

# MEMENTO

*From the Wedding Celebration of*  
*Moshe Aaron and Masha* שיחיו  
*Geisinsky*

*27 Cheshvan, 5783*  
*Shnas Hakhel*

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**Moshe Aaron and Masha שיחי**  
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Produced by:



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and provide access to the Rebbe's English letters  
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B”H

## FOREWORD

With joy and gladness, we give thanks to Hashem for his kindness as we celebrate the Simcha of the marriage of our children, Moshe Aaron & Masha 'ש.

As is customary amongst Anash to share a memento of the occasion, based on the Minhag by the wedding of the Rebbe and Rebbetzin, we are honored to present this special memento.

Included here is a collection of letters from the Rebbe in English, many of which are being printed for the first time. Most of these letters are scans of the original, however, a few of these letters were unfortunately not in great condition and have therefore been typed out (we apologize for any mistakes).

The first group of letters (pages 7-14), are a selection of letters between The Rebbe and Mrs. Lione Sachs, a professor in Sarah Lawrence College in the 1950s. The main theme of these letters is the concept of Na'aseh V'Nishma and the importance of fulfilling the Commandments even when one doesn't fully understand their importance. They were discovered by her son Daniel, and given to us by the Chosson's great-uncle and cousin, Rabbis Bentzion and Sender Geisinsky of Bethesda, Maryland. The full correspondence will be published in the future, and we are so grateful to them for allowing us to print these letters.

The second group of letters (pages 15-18), are letters which have recently been publicized on the Rebbe Responsa app.

The next group of letters (pages 19-28), are from the collection of the Chosson's great-uncle, Rabbi Kasriel Kastel. Some which were addressed to him, others he collected from different sources. A special thank you to Rabbi Kastel for allowing these letters to be published.

The final group of letters (pages 29-31) are a collection of letters which the Rebbe sent to The Hebrew Academy of Long Beach/Huntington Beach in honor of their various dinners. A special thank you to the Chosson's grandfather, Rabbi Yitzchok Newman for sending in these letters.

The biggest thank you goes to the Rebbe Responsa team for helping locate, scan, categorize, and summarize these letters. The incredible treasures that they are releasing are so valuable to us as Chassidim and give us a fresh perspective on many topics not discussed elsewhere. Most of the letters in this Teshurah have already been uploaded on the app, and the remainder will be uploaded in the coming future. A QR code to the app has been printed on the previous page to allow you to access these, and other priceless treasures.

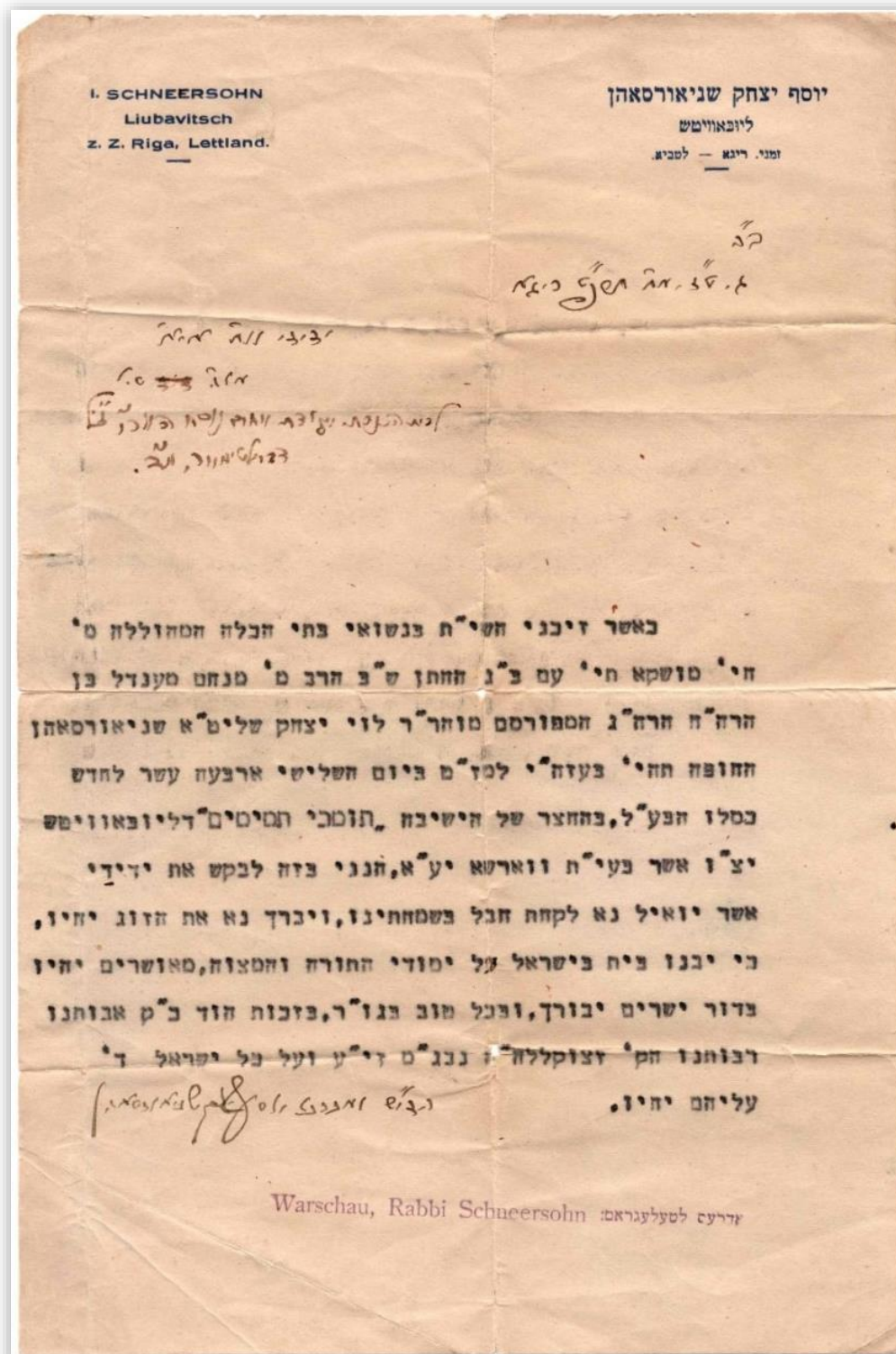
It is our fervent hope and prayer that we go from this joyous occasion to the ultimate Simcha, the coming of Moshiach, speedily in our days.

**The Geisinsky and Pewzner Families**

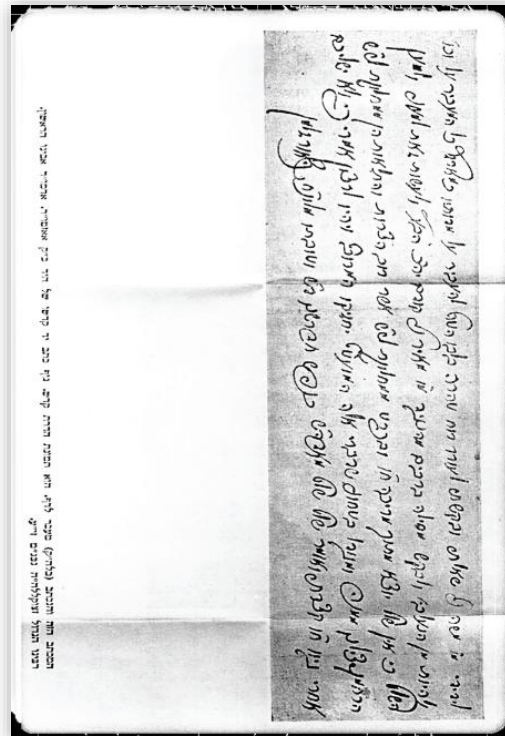
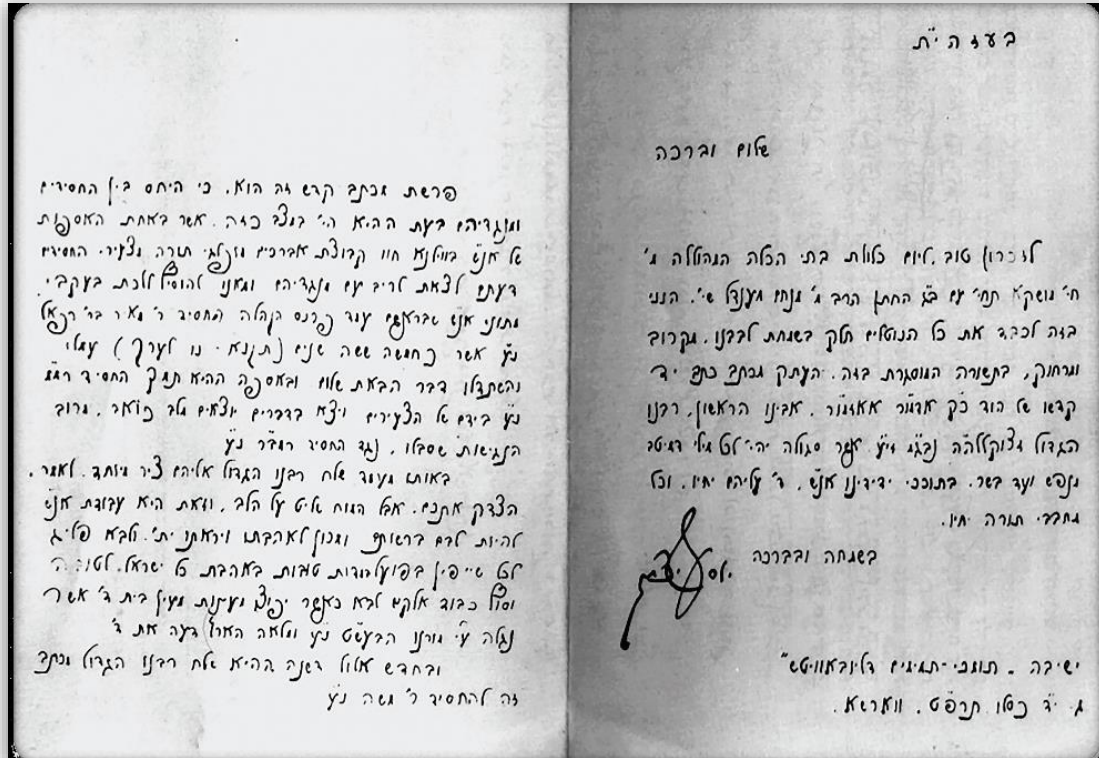
27 Cheshvan 5783  
Shnas Hakhel  
Brooklyn, N.Y.

## An invitation to the Rebbe's wedding

Sent to the Chosson's great-great grandfather, Rabbi Dovid Potashnik. Being that he was unable to make it, he decided to influence his congregation to send money for the wedding. He therefore erased his name from the header and wrote the name of the congregation, in hope that they would send wedding gifts.



# Photocopy of the Memento distributed by the Rebbe's Wedding



## Letter to Mrs. Miriam Sachs, Rosh Chodesh Sivan, 5715 (May 22, 1955)

Na'aseh V'nishmah as the key to dealing with anxiety;  
Connection to the days of Sefirah

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.

By the Grace of G-d  
Rosh Chodesh Sivan,  
5715, Brooklyn, N.Y.

Mrs. Miriam Sachs  
11 Seaman Avenue  
New York 34, N.Y.

Blessing and Greeting:

This is in reply to your letter of May 1st, in which you mention your intense inner struggle, etc., which was the subject of our conversation when you were here.

It is surely unnecessary to elaborate on the close relationship between the physical and the spiritual, which even modern science has become convinced of it.

Physically, at this time of the year, we find Nature again in full bloom. After a period of hibernation, it springs back to life with renewed vigor and vitality, faithfully reproducing the same elements which characterized the same period a year ago, and two years ago, and all the way back to the first seasons of the Nature cycle.

In our religious and spiritual life, also, we have the seasons and festivals which recur year after year, and reproduce the same spiritual elements which first gave rise to them. Thus, at this time of the year, with the days of Sefirah connecting the festival of Passover ~~wikik~~ (physical freedom) with its culmination in Shavuoth (spiritual freedom), we can - if we are sufficiently prepared and attuned to it, relive the experiences of our ancestors who actually witnessed the Revelation and accepted the Torah at Sinai. What a long way our ancestors covered in the course of but 50 days; from the abominations of Egyptian "culture", in which moral depravity and polytheism reigned supreme (as recent archaeological discoveries have amply brought to light) - to pure monotheism at Mount Sinai, where the Jew receives the Torah with the call of Na'aseh v'nishma, Na'aseh first, i.e. complete surrender of man to G-d. Through the medium of the Torah, G-d 'descends' on Mount Sinai, and the Jew ascends to G-d; the soul is released from all its fetters tying it down to earthly things, and on the wings of fear of G-d and love of G-d unites with the Creator in complete communion. It is then that it can fully appreciate the inner meaning of 'I am G-d thy G-d, who brought thee out of the land of Egypt, the house of bondage,' and the rest of the Ten Commandments, till 'Thou shalt not covet,' i.e. not only refrain from taking what is not yours, but not even desire it.

Letter to Mrs. Miriam Sachs,  
Rosh Chodesh Sivan, 5715 (May 22, 1955)

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This great rise from the abyss of Egypt to the sublime heights of Sinai was attained by pure and simple faith in G-d, from the day when parents and children, women and infants, several million souls in all, set out on the trek through the desert, not dismayed by the irrationality of it, but simply obeying the Divine call with absolute trust. This won special Divine favor, in the words of the Prophet: 'I remember unto thee the kindness of thy youth, the love of thy betrothal, thy going after Me into the wilderness.' It is this faith that carried the Jews through the ages, an insignificant physical minority in the midst of a hostile world, a spot of light threatened by an overwhelming darkness. It is this absolute faith in G-d that we need nowadays more than ever before.

It is said, the whole sun is reflected in a drop of water. And so the whole of our nation is reflected in each individual, and what is true of the nation as a whole is true of the individual.

The core of Jewish vitality and indestructability is in its pure faith in G-d; not in some kind of an abstract Deity, hidden somewhere in the heavenly spheres, who regards this world from a distance; but absolute faith in a very personal G-d, who is the very life and existence of everything and everybody; who permeates ~~and~~ everything and everybody, and who is close at hand, no matter where one is, ~~xx~~ or what one does. Where there is such faith, there is no room for fear or anxiety, as the Psalmist says, 'I fear no evil, for Thou art with me,' with me, indeed, at all times, not only on Shabbos or Yomtov, or during prayer or meditation on G-d. And when one puts his trust in G-d, unconditionally and unreservedly, one realizes what it means to be really free and full of vigor, for all one's energy is released in the most constructive way, not only in one's own behalf, but also in behalf of the environment at large.

The road is not free from obstacles and obstructions, for in the Divine order of things we are expected to attain our goal by effort; but if we make a determined effort, success is Divinely assured, and the obstacles and obstructions which at first loom large, dissolve and disappear.

I wish you to tread this road of pure faith in G-d, without overly introspection and self-searching, as in the simple illustration of a man walking: he will walk most steadily and assuredly if he will not be conscious of his walk and not seek to consciously coordinate the hundreds of muscles operative in locomotion, or he would not be able to make his first step.

Wishing you success in all above, and hoping to hear good news from you and yours,

With the blessing of a happy Yomtov  
of Receiving the Torah with inner joy,

Sincerely *M. Schmeison*



**Letter to Mrs. Miriam Sachs,  
18 Sivan 5715, (June 8, 1955)**

Simplicity and unity is the foundation of complexity, both in science and in Torah;  
Mitzvos are a prerequisite to understanding

By the Grace of G-d  
18th of Sivan, 5715  
Brooklyn, N.Y.

Dr. Miriam Sachs  
11 Seaman Avenue  
New York 34, N. Y.

Blessing and Greeting:

...I received your letter of May 31, in reply to mine, in which I dwelt on the subject of simple faith, as emphasized by the festivals of Pesach and Shovuo.

In your reply you refer to what seems to you a contradiction to the beauty of “simple” faith in the fact that the complexity and multiplicity in nature, particularly in the world of plants and animals, rather add to, than detract from, the beauty of things, and you wonder if the same may not be true of faith.

The argument would be valid perhaps if we were speaking of the “superficial,” and not of the innermost and essential aspects of things. Actually the analogy from nature only confirms what I wrote to you in my previous letter.

For, needless to say, I did not mean to imply that a person, especially a Jew, should content himself with faith alone, or that our religion is a simple matter. As you know, the Torah contains 613 different and varied precepts, and each one has a variety of facets, and G-d expects every Jew and Jewess to reflect them in their daily life according to circumstance. This certainly makes for a variety of religious experience and practice. I say, “to their best ability,” etc., for as our Sages ruled, “a rich man bringing a poor man’s offering has not fulfilled his duty,”<sup>1</sup> which, of course, applies to the realm of the spiritual as to that of material. However, all this religious practice and experience, in all its variety, has to be based on, and permeated by, the same basic faith in G-d, a simple and absolute faith.

The analogy in nature is to be found in the fact that with all the complexity and multiplicity of plant and animal life, their basic and ultimate components are single cells, though the cell itself has a variety of components which science has by no means fully

unraveled. It is only when these elementary cells behave properly in their simple functions of growth, division and multiplication, without interference of foreign elements, etc., that the complex organism is properly attuned and can carry out its most amazing functions.

Even in the inorganic world, and also in the organic world, the great complexity and multiplicity of things have been reduced to a small number of some, one hundred basic elements, and the endeavor in science is to reduce even the complex of their nuclear composition to a minimum, in order to get closer to the secrets of nature. Here, too, the basic function of nature is determined not by the principle of complexity but by that of simplicity, the small particle, the atom, the core of things, and more deeply by its very few components.

You write that although you believe in G-d and His closeness, you are endeavoring to find your own way of serving Him. This is a long and round-about way. It is analogous to the person searching for the secrets of the functions of the physical body, e.g. how food is converted into blood, tissue, energy, and sustains life; it would surely not be the right approach to stop eating and drinking, pending his arrival at the conclusions of his study. Even a reduction in the necessary calorie intake would weaken his powers of reasoning and research and handicap him in his ever attaining his objective. Similarly, in an effort to find a way of serving G-d, one must not postpone such service until one has completed one's search, and, moreover, the absence of the religious practice itself handicaps the powers of the intellect to grasp the truth. Furthermore, since the human intellect is by its very nature limited, while the subject it desires to grapple with is related to the Unlimited, it is only with the aid of the Infinite G-d that one can hope to be lifted across the unbridgeable chasm separating the created and the Creator, and such Divine aid can come only through Divine service.

Finally, there is obviously no contradiction here to the principle of the freedom of personal choice. The real issue here is the proper approach and method to be undertaken now, until one has arrived at the stage where one's intellect becomes sufficiently clear to confirm the established truth. The key to the solution is "Na'aseh v'nishma," where "Na'aseh," practical religion in daily life, is the prerequisite condition for "Nishma" study and understanding.

With blessing,

## Letter

### 29 Menachem Av, 5718 (August 15, 1958)

The authenticity of Judaism; The importance of action even before understanding

By the Grace of G-d  
29 of Menachem Av, 5718  
Brooklyn, N.Y.

I read your letter, in which you write about the course of your thoughts and ideas. I trust you will not take it amiss if I will quote in this connection the words of the wisest of all men, King Solomon, "G-d made man straight, but they sought many accounts." In other words, man often confuses himself by delving, unnecessarily into inquiries and accounts of things which should be taken for granted and which do not really present any problems. Needless to say that the more intellectual a person is, the more he is inclined to seek "accounts" and, consequently, the more apt he is to get confused.

This reminds me of the episode which a professor of medicine once told me. On one occasion when he was learning anatomy, and particularly the anatomy of the leg, describing the various muscles, etc. amounting in the hundreds, all of which are so perfectly coordinated in the motion of the leg during walking, he became so engrossed in the details, all the more so being a man of great intellect, that momentarily he found his walking difficult and quite complicated as he began to analyze the working of each muscle and joint, etc. The moral is obvious.

However, inasmuch as the point which seems to confuse you most is the similarity which is to be found in the various religions of the world, and also in the various ethical systems, I will take this means to emphasize one aspect which might well clarify this matter.

From the point of view that there is only one true religion, as there is only one truth, and considering that there was a time when humanity recognized only this truth, but subsequently was split up and separated into groups and nations, in accordance with the teachings of our Torah, it is not surprising that in the course of time and by reason of geographical separation, certain teachings and tenets of the true faith assumed various forms and deviations. It is therefore also not surprising that the sub-stratum remained similar in most cases, which explains the similarity of the ethics and teachings of the various religions.

You will recall that when you visited here we discussed the question as to how is it possible to ascertain the priority of one religion over another, in order to know which is closest to the truth, or the truth itself. It is in reference to this that I quoted the scriptural text above. That is to say, there is no need to enter into a complicated research inasmuch as the truth is obvious on the surface, and all that is necessary is to use common sense, the common sense which a normal person uses in every aspect of his daily life. Making only one assumption that human reactions have not changed in the course of the centuries, I declare that the truth of the Torah, going back to the Revelation at Mt. Sinai, is obvious. For, suppose that 600,000 parents would today say to their children, "This morning you and we were all gathered at a certain place, and we all heard a heavenly voice pronounce the Decalogue," the children would not accept this, for they would say, "If we were there with you, why did we not hear or see anything?" I assume that such would have also been the reaction in the previous century, and two centuries ago, and so on, until we reach the generation whose parents witnessed the event. And let it be emphasized again that during this long chain of tradition there has been no break, nor has the number of transmitters at any time been reduced to less than many hundreds of thousands, for at no time were there less than one million Jews in the world, Jews from all walks of life, and had no personal axe to grind, etc. yet in each generation of the uninterrupted and unbroken history of our people this event was accepted as authentic history, and the text of the Decalogue remained exactly the same. This is certainly undeniable evidence, according to all the rules of scientific proof acceptable today.

The same cannot be said about any of the other religions of the world, which you mentioned, such as Buddhism, Christianity, Islam. In the case of all three of these religions, there is a definite break, or the tradition narrows down to a single person, such as Buddha, Mohammed or the Founder of Christianity, who transmitted his teachings to a group of 12 Apostles.

As you have dealt with applied science, and are familiar with the principles of deduction and induction, which are the very foundation of science, I trust that when you will reflect upon the simple proof mentioned above, you will obtain a deeper insight into this matter, and will stop worrying about things which are of no value.

I believe that I also referred to the question of the actual adherence to the daily precepts of Torah, in regard to which some would-be observers contend that they would be inclined to observe them in [if?] they understood them. Here again, if these people would apply common sense and logic, they would realize that such an attitude is not justified by weighing the odds involved. For, assuming that they first enter into

lengthy research into the significance and value of the precepts and finally come to the conclusion that they are indeed vital and necessary, which means that they were so also before they had entered into their research; the result is that they have lost all that time which they spent in theory instead of in practice. On the other hand, assuming the other extreme, that they will come to the conclusion that the precepts are not vital, then, if they had, in the meantime, devoted the comparatively little time which is necessary to fulfill these precepts, such as putting on Tefillin, reciting the prayers, etc. or the small privations in exercising self-control in matters of food and drink, or in giving up certain pleasures of the flesh, or other similar restrictions, they will have made comparatively small sacrifices, and the loss involved would by no means equal the loss which is involved in the former case. Thus, even on the basis of the simple odds involved, any reasonable person should immediately begin observing the daily precepts, which does not, of course, preclude him from studying their deeper meaning and significance at the same time, or later.

May G-d grant that you will go from strength to strength along the path of our Torah, which is called the Law of Life, meaning that it is not only the source of eternal life, but also a guide in our daily life, and the source of life and happiness on this earth, and in the practice of the Mitzvoth whereby man lives, as the Torah assures us. This in itself will open your mind to a better understanding and appreciation of their vital necessity. I hope and pray also that you will inspire all the members of your family in this direction.

With blessing,

Letter to Mrs. Miriam Sachs,  
Erev Shevuoth, 5719 (June 11, 1959)

Shavuos wishes

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

By the Grace of G-d  
Erev Shevuoth, 5719  
Brooklyn, N. Y.

Dr. Miriam Sachs  
c/o Bergel  
229 North Shattuck Place  
Orange, California

Blessing and Greeting:

After the long interval, I was pleased to receive your letter of June 10th, in which you write about your trip to California and Mexico.

Inasmuch as you do not refer to the matter of health, I assume that this is in order, though I should, naturally, be glad to hear it from you explicitly.

I was particularly gratified to read in your letter that there is now in you the "certainty of trust that the basic things are firm and lasting." I assume that, on the basis of our conversation, we are both in agreement as to what is meant by "truth" and permanency, which are intimately connected with our Torah, given to us by the Creator in the presence of all our people. Thus the Torah is true and everlasting and we, the Jewish people, by virtue of the Torah, have acquired these aspects, as has been amply demonstrated throughout our long history.

At this time before Shevuoth, I send you my wishes for a happy Shevuoth, and, to quote my father-in-law of saintly memory, "Receiving the Torah with joy and inwardness." Needless to say, the text of a blessing which has become traditional in Chabad, is meaningful. The significance of the blessing quoted above lies in the fact that the Torah entails two essential aspects:

- a. The inward experience of the Torah and Mitzvoth, so as not to permit them to degenerate into an uninspiring habitual routine, and,
- b. Joy, that is to say, one's study and practice of the Torah and Mitzvoth should permeate one's inner being to such an extent as to realize that, far from their being any sort of a burden or duty, or a means of getting reward or avoiding punishment, they are good in themselves and a source of true inner happiness.

With blessing, *M. Schneerson*

**Letter**  
**21 Iyar, 5714 (May 24, 1954)**

Advancement of a Shidduch

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מנחם מענדל שניאורסאהן  
ליובאוויטש  
770 איסטערן פארקוויי  
ברוקלין 13 נ.י.

By the Grace of G-d  
21st of Iyar, 5714  
Brooklyn, N.Y.

Sholom uBrocho:

In reply to your letter of last Thursday, in which you write that you have become acquainted with a young lady, and have known her for some time, and that she comes from a fine religious family, and that you have serious intention about her as a Shiduch for you, and ask my advice.

As I understand from your letter, you feel certain that she will set up her home as a kosher Jewish home should be, and if this is so, I think you ought to consider the proposition favorably and bring it to fruition. And may G-d lead you in the right path which is good for you both materially and spiritually.

With blessing

*M. Schneerson*

Letter

28 Adar II, 5717 (March 31, 1957)

Overcoming difficulties; Continuing your position will be a channel for blessing

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ברוקלין, נ. י.

By the Grace of G-d  
28th of Adar II, 5717  
Brooklyn, N. Y.

Greeting and Blessing:

I received your Special Delivery letter, of last Wednesday <sup>and Thursday</sup>, in which you write about the difficulties you are encountering in your work in [redacted], and you ask my advice.

I believe I mentioned to you during our conversation that I see in your work in [redacted] a special Zechus for you and your wife, which also means a channel through which to receive G-d's blessings in your needs, materially and spiritually. Therefore I believe that both you and your wife should try your utmost to continue in your position and work, and in fact even enlarge same in every respect. For thereby you will be enlarging the channels through which you will receive increased Divine blessings.

Frankly, I was somewhat surprised that you are taking so seriously every obstacle and difficulty, for I know you to be one who is not easily discouraged.

As for the problems involved, you ought to take the matter up with the central office of the Yeshivoh TTL, and perhaps you can jointly work out a way to minimize them and eventually to abolish them.

You do not mention anything about Purim activities, but I trust that you took full advantage of Purim to inspire the students under your influence and even at their homes. May the joy and inspiration of Purim be extended and lasting over the entire year.

With blessing,

*M. Schneerson*



**Letter**  
**14 Teves, 5719 (December 25, 1959)**

Receiving guidance and advice from the central Lubavitch Yeshiva;  
What to put in the annual journal

RABBI MENACHEM M. SCHNEERSON  
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מנחם מענדל שניאורסאהן  
ליובאוויטש

770 איסטערן פארקווי  
ברוקלין, נ. י.

By the Grace of G-d  
14th of Teveth, 5719  
Brooklyn, N. Y.

Greeting and Blessing:

I received your (undated) letter in regard to the forthcoming 15th annual banquet of the Yeshiva of \_\_\_\_\_, which is due to take place on \_\_\_\_\_, 1959.

I trust that you are keeping in touch with the administration of the Central Lubavitch Yeshiva in Brooklyn, in order to get advice and guidance as to how best to develop the Yeshiva of \_\_\_\_\_, in charge of which Divine Providence has placed you, and the conduct of which it has been your great fortune to be entrusted with. May G-d grant that you succeed in the fullest measure in your great task.

As for the question of a message for your Journal, you should do the same thing this year as in the past years, since my message to the Central Yeshiva is really intended also for all the Yeshivoh. Therefore, it should be published preferably *also by them.* ~~also by them.~~ Moreover, inasmuch as the Journal appears only once a year, it might be advisable also to include in it my Rosh Hashanah message, either in full or in part.

With blessing *m. Schneerson*

**Letter**  
**5 Nissan, 5719 (April 13, 1959)**

Regarding the work at the Yeshiva

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Lubavitch  
770 Eastern Parkway  
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מנחם מענדל שניאורסאהן  
ליובאוויטש  
770 איסטערן פארקוויי  
ברוקלין, נ. י.

By the Grace of G-d  
5th of Nissan, 5719  
Brooklyn, N. Y.

Greeting and Blessing:

I received your letter of the 28th of Adar II, in which you write about your state of mind in regard to your work in [redacted] at the Yeshivas [redacted], which was founded by and conducted under the auspices of my father-in-law of saintly memory.

I wonder why you do not mention anything about your present state of negotiations with the central office of the Lubavitcher Yeshiva in Brooklyn, relative to the plans which you mentioned in your letter. If you have not discussed your problem yet, I would suggest that you do so without delay.

I was pleased to read that your wife is pregnant, and may G-d grant that she complete her pregnancy and have a normal and easy delivery.

Hoping to hear good news from you, and wishing you and yours a Kosher and happy Pesach,

With blessing *m. Schneerson*

I was pleased to receive a good, although short, report from Rabbi [redacted] about the affair. Although he has not told me particulars, I trust that it was a success, not only spiritually but also financially.

**Letter to Mr. Benjamin Lipsky,  
11 Shevat, 5719 (January 20, 1959)**

Gratitude and blessings for joining the Yud Shevat Farbrengen

By the Grace of G-d  
11th of Shevat, 5719  
Brooklyn, N. Y.

Mr. Benjamin Lipsky  
Room 430  
29<sup>4</sup> Washington St.  
Boston, Mass.

Greeting and Blessing:

I was pleased to receive regards from you through the delegation from Boston which came to participate in yesterday's Farbrengen on the occasion of the Yahrzeit of my father-in-law of saintly memory. Your name was thus brought to my attention during this Farbrengen and, as you know, it is always an auspicious time when Jews get together for a sacred purpose connected with the Torah and Mitzvoth, and especially on such an occasion as yesterday's, to honor the memory of one who has truly dedicated his life to this sacred cause, and who has founded numerous Torah institutions where the students are brought up to follow in his path with true dedication. It is especially an auspicious time to receive G-d's blessings for those who devote time and energy in support of his institutions and, moreover, take a leading role and inspire others, as I hope is the case with you, and, as I further hope, that you will continue your good efforts in an ever-growing measure.

I still recall the pleasure of your visit when we discussed these important matters, and I hope to receive good reports about your good efforts in this direction with growing vigor and in good health and happiness.

I will remember you in prayer when visiting the holy resting place of my father-in-law of saintly memory, at a propitious time, for consistent good health.

Hoping to hear good news from you,

With blessing,

**Letter to a Chaplain,  
11 Shevat, 5727 (January 22, 1967)**

The advantage of working with servicemen in Jewish matters

Chaplain . . .

Office of the Chaplain

Greeting and Blessing:

I am in receipt of your letter. I was very gratified to note your desire to promote among the Jewish servicemen under your care the ideals and practices of Judaism according to the Torah-true interpretation. Actually no other true interpretation is possible. Needless to say that in your case, as the spiritual monitor and guide of the Jewish young men in the Camp, every degree of fortified conviction and personal advancement in this area is multiplied many times as it is reflected in those who look up to you for guidance and influence.

I had occasion to emphasize also the fact that however responsive Jews are to good influence and to the truth, especially when it is given to them sincerely and truthfully,

Jewish servicemen are even more responsive because of the stability of the atmosphere in which they live, where they are by circumstances sheltered from contacts and temptations so prevalent [in] civilian life.

Moreover, the very military training they receive impresses upon them the importance of compliance and a response to the call of duty. This should provide immediately food for thought and logical inference, namely if an order of a human commanding officer must be obeyed and carried out without question, how much more readily and willingly should a commandment of G-d be fulfilled. Indeed Jews are called the "hosts of G-d," having been enlisted in the service of G-d ever since we were freed from human bondage and received the Torah and Mitzvoth at Mt. Sinai, as we read in this week's Sedra. It is noteworthy that the expression the "hosts of G-d" is mentioned for the first and only time in connection with the departure from Egypt, on the way to receive the Torah. A person in military service can readily understand that when he receives an order of a superior officer, he cannot delay its execution until such time as he will be able to weigh it in his mind and see if he too approves of it, especially if such an order comes directly from the Commander-in-Chief, for any such delay could endanger the whole army. Certainly, the attitude towards a command of G-d could not be in any lesser degree, and no Jew can be reckless as to wait until he has sufficient time

and inclination to study the Divine commandments. It is for this reason the Torah was received with the unanimous declaration by all our people - Na'aseh v'Nishma.

And as in the illustration, here too a Jew cannot say this is my own personal affair, and mind your own business, because all Jews form one body and are mutually responsible for one another, so that the actions of one Jew have a very important bearing upon the well-being of another.

I have referred your letter and request to our Chabad Youth Organization, which also has a special department for Jewish servicemen and chaplains. You will no doubt hear from them, and I am confident that they will also be glad to offer you every possible help in your work. You may have also heard that representatives of this organization have a program of visiting military training camps to make direct contact with Jewish chaplains and servicemen. But, of course, this can be done only by a prearrangement.

In the meantime, in answer to your request, I gave instructions to my office to send you the Tanya, both in the original as well as in the English translation.

I wish you Hatzlocho in your work, and may it be effective in a growing measure, in accordance with the principle of our Sages Maalin b'Kodesh - all things of holiness should be on the ascendancy.

Hoping to hear good news from you,

With blessing,

**Letter to Rabbi Kastel,  
11 Tammuz, 5732 (June 23, 1972)**

Receipt and Blessings for 11 Nissan present

Tel.: HYacinth 3-9250

Cables: LUBAVITCH NEWYORK

מוֹכִירֹת  
כ"ק אדמו"ר מנחם מענדל שליט"א שניאורסאהן  
ליוֹבֵא זוֹיַט שׁ

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

By the Grace of G-d  
11th of Tammuz, 5732  
Brooklyn, N. Y.

Rabbi Kastel  
770 Eastern Pkwy.  
Brooklyn, N. Y. 11213

Greeting and Blessing:

This is to acknowledge receipt of the check from the Zedukah Fund of Westbury, N. Y. in honor of the Rebbe's <sup>full</sup> birthday, together with the Congregation's good wishes.

I am directed to convey through you the Rebbe's sincere appreciation of the good wishes. The Rebbe reciprocates the good wishes and blessings by reiterating the Divine blessing given to our Patriarch Abraham, "I will bless them that bless thee." Accordingly, may all the well-wishers and their families enjoy G-d's blessings "from His full, open, holy and generous Hand," materially and spiritually.

With blessing,

*Avram Ruvidel*  
Secretary

## Letter to Rabbi Kastel, 15 Tammuz, 5718 (July 3, 1958)

Inspiration from 12 Tammuz; purpose of the Farbrengen

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

By the Grace of G-d  
15th of Tammuz, 5718  
Brooklyn, N. Y.

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

Mr. Baruch Kasriel Kastel  
178 Callender St.  
Dorchester 24, Mass.

Greeting and Blessing:

I was pleased to see you at the Farbrengen of the 12th-13th of Tammuz, which is dedicated to the sacred work of my father-in-law of saintly memory, who disregarded every danger to his life in his work to strengthen and spread Torah and Yiddishkeit. As you no doubt know, he had to contend with overwhelming odds and evil forces that tried to stop him, but nevertheless he came out victorious, for he had the strength of the Torah on his side. This is also the purpose of the Farbrengen, when we all meet together to strengthen each other in our attachment to the Torah, and to the spirit of self-sacrifice in the cause of true Yiddishkeit, that we may not be afraid of any difficulties and obstacles. In reality, the most of such obstacles are only in the imagination, and when there is a strong will, all difficulties disappear.

I hope that your parents encourage you in your studies and in your conduct in accordance with the Torah and your teachings at the Yeshiva, and that the Almighty will surely reward them with much Nachas from you.

With prayerful wishes, and

With blessing,

By *Avraham Schneerson*

Under separate cover you will receive one of our publications which we trust you will read with much interest.

## Letter to D. L. Halper, 13 Iyar, 5737 (May 1, 1977)

The role of women; The importance of asking questions yet continue to do the Mitzvos

RABBI MENACHEM M. SCHNEERSON  
Lubavitch  
770 Eastern Parkway  
Brooklyn, N. Y. 11213  
493-9250

מנחם מנדל שניאורסאהן  
ליובאוויטש

770 איסטערן פארקוויי  
ברוקלין, נ. י.

By the Grace of G-d  
13th of Iyar, 5737  
Brooklyn, N. Y.

D. L. Halper  
c/o WRVR  
85 Claremont Avenue  
New York, N. Y. 10027

Blessing and Greeting:

Your letter (post-dated April 18) reached me with some delay.

First, many thanks for your good wishes in connection with my birthday. I can best reciprocate in the words of our Sages, "One who blesses others is himself, or herself, blessed by G-d, the Source of all blessings." Accordingly, may G-d bestow His generous blessings on you in all needs.

Now with regard to your question about the woman's role from the viewpoint of our religion, or, as you refer to it, 'orthodox' Judaism,

I must first point out that the division of Judaism into 'orthodox, conservative, reform,' etc. is a purely artificial one, for all Jews have one and the same Torah, given by the One and Same G-d, though there are more observant Jews and less observant Jews. To tag on a 'label' does not, of course, change the reality.

As for the attitude of Judaism to the woman, it has also been frequently pointed out that those who think that the Torah places the woman in an inferior role to that of the man labor under a misconception, for it has no basis in truth. Man and woman are like the head and the heart in the physical body: both are equally vital, though each has entirely different functions, and only the normal functioning of both together ensure a healthy body. The same is true of the role of the man and woman in Jewish life and, indeed, in any healthy human society.

It follows that the heart need not feel inferior to the brain, although in certain aspects it depends on the brain, just as the brain need not feel inferior to the heart because in certain respects it depends on the latter. Similarly in Jewish life there are duties and functions which G-d has allotted to the woman and those allotted to the man.

Where a person, for some reason, is unable to perform a certain Mitzva or some of his or her functions, there is a ruling in the Torah, Toras Emes (so called because all its teachings are true), "the Merciful One excuses a person who is incapable of performing his, or her, duty." Indeed, G-d who knows what is in the heart of everyone, and knowing that were the person



## Letter to D. L. Halper, 13 Iyar, 5737 (May 1, 1977)

- 2 -

able, he or she would have performed it, considers the thought in place of the deed.

Incidentally, it is noteworthy that of the various Divine names, it is the name רחמנא ('Merciful One') that is used in the above ruling. This pointedly emphasizes that all G-d's precepts derive from His attribute of mercy and lovingkindness, which, like all Divine attributes, is infinite. It follows that where a person is precluded from performing a Mitzva by circumstances beyond his or her control is completely excused and exonerated.

Needless to say, one need not apologise for asking questions. On the contrary, since Jews are described in the Torah as a 'wise and understanding people,' it is desirable that questions which come within the realm of human understanding should be also be understood and not left to faith alone, wherever this is possible. There is only one prerequisite, which goes back to the time when the Torah and Mitzvos were given at Sinai, namely that the Torah must be accepted on the basis of Naaseh ('we will do') first, and then v'nishma ('we will understand') - meaning, that the performance of Mitzvos must not be made conditional on the understanding of their deeper significance, etc., nor must the vitality and enthusiasm of the performance be any the less.

This basic principle and attitude is also a matter of common sense. If the Torah is accepted as Divine - otherwise there is no point at all in any questions and discussions, since if it man-made one would be free to do as one pleases - that is, given by a Supreme Being, Whose Essence is beyond human grasp, it would be a contradiction in terms to demand to know the meaning and significance of each Divine Mitzva before performing it, for it would reduce the Supreme Being to the level of the limited human intelligence, which, moreover, is subject to development, since human understanding increases from day to day with newly acquired knowledge and experience; yet he insists on understanding it today, on his present level.

One might even add that there is a sound pragmatic, or 'business' consideration involved, as, by way of a simple illustration, when one is offered an opportunity to invest a dollar with a view to earning a thousand dollars, though there may be a remote possibility of losing the \$1. A normal individual would certainly not hesitate to make his decision. Similarly, when a Jew, on the basis of na'aseh before v'nishma, invests in a relatively small effort by restricting himself in matters of Kashrus and Shabbos observance, and the Yetzer hara attempts to distract him by saying, even if you live 120 years maybe you will never fully grasp the significance of what you are doing -- the most the person will have lost would be having denied himself certain foods or some convenience on Shabbos. On the other hand, if a person will wait with the performance of Mitzvos until he will realize their significance, and in the meantime will act like any gentile, he will deprive himself of the eternal good which was his within easy reach, and when the time will come and he will dis-

**Letter to D. L. Halper,  
13 Iyar, 5737 (May 1, 1977)**

- 3 -

Divine Torah, with all the consequences therefrom,

Much more could be said on the subject matter, but I trust the above will suffice. May G-d, whose benevolent Providence extends to each and everyone individually, lead you in the path of Truth,

With blessing *M. Schneerson*

✓ similar P.S. Since you refer to women's lib, which has become so popular in recent years, it baffles me that the thrust of the movement is centered on the woman's becoming ~~like~~ <sup>similar</sup> to man -- and this is what is termed 'independence' and 'feminist' pride, etc.!

## Letter to Dr. Zvi Gershon Tilles, Lag B'Omer, 5745 (May 9, 1985)

A friend's influence can be more effective than that of a parent;  
Doing Mitzvos in the child's Zechus

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ליובאוויטש  
770 איסטערן פארקוויי  
ברוקלין, נ. י.

By the Grace of G-d  
Lag B'Omer, 5745  
Brooklyn, N.Y.

Dr. Zvi Gershon Tilles  
614 North Hamilton Street  
High Point, N. Car. 27262

Greeting and Blessing:

I am in receipt of your letter of April 4, 1985, with enclosure. May G-d grant the fulfilment of your heart's desires for good.

I trust you are vigorously continuing your efforts, especially in view of the seriousness of the matter. Our Sages assure us that "words coming from the heart penetrate the heart and are eventually productive."

It is important to enlist the cooperation of friends to speak to those concerned, again and again if necessary. In the present day and age, grown up children are particularly prone to show their independence, and are therefore more likely to be influenced by friends than by parents. It would be even more effective if it would not be obvious that the friends have been asked to intervene by the parents.

A further, but most essential, point is the fact that all members of a Jewish family constitute one entity spiritually. Hence, as in the case of a physical body, a benefit to one is a benefit to all. Thus, every additional effort in the area of Torah and Mitzvot by a member of the family, especially parents, is bound to be shared by all other members, particularly those who need this spiritual uplift most.

Receipt is enclosed for your Tzedoko, and may the Z'chus of it bring you and all. yours additional Divine blessings in all above.

With blessing, *M. Schneerson*

## Letter Non-dated,

Not to be so anxious about personal problems; furthering the cause of Chassidus

RABBI MENACHEM M. SCHNEERSON  
Lubavitch  
770 Eastern Parkway  
Brooklyn 13, N.Y.

By the Grace of G-d

Blessing and Greeting:

Your letter of the 4th of October duly reached me, but owing to pressure of work I was unable to acknowledge it sooner.

I wonder why you do not mention anything about your health, I presume it is a sign that you are enjoying good health, and I trust you will continue to do so.

I trust that you have learned to take your personal problem in stride and you are not reacting as acutely as ~~before~~ before, in time you will realize that it should never have given you so much anxiety in the first place, and that "this also for the good" as our sages said.

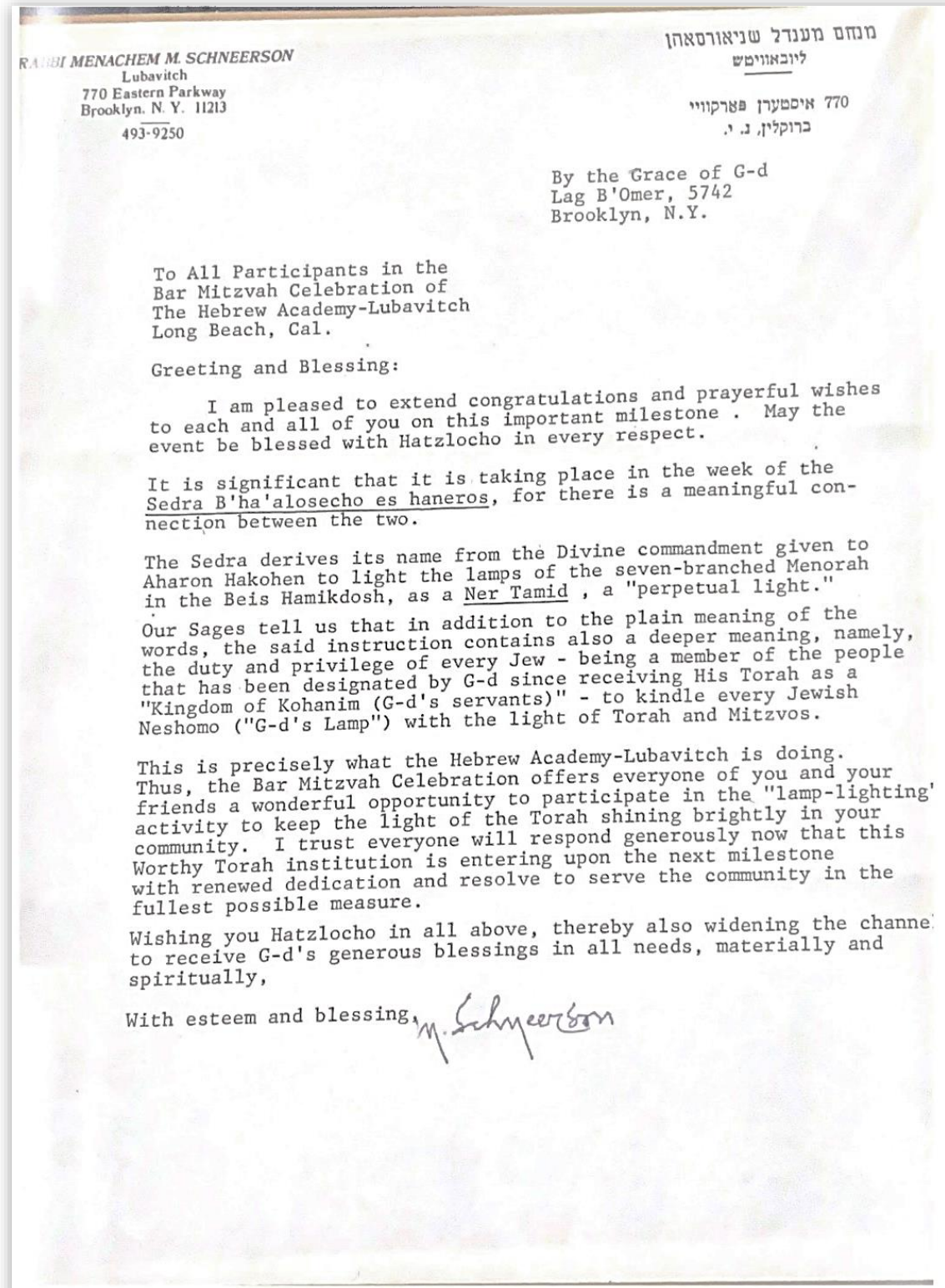
With regard to the question of the furthering the cause of Chassidim, the first thing that everybody can and must do is to exercise a beneficial influence on the environment, this is so urgent that at times one cannot weigh one's own merits but simultaneously with improving one's self it is necessary to try to benefit the other by spreading the light of the Torah in general and of Chassidism in particular. Experience has also shown that in endeavoring to enrich the other spiritually, one becomes more receptive to spiritual ~~influence~~ influence himself. The important thing is that such endeavour should not remain confined to the intellect, but should be translated into practical experience, in thought, word and action of everyday life.

As I told you when you were here, one should not worry too much about personal problems, for we have a great G-d, whose divine providence guides the whole universe, and the small universe (microcosm) of each and every individual, thus it often happens that the difficulties that at first seem insurmountable, or goals unattainable prove an illusion, and achievements are made sometimes even without undue exertion. Wishing you a harmonious well being, and looking forward to hearing from you good news in every way.

Cordially  
/Signature/

## Letter to The Hebrew Academy Lubavitch of Long Beach, Lag B'Omer, 5742 (May 11, 1982)

The duty and privilege of every Jew to kindle every Jewish Neshomo



## Letter to The Hebrew Academy Lubavitch of Long Beach, 19 Kislev, 5744 (November 25, 1983)

Prioritizing a full Torah education

RABBI MENACHEM M. SCHNEERSON  
Lubavitch  
770 Eastern Parkway  
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מנחם מענדל שניאורסאהן  
ליובאוויטש  
770 איסטערן פארקוויי  
ברוקלין, נ. י.

By the Grace of G-d  
19th of Kislev, 5744  
Brooklyn, N.Y.

To All Participants in the Builders Banquet  
and Dedication of the Dauer School  
The Hebrew Academy Lubavitch  
Long Beach, Ca.

Greeting and Blessing:

I am pleased to extend congratulations and prayerful wishes to the esteemed Dauer Family and all friends of the Hebrew Academy Lubavitch on this auspicious occasion. May it be blessed with Hatzlocho in every respect.

Since everything is by Divine Providence, and this event is taking place in the week of Sedra Vayechi, it is timely to recall the teaching of the Alter Rebbe, author of the Tanya and Shulchan Aruch and Founder of Chabad - today (19th of Kislev) being the Anniversary of his Liberation - that the weekly Torah portion contains pertinent lessons for the current events of the week.

One such lesson, particularly relevant to the occasion, is to be found in the very first verse of the Sedra: "And Jacob lived ("vayechi") in the land of Egypt seventeen years" (Gen. 47:28). It came to light when the Alter Rebbe's little grandson (later to become famous as the Rebbe the "Tzemach Tzedek"), having heard from his Chumash teacher that these were Father Jacob's best years, asked his grandfather how this was possible, seeing that Egypt was not the Holy Land, etc.

The Alter Rebbe explained that, as indicated in the previous Sedra, Yaakov Ovinu (our Patriarch Jacob) had sent his son Yehuda ahead of him to establish there a Torah school that would provide a complete Torah education to his children and succeeding generations; and when this was done, it was possible to live happily in Egypt.

The lesson is clear: Wherever Jews settle, it is their first duty to make sure that the young generation - including those who are "young" in terms of experience of Yiddishkeit in the everyday life, regardless of actual age - will be provided with a proper and full Torah education. The Hebrew Academy Lubavitch, and all who participate in programs and activities to spread Torah true Yiddishkeit with dedication and personal involvement - are the "Yehudas" of our time, whose vital work cannot be overemphasized.

May HaShem bless each and all of you to go from strength to strength in all the above, which will also widen the channels to receive G-d's generous blessings in all your needs, materially and spiritually.

With esteem and blessing



## Letter to The Hebrew Academy Lubavitch of Long Beach, Lag B'Omer, 5747 (May 17, 1987)

The connection of Shavuot to Torah education;  
The significance of the "Chai-Light" banquet

RABBI MENACHEM M. SCHNEERSON  
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מנחם מענדל שניאורסאהן  
ליובאוויטש

770 איסטערן פארקוויי  
ברוקלין, נ.י.

By the Grace of G-d  
Lag b'Omer, Chai Iyar  
5747. Brooklyn, N.Y.

To All Participants in the  
Chai-Light Banquet of  
The Hebrew Academy-Lubavitch  
Westminster, Ca. 92683

Greeting and Blessing:

An event in behalf of a Torah-true educational institution is always timely and auspicious, but it is particularly so when it takes place - as the present occasion - within the Three Days of Preparation, immediately preceding Shavuot, the Festival of Mattan-Torah, when our Jewish people received the Torah at Mount Sinai.

Thus, Shavuot recalls and reinaugurates the Great Day, when each and all of our Jewish people were admitted into the first Torah "institution" - the forerunner of all subsequent Torah-true educational institutions from generation to generation to the present day, all of which are, in a real sense, the continuous extension of that first Torah institution at Mount Sinai.

This is why the present occasion is particularly timely and significant.

The "Chai-Light" designation of this Banquet aptly underlines two essential characteristics of Torah: Chai (life) - as the Torah (meaning, "instruction") is called Toras-Chayim, being our true guide in life and the source of "our life and the length of our days"; and Light - as it is written, "A Mitzvah is a lamp and the Torah is light."

I am pleased to extend congratulations and prayerful wishes to the honored guests and all friends of the Hebrew Academy-Lubavitch on helping this Torah institution reach the present milestone. I am confident that all of you appreciate the paramount duty and privilege to be involved in the vital work of this Torah institution and help it to continue from strength to strength and reach further milestones in this direction.

With esteem and blessing for Hatzlocho  
in all above, and for an inspiring  
Yom Tov of "Receiving the Torah with  
joy and inwardness"

*M. Schneerson*

לזכות

החתן הרה"ת משה אהרן

והכלה מאשא רבקה

שיחיו גייסינסקי

•

יה"ר שיבנו בית בישראל

בנין עדי עד על יסודי התורה והמצוה

כפי שהם מוארים במאור שבתורה

זוהי תורת החסידות

לנחת רוח כ"ק אדמו"ר

•

ולזכות הוריהם

הרה"ת לוי יצחק ויהודית חנה שיחיו גייסינסקי

והרה"ת שמואל ושרה שיחיו פעוונזנער