

הַצְנָחָה

סג סג

משמחת צשואאן

של

לוי ונחמה דינה פלאסקין



יום שני, ט' סיון ה'תשנ"ו
שנת הצי"ה לכ"ק אדמו"ר מלך המשיח שלישי"א
יחי אדוננו מורנו ורבינו מלך המשיח לעולם ועד

סג סג

לזכות

החתן התמים הרב לוי שני
והכלה מ' נחמה דינה תי'
פלאסקין

לרגל יום נישואיהם בשעתומ"צ
יום שני ט' סיון

הי' תהא שנת נסים ונפלאות

נדפס ע"י הוריהם

הרה"ח הרה"ת מאיר יעקב וזוגתו שיחיו

פלאסקין

הרה"ח הרה"ת שלמה וזוגתו שיחיו

בלומינג

תשורה משמחת נישואין

לפנינו צילום ממכתב הרבי לאב החתן שי - בו מבאר החשיבות לומר תניא בכל יום.

פלאסקין -

RABBI MENACHEM M. SCHNEERSON
Lubovitch
770 Eastern Parkway
Brooklyn 13, N. Y.
HY 464116 3-2950

מחנה ישראל

770 אסטמן פארקוויי
ברוקלין, נ. י.

בית ה', אילול תשי"ז
ברוקלין.

שלום וברכה

המברה אין דער השיבות פון זאגן תניא יקדען סאג, האסט דו פארשטימט די השיבות פון די סיעורים פון חוסם און החללים.

דער ענטפער אויף דעם, אויף תלפיל עם לאזט זיך איבערגעבען

בכתב, איז: זיבעט ערסט דו אז ס'איז פראג נגלה תורה, ונחמד תורה העלפך ערעט אויך אנגעקומען פנימים תורה, און בלשון חזקת הקי ערעט דו אנגעקומען גומא דאורימא ונחמא דאורימא, און אזוי בא יעדער מענטש און ברם בא אידן, איז אפילו אין זיין נחמה ע'למס, ערפון דער חלק הנגלה איבער און דער חלק הנחמד אירע, העלפעט ערען אנגעקומען גוף הנחמה ונחמה של הנחמה.

אפילו דימיליכער זעטס פון דאס פון דעם, וואס די זאכען העלפעט זייערען עם אן ס'איז נאך טיפער, דעס אין דעם ס'איז באזונדער פיער הי'צ'ים, אבער ערען דעם העלפען א זאך וואס ער טוט נאר פון יוצא העלפען, ווי פון יוצא העלפען.

און היות ס'הייז דאך די ברכות פון הסיים אן / סאג ענינים פון דעם מענטש, און בכל צו באקומען די ברכות זינען האש'דאן די תורה קיי' גע'אגט, אס בחקותי תלכו, ופירט לשיי, אז דאס איז געשיגט דעם לימוד תורה, און די ברכות וויל מען דאך אז זיי זאלען זיך דורך און דורך פולע און גאנצע, רעדענדיק מוז מען אויך זיך זענען זיך דורך פון תורה, בנגלה און פנימיים תורה, און הסיים, און היבאלד עם דעם זיך העלפען א ס'ניסוס, האט מען דאס קובע געטען אין דעם חלק פון נגלה תורה און דעם חלק פון פנימיים תורה, העלפעט מען קען לערנען אפילו אלס אן אנפאנגער פון לערנען, וואס אין נגלה תורה איז דאס חוסם און אין פנימיים תורה איז דאס חניא.

זעלבס פארשטענדליך, אוי ווי אין חוסם, איז נים גלייך ווי עם לערנט עם א קי'נר אן אנפאנגער, אדער ווי עם לערנט עם א גאון גדול - וואס חוסם קען מען לערנען נאר כפשוטו, און מיפען און טיפער, אוי אויך אין לימוד התניא.

פון הסיידות, און ער זעט דיר קענען פויסברעמערן די המברה, העלפעט תאלס צו לינג געטען כאן דאס אין א בריף.

דער עיקר איז, זאגא בחור וואס לערנט אין א ישיבה דארף זייען או ער דארף לערנען בהתמדה ושקידה און מקדים זיין מצות בידור, און נים זוכען קיינען קשיית, און ערעט אפילו א זאך וואס עם איז ערעט פאר עס, ווערענעלע אויפ'יל קלאמער הייסליך, דארף ער דאס אבער טאן ערעט, און מ'ען דעם זעט, אז ער זעט ערעט לערנען ווי געטרעג, וועט דאס ערעט נים פארשטענדליכע פאר עס, פארשטאנען ווערען, וועט זיך יצליח.

ברכת נוחים

בסם כח
א. א. א.
מזכ"ר

תשורה משמחת נישואין

MACHINE ISRAEL
770 EASTERN PARKWAY
Brooklyn, N. Y.

770 Eastern Parkway
Brooklyn, N. Y.

כ"ח

למען דעו תעל

התורה אורות נחמט עיי הנושע (עיי'ן זייט טריים רמיו וזכור) - אכל מה דאפטר כי'ז הוא דוקא פני שבמנוס הראשון הי' כפכיל הגילוי הנחיל.

והנה גילוי כי עניני'ט הנחיל - הנה לעיל דוקא שאז הוא אפיתית בתי, הנשואין (עיי'ן לזכות סוף כ"ז, דעל כל כבוד מופת) גילוי פנימית התורה כו' אכל תלמי הוא עיי' העברה דחומי'ט פקודת לוח.

זדנו אשר כספארה בתנאים התכלית כשיטת למזי'ט אומדי'ט אשר לא יכריחו - אור מלפני'ט הנחמט ונחמל לא יכריחו - ביא יתולה, ובכלל כנה גם הגילוי'ט שלפניה מזה עיי'ן תלמי ציד שלעיל יחי' גילוי העצב ולא כדרך מפי'ע ומכלל ולתעיל מ'ה'אור דולה חכמיה פיה). ואל יצליחו - אור שנחלעל בכלי פנימית העלמות העמה הוא סלי העלם, הנה לעיל יחי'ט אעפ"י, הנחמטה ניזונות מהגוף, וד"ל.

כאשר יאמר כי'ט משה נזכה כולנו לקי'ום היעזר מרה ישמע גו' קול חפן וקול כלה (עיי' כ"ז, דכל כבוד הנחיל)

לחיים נחמט

לאמר לגאולה

הרב בכתב נניאורד: ומה
יו"ט ועד הנה

לפנינו צילום ממכתב הרבי לאבי החתן בנוגע לרצונו לעבור ללמוד בא"י.

מלאסקין-אמנרעאל

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

HYacinth 3-9250

מונת מנהל שניאורסאהן
ליובאוויטש

770 אסטון פארקווי
ברוקלין, נ. י.

בי"ה זב' כסלו תשכ"ב
ברוקלין

האברך מאיר יעקב שי'

שלום וברכה!
במקנה למכתבו מי"ב כסלו, בו כותב אודות
הצעה לנסוע לארץ ישראל על מנת ללמוד שם בישיבת חומכי
המסים בלוד.

ולמור בחתמה ושקורה נגלה וחסידות,
ובאנו א. יעקב, ויקים החלטת האמורה, שבהיותו שם
ב) שיציע ענינו לפני המשפיע דא"ח שלו
בישיבה בה לומד עמו, ויטכסם על זה.

נכונה ההצעה.

קוחי אף שלא מזכיר עדיין-שלומד בהתמדה וסקירה
נגלה וחסידות, והלימוד, מאמץ להוראת חז"ל, מביא לידי קיום
הפזות כרבעי.

כברכה לבסוף בכל האמור ובברכה
חב הגאולה,

כס כ"ח אדר"ר שלישי
מזכיר

מזכיר

אב החתן ה' האחראי לדוח להרבי ע"ד "החזרת דא"ח" בישיבה, וה' מקבל מכתב אישור ע"י המזכירות. לפנינו צילום מא' ממכתבי המזכירות בענין זה.

Tel. HYacinth 3-9250

Cables: LUBAVITCH NEWYORK

פונדירית

כ"ק אדר"ר מנחם מענדל שלישי"א שניאורסאהן

ליובאוויטש

SECRETARIAT of RABBI MENACHEM M. SCHNEERSON

the Lubavitcher Rabbi

770 EASTERN PARKWAY, BROOKLYN 13, N. Y.

ב"ה, י"ג סבת תשכ"א
ברוקלין

האברך מאיר יעקב שי'

שלום וברכה!

מאשרים בזה קבלת הרשימה מחזרת

רא"ח מש"ק חולדות, ויצא, וישלח, וישב.

תשורה משמות נישואין

Mr. Nissen Plotkin

30th of Tishrei, 5720

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I should like, however, to emphasize one general point. No matter how rich it is expected of a Jew, in regard to the Torah and Mitzvoth, wherever he may be, a great deal is expected of him if he is in Fretz Yisroel, of which the Torah says, "It is the land on which the eyes of G-d, thy G-d, are from the beginning of the year to the end of the year." So rich so, that it is regarded as a Holy Land even among non-Jews. Our Sages refer to it as "The Palace of the King." A person wishing to enter the Royal Palace must be prepared to answer such questions as on what business is he there, and he must be properly prepared in every way. It is demonstrated by his conduct and actions that he realizes he is in the Royal Palace. It is surely unnecessary to elaborate.

May G-d grant that you will succeed in what is your true and inner purpose in life, namely, to spread Yiddishkeit, and in an ever-growing way, and may you have good news to report always,

with blessings,

By *Amichai Shindler*

תשורה משמות נישואין

לפנינו כמה ממכתבי הרבי להרב גיסן שי' פלאסקין - דוד החותן.

RABBI MENACHEM M. SCHNEERSON

Lubovitch
770 Eastern Parkway
Brooklyn 13, N. Y.

NYc 3-9250

By the Grace of G-d
30th of Tishrei, 5720
Brooklyn, N. Y.

מחום מענדל שניאורסאהא
ליובאוויטש

ברוקלין 13, נ. י.
770 אסטערן פארקוויי

Mr. Nissen Plotkin
5569 Esplanade Ave.
Montreal, Que.

Greeting and Blessing!

I received your letter of the 17th of Tishrei, in which you write about your background and activities. I was especially gratified to read about your activities to strengthen Yiddishkeit in your environment, in the field of Koshruth, etc. I am especially pleased to read on that you realize there is a great deal more to be done. For the realization that there is more to be done ought to bring forth additional forces to meet the challenge. All the more so, since everyone of us is commanded to go from strength to strength in all matters of holiness, which should be on the ascendency. In this connection it is well to remember the saying of my father-in-law of saintly memory that at this time every Jew should consider himself in the position of a mountain climber, climbing a steep mountain. In this situation he must continue to climb or slide back, for he cannot remain stationary. It is also a well-known law of physics that the rate of a falling object accelerates. The lesson is obvious.

I read with interest about the books which you read and study. I was surprised to note the absence of the Tanya and other works on Chassidus, which you no doubt could study in the original, though part of this literature is available also in English. The study of Chassidus would not only be greatly inspiring to yourself, but would also have a great influence on your work and inspiration in behalf of others. Young people not burdened by family responsibilities, and still full of youthful energy, should make the fullest use of their opportunities.

I trust that you have friends among Anash with whom you can discuss a method of learning Chassidus and what sources you should study, though I imagine you should have also a fairly good idea. But, nevertheless, many heads are better than one.

As for your question with regard to my attitude towards the Holy Land, etc., I trust you saw my reply to the question "What is a Jew?" which has been published both in Fretz Yisroel and here in America. Your particular question with regard to emigration and settling in Eretz Yisroel does not indicate whether it refers to yourself or is in a general way. But my answer would depend on the circumstances of each individual, for it is not possible to give a blanket advice on such an important question.

Mr. Nisan Plotkin

18th of Sivan, 5720

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

I hope that since writing to me last, you have practised the injunction of our Sages that "All things of holiness should be on the ascendancy," also in your personal life, and there is nothing that stands in the way of will and determination.

Hoping to hear good news from you always,

With blessing
M. Schneerson

By the Grace of G-d
18th of Sivan, 5720
Brooklyn, N. Y.

Mr. Nisan Plotkin
c/o Lubavitcher Yeshiva
5265 Park Ave.
Montreal

Greeting and Blessing:

After the long interval, I received your letter of the 18th of Iyar. I am sure you know that that is the day of Laf B'Omér and that you fully realize its significance.

As for the contents of your letter and the problem of working with non-religious groups, in a way that such cooperation would not weaken the religious convictions of your own groups, etc., needless to say, it is impossible to make hard and fast rules about such cooperation that would apply to all instances. For a great deal depends on the atmosphere and circumstances of such meetings.

However, one general principle should be borne in mind, according to the teachings of our Sages in the Mishna (Pirke Ovois 1:12) "Hillel says 'Be of the disciples of Aaron... loving the creatures and bringing them closer to the Torah.'" This means that one should always practise the love of fellow-Jews, even to such who have no other merit except that they are "creatures" of G-d, as explained in the Tanya, Chapter 32. At the same time, this should be coupled with the precaution that it should be for the purpose of "bringing them closer to the Torah," and not making the Torah suit to their standards. In other words, it is necessary to make certain that while trying to influence others towards a fuller appreciation of the Torah and Mitzvoth, one should not be influenced in the other direction, nor make any concession. I can only suggest, therefore, that you keep this guiding principle in mind.

Precisely this year, being the 200th anniversary of the Hstalkus of the Baal Shem Tov, which we observed on the first day of Shovnoth, has much to say on this question, since the Baal Shem Tov taught and personified what should be our aim and purpose in life. For he taught that Ahavas Yisroel means loving even the Jew who is at the other end of the world, which includes not only geographical distance but also spiritual distance. At the same time he demanded that the observance of the Torah and Mitzvoth should be with animation and inner inspiration and with every possible hidur. I trust that among your Lubavitcher acquaintances in Montreal there are some who could help you get a deeper insight into the teachings of the Baal Shem Tov and how to apply them in daily life.

In connection with the above, I trust you will find the enclosed copy of my Shovnoth message stimulating and useful.

מחטס מענדל שניאורסאון
ליכאוויטש

770 איסטערן פארקוועי
ברוקלין 13

By the Grace of G-d
18th of Sivan, 5720
Brooklyn, N. Y.

Mr. Nisan Plotkin
c/o Lubavitcher Yeshiva
5265 Park Ave.
Montreal

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

תודות מנוגל שניאורטורן
לובאוויטש
770 אסטערן פארקווי
ברוקלין, נ. י.
HYacinth 3-9250

Mr. Missen Plotkin
Kibbutz Pirat Izvi
Dr. Emek Beth Shean.

B.H.
7th of Kislav, 5723
Brooklyn, N.Y.

Sholom uBrocho:

I was please to receive your letter of the 24th of Mar-
Cheshvan.

It is gratifying to note that you have daily Shiurim. Although you do not mention it, I trust that your daily Shiurim include also a regular Shiur in Chassidus, for, obviously, a bi-weekly lecture in Tanya is not for a person of your standing and background, but merely an added stimulation for regular daily shiurim. I also hope that you are using your good influence in this direction, for, as I recall, you were a "meshpia" in Montreal, and surely continue in this capacity in your present surroundings. There is no need to emphasize to you at length the importance and need of this. No doubt you also maintain a regular contact with Tzeirei Agudas Chabad.

Approaching the auspicious days of Yud and Yud-Tes Kislav, the days of liberation of the Mitteler and Alter Rebbe, the history of which you doubtlessly know, I trust that you will observe them in an appropriate manner and derive lasting inspiration from them; to be shared with others.

Noting the good news about your wife's condition, may G-d grant her a normal and easy pregnancy and delivery of a healthy offspring in a happy and auspicious hour.

With blessing
By: *Menachem Schneerson*

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

תודות מנוגל שניאורטורן
לובאוויטש
770 אסטערן פארקווי
ברוקלין, נ. י.

By the Grace of G-d
11th of Adar I, 5722
Brooklyn, N.Y.

Mr. Missen Plotkin
Kibbutz Pirat Izvi
Dr. Emek Beth Shean

Greeting and Blessing:

Your letter of the 3rd of Tsveth reached me with some delay. Needless to say, I read with interest about your present way of life in your present surroundings in the Holy Land.

You surely know of the saying of the Beal ha-Tanya and Shulem Aruch to the effect that a Jew must live with the times, meaning, of course, the weekly portion of the Torah, and thus be up-to-date with the Torah. And as we are presently reading the portions of the Torah dealing with the construction of the Sanctuary, it should remind every Jew about his obligation to create Sanctuaries for the Divine Shechinah in accordance with G-d's commandment, "Let them make me a Sanctuary that I may dwell among them," that is to say within every Jew. And in view of the fact that we are commanded to regard the Torah as new every day, we must be constantly inspired by the readings in the Torah, insofar as every aspect of the daily life is concerned.

Hoping to hear good news from you,
With blessings,

By: *Menachem Schneerson*

accomplished in the last few months, and years, along the lines indicated above? Have you utilized all your capacities and opportunities, not only in your immediate family, but also among friends and associates, that they be imbued with the love of G-d and the fear of G-d and live up to the Torah and Mitzvoth? For, in doing so, they would not only benefit themselves, but also all Jews, both in the diaspora and in the Holy Land. In fact, it is of vital concern for the Jews in the Holy Land - a Land that is regarded as holy even by non-Jews, and its holiness is not due to the holy graves there, but to the fact that "the eyes of G-d, thy G-d, are on it from the beginning of the year to the end of the year" - that the Jews, both in it and out, should know what this holiness is and live a holy life accordingly. Thus, the strengthening of Yiddishkeit in Canada, as elsewhere, is directly beneficial to the Holy Land.

What this "holiness" is, I surely need not amplify to you. It is plainly written in the Torah, and no commentaries are here necessary, that it was at Mount Sinai, with the giving and acceptance of the Torah, that the Jewish people became "A kingdom of priests and a holy nation," and similarly in many other sections of the Torah the concept of holiness is amply explained.

I will be glad to receive good news from you that you are indeed active along the above lines, and in an ever-growing measure, as we have been instructed "Maalin b'Kodesh."

As for my personal views on this or that movement, I do not see how this can concern the fulfilment of your duties and obligations, as mentioned above, which are surely quite clear.

Wishing you a Chasimo ugmar chasimo toivo,

With blessing

By Nissan Mindel

The enclosed copy of this year's Rosh Hashanah message will be useful to you.

Mr. Nissen Plotkin
5569 Esplanade Avenue
Montreal, Que.

By grace of G-d
5th of Tishrei, 5729
Brooklyn, N.Y.

Shalom uBrocho:

I am in receipt of your letter of the 15th of Elul, in which you write that you are 20 years of age, orthodox, a graduate of a Yeshiva High School, and you ask my views on a certain movement, etc.

However, the essential information about yourself, your life and work, is missing in your letter. I refer to the Psak-Din of our Torah, Toras Chayim, to the effect that Jews are mutually responsible for one another. Accordingly, one's daily life is not a private affair, but it affects all other Jews. All the more so when the individual in question belongs to the young generation, full of youthful energy and rich in opportunities, especially at the stage of life when one is not yet weighed down by economic responsibilities.

It is therefore the duty of every Jew, especially of one in your position, to do everything possible to spread Yiddishkeit, i.e. the actual fulfilment of the Mitzvoth Maasiyos, in his immediate circle and wider environment; to make others aware that yiddishkeit is not something to be remembered on certain occasions, or on certain days of the year, like Shabbos and Yom Tov or the "High Holidays," but something to be lived and practised every day.

Moreover, such efforts are not only channels for receiving G-d's blessings in one's own need, but are also vital for the welfare and survival of our people as a whole, concerning which you express understandable concern.

In the light of all the above, it is not out of place to ask you: What have you - with your background and opportunities -

