

מזבח



משמחת נישואין של
לוי יצחק וחי' מושקא שיחיו
פעלער

טו"ב מנחם אב תשפ"א
סטמפורד, קונטיקוט

פתח דבר

אנו מודים לה' על כל הטוב אשר גמלנו ובחסדו הגדול זיכנו בנישואי צאצאינו, החתן התמים לוי יצחק, והכלה המהוללה מרת חי' מושקא שיחיו.

התודה והברכה לכל קרובי המשפחה, ידידים ומכירים, שהואילו לבוא לשמוח אתנו ביום שמחת לבבנו, ולברך את החתן והכלה שיחיו, ואותנו כולנו, בברכת מזל טוב וחיים מאושרים בגשמיות וברוחניות.

בשמחה ובטוב לבב הננו בזה לכבד את המשתתפים בשמחתנו - על יסוד הנהגת כ"ק אדמו"ר מהוריי"צ נ"ע בחתונת כ"ק אדמו"ר והרבנית הצדקנית מרת חי' מושקא זי"ע - בתשורה מיוחדת הכוללת - בפרסום ראשון: א) כמה מכתבים ומענות מכ"ק אדמו"ר זי"ע לסב החתן הרה"ת משה יחיאל שליט"א פעלער, שהשנה בעזה"ת ימלאו 60 שנים לשליחותו במיניאפוליס; ב) הגהות כ"ק אדמו"ר על מאמרי סב החתן בעיתון The Jewish Press; ג) כמה מכתבי כ"ק אדמו"ר לסבתא של החתן, השלוחה הרבנית מינדל פעלער ז"ל, ולאגודת נשי ובנות חב"ד במיניסוטה. ותודתנו נתונה לאח החתן, הרה"ת יוסף ארי'ה שי', שליח כ"ק אדמו"ר בקראנבערי פענסילווייניא, עבור הכנת החומר לדפוס.

הא- ל הטוב, הוא יתברך, יברך אתכם ואותנו, בתוך כלל אחינו בני יחיו, בברכות מאליפות מנפש ועד בשר, בגאולה האמיתית והשלימה ע"י משיח צדקנו בקרוב ממש.

מוקיריהם ומכבדיהם

משפחות פעלער ושמוטקין

יום ב', טו"ב מנחם אב ה'תשפ"א

כמה מכתבי ומעטות
כ"ק אדמו"ר לסב החתן,
הרה"ת השליח
משה יחיאל שליט"א פעלער



א.

ב' מכתבי כ"ק אדמו"ר לסב החתן, בקשר עם מצב
בריאות אמו מרת פרידא רחמה פעלער ע"ה.

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ברוקלין, נ. י.

בי"ה, כ"א סיון תשי"ב
ברוקלין

האברך משה יחיאל שי'
שלום וברכה!
מאשר הנני קבלה סכתבו סכ" סיון,
ובעה רצון יזכירו עוד הפעם אח אמו שהליכ"א,
על הציון הקי' של כ"ק סו"ה אדמו"ר וצוקללה"ה נבג"ס זי"ע,
מתאים לחוכן כחבו,
וזכוח התעסקותו בהפצח הסעינות שספרם בסכתבו,
יעמוד גם לה בהמצטרך לה, ויבשר טוב בענינים הפרטים והבללים
גם יחד.
בברכה לבשו"ט

בשם כ"ק אדמו"ר שליט"א
א. י. ג. ז.
זוכ"ר

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כ"ה, כ"ו סיון תשי"ב
ברוקלין

האברך משה יחיאל שי'
שלום וברכה!
מאשר הנני קבלה סכתבו וכן המכרך ואצפה לבשו"ט,
ובעה רצון יזכירו עוה"פ אח אמו חחי' על הציון
הקי' של כ"ק סו"ה אדמו"ר וצוקללה"ה נבג"ס זי"ע להמצטרך לה.
בברכה לבשו"ט כסוב הנראה והנגלה.
בשם כ"ק אדמו"ר שליט"א
א. י. ג. ז.
זוכ"ר

ב.

[כ' אלול תש"כ]

מענה כ"ק אדמו"ר לסב החתן, שכתב: הנני מבקש שכ"ק אד"ש יורה לי הדרך בזה אם להתחיל בענין אם לחכות בנוגע לזה, שכ"ק אד"ש מכיר אותי יותר משאני מכיר את עצמי":

נדבר כ"פ שסו"ס צריך ללמוד עכ"פ משך איזה זמן בהתמדה ושקידה דוחה זה מפעם לפעם מפני סיבות טועמים שונים ובלבולים שונים (ונתקיים דבר המשנה דאגות אם בטלת כו') ויה"ר שעכ"פ עד לאחר חג הפ' הבא עלינו לטובה וללמוד באופן הנ"ל. ומה טוב עד לאחר חג השבועות זמן מתן תורתנו. ולאחרי זה יתענין בשידוך וכו'.

ג.

[אייר תשכ"א]

מענה כ"ק אדמו"ר על מכ' סב החתן, בו כתב:

"דיברתי היום עם אבי שי' והגיד אבי שדיבר עם Dr. Hay וכבר ראה Hay הידיעות שמסרתי לאבי ממעמוריעל הוספיטאל והגיד הוא שלא חשב להזריק הקעמיקל עד גמר הX-Rays. והגיד Hay שהCobalt X-Ray 60 הי' בהצלחה באמי שתליט"א, שברור שנתקטן tumor. לקחו עוד צילום על chest היום ונותנים לאמי שתליט"א intravenous liquids."

מענה כ"ק אדמו"ר: (1) בכגון דא - עיקר ההטבה באה ורואים אותה כעבור כמה ימים.

בהמשך המכ' כתב כ"ק אדמו"ר: (4) והדגיש המילים נכון עבורי להתענין בהצעה הנ"ל.

אצל המילים: "מצד המצב של אמי שתליט"א ואחותי תי' הייתי יכול לדחות את זה במחשבתי, אבל היות שבנוגע להמצב של שניהם הורה כ"ק אד"ש טראכט גוט וועט זיין גוט - בנראה ונגלה..." כתב כ"ק אדמו"ר: (5) אזכיר עה"צ.

ד.

[כ"ד אייר תשכ"א]

מענה כ"ק אדמו"ר על מכתב סב החתן, בו כתב:

"וגם היא תרצי לנסוע על הבית עולם וכו' ולכאורה פשוט שאין נכון הנ"ל..."

כ"ק אדמו"ר כתב: (1) וסימן בחץ למילים: פשוט שאין נכון הנ"ל, והוסיף: לאחרי שידעו פס"ד מרב מתי להודיעה באופן שיהי' מינימום דענין, "שבעה" - יתיעצו עם דר. מור איך להודיעה לאט לאט.

סב החתן כתב: "אבי שי' לא יכול להתעכב זמן רב בני. ורצונו שיהי' ענין של "ווארט" קודם שישוב למיניאפוליס, אבל נחוץ לי לדעת הוראת כ"ק אד"ש על הענין דאפשר זה היילדיג ביותר."

על מילים אלו ענה כ"ק אדמו"ר: (3) אפילו באם אפשר יהי' לברר דעת הצד השני בזה עד אז הנה וסימן בב' חצים למילים ענין של "ווארט" זה היילדיג ביותר.

סב החתן כתב: "הגדתי לו ג"כ שבטח היא לא תכעסי על עצמה או עלינו היות שההעלמה היא הוראת כ"ק אד"ש וגם זה דין מפורש ביו"ד שאין מגידין לבת."

כ"ק אדמו"ר כתב: (4) יעבירו לה אשר וסימן בחץ על מילים: זה דין מפורש ביו"ד שאין מגידין לבת, והוסיף: ובמילא מוכרחים היו לעשות כנ"ל ופשוט שדוקא הנהגה ע"פ שו"ע - היא רצון וטובת הנפטרת.

וכ"ק אדמו"ר סימן בחץ למילים: "תקותי שהמזכירות יטלפנו לי לביתי.. להגיד לנו הוראת כ"ק אד"ש כדי שנדעו מזה בהקדם."

ה.

[סיון תשכ"א]

מענה כ"ק אדמו"ר על מכ' סב החתן, בו כתב:

"כ"ק אדמו"ר שליט"א

משפחת לו שי' רוצים עכשיו לדעת ממני מה עלינו לעשות עכשיו - ווארט או תנאים, אז הנני מבקש הוראת כ"ק אד"ש בנוגע לזה. על זה ענה כ"ק אדמו"ר: (1) כמנהג אברכי אנ"ש שי' בזה.

סב החתן כתב: "... אבל מסתם אין כ"ק אד"ש רוצה שאהי' במחלוקת עמו כמו שאין כ"ק אד"ש רוצה שאהי' במחלוקת עם הבעלי בתים הצעירים."

כ"ק אדמו"ר כתב (2), הדגיש מילים: אין כ"ק אד"ש רוצה שאהי' במחלוקת עמו כמו שאין כ"ק אד"ש רוצה שאהי' במחלוקת עם הבעלי בתים הצעירים והוסיף כמובן.

ו.

[י"ז סיון תשכ"א]

מענה כ"ק אדמו"ר על מכתב סב החתן, בו כתב: "הנני למסור הפוטוגרעפס שלקחתי עם הנוער שהצלחנו בברכת כ"ק אד"ש, להביא מפענעמה לשיבת כ"ק אד"ש בבוסטון. כוונתי לצרף להארטיקל שלי שידפיסו לשבועון דפ' קרח, א' מהתמונות האלה לענ"ד התמונה שבו תמונת כ"ק אדמו"ר מו"ח כ"ק אד"ש, אבל באם אין נכון זה מאיזה טעם הנני לבקש הוראת כ"ק אד"ש איזה מהם לצרף.

כ"ק אדמו"ר סימן בחץ למילים נכון זה, והוסיף: ות"ח. סב החתן כתב: "... הוא בר שלש עשרה שנים עמו"ש אבל עוד לא חג את הבר מצוה שלו. הם יסדרו את זה בבוסטון."

ועל זה ענה כ"ק אדמו"ר (2) אבל בטח מניח תפילין ?

סב החתן כתב: "הנני מבקש הוראת כ"ק

אד"ש באם נכון להדפיס מגבית בהארטיקל שלי שהיות שבברכת כ"ק אד"ש בא הענין לפועל..."

כ"ק אדמו"ר סימן בחץ על המילים נכון להדפיס... והוסיף: באם הצליחה המגבית דע"ע.

סב החתן כתב: "כשהייתי בבוסטון נאמתי לפני סיום אסיפה של השל"ה סאנדיי סקול דבוסטון... מסדרי המסיבה היו הרה"ח משה שי' גורקאו, האחים קרינסקי שי', ומר ומרת ניומאן."

על זה ענה כ"ק אדמו"ר: (3) כמובן נכון במאד. והנכון ג"כ שיכתוב מכ' תודה על הקבלת פנים וכו' בעיקר וסימן חץ למילים מר ומרת ניומאן.

ז.

[אדר"ח מרחשון תשכ"ב]

מענה כ"ק אדמו"ר על כמה שאלות שסב החתן כתב במכ':

... (2) בכגון זה מובן, אשר העדר מענה פירושו - שצ"ל כמו שהוא אצל תמימים ותל' תו"ת שמתחתנים עתה בשטומו"צ.

סב החתן כתב:

"אבי שי' עם כלתי תי' רוצים מאד לדעת אודות ההסתדרות שלנו אחר החתונה. מכ"ק אד"ש שמענו שעלנו להסתדר במיניאפוליס ומהרב חדאקוב שי' קבלתי ההצעה להיות REGIONAL DIRECTOR של המל"ח במיניאפוליס כמו שנמצאים REGIONAL DIRECTORS בדעטראיט ובמיאמי."

(3) הצעה נכונה. ולנהל הענינים באופן שבמשך הזמן יהי' גם רב שם (אם שלע"ע מפני המצב שם, אולי אין כדאי לאמר זה בפירוש.)

על מש"כ סב החתן: "... לדעת אם להתחיל השליחות שלנו תיכף אחרי החתונה?

כ"ק אדמו"ר כתב (4), הדגיש המילים אחרי החתונה והוסיף: באם יש שם נשים צעירות יר"ש - עכ"פ אחדות.



הגהות כ"ק אדמו"ר על ב'
ממאמרי סב החתן בעיתון

The Jewish Press



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"Chune," replied the lad. WE TRAVEL TO EDUCATE School?" "No," was the reply.

Moshe Feller

"Do you put on tephillin?" "I didn't even have a Bar Mitzva," answered Chune. I'll begin my account of West Coast experiences by telling of a little very disconcerted. "Maybe if you'd come over to our house you could convince incident which occurred while we were in Los Angeles. We were cruising along our parents to send us to Hebrew School, snapped David eagerly! "Give me your one of the main thoroughfares of L.A., ~~snapped~~ being driven by a close friend address and I'll try to make it to your house," I replied, giving the boys some of mine from Torah Vodaath, when suddenly our car, after stopping for a red light, more of our literature. "Here, take some of these and read them," I said, refused to start! We felt a bit self-conscious as the cars started by-passing us, their drivers yelling all sorts of remarks. But it was no joke! We were the battery was ~~recharged~~. Instead my friend ~~at that had transferred~~, arriving, hurrying to make an appointment and, try as he would, my friend just couldn't "Let's hope that the stalled battery will bring good fortune to David and Chune." start the car. The battery was dead. "You wait here while I go to call the "I wonder what kind of parents those boys have. They look typically American, A.A.A.," he said as he started out of the car. The only thing which composed crewcut, dungarees and all, yet they knew their Jewish names as soon as we us a bit, as we looked at our watches and tried not to pay attention to the asked them," I remarked to Asher. The following evening we went to the address by-passing vociferous motorists, was our strong belief that surely Hashgocho which David had given to us. We were surprised when the mother began to speak to P'rotice (Divine Personal Providence) had caused us to become stalled on us in a Polish Yiddish. She was expecting us! She and her husband poured out Fairfax Avenue. (The firm belief that everything which occurs to oneself, as their hearts to us relating a story of unfortunate events which had brought them insignificant as it may seem, is Divinely Motivated to be utilized in the serving from G-d is a fundamental teaching of the Baal Shem Tov.)

As my mind was pondering this thought, and I'm sure Asher's was too, I noticed a little fellow ambitiously going about his newspaper selling, yelling very loudly, "Get your evening paper. Get your evening paper." "The kid's unemployed. We simply can't afford to send the boys to a Yeshiva or Talmud Torah," got a Yiddische Chain (charm)," I said to Asher. "He can't be more than ten or "We couldn't even afford to make a Bar Mitzva for our eldest boy," added the father. eleven years old." "I wonder," remarked Asher, "why the kid has to sell papers. He reiterated to the parents that their children's Jewish education was as the family must be very poor, or something." "Buy an evening paper mister," important as all their living requirements. We explained to them our mission, said the little boy, smiling, as he approached our window. "We'll take one," "The Lubavitcher Rebbe worries ~~constantly~~ over Jewish children not receiving a replied Asher. "Are you Jewish, son?" I queried of the lad. "Yes," snapped Jewish education. He sends us all over to see what we can do to better the circum- the little boy, proudly. "What's your Jewish name?" I asked. "Dovid!" he answered. stances of Jews wherever we may find them. We'll speak to the principals of the "Do you go to Hebrew School?" asked Asher. "No, my parents won't send me. They different ~~of~~ schools with which we come in contact and see if we can persuade them say it costs too much money." I reached over to the back seat of the car where our cases were and gave the little boy a "Talks and Tales". "Gee, thanks," said David, running off to a motorist who had beckoned for a paper. After he finished. However, what the problem wasn't the money, but rather that since the boys didn't the row of irritated motorists he came back to our stalled car. It was obvious even know how to read, there was no place for them in a Yeshiva. We visited the that Dovid had taken a liking to us. Meanwhile, Asher had gone out to direct traffic parents and again before we left L.A. and discussed them of the problem we encountered get by our stalled Chevy. It was some sight. A Merkoz Sholiach turned traffic while trying to find a school for their sons. "We must leave Los Angeles now, so cop!!! (All in the line of duty.)

When Dovid came back he was not alone. A youth of about thirteen accompanied our friend (our friend) teach the boys until school begins in September. "Then he'll him. "This is my brother," said Dovid happily. I asked him his Jewish name.



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"Chune," replied the lad. "Do you go to Hebrew School?" "No," was the reply. "Do you put on tephillin?" "I didn't even have a Bar Mitzva," answered Chune very disheartedly. "Maybe if you'd come over to our house you could convince our parents to send us to Hebrew School," snapped Dovid eagerly. "Give me your address and I'll try to make it to your house," I replied, giving the boys some more of our literature. "Here, take some of these and read them," I said.

Finally, the A.A.A. turned up and TOWED our car to a quieter section where the battery was recharged. I told my friend of what had transpired, adding, "Let's hope that the stalled battery will bring good fortune to Dovid and Chune." "I wonder what kind of parents those boys have. They look typically American, crewcuts, dungarees and all, yet they knew their Jewish names as soon as we asked them," I remarked to Asher. The following evening we went to the address which Dovid had given to us. We were surprised when the mother began to speak to us in a Polish Yiddish. She was expecting us! She and her husband poured out their hearts to us relating a story of unfortunate events which had brought them from the Bronx to L.A. in search of a better life. The mother had a number on her arm, a souvenir of Aushwitz. "Gleib mir, Ich vill az mein kinder zolin zien Yiddish," sobbed the mother. ^{(Believe me,} (I want my children to be Jewish!) "But everything's gone wrong for us since we arrived in L.A. My husband was in an auto accident and is unemployed. We simply can't afford to send the boys to a Yeshiva or Talmud Torah." "We couldn't even afford to make a Bar Mitzva for our oldest boy," added the father.

We reiterated to the parents that their children's Jewish education was as important as all their living requirements. We explained to them our mission. "The Lubavitcher Rebbe worries ~~constantly~~ over Jewish children not receiving a Jewish education. He sends us all over to see what we can do to better the circumstances of Jews wherever we may find them. We'll speak to the principals of the different day schools with which we come in contact and see if we can persuade them to take the boys for free," I promised as we took leave of them.

We spoke to the different principals and Rabbis about the boys. It turned out, however, that the problem wasn't the money, but rather that since the boys didn't even know how to read, there was no place for them in a Yeshiva. We visited the parents once again before we left L.A. and informed them of the problem we encountered while trying to find a school for their sons. "We must leave Los Angeles now, so we've come to say good-bye. We have decided that the best thing would be to have our friend (our driver) teach the boys until school begins in September. Then he'll

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continue looking for a Yeshiva for them. By then they'll be ready." We introduced our friend, a very capable teacher, indeed, to the parents who were overjoyed to hear that something was being done for their children. We were cruising along

I received a letter from my Torah Vodaath friend, the son of a very prominent Rabbi in Los Angeles, informing us that he daily learns with the two boys, having already taught the older one how to put on tephillin. He informs us that the boys enjoy the sessions.

The next time your car stalls, look around for Jewish children. The battery was dead. "You wait here while I go to call the A.A.A.," he said as he started out of the car. The only thing which composed us as we looked at our rathos and tried not to pay attention to the by-passing woolferous motorists, was our strong belief that surely Hashgacha P'ratit (Divine Personal Providence) had caused us to become stalled on Fairfax Avenue. (The firm belief that everything which occurs to oneself, as insignificant as it may seem, is Divinely Motivated to be utilized in the serving of G-d is a fundamental teaching of the Baal Shem Tov.)

My mind was pondering this thought, and I'm sure Asher's was too, I noticed a little fellow ambiduously going about his newspaper selling, yelling very loudly, "Get your evening paper. Get your evening paper." "The kid's got a Kiddische Chaim (charm)," I said to Asher. "He can't be more than ten or eleven years old." "I wonder," remarked Asher, "why the kid has to sell papers. The family must be very poor, or something." "Buy an evening paper mister," said the little boy, calling, as he approached our window. "We'll take one," replied Asher. "Are you Jewish, son?" I queried of the lad. "Yes," snapped the little boy, proudly. "What's your Jewish name?" I asked. "David!" he answered. "Do you go to Hebrew School?" asked Asher. "No, my parents won't send me. They say it costs too much money." I reached over to the back seat of the car where our coats were and gave the little boy a "Dobn and Dales". Then, David, running off to a motorist who had beckoned for a paper. After he finished the job of irritated motorists he came back to our stalled car. It was obvious



WE TRAVEL TO EDUCATE

Moshe Feller

I was rather impressed with two visitors who rang my doorbell one morning last week. All types of people ring my bell, in search of different types of assistance and enlightenment. These two visitors, however, were different. They had come to "enlighten" me. They were Mormon missionaries!

My first impulse was to shut the door on them with an emphatic "Not interested!" However, I was so taken aback by the youth of these missionaries that I was curious to find out more about their motivation. And so, after informing them that I was a rabbi, which did not phase them one bit, I asked them in. I was amazed when the older one announced that he is twenty and the younger was sixteen. The older boy informed me that he was sent from Utah to recruit missionaries and train "younger" men in the field. He had taken a leave of absence from college and was now dedicated to spreading the gospel to all those who care to hear it.

"I admire you young ~~like~~ fellows," I told them. "When I was in school I did the same thing. I went around with a colleague trying to interest people in religion, only I went only to my brethren, the Jews. I feel that your trying to get people to live more noble lives is very praiseworthy. However, you should limit your work to gentiles. ^{You may go} ~~Go~~ over to the slum area, where people live in all types of miserable conditions which reflect in their morals. I am sure you can be of help to them, but wherever you ~~xxxx~~ see this little strip of metal on the doorpost, don't try to gain access, as these people are not, nor should you think of them, as candidates. We rabbis will try our best to show the Jewish people the proper way of life. Okay?" We shook hands and they took leave.

MIOIVAI TICHAKMEINI MITZVOSECHO (From mine enemies make me wise in your Mitzvos), says King David in Tehillim. These young boys were going from door to door, visiting hundreds of homes, in hope that possibly one will listen to them, possible one of ten thousand will ~~xxxxxxx~~ convert. How much more so should we Jews, who were commanded VIOHAVTO LIRAYACHO KOMOCHO, and, in light of the Mishnah Dictum "Kol Hamekayaim Nefesh Achas MiYisroel Kieelu Kiyam Olam Moleh" (One who gives life to one Jewish ~~souls~~ soul is as though he had saved the whole world), ~~spread the ma~~

-2-

approach the masses of our brethren with the hope of leading them to the path of Torah and Mitzvos!

Why don't we employ the same tactics that the missionaries, lehavdil, do? They ring EVERY doorbell. To them everyone is a potential candidate. Why aren't all Jews potential candidates in our minds for putting on Tefillin, for ~~Mashrus~~, Shabbos, Taharas Hamishpocho, sending their children to a Yeshiva? Why do we dismiss our Jewish brethren, saying, "Oh, Mr. So and So, he'd never put on Tefillin," or "Mrs. So and So wouldn't be a candidate for keeping Kosher in a hundred years," etc. In a moment we dismiss from our conscience our obligation to try to reach these lost brethren of ours. Let us learn from the missionaries that EVERYONE (JEW) IS A CANDIDATE - for keeping the Mitzvos.

The lesson that everyone is a potential practicing Jew we can learn from another young man who also rang my bell last week - the Fuller brushman. Whilst he was showing my wife his wares, I entered the room and immediately realized that our Fuller brushman was Jewish. I asked him if he ever put on ~~Taffik Taffik~~ Tefillin and was not too surprised when he answered that he did not know what I was talking about. "I didn't go ^{to} the Hebrew school, nor did I ever have a Bar Mitzva," stated the young man. I suggested that while my wife was looking over his items that he put on Tefillin. After a little coaxing (i.e. rolling up his sleeve and putting on the Shel Yad), he repeated the brocho after me and then said the Shema. He was soon off to make his next sale.

You are all aware of the tremendous amount of business the Fuller Brush ~~Company~~ Company does. Why? Because EVERYONE IS A POTENTIAL CANDIDATE.

Let us do a fabulous amount of business for Hakodosh Boruch Hu, for G-d. We will do so if we remember that EVERY JEW, no matter how far from Yiddishkeit he may be, IS, by all means, A POTENTIAL CANDIDATE.

מכתבי נ"ק אדמו"ר לסבתא של החתן,

השלוחה הרבנית

מינדל פעלער ז"ל,

ולאגודת נשי ובנות חב"ד

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SECRETARIAT of RABBI MENACHEM M. SCHNEERSON
the Lubavitcher Rabbi
770 EASTERN PARKWAY, BROOKLYN 13, N. Y.

B.H.
Rosh Chodesh
Menachem Av, 5724
Brooklyn, N.Y.

Neshei U'Bnois Chabad

Blessing and Greeting:

Enclosed is a copy of the Rebbe's Shlita message to Neshei U'Bnois Chabad, relating to the present days.

It is hoped that the message will be read with appropriate interest by all the members of your group.

With blessing
N. Mindel
Secretary

RABBI MENACHEM M. SCHNEERSON
Lubavitch
770 Eastern Parkway
Brooklyn 13, N. Y.
HYacinth 3-9250

מנחם מענדל שניאורסאהן
ליובאוויטש
770 איסטערן פארקווי
ברוקלין, נ. י.

B.H.
Rosh Chodesh Menachem Av
5724. Brooklyn, N.Y.

Neshei u'Bnos Chabad

Blessing and Greeting:

As we are now commemorating the sad events which led to the Destruction of the Beth Hamikdash and the beginning of the present Exile, it should be remembered that the purpose of this commemoration is not just to inflict a sad period upon ourselves, but rather that we should be reminded and inspired to do all we can to lessen, and eventually remove altogether, the cause which brought about the sad events which we are now commemorating.

For, as we declare in our prayers, "Because of our sins we have been exiled from our land." It was the neglect of the Torah and Mitzvoth, in the daily life and practice, which resulted in the Destruction and Exile. Therefore efforts to strengthen and spread the observance of the Torah and Mitzvoth in the daily life will hasten the complete Redemption through our righteous Moshiach and, as promised, these sad days will be transformed into days of joy.

With blessing

M. Schneerson

RABBI MENACHEM M. SCHNEERSON
Lubavitch
770 Eastern Parkway
Brooklyn 13, N. Y.
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מנחם מענדל שניאורסאהן
ליובאוויטש

770 איסטערן פארקוויי
ברוקלין, נ. י.

By the Grace of G-d
7th of Elul, 5729
Brooklyn, N. Y.

Mrs. Mindel Feller

Blessing and Greeting:

I duly received your letter of the 2nd day of Rosh Chodesh Elul, as well as your previous correspondence.

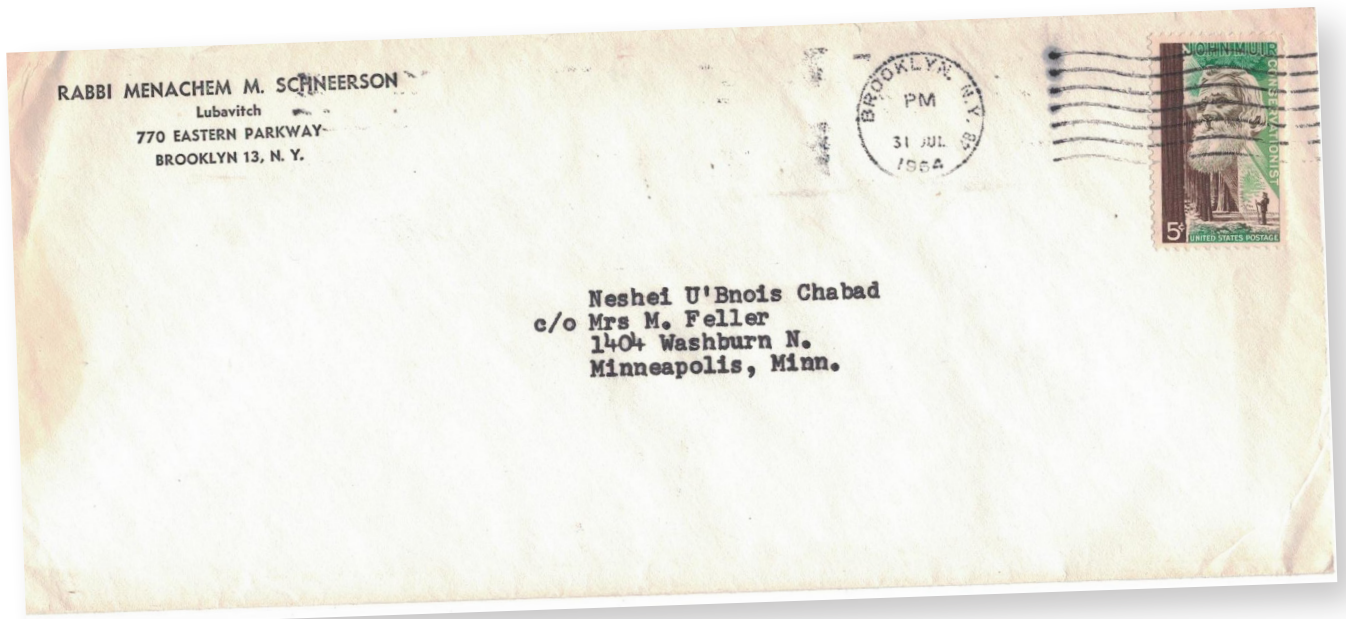
In the matter of medical treatment, you should follow the concurring opinion of two specialists, for ~~in such~~ ^{in such} a case the treatment has special effectiveness ~~also~~ from the viewpoint of the Shulchan Aruch.

May G-d, "The Healer of all flesh Who works wondrously," lead you in the way that is truly good for you in the above as well as in all your affairs, including also those connected with the spreading and strengthening of Yiddishkeit in your environment. May G-d grant that you should have good news to report.

No doubt you know about the significance of the month of Elul as explained by the illustration of the "king in the field" by the Alter Rebbe. The month of Elul, the Alter Rebbe explains, is the time when G-d is particularly accessible and benevolent and gracious, as a king is when he goes out into the field to meet his subjects. For at such a time even the common laborer can approach the king in his work clothes, and the way he is present to the king a personal petition which the king accepts graciously and grants the request. I trust you will take the fullest advantage of this auspicious time.

Wishing you and yours a Kesivo vaChasimo Tovo,

With blessing, *m. Schneerson*



*Thank you for joining in our Simcha!
Feller and Shmotkin Families*