

ב"ה

# תשורה

משמחת הנישואין של  
לוי יצחק ולאה שיחיו עמער  
י"ד סיון תשס"ז



Wedding Celebration of  
Levi & Leah Emmer  
10th Sivan 5767



LETTER OF THE REBBE ON THE OCCASION  
OF THE BIRTH OF THE CHOSSON

עמער- בוסטון

**RABBI MENACHEM M. SCHNEERSON**

Lubavitch  
770 Eastern Parkway  
Brooklyn, N. Y. 11213  
493-9250

מנחם מענדל שניאורסאהן  
ליובאוויטש

770 איסטערן פארקוויי  
ברוקלין, נ. י.


ב"ה, טז' מ"ח תשמ"ג  
ברוקלין, נ. י.

הו"ח אי"א נו"נ וכו'  
מוה' בנימין פסח שי'

שלום וברכה!

במענה על ההודעה אשר נולד להם בן  
למזל טוב,

הנה יה"ר מהשי"ח שיכניסוהו לבריתו  
של אברהם אבינו, וכשם שיכניסוהו לברית כן  
יכניסוהו לתורה ולחופה ולמעשים טובים,  
ויגדלו ביחצ עם זוג' תי' מחוך הרחבה.

בברכה מזל טוב  


LETTERS OF THE REBBE TO THE FATHER OF THE  
CHOSSON MR. BINYOMIN PESACH EMMER

M. SCHNEERSON

ritch  
Parkway  
N. Y. 11213

3-9250

ענדל שניאורסאהן  
ליובאוויטש

זיסטערן פארקוויי  
ברוקלין, נ. י.

By the Grace of G-d  
Erev Succos, 5736  
Brooklyn, N. Y.

Mr, Binyomin Pesach Emmer  
1003 E. Fayette Street  
Syracuse, N. Y.

**Greeting and Blessing:**

I duly received your letter, and will remember in prayer  
all those whom you mention in your letter.

I trust it is unnecessary to explain to you at length that in  
order to receive increased Divine blessings it is necessary to  
widen the channels and vessels to receive them, namely, the  
TORah and Mitzvos in the daily life. And you, who have asked  
for a blessing in their behalf, will surely show an inspiring  
example, in addition to encouraging the others by words coming  
from the heart which enter the heart.

May G-d grant the fulfilment of your heart's desires for  
good, and may you have good news to report about yourself  
and all the family.

Wishing you and yours a happy and inspiring Yom Tov,

With blessing

*M. Schneerson*

THE REBBE'S REPLY TO MR EMMER WHO ASKED  
WHETHER TO INVOLVE AN ARAB IN A  
PROJECT THAT HAD MILITARY CONCERNS

BBI MENACHEM M. SCHNEERSON

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Hyacinth 3-9250

מנחם מענדל שניאורסאהן  
ליובאוויטש

770 איסטערן פארקוויי  
ברוקלין, נ. י.

By the Grace of G-d  
4th of Cheshvan, 5736  
Brooklyn, N. Y.

Mr. Binyomin Pesach Emmer  
1003 E. Fayette St.  
Syracuse, N. Y. 13210

Greeting and Blessing:

I duly received your letter of Rosh  
Chodesh Cheshvan.

Your question - like any other  
Shaala - belongs to a practicing Rov,  
and you should therefore address it to  
such a Rov in your vicinity.

With blessing, *M. Schneerson*

**DDI MENACHEM M. SCHNEEKSON**  
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חזם מענדל שניאורסאהן  
ליובאוויטש  
770 איסטערן פארקוויי  
ברוקלין, נ. י.

By the Grace of G-d  
25th of Shevat, 5736  
Brooklyn, N. Y.

Mr. Binyomin Pesach Emmer  
Syracuse, N. Y.

Greeting and Blessing:

This is to confirm receipt of your correspondence, and may G-d grant the fulfilment of your hearts' desires for good.

Since the daily life and conduct in accordance with G-d's Will is the channel and vessel to receive G-d's blessings, it is well to bear in mind that every additional effort in matters of Torah and Mitzvos is bound to bring additional Divine blessings in all needs, although the Torah and Mitzvos must be fulfilled for their own sake.

In connection with Yud-Shevat, the Yahrzeit of my saintly father-in-law of blessed memory - at whose holy resting place you and yours will be remembered in prayer - it is timely to reflect on his life-long and selfless dedication to strengthen and spread Yiddishkeit. The inspiration of his life and work should surely stimulate each and everyone of us to follow in his footsteps with great dedication on our part. All the more so, since his prayers and blessings accompany everyone who carries on his sacred work, for Hatzlocho in this and in all personal needs.

With blessing

*M. Schneekson*

## PAST LIVES

RABBI MENACHEM M. SCHNEERSON  
Lubavitch  
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מונח מענדל שניאורסאהן  
ליובאוויטש

770 איסטערן פארקוויי  
ברוקלין, נ. י.

By the Grace of G-d  
13th of Kislev, 5716  
Brooklyn, N.Y.

Mr. Elia Hirsh Einbinder  
c/o N.Y. Card & Paper Co.  
90 State Street  
New Haven, Conn.

Sholom uBrocho:

I received your letter of 28th of Cheshvan, and I hope you will excuse the delay in reply, which was due to the pressure of duties.

You write that sometimes you are oppressed by the thought that perhaps in a prior life some things remained to be corrected, and you wonder how this may be corrected.

While it is true, as you have heard, that most souls have had a previous life, which explains, as you write, why some children suffer, and may also explain seemingly undeserved punishment in adult life, but the fact that the soul may have had a previous life should not be a cause for anxiety. For G-d does not deal despotically, and does not expect one to consciously correct something of which he is not consciously aware. The reason that the secret of the soul's possible previous life was revealed to us is mainly in order that we should not entertain any suspicion that G-d's Hashgocho is unjust, G-d forbid, so that where we cannot find a reasonable explanation for any happening, we can attribute it to a previous life. In other words, the knowledge that there may have been a previous life, should only strengthen our trust in G-d and bring gladness to our heart. This is indicated in Tillim (25;9,10, etc.): "G-d is good and upright, therefore He teaches sinners the way... All the ways of G-d are kindness and truth... forgive therefore my sin... may my soul dwell in goodness."

With the approach of Yud Tes Kislev, you will surely take advantage of the day. The enclosed brochure will be of timely interest, and I trust you will make it available to your friends.

Wishing you to have good news to inform about yourself and the health of your daughters, and to "serve G-d with joy,"

With blessing

*M. Schneerson*

THE REBBE'S BROCHO FOR A  
WEDDING IN CHICAGO.

By the Grace of G-d  
19th of Iyar, 5716  
Brooklyn, N.Y.

Mr. and Mrs. Shachne Brown  
c/o Holland  
1421 Juneway Terrace  
Chicago, Ill.

Greeting and Blessing:

Some time ago, Rabbi H. Shusterman informed me that he had solemnized your marriage, but owing to the intervening festival of Pesach and the great pressure of duties, this letter had to be delayed.

A blessing is always timely, and I send you my prayerful wishes that your marriage be an everlasting edifice, blessed with true happiness. Such happiness is assured where the home is a truly Jewish home, resting on the time honored foundations of Torah and Mitzvoth in everyday life.

Hoping to hear good news of you always,

With blessing,

By



IF A SOUL HAS COME BACK TO EARTH SEVERAL TIMES  
TO COMPLETE ITS DUTY HERE WHEN MESSIAH  
COMES IN WHICH FORM WILL THE SOUL COME BACK?

RABBI MENACHEM M. SCHNEERSON  
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מנחם מענדל שניאורסאהן  
ליובאוויטש

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ברוקלין, נ. י.

By the Grace of G-d  
2nd of Tammuz, 5716  
Brooklyn, N.Y.

Miss Maxene Podell  
1 Pine Rock Road  
New Haven, Conn.

Blessing and Greeting:

I received your letter in which you ask the question "if a soul has come back to earth several times to complete its duty here, when Messiah comes in which form will the soul come back?"

I was pleased to note from your letter that you are taking an interest in your studies and follow the instructions of our Holy Torah as you are taught in the Yeshivah in New Haven.

As for your question, it was already asked a very long time ago by one of our great teachers of the Talmud, Rabbi Hizkiah, as mentioned in the holy book "Zohar" (Part 1, page 131a). The answer given there by another great teacher of the Mishnah, Rabbi Jose, is that the soul will come back to life in the body in which it has accomplished Torah and Mitzvoth during her lifetime on this earth, and that a body which did not practise Torah and Mitzvoth on earth will not come back to life. This answer must be considered in the light of a further explanation by the great Rabbi Isaac Luria, who lived about 400 years ago, and is known as Ari (the "Lion"). (About his life and work you may have ~~heard~~ read in the "Talks and Tales.") The saintly Ari explained that it is almost impossible for a Jew not to fulfill at least some Mitzvoth. Therefore, in accordance with the answer in Zohar, almost all bodies will come back to life. The question then is in which body will the soul return if it had been in more than one body. The answer, strange as it may seem at first glance, is that it will return in all bodies it had inhabited. To understand how this is possible, let us remember that ~~that~~ the souls of mankind started from two people, Adam and Eve. Their souls included all the souls of the future generations, in a way a single seed includes in it future generations of trees, fruits, and seeds. In the same way the souls of parents are not just two souls, but they can split up into soul sparks, each of which is in turn a complete soul. Therefore, when a Jew performs a Mitzvah, the body takes part in it and it is no longer "dry wood" that rots away, but it will come back to life with a soul which is a Divine spark, and which was included in the original soul. Thus at the Time of Resurrection (after Messiah will come) all "parts" of a "general" soul will each have a separate body, just as parents will come back to life with all their children.

If you find the above a little difficult to understand, you can ask your teacher to explain to you more fully, or leave the question until you grow older. But you may be sure that no good deed, no Mitzvah, not even a single minute spent in the study of the Torah, is ever lost.

With blessing,

By *Avraham Avidel*

## JEWISH VALUES CANNOT BE COMPROMISED

RABBI MENACHEM M. SCHNEERSON  
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-----  
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ליובאוויטש  
-----  
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ברוקלין 13 נ. י.

By the Grace of G-d  
15th of Tammuz, 5719  
Brooklyn, N. Y.

In reply to your inquiry as to whether or not there has been any change in my stand toward the affiliation of orthodox Rabbis or synagogues with the New York Board of Rabbis or Synagogue Council -

I wish to assure you that there has not been, nor could there be, any change in my stand on this vital and far-reaching question.

My considered opinion, as I have reiterated it on several occasions privately and publicly, is based on the undisputable Halachic decision formulated by Rambam (Hilechot Teshuvah 3:8), according to which the doctrines and ideology of the Conservative and Reform movements can only be classed in the category of heretical movements which have plagued our people at one time or another, only to disappear again, having no basis in our everlasting Torah, Toras Emes, Toras Chaim.

I have clearly stated my view that membership in the New York Board of Rabbis, or Synagogue Council of America, or similar religious bodies, strikes deeply at the roots of true Judaism. Such membership cannot escape the logical inference that the Conservative and Reform movements are recognized by the orthodox members of the said bodies as belonging within the fold of true Judaism, differing only in degree or in minor details; whereas in truth these movements deny the very basis of true Judaism. Protestations to the contrary can only be regarded as empty words, refuted by actions.

May G-d enlighten the eyes of those that still waver on this vital question, to remedy the situation without delay. I hope and pray that everyone, both Rabbi and layman, will use his utmost influence in that direction.

With Blessing,

*M. Schneerson*  
M. M. SCHNEERSON

## THE DUTY & PRIVILEGE OF THE SPIRITUAL & LAY LEADERS...

RABBI MENACHEM M. SCHNEERSON  
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HYcodmh 3-8250

מנחם מענדל שניאורסאהן  
ליובאוויטש

770 איסטערן פארקוויי  
ברוקלין נ. י.

By the Grace of G-d  
2nd Day of Sivan, 5729  
Brooklyn, N. Y.

Mr. S. Shulman, Co-Chairman, Dinner Committee  
Mr. B. Yannow, Journal Chairman  
Congregation Bnei Ruven  
6350 N. Whipple St.  
Chicago, Ill. 60645

Greeting and Blessing:

I was pleased to receive your letter of the 26th of Iyar, and to note that the Honorary Officers and membership of the Congregation Bnei Ruven are honoring Rabbi and Mrs. Shusterman on the occasion of their three-fold Simcha.

I am particularly gratified to see that the services of your distinguished Rabbi are so well appreciated. I am confident that his dedication to Torah and Yiddishkeit without compromise is the living pattern for the lay leadership of the congregation, as well as the membership at large, each and everyone doing their utmost to ensure that the House of Prayer and the House of Study of your congregation should be likewise conducted with faithful adherence to our sacred traditions without compromise. May your congregation serve as a living example to be emulated by others.

Since everything is by Hashgocho Protis (Divine Providence), it is significant that this letter is being written on the second day of Sivan. For, regarding this date, the Alter Rebbe reminds us in his Shulchan Aruch (end of sec. 494) that it was on this day that G-d told the Jewish people through Moshe Rabbenu: "And you shall be unto Me a kingdom of Kohanim and a holy nation." This means that, although the Kohanim have been separated from the midst of the Jewish people and raised to a special status, the purpose was that they should raise the whole Jewish people to a higher plain of holiness. In a similar sense it is the duty and privilege of the spiritual leader of the congregation, as well as of the lay leaders, to see to it that the high principles and standards of your Rabbi should be emulated by each and every one of the members. This can effectively be accomplished through the synagogue, when the light, warmth and holiness of the synagogue are brought into each member's house and household, and in all affairs and aspects of the daily life.

Inasmuch as there is no limit to the good and holy, since they are infinite, being derived from the Infinite, may G-d grant that the entire congregation, under the leadership of, and together with, your esteemed Rabbi Shusterman, advance from strength to strength in all matters of goodness and holiness. This will also widen the channels and vessels to receive and enjoy G-d's blessings in abundance, materially and spiritually.

With prayerful wishes for Hatzlocho, and with the traditional blessing for קבלת התורה בשמחה ובפנימיות - a happy and inspiring Festival of Receiving the Torah with joy and inwardness,

With blessing,

*M. Schneerson*

שמחת הנישואין של לוי יצחק ולאה עמער

CHASSIDUS IS NOT SOMETHING SUPPLEMENTARY  
BUT THE VERY SOUL OF THE MITZVAH

RABBI MERRACHIM M. SCHNEERSON  
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מוזם מענדל שניאורסאהן  
ליובאוויטש  
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ברוקלין, נ. י.

By the Grace of G-d  
7th of Adar, 5731  
Brooklyn, N. Y.

Blessing and Greeting:

I am in receipt of your letter of Rosh Chodesh Adar, containing the good news that things are progressing satisfactorily. I trust you received my acknowledgment of your previous correspondence.

May G-d grant the fulfillment of your heart's desires for good, especially that you should go from strength to strength, as you write.

In reply to the two points which you raise in your letter:

Regarding Chasidus, it is not correct to say that it is a "supplementary aid" to the proper fulfillment of the Mitzvoth, for it is that element which permeates the fulfillment of all the Mitzvoth. For example, it is possible to fulfill a Mitzvo without any Kavono whatever; it is possible to fulfill a Mitzvo with the general Kavono of fulfilling G-d's command; and it is possible to fulfill a Mitzvo with inspiration, enthusiasm and joy, as a deepfelt experience pervading one's entire being, although the Mitzvo is a part of one's being. By way of illustration: When taking chalo, one can be permeated with a great joyous feeling of dedicating the first part of the dough, even before partaking from it, to Kedusho, although in our time it cannot be given to a Kohen, and must therefore be burned. At the same time, as explained in Chasidus (in Shaar Hayichud v'Haemunah), on the subject of the continuous renewal of Creation, one can realize that G-dliness is the actual reality of all things, except that it was G-d's Will that the spiritual should be hidden in a material frame. But the Jew, by the capacity of his intellect, Kavono and knowledge, can reveal the spiritual through the predominance of form over matter, the spiritual over the material, the soul over the body, until he can see with the eyes of his intellect how the material is being constantly brought into existence as in the Six Days of Creation. Permeated with this knowledge, he realizes that the first of everything should be dedicated to G-d, and only then he can partake of all the things which G-d has given him.

In the light of the above, one can appreciate that Chasidus is not something supplementary, but the very soul of the Mitzvo, or, as you also mention it, it creates a new dimension in the fulfillment of every Mitzvo.

In the above there is also a reply to those who claim that Chasidus looks askance on, or rejects, other Jews. This is not so, for basically the Jew who fulfills a Mitzvo even without any Kavono, and even without knowing the original source of the commandment in the Torah, is nevertheless fulfilling the Mitzvo, and has to make a Brocho and so forth. Similarly, the woman who does not know the Posuk in the Torah which speaks of Chalo, and knows nothing of the deeper significance of the Mitzvo, etc., is also fulfilling the Mitzvo. On the other hand, it is indeed a very great pity if one does not try to learn and understand the deeper aspects of the Mitzvoth. For very often even a minor detail in a Mitzvo has profound significance and implication, and even in a small piece of dough taken as Chalo, there can be hidden a profound world outlook.

With regard to your other question, whether when talking to a person who knows nothing about Torah and Mitzvoth, one should bring in Chasidus too, or only discuss the immediate matters - it is self understood that if the person is capable of grasping the matter in the Chasidic way, there is the Mitzvo of V'Ohavto L'Reacho Komocho, to share a good thing with another person to the fullest extent. On the other hand, if that person is not yet capable of grasping the inner aspects of the Mitzvoth as explained in Chasidus, one can only talk to that person in basic terms and according to that person's level of understanding. This is what is meant by the verse, "Instruct the lad according to his way," as explained at length in the Moreh Nevuchim, the true "guide" of all generations, namely the Rambam, in his Introduction to his Commentary on Mishnayos. For, just as it is necessary to teach a child gradually, in accordance with his grasp and capacity, so it is necessary to teach adults who are "children" insofar as knowledge and understanding is concerned.

Wishing you a happy and inspiring Purim,

With blessing,

*M. Schneerson*

P.S. I trust that you have seen my talk to Jewish women on the subject of Chalo. No doubt it is available in the library of the Seminary.

## HELP COMES WITH THE ABUNDANCE OF COUNSEL

RABBI MENACHEM M. SCHNEERSON  
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ליובאוויטש  
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ברוקלין, נ. י.

By the Grace of G-d  
19th of Cheshvan, 5734  
Brooklyn, N. Y.

Dr. Arye Leib Harris  
85 Englewood Drive  
New Haven, Conn. 06515

Greeting and Blessing:

Your letter of the 4th of Tishrei reached me with some delay, and my reply was further delayed on account of the intervening festivals.

In reply to your question about the suggestion which has been made to you to give a course in Chasidus or, as you define it, "The Philosophy of Chasidism in the Modern World" - you surely know the principle which is basic to Chasidus, namely the need to disseminate and spread its fountains abroad. Thus, principally, it is a good and commendable thing.

In this connection, you also surely know the emphasis of our Sages of blessed memory on the practical aspects of Judaism, as they formulate it, "The essential thing is the deed," namely the observance of the Mitzvoth in actual practice. It is true that sometimes it is necessary to approach this intellectually, especially when one deals with academic youth. However, one must never lose sight of the fact that the goal is actual commitment to the Jewish way of life in the daily life.

In light of the above, I would suggest that you consult with leading Anash in your community, as it is written, "Help comes with the abundance of counsel," so as to work out together the best way of handling this course and assure its maximum efficiency.

I shall look forward to hearing good news from you, including also good news about your own advancement in Torah and Mitzvoth, all the more so since your personal advancement in this area is bound to be reflected and multiplied in all those who come under your influence.

With blessing,

*M. Schneerson*

## THE IMPORTANCE OF EDUCATION FOR JEWISH GIRLS

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ליובאוויטש  
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ברוקלין, נ. י.

By the Grace of G-d  
15th of Menachem Av, 5735  
Brooklyn, N. Y.

Agudas Neshei Ubnos Chabad  
Dallas, Texas

### Blessing and Greeting:

I was pleased to receive the report about your activities, and may G-d grant that they should continue and expand with much Hatzlocho.

In the present days, having concluded the Three Weeks, which are connected with the sad events of the destruction of the Beis Hamikdosh, and having entered the period of the Seven Weeks of Consolation, which bring us the good tidings of the forthcoming Geulo and restoration of the Beis Hamikdosh -- every action which is connected with the strengthening of Yiddishkeit in general, and with the special Mitzva Campaigns - notably those most pertinent to Jewish women: candle-lighting, kashrus and Taharas Hamishpocho - in particular, is especially significant. For, as mentioned in the well known prayer Umipnei chatoeinu, the *only* cause of the sad events in the past, the Destruction and Exile, was the neglect of Torah and Mitzvos. Therefore, through rectifying and removing the cause, the effect will also be removed. This is why every activity to spread Yiddishkeit is so vital, especially the efforts to provide the right influence and proper Chinuch for Jewish daughters, since this is the way to raise generation after generation of fully committed Torah-true Jewish families, in an endless chain reaction.

I send my prayerful wishes to each and all participants in these endeavors, which are at the same time a wide channel to receive G-d's blessings also in all personal needs.

May G-d grant that you should have good news to report in all above.

With blessing *M. Schneerson*

## SIGNIFICANCE OF JEWISH MOURNING

31 MENACHEM M. SCHNEERSON  
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מנחם מענדל שניאורסאהן  
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ברוקלין, נ. י.

By the Grace of G-d  
5 Tammuz, 5743  
Brooklyn, N.Y.

## Blessing and Greeting:

I have just received your letter of 3rd of Tammuz.

To begin with a blessing, may G-d grant that henceforth you and all your family should have only goodness and benevolence - in the kind of good that is revealed and evident.

At the same time, you must make every effort to regain the proper state of mind, despite the pain.

You should remember the teaching and instruction of the Torah, which is called Toras Chayim, Guide in Life, and Toras Emes, the Torah of Truth, meaning that what it teaches is not just to ease the mind, but the actual truth. Thus, the Torah, taking into account human nature/feelings in a case of bereavement, and the need to provide an outlet for the natural feelings of sorrow and grief, prescribes a set of regulations and periods of mourning. At the same time the Torah sets limits in terms of the duration of the periods of mourning and the appropriate expression, such as Shiva (the first seven days), Shloshim (thirty days), etc. If one extends the intensity of mourning which is appropriate for Shiva into Shloshim, it is not proper, for although Shloshim is part of the overall mourning period, it is so in a lesser degree. And since the Torah says that it is not proper to overdo it, it does no good for the Neshama of the dear departed. On the contrary, it is painful for the Neshama to see that it is the cause for the conduct that is not in keeping with the instructions of the Torah.

A second point to bear in mind is that a human being cannot possibly understand the ways of G-d. By way of a simple illustration: An infant cannot possibly understand the thinking and ways of a great scholar or scientist - even though both are human beings, and the difference between them is only relative, in terms of age, education and maturity. Moreover, it is quite possible that the infant may some day surpass the scientist, who also started life as an infant. But the difference between a created human being and his Creator is absolute. Therefore, our Sages declare that a human being must accept everything that happens, both those that are obviously good and those that are incomprehensible, with the same positive attitude that "all that G-d does is for the good," even though it is beyond human



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truths is that the Neshama is a part of G-dliness and is immortal. When the time comes for it to return to Heaven, it leaves the body and continues its eternal life in the spiritual World of Truth.

It is also a matter of common sense that whatever the direct cause of the separation of the soul from the body (whether a fatal accident, or a fatal illness, etc.), it could affect only any of the vital organs of the physical body, but could in no way affect the spiritual soul.

A further point, which is also understandable, is that during the soul's lifetime on earth in partnership with the body, the soul is necessarily "handicapped" - in certain respects - by the requirements of the body (such as eating and drinking, etc.). Even a Tzaddik whose entire life is consecrated to HaShem cannot escape the restraints of life in a material and physical environment. Consequently, when the time comes for the soul to return "home," it is essentially a release for it as it makes its ascent to a higher world, no longer restrained by a physical body and physical environment. Henceforth the soul is free to enjoy the spiritual bliss of being near to HaShem in the fullest measure. That is surely a comforting thought!

It may be asked, If it is a "release" for the soul, why has the Torah prescribed periods of mourning, etc.? But there is really no contradiction. The Torah recognizes the natural feeling of grief that is felt by the loss of a near and dear one, whose passing leaves a void in the family, and the physical presence and contact of the beloved one will be sorely missed. So the Torah has prescribed the proper periods of mourning to give vent to these feelings and to make it easier to regain the proper equilibrium and adjustment. However, to allow oneself to be carried away by these feelings beyond the limits set by the Torah - in addition to being a disservice to one's self and all around, as well as to the Neshama, as mentioned above - would mean that one is more concerned with one's own feelings than with the feelings of the dear Neshama that has risen to new spiritual heights of eternal happiness. Thus, paradoxically, the overextended feeling of grief, which is due to the great love for the departed one, actually causes pain to the loved one, since the Neshama continues to take an interest in the dear one, left behind, sees what is going on (even better than before), rejoices with them in their joys, etc.

One thing the departed soul can no longer do, and that is, the actual fulfillment of the Mitzvos, which can be carried out only jointly by the soul and body together in this material world. But this, too, can at least partly be overcome when those left behind do a little more Mitzvos and good deeds - in honor and for the benefit of the dear Neshama.

More could be said on the subject, but I trust the above will suffice to help you discover within you the strength that G-d has given you, not only to overcome this crisis, but also to go from strength to strength in your everyday life and activities in full accord with the Torah.


In your case there is an added G-d-given capacity, having been blessed with lovely children, long may they live, with a strong feeling of motherly res-

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possibility to raise each and all of them to a life of Torah, Chuppah and Good Deeds, with even greater attention and care than before, and in this, as in all good things, there is always room for improvement.

Now to conclude with a blessing, may G-d grant you much Yiddish Nachas from each and all your children, raising them to Torah, Chuppah and Good Deeds in good health and peace of mind, and in comfortable circumstances.

With blessing,



P.S. I do not know if you were aware of it when writing your letter on the 3rd of Tammuz. But it is significant that you wrote the letter on the anniversary of the beginning of the Geulo of my father-in-law of saintly memory - an auspicious time for Geulo from all distractions and anxieties, to serve HaShem wholeheartedly and with joy.

## THERE IS NO SUCH THING AS A SMALL JEW

RABBI MENACHEM M. SCHNEERSON

Lubavitch  
770 Eastern Parkway  
Brooklyn, N. Y. 11213  
Hyacinth 3-9250

מענדל שניאורסאהן  
ליובאוויטש

77 איסטערן פארקוויי  
ברוקלין, נ. י.

By the Grace of G-d  
3rd of Nissan, 5744  
Brooklyn, N. Y.

Mr. Chaim Yosef Groisman  
P. O. B. 2073  
Breederstraat 74 (o)  
Curacao, N. A.

Greeting and Blessing:

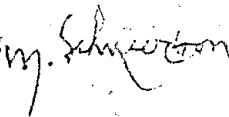
I was pleased to receive your regards through our esteemed mutual friends.

I must, however, take exception to your referring to yourself as "a small Jew from Curaçao." There is surely no need to emphasize to you at length that every Jew, man or woman, has a Nefesh Eloki's, which is a "part of G-dliness Above," as explained in the Tanya, beginning of chapter two. Thus, there is no such thing as "a small Jew," and a Jew must never underestimate his or her tremendous potential.

With the approach of the Yom Tov Pesach, I take this opportunity of extending to you my prayerful wishes that the Festival of Our Freedom bring you and yours true freedom, freedom from anxiety material and spiritual, from anything which might distract from serving G-d wholeheartedly and with joy, and to carry over this freedom and joy into the whole year.

Wishing you and yours a Kosher and happy Pesach,

With blessing



ALTHOUGH G-D CONSTANTLY SEEKS MAN  
THIS DOES NOT MINIMIZE THE  
NECESSITY OF MAN TO SEEK G-D

Rabbi Menachem M. Schneerson  
770 Eastern Parkway  
Brooklyn, 13, New York

Greeting and Blessing:

You write that you have read and learned that a man has to seek G-d and you ask if it is not the case also that G-d should seek man.

You are quite right, and indeed G-d seeks out not only certain individuals, but calls unto everyone through the agency of the Divine soul ~~the soul~~ which animates every Jew. But, inasmuch as the Soul is encased in a physical body, it sometimes happens that the Divine signals which are sent to the Divine soul are ~~either not~~ received at all, or are received in distortion by the physical "static". Nevertheless, the signals are there, but often remain buried in the sub-conscious, and from there, impulses, thoughts, and stimuli beg to be admitted into the conscious state. Modern science, is increasingly recognizing the importance of the subconscious state of mind. Yet this has been recognized in our Torah and its commentaries for thousands of years. And, in the case of a receiver which can receive radio signals only if it is in good order and properly attuned, and will not receive anything at all if the switch is off, so in the case of the body. However, as far as the soul is concerned, which is part of G-d above, and always remains loyal to her Heavenly Father, it is always receptive, even though the impulses and stimuli are sometimes repressed and relegated to the subconscious. That is why under certain propitious circumstances, the body and soul may suddenly become illuminated with the light of Torah and Mitzvos. That is why also, an individual may suddenly experience an inner desire to return to G-d, and so on. All this is discussed at great length in the teachings of Chasidus, which explains in this way the statement of our sages that "every" day a heavenly voice comes forth calling: Return to me, My errant children."

Needless to say, although, G-d constantly seeks man and calls to him this does not minimize the necessity of man to seek G-d, "as it is written, "and you shall seek G-d" for unless man reciprocated and makes an effort on his part, the signals are likely to remain ineffective. And the way man can apprehend and respond to the Divine signals is by ~~observing~~ observing the Torah and Mitzvos in everyday life.

אידישן נח, חסידישן נחת

MERKOS L'INYONEI CHINUCH INC.

CENTRAL OFFICE  
770 EASTERN PARKWAY • BROOKLYN 13, N. Y.



ביה, י"ז אלול, ה'תש"ח

הרה"ח ווי"ח אי"א וכו' מוהרי"ט שי' של"ר

שלום וברכה:

בפענה על סכתבו בלי הוראת הזמן בצירוף הרשימות,  
ת"ל על הבטורה טובה אשר בתו מרת רבקה שיינא שתח"י ילדה  
כת למזל טוב ונקרא שמה בישראל סטערנא שרה, ויהי רצון שיוזכו  
הורי' שי' לגדלה לתורה ולחופה ולמעטים טובים מתוך הרחבה -  
ועיניהם רואות ושכעות נחת, אידיש נחת, מסי' י"ט נח.  
קבלות על הרכיפות בטח יקבלו ימים אלו, אף כי אפשר שיתאחר  
קצת, מפני הטרדות בימי הרחמים.  
תי"ח ביחוד על מה שכותב בענין עבודת הועד להחזקת המלי"ח  
מחנה וקה"ת. בימים אלו אכתוב סכתב ביחוד להועד בענין זה.  
הקונטרס לח"י אלול עם הסכתב המפורף אליו בטח קיבל בסועדו,  
וזיכה בו את הרבים באופן המתאים.

החותם בכרכת כתיבה וחתימה טובה  
לשנה טובה ומתוקה לו לבל בייב שי'  
ולכל חבורתו שתח"י  
מנחם בניאורסאהן

א"א נ"ס

## THE REBBE'S CORRECTIONS ON A SICHA TRANSLATED INTO ENGLISH

### BEREISHIS

Adapted from Likkutei Sichos Vol. III P. 747 *for us*

The Sidra Bereishis, first Sidra of the year, contains the account of the creation of Adam, the first man. Although commanded by G-d not to eat the fruit of the Tree of Knowledge, Adam was not able to overcome his temptation and ate the fruit, an act that had evil effects on himself and all subsequent generations.

A study of the Midrashic account of this episode, brings to light a remarkable aspect of Adam's transgression. The <sup>admonition</sup> precept not to eat the fruit was to be in effect only till the onset of the Sabbath - and then it would be permitted. Yet the command was given after three-quarters of Friday had passed. So in fact Adam and Eve were to refrain from eating the fruit for only three hours! When we now consider that Adam was "formed by G-d's hand" and heard the command from G-d Himself, is it not amazing that he was not able to 'control' himself for a mere three hours!?

*Yetzer Hora*

We all, like Adam, possess an ~~Evil Inclination~~ <sup>Evil Inclination</sup> whose entire purpose and raison d'être is to cause us to do the opposite of G-d's will. He may clothe and camouflage his aim in claims that the precept is too difficult etc.etc., but his real intention is to <sup>persuade</sup> us to go against G-d's will. Hence, the more vital <sup>is</sup> a certain precept <sup>is</sup> for a particular person to fulfill, the more effort <sup>will</sup> the <sup>Evil Inclination</sup> invest to dissuade the individual from performing the command. Even though the injunction may, in fact, be a very easy one to observe, it will ~~still~~ <sup>seem</sup> extremely difficult, due to the devious cunning arguments employed ~~by~~ <sup>by</sup> the <sup>Evil Inclination</sup> - who knows how important it is that the individual perform his 'Mitzvah' - (precept).

*Yetzer*

It is now easy to understand how Adam was tempted. The ~~Evil Inclination~~ <sup>Evil Inclination</sup> (which at that time was in the form of a serpent) knew what ~~would be~~ the far-reaching importance of this first sin. So he employed his most powerful arguments and persuasive powers in those three hours - until he unfortunately succeeded.

*A Mussar-Haskel (lesson) for us:*

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There are many who argue that Jews would become more observant - if only the 'burden' of the Torah's Laws would be lightened. If there were only <sup>just</sup> a few simple laws to observe, they claim, all Jews would devoutly adhere to ~~these laws~~ <sup>em</sup>. These people show an unfortunate misunderstanding of the basic "spiritual make-up" of the Jew, and the aim of <sup>The Yetzer</sup> his Evil Inclination. For even when there was but one simple solitary commandment - and that for only three hours, it nevertheless seemed impossibly difficult to fulfill.

Compromising <sup>with</sup> the Torah's laws is not the answer; it ~~is~~ rather, to realize that we all possess the self-determination and inner strength to conquer our ~~Evil~~ <sup>The Yetzer</sup> Inclination and implement G-d's will.

AN ARTICLE BY RABBI MOSHE FELLER  
EDITED BY THE REBBE

5 WE TRAVEL TO EDUCATE

Moshe Feller

The Rebbes traveled to educate also. Who hasn't heard of the travels of the Baal Shem Tov, who went forth numerous times to save the soul of a forlorn Jew? In the "Sefer Hatoldos" the Friediger Rebbe tells of an interesting journey which his grandfather, the fourth Lubavitcher Rebbe, Rabbi Shmuel, of sainted memory, undertook in order to cause a young man to return to Yiddishkeit.

"Once Rabbi Shmuel (known to Chassidim as the Rebbe Maharash) traveled to Paris with his gaboim (secretaries), Reb Laitvik and Finchos Leib. Reb Moshe Monesohn and Reb Yeshayahu Berlin (the Rebbe's nephew) <sup>both prominent business men</sup> came to Paris at that time also. When they arrived in Paris Reb Yeshaya asked the Rebbe, 'Uncle, Where to now?' 'To the Alexander Hotel,' (one of Paris' most exclusive hotels which catered to kings, princes, and their like) answered the Rebbe. 'You're a simpleton. You can't speak French so I'll have to speak to them!' he concluded. When they came to the hotel the Rebbe asked for a good suite. He was told that there was a vacant suite at 200 francs. 'Do you have a more extravagant suite on the same floor on which the casinos are located?' 'Yes, we have a suite on that floor also, but it is very expensive,' answered the clerk. The Rebbe took the three room suite, but his nephew and Reb Monesohn had to go to a different hotel, for the Alexander was far too expensive for them.

"After a few hours my grandfather Maharash went into one of the gambling parlors and sat down next to a young man who was sipping a cup of wine while indulging in gambling. He placed his hand on the young man's shoulder, sighed, and said, 'YUNGERMAN, YAYIN NESECH TOR MIN NISHT TRINKIN.' ('Young man, one is not permitted to drink non-Kosher wine.') After a while he said once more, 'YAYIN NESECH IZ MITAARTEM HALMOACH VHALEV, ZAI A YID!!! (Non-Kosher wine clogs the brain and the heart, be a Jew!!!) A guteh nacht,' (Good night) concluded the Rebbe and returned to his room, in high emotion. Reb Yeshaya Berlin said, 'I never saw my uncle in such a state of emotion.'

"As there were no elevators at that time, the custom was to sit in a special chair at the foot of the staircase and await the hotel porter who carried the chair to the proper floor. Because the Rebbe, my grandfather, was so emotionally overcome by the previous incident, he sat in on of these chairs. Immediately a porter came to elevate him to a higher floor. The



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 Rebbe, recalling that his room was on that very same floor, excused himself and returned to his room. After a lapse of a few hours, the young man whom the Rebbe had <sup>spoken to</sup> visited in the gambling parlor inquired as to ~~the whereabouts of his visitor~~. He found the Rebbe's room and stayed with him for a few hours. The next day my grandfather left Paris.

"Afterwards, my grandfather said that for many generations the world had not witnessed such a NESHAMAH TETORAH (pure soul), as that of the young man whom he had <sup>spoken to</sup> visited in Paris. However, his soul had fallen into the abyss of the forces of evil. The young man is the head of the pious and observant K... family which resides in France!"

Rabbi Yosef Weinberg, who says Tanya over the radio, of whom I began telling you last week, told me that the Rebbe, Shlita, referred to this story in a letter which Reb Yosef received from the Rebbe while in South Africa. "If the Rebbe Maharash could travel such a distance for just one Jew, despite the difficulties involved in such a <sup>and</sup> journey, <sup>especially for a Jew in his time</sup> how much more are we obligated to do ~~so~~ so," wrote the Rebbe. "The Rebbe wrote this to me in reference to one of my journeys to a very remote country in South Africa in which I helped in the spiritual rehabilitation of the few Jews who were located there," Reb Yosef told me. He then related to me another incident which caused him to meet and help the Jews of Dakar in North Africa. "Before I left for Johannesburg that year, the Rebbe asked if my plane doesn't stop someplace for twenty-four to forty-eight hours. When I replied that it didn't, the Rebbe asked once more, 'Are you sure that the plane does not stop for a day or two on the way?' I replied that in all my travels, never had we stopped in one place for more than an hour or two. I was puzzled by the Rebbe Shlita's inquiries, thinking about them while on the plane to Johannesburg. The Rebbe's words were repeating themselves in my mind. In Dakar, where the plane stopped for one hour to refuel, I met a Jewish businessman, a resident of that city. Only after I had taken off my hat and revealed my yarmulke did he realize that I was Jewish, for he related to me later that many Frenchmen who came to Dakar had beards, but as soon as I took off my hat, because of the immense heat, he realized that the yarmulke meant I was Jewish. He hadn't seen a Jew in months. I took his address, gave him some Merkos literature, and together with Mr. L..., the owner of a large Kosher wine industry in New York, who was traveling to Johannesburg at the time, I reboarded the plane. As we reached cruising altitudes I fell asleep, only to be awakened about an hour later by an announcement by the

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לזכות

החתן התמים הרב **לוי יצחק** שיחי

והכלה המהוללה מרת **לאה** תחי

**עמער**

לרגל נישואיהם בשעתומ"צ

יום ראשון יו"ד סיון התשס"ז