information on how to get to the location where the *Siyum* and *Hachnasas Sefer Torah* would take place.”

The Rebbe then smiled and asked: “ס'ידין איך טראכט “אז מ'וועט אהינצז אנקומען עי' ענני שמיא
were assuming that they would arrive on the ‘*ananei shmaya*’.”

Reb Moshe immediately announced that there will be buses.

Mr. Chase and the Rebbe

Sometime in 5740 (1980), Reb Moshe traveled to Hartford, Connecticut, to meet with Mr. Chase in his office. During the visit, he offered to have Mr. Chase put on *tefillin* with him. Mr. Chase responded, “Moshe, I feel the time for this is coming, but I need you to be patient with me.” Reb Moshe agreed to give him more time. He also recorded this interaction in his next *Duch* to the Rebbe.

A few months later, on Yud-Aleph Nissan 5741 (1981), Mr. Chase accompanied Reb Moshe to the *farbrengen*, as had been their custom for many years. In the days following, the Rebbe wrote a letter to Mr. Chase asking him to take on the *hachlata* of putting on *tefillin* every weekday, as a birthday gift to the Rebbe. The Rebbe added that he would personally send Mr. Chase a pair of *tefillin*.

Upon receiving the Rebbe’s reply, Mr. Chase called Reb Moshe and explained that, although he had previously declined the offer to put on *tefillin*, he would accept the Rebbe’s offer and hoped Reb Moshe would not be offended. He then wrote to the Rebbe, stating that he would gladly accept and even requested three pairs of *tefillin*: one for his home, one for his yacht, and one to carry while traveling. He included a check in the envelope to cover the cost.

The Rebbe thanked him for the offer but declined to accept payment, explaining that since the *tefillin* were a gift from him, there was no need to worry about paying for them. In his final reply, Mr. Chase, showing great respect and sensitivity, insisted that the Rebbe accept the payment, reasoning that if he did not, the cost would come from the organization’s funds, depriving others who could have benefited. In the end, the Rebbe accepted the money.

Another remarkable event took place shortly thereafter. During one of his trips on his private yacht, Mr. Chase asked the captain of the vessel which direction was east. The question sparked the captain’s curiosity, and the two men began a conversation about

REB MOSHE

SHLIACH.
MASHPIA.
DEAN.



The Rebbe in conversation with Mr. David Chase.

the fact that Mr. Chase prays every day.

Several days later, the captain approached Mr. Chase and explained that he had discussed the topic with his wife. They had unanimously agreed that if a busy and accomplished businessman could dedicate time each day to pray, so could he. They committed to visiting a house of worship of their own religion more regularly.

When Reb Moshe heard the story, he

recorded it to the Rebbe. Time passed, and nearly a year later, on the farbrengen of Yud-Aleph Nissan 5743 (1983), Reb Moshe was again sitting near Mr. Chase. Mr. Chase was listening to the *sichos* through simultaneous translation headphones when the Rebbe began speaking about a Jew blessed by the *Aibershter* with abundant wealth, who, even while aboard his yacht, stops to pray. The Rebbe explained how this conduct made a lasting impression on



the captain, inspiring him to take action as well.

Mr. Chase turned to Reb Moshe excitedly and exclaimed, "Hey! That's me!"

The remarkable aspect of this event was that Reb Moshe had written the incident to the Rebbe nearly a year earlier, and the Rebbe recounted the story almost verbatim from his written account.

Immediately after the *sicha*, Mr. Chase approached the Rebbe, saying, "Thank you for the story." Mr. Chase then said that he had a pair of *tallis* and *tefillin* that he kept on the boat. The Rebbe then responded, "Three times a day," indicating not only *Shacharis*, but all three daily *tefillos*.

"אַקְרָבָן 66"

The Rabbinical College of America campus later achieved its status as one of the world's largest Lubavitch study campuses through a second major purchase. In 5743 (1983), the *yeshiva* acquired 66 acres of forested land directly across the street from the main campus, later known as the "66-Acre Development." This landmark purchase dramatically expanded the campus, making it possible to construct additional dormitories, classrooms, and administrative offices, staff housing, as well as space for future educational programs and communal facilities.

The expansion ensured that the *yeshiva* could accommodate a growing student body while providing an environment conducive to serious Torah study, personal growth, and institutional stability.

The New York Times described the campus as "The largest campus in the world for the study of Hasidic Judaism," noting its unique combination of academic, *ruchniyus*, and community programs. Reb Moshe emphasized the reach of the institution: "We're at the center of the Lubavitch Movement. We receive students from 21 states and 10 countries." The college not only offered Rabbinical training but also programs for children and adults with varying levels of Jewish knowledge, as well as the intensive new direction program—*Tiferes Bachurim*.



One story highlights the Rebbe's personal investment in this expansion. After Reb Moshe submitted an artist's rendering of the proposed buildings student and staff housing (Tikvah Way) to the Rebbe's office, he was initially unable to retrieve them, although he needed to present them at an RCA fundraising dinner. When he asked Rabbi Groner, the Rebbe's secretary, about the reason for the delay, Rabbi Groner responded: "Do you know where the Rebbe put that rendering? Right opposite his desk, on an easel, so he could see the vision of the new campus whenever he looked up from his desk." Ultimately, the Rebbe's office sent the rendering to the banquet hall, in time for the event. Reb Moshe later remarked that had he known how much the Rebbe valued them, he would have made two copies—one for the Rebbe and one for the donors.



REB MOSHE



SHLIACH.
MASHPIA.
DEAN.

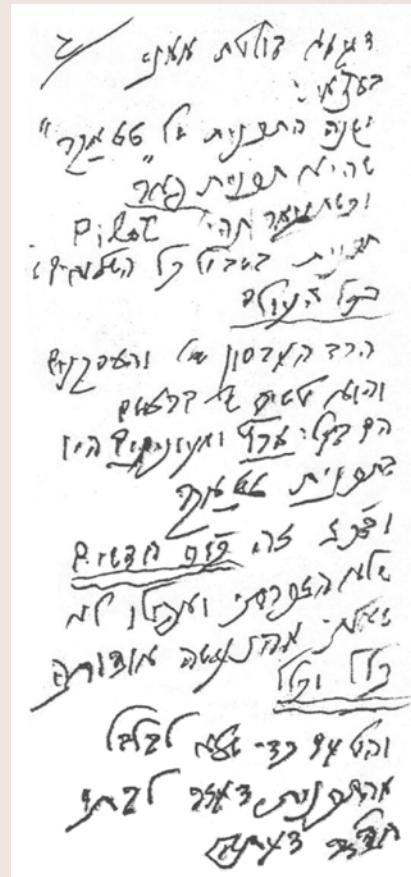


”זה' Pilot תכנית בשביל כל השלוחים”

After the Rebbe established the “Machne Israel Development Fund” in 5745 (1985), it generated widespread interest, and many *Shluchim* were inspired to become actively involved.

Amongst the *Shluchim*, were several who approached the Rebbe to clarify various details regarding the purpose behind the establishment of this organization. Among their questions was the reasoning behind structuring the initiative in a way that avoided general public fundraising campaigns in each location, relying instead on personal outreach to individual friends and supporters of Lubavitch. In the response the Rebbe saw fit to explain this point in greater depth, the advantage on working in this manner.

On the third page of this unusual handwritten answer, the Rebbe refers with special words to the campus of the Chabad institutions in Morristown, headed by Reb Moshe, and describes it as the “66-acre plan.” The Rebbe goes on to elaborate that **“It is a magnificent plan, and when it is completed it will serve as a pilot program for all the *Shluchim* throughout the world,”** adding that **“Rabbi Herson, sheyiche, together with the activists, with Mr. Chase, sheyiche, at their head, are energetic and driven individuals.”**



”דוגמא בולטות ממוני בעצמי:

ישנה התכנית של „66 אקר” שהיא תכנית פאר וכשתגמר תה' Pilot תכנית בשביל כל השלוחים שי' **בכל העולם**
הרב הערISON שי' והעסקנים והוא טשי[ג] ס שי' בראשם בעלי מרצ' ומעוניינים היו בתכנית 66 אקר
ובכ"ז זה כו"כ **חדש**ים שלא הזכרתי ואפלו לא שאלתי מהנעשה אודותה **כל וכל**
והטעם כדי שלא לבלבל מהתכנית דעתך לבתי חב"ד דעתה

Machine Israel

Reb Moshe's involvement in the development of the Morristown campus and the growth of the *yeshiva* were accompanied by broader initiatives to strengthen Chabad *Mosdos* worldwide. One of the most significant of these was the establishment of a central fund to support *Shluchim* worldwide. The idea

was brought up during the *Kinus HaShluchim* in 5745 (1984), when Rabbi Yehuda Krinsky—the Rebbe's secretary—discussed the severe financial challenges facing many *Shluchim*, with senior leaders.

Following the *Kinus*, a small group continued these discussions informally. As the proposal took shape, some *Shluchim* expressed concern about how closer involvement of their *Baalei Battim* might affect



Reb Moshe and Mr. David Chase at a Machne Israel meeting, 26 Adar 5751.

their *Shlichus*. When this was conveyed to the Rebbe, he dismissed the apprehension, emphasizing that *Shluchim* had no reason to fear their supporters and encouraging them to proceed with confidence.

Plans were finalized prior to Yud-Aleph Nissan, by a core group of *Shluchim*: Rabbi Moshe Herson, Rabbi Berel Shemtov, and Rabbi Yisroel Shmotkin. On Yud-Aleph Nissan an unofficial meeting was held in *Gan Eden Hatachton*. Immediately, Mr. David Chase asked permission to continue through with this project, the Rebbe responded, “סָאִיז אַזְיַעַר גָּלִיכָּע זָאָךְ—yes, this is a very appropriate matter.”

When the group—Rabbi Krinsky, the three *Shluchim* and their supporters—met with the Rebbe to launch the fund, they told the Rebbe that they had decided David Chase should be the chairman, Mr. Chase felt uncomfortable and said he thinks the Rebbe should be Chairman. The Rebbe responded with a smile “don’t pass the buck to me, *one of you* has to

be the chairman,” and insisted that a lay supporter assume the role. Then Mr. Chase offered that he hoped that the Rebbe would consider himself “the Chairman’s Chairman”, the Rebbe smiled and agreed.

The Rebbe further instructed that the fund should immediately be launched before *Shkia* and that a dedicated account be established, with ongoing support from *Merkos L’Inyonei Chinuch*. The Rebbe actively encouraged participation and took evident *nachas* from the fund’s development.

The central fund was designed with a clear and far reaching mission. It provided essential financial support to sustain and expand Chabad centers across the globe—from major urban centers to the most remote communities. It also assisted in the development of the physical infrastructure of *Yiddishkeit*, including *Yeshivos*, *Shuls*, libraries, and *Mikvehs*.

A distinctive element of the initiative was the arrangement of a twice-yearly

REB MOSHE

SHLIACH.
MASHPIA.
DEAN.





private *yechidus* exclusively for major benefactors with the Rebbe, fostering a personal and enduring bond between the Rebbe and the fund's leading supporters.

”הצלייה בבניי”

During the Hei Teves saga, the Rebbe took a personal interest in ensuring that all the records of Agudas Chassidei Chabad were properly updated. On Zayin Av 5745, Rabbi Krinsky submitted a letter to the Rebbe outlining the organization's current appointments and positions.

Upon reviewing the list, the Rebbe took the opportunity to add the names of additional members to fill the vacancies left by those who had passed away, including a brief note highlighting a notable trait of each individual.

When adding Reb Moshe's name to the letter, the Rebbe wrote:

“הרר”מ שי' הרסון (הצלייה בבניי) – Rabbi Moshe Herson (he was successful in building).”



The document with
the Rebbe's handwriting:
הרר”מ שי' הרסון (הצלייה בבניי)

After Gimmel Tammuz, Reb Moshe would sometimes comment that “I fought many battles to get things done, and I have many scars, but I was always ultimately successful because the Rebbe was leading me”. At the same time, he would say, he sometimes found it difficult to find the strength to tackle all his responsibilities, without the Rebbe physically encouraging him.

Yet, in his mind and heart, he knew the Rebbe was still leading, and that—especially going to the *Ohel*—the Rebbe was actually even *more* present after physical passing (as the Alter Rebbe writes in *Tanya*), and he took great strength from that understanding.

He lived to fulfill the Rebbe’s mission, like a soldier. That was his only wish, and he lived that wish, up until his fatal fall, in his place of *Shlichus*, on his way into his office.

He lived to fulfill
the Rebbe’s
mission, like
a soldier.
*That was his
only wish, and
he lived that
wish.*



Memento from the
first yahrtzeit gathering of
Rabbi Moshe Herson A" H

23 Teves, 5786