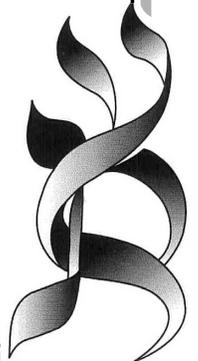


# *Memento*

*from the wedding of*

*Ativa and Rivky  
Nusbaum*

*Monday, 11 Elul, 5763*



**B"H**

**11 Elul, 5763**

**Dear Friends,**

**It is with much gratitude to Hashem that we welcome you to our Simcha tonight on this auspicious day of 11 Elul, the wedding anniversary of the 5th Lubavitcher Rebbe, Rabbi Shalom Dovber to Rebbetzin Shterna Sara in the year 5635 (1875).**

**During these last moments before the Geulah, when the darkness of Golus may seem overwhelming, it is beneficial and even imperative to remember that a glimmer of light dispels deep darkness.**

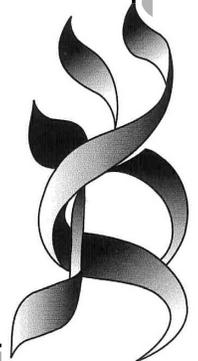
**As a memento of our simcha, on the following pages we present you with a few intense rays of Chassidic light to guide us toward the great light at the end of the tunnel. The interpretations individual, the inspiration universal and the outcome guaranteed. This booklet contains letters from the Rebbe to our families, letters and facsimiles of the Rebbe's holy handwriting. Most of this material has never before been published.**

**As a Chosson and Kallah about to embark on a new life, and as klal yisroel stands on the threshold of a new year, we fervently hope that immediately, even before the beginning of 5764, the world will be filled with the light of chassidus through he Geulah Shleima with Moshiach tzidkeinu U'malkeinu B'rosheinu.**

**Wishing you and yours a Kesiva Vachasimah Tovah, A Happy and Healthy New Year!**

**Once again, we thank for enhancing our simcha with your presence,**

**Akiva and Rivky Nussbaum**



Monday, 11 Elul, 5763

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

מנחם מענדל שניאורסאהן  
ליובאוויטש

770 איסטערן פארקוויי  
ברוקלין, נ. י.

By the Grace of G-d  
11 Sivan, 5738  
Brooklyn, N. Y.

Mr. Dovid Zellg haKohen Shatz  
2915 Pierce St. Apt. 8  
Hollywood, Fla.

Sholom uBrocho:

I received your letter of June 13, in which you write about the Skokle situation and ask what you should do about it.

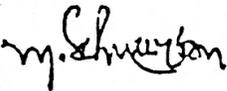
There is a clear ruling in our Torah, Toras Chayim, that in any matter which is connected with a particular place, a Shaala should be addressed to the local Rabbonim, who are familiar with the situation at first hand.

Inasmuch as everything is by Hashgocho Protis and you wrote to me about this matter, there must be a purpose in it. I therefore take this opportunity of expressing the hope that in view of your sincere personal concern for Jews everywhere, you are surely active in spreading Yiddishkeit all around you, bearing in mind that the Torah and Mitzvoth are our life and the length of our days" ( כי הם חיינו ואורך ימינו ) and that כל ישראל ערבים זה בזה and that every single act by any Jew can tip the scale לכף זכות for himself and the whole world.

There is surely also no need to point out to you that the most effective influence is a living example, coupled with "words coming from the heart," and that Kohanim have a special privilege and responsibility to teach and spread Torah and Mitzvoth, for which they have also been given special capacities.

In accordance with your request for an early reply, this letter is sent to you ahead of turn.

With blessing



*Memento from the wedding of Akiva and Rivky Nussbaum*

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

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

B. H.  
28 Tishrei, 5737  
Brooklyn, N. Y.

Rabbi B. H. Charnow, Ph.D.  
LT CHC USNR  
Office of the Staff Chaplain  
Marine Corps Base  
Camp Butler, Okinawa  
FPO Seattle 98773

Shelom UBrocho: \_\_\_\_\_

I am in receipt of your letter of 20 Tishrei.

To begin with the good news towards the end of your letter, may G-d grant that your wife should have a normal and complete pregnancy and an easy delivery of a healthy offspring, and, in accordance with the traditional blessing, you and your wife should bring up each and all of your children to a life of Torah, Chuppah and Good Deeds.

With regard to the general topic of your letter, namely, that you are a Chaplain and endeavoring to fulfil your duties to the best of your abilities, but you now find that it would be difficult to carry out the task of a Jewish Chaplain as you now conceive of its responsibility in light of your greater commitment to Yiddishkeit than before. You ask therefore whether you ought to relinquish your post: -

Perhaps you have heard of my general view in similar situations, but I will outline it briefly.

Every Jew is always a "soldier" in the service of G-d, including the duty of spreading G-dliness among fellow-Jews, with emphasis on the actual deed, namely, fulfilment of G-d's commands, the Mitzvos, in the daily life.

Certainly, in our age of confusion and perplexity, the call to duty is more urgent than ever. On the other hand there is also a very favorable circumstance in the widespread search for truth and real values on the part of the new generation, even among young people whose parents and grandparents had placed a priority on the pursuit of material wellbeing, through professions and careers, almost to the exclusion of Yiddishkeit in their personal lives.

If every Jew is in the service of G-d, as noted above, how much more so one whom the Supreme Hashgocho Protis has placed in the Chaplaincy, and has, moreover, given him the Zechus of gaining deeper insights into Yiddishkeit to the extent of reassessing his position. It is clear what the response

Monday, 11 Elul, 5763

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to the said call of duty should be, especially of one who is not just a "private" but a ranking officer.

Of course, the new assessment presents new challenges. But, as in the case of a military outpost facing increased pressure, the answer is not to abandon the front, but to call out reserves and reinforcements, so also in the case of facing a personal challenge. It is certain that the inner forces are there, for G-d would not give one a task which is beyond one's capacity to carry out. In the case of the military, there can sometimes be a miscalculation; but not so with Hashgocho Protis. Thus it is only necessary to bring out these forces from the potential to actuality. Even if the ultimate success is in some doubt, the Torah, *Toras Chayim*, does not permit one to abandon his responsible position; how much more so when there is the assurance of yogaato umotzoso.

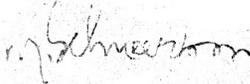
Add to this several encouraging aspects, which I have often emphasized in similar situations:

The whole military establishment is based on discipline and obedience to orders. A soldier receiving an order from his commanding officer, must carry it out promptly, even if it may seem irrational to him. No soldier can claim that his conduct is his personal affair, and he is prepared to take the consequences, for the consequences would not be confined to him, but to the entire sector, with far-reaching consequences in a time of emergency for the entire front and the country. A further point is that it is quite irrelevant if in civilian life the private was superior to his commanding officer in other areas, in physics, astronomy, and the like; in the military, he must bow to the superiority of his commander, who is the expert.

All these points and the whole military training and environment make the Jewish serviceman particularly responsive to Yiddishkeit, which is based on the principle of naaseh before v'nishma and to the influence of his Jewish chaplain who is permeated with true spirit of the Torah and present a living example of it to his charges. There is surely no need to elaborate to you on all above.

To conclude *me'inyono d'yoma*, now that we are coming from the Festival of Simchas Torah, which is the conclusion and culmination of all the festival and religious experiences of the month of Tishrei that ushered in the new year, may G-d grant you and all yours, in the midst of all our people, true rejoicing throughout the year in all respects, materially and spiritually.

With blessing,



*Memento from the wedding of Akiva and Rivky Nussbaum*

RABBI MENACHEM M. SCHNEERSON

Lubavitch  
770 Eastern Parkway  
Brooklyn, N. Y. 11213

Hyacinth 3-9250

מנחם מענדל שניאורסאהן  
ליובאוויטש

770 איסטערן פארקוויי  
ברוקלין, נ. י.

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

Agudas Neshei Ubnos Chabad  
Dallas, Texas

Blessing and Greeting:

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

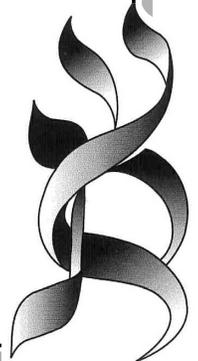
In the present days, having concluded the Three Weeks, which are connected with the sad events of the destruction of the Beis Hamikdosh, and having entered the period of the Seven Weeks of Consolation, which bring us the good tidings of the forthcoming Geulo and restoration of the Beis Hamikdosh -- every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

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

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

With blessing

*M. Schneerson*



Monday, 11 Elul, 5763

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

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

By the Grace of G-d  
7th of Iyar, 5727  
Brooklyn, N. Y.

Greeting and Blessing:

I duly received your letter, in which you write about various things which you do not understand, such as the suffering of your father, etc.

Judging by your letter, it is surely unnecessary to emphasize to you at length the obvious idea, namely that it is certainly not surprising that a human being does not understand the ways of G-d, for a created and finite being surely cannot understand the Infinite. The opposite would rather be surprising, and it is only due to G-d's infinite kindness that He has revealed to man certain aspects of His Divine Providence. There is a simple illustration: It would surely not be surprising that a five year old child could not understand the conduct of a great scientist, even though the scientist who was at one time a five year old boy, and the present five year old boy may grow up and become even a greater scientist. In other words, the five year old boy is potentially in possession of all the qualities of the mature scientist, yet it would not be surprising that the five year old boy cannot understand the great scientist. But a created human being has nothing in common with the Creator insofar as intelligence and capacities are concerned. It is only that because of G-d's kindness that certain aspects of G-d's Providence have been revealed to man, including also the question of suffering, where we can use a similar analogy.

When a young child is told to sit down and learn the abc, and do homework, etc., this deprives him of going out into the fresh air, sometimes interferes with having his meal on time, and might also curtail his sleeping hours, etc. The child, while complying with these instructions, is not doing so because he realizes their wisdom, but because he has no choice in the matter, since he is compelled by his father or mother or teacher to do this. This is not a case where his freedom is curbed so that he would not go about breaking windows, and the like. Insofar as the child is concerned, it is for him true suffering to be deprived of fresh air, or rest, etc., which by common consent are considered good things. Neverthe-

less, of what consideration is the child's temporary suffering, even though it extends for days or months, by comparison with the good which he will enjoy thereby for the rest of his life.

A further point to remember is this: When a person who has been ill succumbs to his illness, it is clear to every normal person that the illness could affect only the physical body. Obviously if there is something wrong, say with the blood of the patient, it cannot affect the patient's spiritual life and his everlasting soul. In other words, when a patient succumbs to an illness, this happens only because the union between the soul and the body has come to an end, but the soul is an everlasting one, and this is one of the basic foundations of our Jewish faith, as also of other faiths.

In the Torah it is frequently explained and emphasized that life on this earth is only a preparation for the future and everlasting life in the world to come. This is also taught in the well known Mishnah of Pirkei Avos, which we read and study these Shabbosim. The Mishnah states, "This world is like a vestibule to the future world; prepare yourself in the vestibule so that you can enter the banquet hall" (Perek 4, 21).

Now, when during the time when one is in the vestibule there has been a period of suffering, whereby there will be an infinite gain in the "banquet hall", it will surely be worthwhile. It is impossible to describe the joys of the life of the soul in the world to come, for even in this world while the soul is connected with the body, its life is on an infinitely higher plane; how much more so when the soul is no longer distracted by the body. Compare the joy and excitement of a child when he receives a tasty candy, with the joy of a very wise and learned scientist who succeeds in resolving an important scientific problem. Here again, as mentioned before, there is some connection between the child and the scientist, and everything is relative. But insofar as the life on this earth and the life of the soul in the future world is concerned, the differences are not of degree but of kind, and there is no common denominator between the two.

At the same time it should be remembered that the suffering in the "vestibule", which is no more than a corridor to the "banquet hall", is after all a temporary one, and the gain is eternal.

Of course, you may ask why things are so conditioned that one must give up something in order to gain more. This would be the same as a child asking why he must give up his outdoor pleasures, etc. But surely it is not an unkindness to the child to "deprive" him so.

I trust that the above will suffice to answer your question.

Monday, 11 Elul, 5763

MENACHEM M. SCHNEERSON  
Lubavitch  
770 Eastern Parkway  
Brooklyn 13, N. Y.  
HYacinth 3-8250

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

By the Grace of G-d  
26th of Nissan, 5729  
Brooklyn, N. Y.

Blessing and Greeting:

Your letter reached me with some delay, and I will attempt to answer your questions in their order.

With reference to the question of the pronunciation, Ashkenazi or Sefardi, surely you know that there is also Yemenite pronunciation and others. The adherents of each pronunciation of course claim that theirs is the right one. As a matter of fact, in recent times there has been a growing opinion that the Ashkenazi pronunciation is a more authentic one than the Sefardi. At any rate, if you want my opinion as to which pronunciation you should use personally, my answer is that you should not mix pronunciations, at any rate not during the same prayer, or better still not even during the same day.

In view of the force of human habit, and especially inasmuch as prayer requires concentration and heartfelt devotion, it would be well to get used to one pronunciation, and to abide by it, at least insofar as prayer is concerned.

With regard to the question of leaving one's eyes to an eye-bank after 120 years, or similar bequests, I am of course reluctant to discuss this subject, since this whole matter is of no immediate concern to you at all, inasmuch as you have many many years to live and to fill them with productive and joyful activities, etc. However, since you have already raised this question, and in view of the fact that there are various misconceptions about it which have gained currency, I cannot pass over this question without telling you that there is a clear and distinct Psak-Din, which leaves no doubt as to what the position of our holy Torah and religion is in regard to this matter. It is that not only is the Neshama - חלק אלוהי - "Verily a part of G-dliness Above" in the words of the Tanya, but also the body of a Jew is sacred and is the property of G-d, while the Jew is no more than a guardian of it.

This position explains also many Dinim (rules) relating to the body, having to do with hygiene and the like, which

*Memento from the wedding of Akiva and Rivky Nussbaum*

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are also part of our Torah. Thus the Halacha rules explicitly that one must not mutilate, G-d forbid, something which belongs to G-d, and which has been placed in the care of a person as guardian and keeper. For the same reason, our Sages of blessed memory have been so strict in the matter of mutilating dead bodies. In those exceptional cases, which are very rare, where an exception was made to the rule, it is because of special reasons, which in no way diminished the sanctity and inviolability of the body, as G-d's property, but only because under special circumstances, G-d Himself has permitted certain isolated exceptions, in which case it is the Owner's will that is being carried out, namely G-d's will.

Now to refer to your last question in the order of appearance in your letter, though in my opinion it is first and foremost, as well as the most practical one, namely the question of where you should continue your higher learning.

You have no doubt heard my position on such a question, which I have reiterated many times, and is based on the fact that an educational institution, regardless of its character, and regardless of the student's purpose, has a twofold influence, namely in the area of knowledge "accumulation", as well as in influencing the character, views and beliefs of the students, to the extent of having an impact also on the observance of Mitzvoth, etc. Clearly the second aspect of an educational institution is not less important than the first, and perhaps much more important, especially in our day and age where the outside influences are unfortunately negative, while the home influence is no longer as exclusive as it used to be. There is no need to go into the factors which have brought about the present state of affairs, but the facts are there.

In the light of the above, it is my considered opinion that insofar as the continuation of your studies is concerned, even if you remain close to your home under the good influence of your parents and home atmosphere, it is important that you should study in an institution wherein the influence in regard to Torah and Mitzvoth is a positive one. According to my knowledge, a good institution on this level in England is the Gateshead Seminary for Girls. Certainly if you plan to study outside England, I would recommend either the Bais Rivka Seminary near Paris, or the one in Kfar Chabad, or the Bais Yaakov Seminary in Jerusalem or Bnei Brak. The other institutions which you mention are, in my opinion, completely unsuitable for you, especially in the light of the situation as it has developed lately, and where no improvement seems likely in the near future, in the natural order of things, but perhaps a deterioration. The subject is too painful to discuss in detail.

Monday, 11 Elul, 5763

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I wish to add a further point, which I think is also essential. Our Sages of blessed memory have emphasized the fact that all Jews are like one big family, and consequently the private life of every member, as well as the career or profession one chooses, and how one utilizes one's capacities, etc., are not the private concern of the individual, since they affect, more or less, every member of this family, and the Jewish people as a whole. If this has always been true, it is especially true in our time, particularly in regard to Jewish youth, and more particularly those, like yourself, whom G-d has endowed with a special gift and capacity to work in the field of Chinuch, that is to say, to influence other youngsters by instruction and education, in addition to being a living example. Moreover, good influence on a youngster, as I have emphasized this many times before, is like doing something beneficial to a seed or seedling, where even a slight benefit at that early stage is eventually compounded into great benefits, not to mention a great benefit to begin with.

Knowing your parents and your background, I think that it is unnecessary for me to further elaborate to you on all the above.

May G-d, whose benevolent Providence extends to each and everyone individually, guide you in your choosing the right way in life. In the present days-between Pesach, the festival of liberation from slavery and Shovuos, the festival of our receiving the Torah, may you draw lasting inspiration and guidance to free yourself from all distracting thoughts, so as to be able to follow the path of our Torah, Torah Chaim, and from day to day strengthen and deepen your understanding and appreciation of the light of the Torah and Mitzvoth. For, although the day of Mattan Torah was more than 3,000 years ago, every Jew, man or woman, is expected to appreciate and cherish the Torah every day, as if it were newly given, and eagerly draw vitality and inspiration from it in every aspect of the daily life.

Hoping to hear good news from you in all above,

With blessing,  
*M. Schneerson*