

תשורה

משמחת הנישואין
של

הרה"ת אהרן ראובן
ורחל שיחיו לי

פ.א.פ.

ביום אהרן הנישואין
ביום אהרן הנישואין

י"ד כסלו התשס"ג

להלן פיענוח הכתי"ק שמעבר לדרך:

הטעם בזה הוא משום חנוך. ובחנוך משותפים האב, שהוא מחויב לחנך והקטן שהוא המתחנך. אבל אין זה ענין להתיר עי"ז לזר שאין חנוכו עליו להוציא ש"ש. ולכן אין לחלק בור בין בזמן שהקטן מתחנך או לא. וכיון שהותר הותר גם לאב. כן אפ"ל ודוהק קצת.

ט) אם נותנים לקטן להחזיק ס"ת אחר הגבה וכיו"ב? כן ראיתי נוהגים, באין מוחה ומפריע.

י) אם יש חילוק באמירת יגמה"ר ביחיד בין תפילת שחרית, מנחה, או סליחות?

לא ראיתי ולא שמעתי מעודי שום חילוק. ונפסק הדין סתם בשו"ע או"ח סתקס"ה ס"ה *וסי' תהלת השם השלם הוא פוטוגרפיא מסידור שקדמו, ולא הספיק הזמן להגיהו כדבעי.

י"א) אמירת ח"ק שאחר קרה"ת במנחת שבת, מתי יתחילו?

עיין בשער הכולל פכ"ט. אבל מנהגנו ע"פ הוראת כ"ק מו"ח אדמו"ר שליט"א להתחיל לאמר ח"ק קרוב לסוף הגלילה. ולמהר בהגלילה לאמירת יהללו והכניסה לארון, ולהאריך באמירת הח"ק, באופן שיסיימו הח"ק אחר הכניסה. ועכ"פ להסמיכו להתפלה ככל האפשרי.

י"ב) נתקבלה זה עתה הפוטו ששלח בשביל ס' התמונות להיות לזכרון בהיכל כ"ק מו"ח אדמו"ר שליט"א

ולהעיר ממש"כ אדה"ז באגה"ק סכ"א בענין הזריוות. ולדייק בלי "בזריוות - (וישכם אברהם) - נפלאה" - (י"ל דמרמוז ע"ז מה שבעצמו חבש חמורו) - להראות - (גם לאחרים למען יראו וילמדו. ראה במאמר י"ב תמוז דעבודת הבע"ת הוא עם אחרים. וי"ל דאברהם בענין העקדה, הוא עבודה היפף מהותו. עתה ידעתי כי ירא גוי. דזהו החילוק דבע"ת וצד"ג) - שמחתו וחפצו - (פני' הרצון הענוג. וראה בסוף המשך חה"פ תש"ט בענין שמחה ועונג)

י"ג) בטח ידוע לו. מרצון כ"ק מו"ח אד"ש לקבץ ולרשום סיפורי זקני החסידים ותולדות ימי חייהם. ומהראוי שירשום מתולדות ימי חיי אביו וכיוב ולשלוח למערכת אוצר החסידים לאוסף הזכרונות וכן לעורר את המושפעים מעתו עד"ז כפ"ש החבורה תי (תתימתי)

בטח יאשר קבלת המכתב זה



ד"ר סיון אפרת (אין אש"ן)
אזל, ארבעת, כיון שפיר ג'ה' שפיר, צריך לשאלו
דבר אב נעשה קצת קצת (אמרת) וצ"ל ספרים
ואיזה נצטרכו, דפנה אפסות חנוך הנהיג סג' האל
וכיו"ב

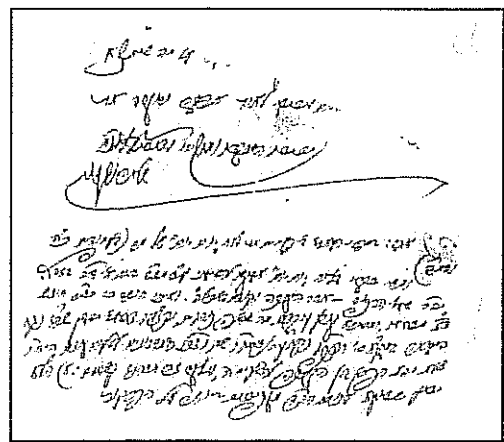
"סיום מכתבו איני מבין.

אבל, לפענ"ד, כיון שכבר ג"ח [ג' חדשים] שנמצא שם, צריך לשאלו ברור מה נעשה בפו"מ בעיקר שליחותו: כמה ספרים ואיזה נמכרו, בכמה מוסדות חנוך הנהיגו ספרי המל"ח וכיו"ב"

תשורה - י"ד כסלו ה'תשס"ג

בשלהי שנת תש"ט שאל הרה"ג הרה"ח רש"י ז"ל ע"ה שאלתו הידועה בנוגע למש"כ בס' היום יום (ליום א' דר"ה) "יה"ר שעל התפוח - אחר הברכה וקודם האכילה", ושואל לבידור לפשר מנהגו:

לפנינו כנראה המ"מ שהרכי הכין לעצמו, וע"י הכין מכתבו (הנדפס באג"ק ח"ג קל"ט, ובסוף ספר המנהגים, מיום י"ח תמוז, תש"ט). (חלקו נדפס ב"תשורה" ש"ל לחתונת הולצברג - הארליג כ"א סיון תשס"א) להלן פיענוח הכתי"ק:



"עד, א

זח"ג קלג, ב

ובשניהם מדבר בתפוח - עיין תור"ה שכ(??)

ולא באתרוג

מדמשבחו בטעם

מתוק ובג' גוונין"

ואז כנראה הכין מהדור"ק מהמכתב הנדפס בסוף המכ' באג"ק שם:

"ולכתחילה

בשם בעל העיטור הלכה למעשה: ובקשה

רחמים לא הוי הפסקה בין ברכה לשתי.

תפוח דוקא - הנה מי יבא אתרי המהרי"ל הובא בד"מ שמרמו

על חת"ק [= חקל תפוחין קדישין]. ולולא דמסתפינא יש להעיר מזח"ג קלג, ב דכתב

דמיני חיי כו' ומזוג עד, א. ובשני המקומות מדבר בתפוח

ולא באתרוג (תור"ה פריו שבת פ"ח סע"א) כי משבחו בטעם מתוק

ובג' גוונין. - ואולי עדיפא ל"י למהרי"ל הרמז דחקת"ק כי ברי"ה הוא

במחזור הדרת קריש (שלתוכו נכנס הרבה ממעגלי צדק) ע' קח: וראוי לברך

על התפוח כפה"ע ואח"כ אומר תחדש עלינו שנה טו"מ ואוכל

התפוח בדבש

בעמ[ק] המל[ך] משא"כ

תפוח עצמו שהוא מחולק בשאר פירות בזה ששייך לז"א דוקא

ולכן מתרץ הרמז כאן הוא לשדה התפוחים - מל"י"

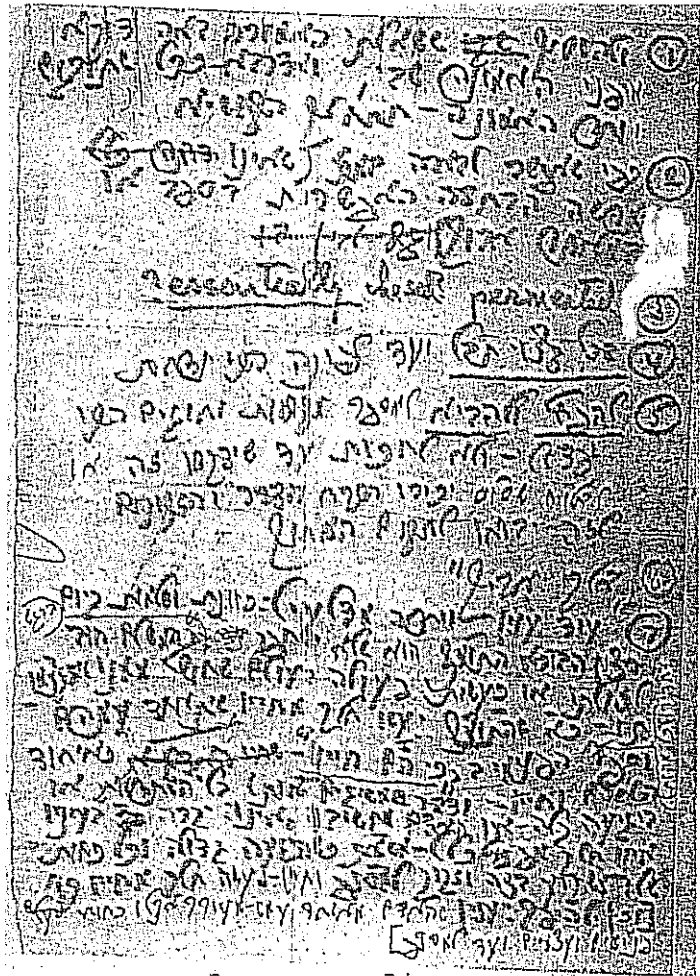
Handwritten notes in the left margin, including the words "קלג" and "קל"ט" with some scribbles and arrows.

A large, dense block of handwritten text at the bottom of the page, containing many corrections, additions, and annotations in various directions.

תשורה - "ד כסלו ה'תשס"ג

לפנינו כמה הערות למכתב פרטי בתקופת תש"ל - תשל"ה
(להעיר, שכנראה בסוף ה"צעטיל" הרבי שינה בכתיבתו מעט לעפרון !)

- (1) ולהוסיף ששאלתי האמורה באה דוקא מפני האמונה שבי, ואדרבא - ככל שתורגש יותר האמונה - תתחזק הקרשיא
- (2) כפי שאפשר לבארה במכ" (שאינו מרשה הרחבה האפשרית בספר או במאמר ארוך)
- (3) **essentially chesed? permeated** ?
- (4) **בכל קצוי תבל** ועד לפינה הכי גדחת
- (5) להפיץ ולהביא למספר מקומות וחוגים הכי גדול - ולא לחכות עד שיבקשו זה או לבטוח שסו"ס יכירו הכרח הדבר והזקוקים לזה יבואו למקום המחנך
- (6) "אלקי אביך"
- (7) עוד ענין ויתרה מדלעיל: כוונת ושלמות קיום רצון הבורא התומ"צ הוא שלא בחפץ(?) הרגש שמשלם חוב לזולתו או כעשות פעולה בעולם שחורף ממנו ומעצמו-תו - כ"א שהתומ"צ יעשו חלק מחייו שיתאחד עמהם וכפי' מחדירו כל מהותו הפנימי ב"כי הם חייו" כאיחוד האדם וחייו - ודבר שמשגיגים אותו בלי השתדלות או ביגיעה קלה - אין האדם מחשיבו, אינו יקרה כ"כ בעיניו אינו חלק מפנימי כלל - משא"כ כשהגיעה גדולה וכל כחות שלו משקיע בזה וזקוק למסנ"פ וחייו - נעשה חלק מחייו כו' [וכן להיפך: ענין שאדם מאוחד עמו - מעורר אצלו כחות פנימיים ועצמיים ועד למסנ"פ]



סג

עניתי:
 (50%)
 חלק מהשאלה הוא על שאלתך
 הנה או חסר

לפענ"ד לשלוח מה שמבקש: ולשאלו אם ישלם (50%) במקח הזול או חנם

LEHMANN TRADING CORP.

222 WEST 24TH STREET - PENNSYLVANIA BLDG. - NEW YORK L. N. Y.

December 4th, 1964

Rabbi M. M. Schneiersohn,
707 Eastern Parkway,
Brooklyn N.Y.

Dear Rabbi Schneiersohn: "ג.ל.ו"

I take the liberty of addressing personally at the suggestion of Mr. Sam Malamud. I trust that I will not be judged impertinent to submit a request for a personal audience with you. I seek this not on the basis of my own merit, but on the basis of the fact that I have recently acquired a large number of original Hebrew manuscripts among which is a small booklet in blue paper in a handwriting which experts have identified as that of the founder of your dynasty. I shall be very pleased to show it to you and have your own opinion on the work.

I sincerely hope that it will be possible for you to cause reply to be sent to me, and meanwhile extend my best wishes.

Very sincerely yours,

Manfred R. Lehmann
Manfred R. Lehmann

MRL/av

זו לאו ה"ק
כ"ק אדמו"ר

לפנינו מכ' ממר מנפרעד ר. להמאן, מיום כ"ט כסלו תשכ"ה, בו מבקש מכ"ק אדמו"ר מה"מ, להיכנס ליחידות, "לא בזכותי, רק בגלל שז"ע קניתי כמה כתי"ק... וביניהם ספר קטן... שמיחוס למיסד תנועתך". ע"ז ענה הרבי בכתי"ק: "למלאות הבקשה כפי האפשרי"

ת"ת

כ"ק אדמו"ר של"ס א
אמרו "ב"ה הושימה דפירושי רש"י שנתבאר, על חומש שמות, (והוא עד י"ח טבת תשל"ו)
(תקשימה דפירושי רש"י שנתבאר על מגלת אסתר יומטר, כל"ב, יחד עם הושימה על
חומש ויקרא)

לפנינו מענת כ"ק אדמו"ר מה"מ על מכ', הנכתב אתרי ח"י טבת תשל"ו, שהי מצורף ל"הושימה דפירושי רש"י שנתבאר, על חומש שמות".
ע"ז ענה הרבי: "נתן[קבל] ות"ח האומנם לא נתן[באר] עה"פ מלך חדש" (שמות א,ח)

כ"ק יום א' ר' ניסן

כ"ק אדמו"ר שליט"א

י"א נ"ן

הנני נזכר להכניס עמך דלהלן בחקובך הערות וביאורים וש"ס אחרי, שבה הגדול י"א נ"ן

הערות וביאורים אחלי תורה

בגליון הקודם ט"ט, הוצאת מה קנה" כשיחת ש"ס החודש "שדוהק לומר שהסיפור עם אדה"ו ור' אפרתם המלאך כנוגע "בייבל מיט פוסקר" הי' כמה פעמים, ומסביר שקרה (רק) טעם אחד.

וזכינו שכ"ק אדמו"ה על זכ"ש "בני" על הערה זו: (1) במקום התיבות "שהסיפור עם" כמה "שמעשה ר", ובסוף הקטע חוסיף: "ע"ד המאורע דרבה ור"ז).

ויש לבאר בדרך אספק כוונתו הק' - שפ"א עוד דרובטא וקצת ראי' (שלא

נחבאה עד עתה) שפאורע זה (שכמעט הגיעו לכלות הנפש ממס) אירע רק פעם אחת,

מסיפור רבה ור"ז, ולשנה הבאה לא רצה ר"ז לעסוק דבר זה עוד הפעם, כי ילאו

כל יומא מתרחיש ניטא"ן; דכשם תחיל' אצל ר"ז, כך הוא גם בסיפור אדה"ו וכו'.

ומה שתיקן מ"סיפור" "מעשה", בפשטות הוא ת"תו הלשון, הי' פשוט אג"ו

הוא י"א נ"ן אלה הערות וביאורים (סיפורו כמה פעמים), יתן שקורה הוא להפסיק

והוא יע' רק פעם אחת.

הערה בנ"ל ע"ד האופן (ט"א)
אחריהם "הערה" (ט"א)
הערה בנ"ל ע"ד האופן (ט"א)
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הערה בנ"ל ע"ד האופן (ט"א)

לפנינו מענת כ"ק אדמו"ר מה"מ על מכ' מיום א' ר' ניסן, למערכת "הערות וביאורים אהלי תורה", ששאלו בקשר להסיפור הידוע עם אדה"ו ור' אברהם המלאך עם ה"כייגל מיט פוטער", שמהערת הרבי על ההערה בגליון הקודם משמע שסיפור זה קרה רק פ"א?

ובסוף הם כותבים: "ומה שתיקן מ"סיפור" ל"מעשה", בפשטות הוא תיקון הלשון, כי סיפור אינו "קורה", אלא מספרים אותו (סיפורו כמה פעמים), ומה שקורה הוא "מעשה", והוא הי' רק פעם אחת". מחק הרבי כל הקטע וענה: "כי הכותב בנה ע"ז הלשון סיפור קושיא! (המערכת לא העירה ע"ז): שהרי סיפורו כמה פעמים! וכונתי לדעתו - שסיפר פ"א! ! להעיר - ההתועדות באידית ופשיטא שלא נאמר "סיפור"

תשורה - י"ד כסלו ה'תשס"ג

- ב -

זה"מלך", הקבר "המולך" וכנהיג אותו ואח חילו, שהוא האסונה בהקב"ה (כפי שהוא מתחיל את חיו יום-יום שלו, באמירה "מודה אני לפניך, מלך חי וקים") - "יקרא לפניו", ישפיע עליו כולו ועל כל מעשיו שיהיו באסור בפרטיות התורה. כך לקיים "הקהל" - החל מעתה והמשך בכל השנה - בזמנים מתאימים, ובפרט בשבת: להתאסף ללמוד פרשה או ענין בתורה, ולקבל החלטה טובה לתוספת יתר בעשיית המצוות.

כדי שכל זה יהי ביתר הצלחה וחיוניות - ראוי לאחד את כל המסוגלים להתאסף תכופות במסגרת של "קהל", קבוצה ה"צבאות השם", שעליהם נמנה כל יהודי מקטנותו אשת ארץ מצוה הקב"ה: "מלאו את הארץ וכבשוה". לכבוש את העולם על ידי ~~ביתר~~ ^{באור אמינות}, כך שיראה לכל ~~שהוא ייגזר לידי~~ ^{הוא ייגזר לידי} ~~הקב"ה~~.

בברכה להצלחה רבה בכל האסור, ולחג שמח,

ושכל השנה תהי' שנה טובה ומחוקה

/מפני קדושת המועד לא באה כאן החתימה/

לפנינו עלי הגהה (מהגהה הא') מסוף המכתב כללי חוה"מ סוכות תשמ"א (נדפס בלקו"ש חי"ט ע' 575)

להלן פיענוח ההגהות מקטע האחרון:
 "כדי שכל זה יהי ביתר הצלחה וחיוניות - ראוי לאחד את כל המסוגלים להתאסף תכופות במסרת של "קהל", קבוצה ה"צבאות השם", שעליהם נמנה כל יהודי עוד מקטנותו כיון אשר את כל אחד מצוה הקב"ה: "מלאו את הארץ וכבשוה", לכבוש את העולם ע"י "שימלא" אותו, יאיר העולם באור אמינות, כך שיראה לכל אשר כל הארץ היא של הקב"ה".

תשורה - י"ד כסלו ה'תשס"ג

כבוד הרה"ח הו"ח אי"א נר"מ וכו' מהור"י ש"י
 שלום וברכה
 אולם זכרתי אורה שידור וצאצאים צדיקים שהיו
 לה דבר ואמהר לשלחם לו וקרא יצפה דהם את
 הר"ק. פ. - צמתי וצדיק וצדיק דמתי. דמתי כובץ
 שמה זכור אלך אלקימורסלם

כבוד הרה"ח הו"ח אי"א נר"מ וכו' מהור"י ש"י
 שלום וברכה
 מוסג"פ מורה שיעור ומאמר לפורים שהו"ל זה עתה ואמהר לשלחם לו ובטח
 זכה בהם את הרבים. - מכתבי ודאי נתקבל בעתו. בברכת פורים שמח וטוב לב

ת.צ.פ.

TEL. PREFIX: 3122 CABLE ADDRESS: HAMELACH, NEW YORK

מורכז לעניני חנוכה

CHINUCH HANUCHA חינוך חנוכה

CENTRAL OFFICE
 718 EASTERN PARKWAY - BROOKLYN 12, N. Y.

הרה"ח הו"ח אי"א וכו'
 הת"פ מו"ה צדי"ש

שלום וברכה:
 ה' הם"נ שלו נחקבלו ואקראשם בל"ג על ציון
 ב"ק מו"ח ארמו"ר הכ"ס. ודק"ל. שש ע"פ. א"פ. א"פ.
 וצדיקא דאחפטר, דאשחכח בהאי עלמא יתיר
 מבחינה, בסח יחן ברכו וחס"ה ימלא ברכו
 בגספיוח וברוחניות.

דובאי שלמים
 אלו שבוש אופני
 תמי השמחה,
 ע"פ. ש"ן דולמי
 אצח"פ קא"פ
 ט"ה. וצ"ה. א"ה. הולדא. ת"ה.

ברכה שידש דט"ו דת"ו,
 ופענ"ו ד"ה
 פנחס שניאורסאה

(בערך חודש שבט תיש"א)

אינבינדער - נ' היינען

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

מונחם מענדל שניאורסאהן

ליובאוויטש

770 איסטערן פארקוויי

ברוקלין נ. י.

בי"ח כ"ח סניף תשי"ג
ברוקלין

הוי"ח אי"א נ"י"נ כו'
מוה"ר אלי' הירש שי'

שלום וברכה!

איך בין געווען צופרידען צו באקומען אייער בריף פון סו"ב מנחם אב, אין וועלכען איר שרייבט אז אייער מוטער חת"י איז געפאָרען אין א זומער וואָהנונג צוזאמען מיט אייער שוועסטער חת"י און השי"ח זאל העלפען, אז דאָס זאל איר גוט טאָן און זאל קענען אָנקלייבען פרישע כחות אויף דעם קומענדיגען נייעם יאָר.

איך בין אויך געווען צופרידען צו ליענען אין אייער בריף אז איר ליתום השגחה פרטית, ובפרט אין דער הצלחה פון אייער געזעפט און השי"ח זאל איך העלפען אז, לאריכות ימים ושנים טובה, זאלט איר זעהן ווי אזוי השי"ח פירט דעם לעבען פון יעדער אידען בפרטי פרטיות, און פירט דאָס למובנה ולברכה.

וועגען אייער פראגע צי איז כדאי אומבטוימען די פאפירן וואָס איר האָט-אויף סטאקס פון מעלעפאָן וועלכע גיבען א גרעסערען דיזיידענט, איז דאָס א גלייכע זאך, נאָר בהנאי אז איר זאלט גלייך מחלים זיין באשליסען - צו געבען פון דעם דיזיידענד קטואָפּ מער פון מער = 10% אויף א כשר'ה צדקה. און השי"ח זאל מצליח זיין איך און אייער פרוי חת"י צו מודל זיין אלע אייערע קינדער לתורה ולתופה ולמעשים טובים מחוץ הרחבה.

בברכה


איינבינדער-ני' היינען
RABBI MENACHEM M. SCHNEERSON
Lubavitch
770 Eastern Parkway
Bro

מנחם מענדל שניאורסאהן
ליובאוויטש

770 איסטערן פארקווי
ברוקלין, נ. י.

בי"ה, ב' אייר תשי"ח
ברוקלין



הוי"ח
מוה' אלי' הירש שי'

שלום וברכה
באשמעטיג די ערהאלמונג פון אייער בריף פון בי"ה ניסן,
אין העלבען איר שרייבט אז אייערע עלטערן זיינען געווען צוזאמען מיט אייך
דעם יום טוב פסח, און אויך העגען זיך אליין און אייער טאכטער דבורה סימא
חח"י.

און בעה רצון העם מען אייך אלעמען מזכיר זיין אויף דעם
ציון הק' פון כ"ק מו"ח אדמו"ר זצוקללה"ה נבג"ם ז"ע, יעדערן צו דעם
האָס ער גויס'יגט זיך לויט אייער שרייבען.

און היבאלד מיר קומען דאָך פון פסח, העלבערן תערים אָנגערופען
זמן חירותנו, פרי"ה פון אלע ענינים העלבע קענען נאָר שטערען, איז דאָס
זיכער נאָך א דערמאָנונג צו זיין שטארק אין צמחון, אז אלעס איז גוט און עס
העט זיין גוט, און אויף השם יתברך קען מען דאָך זיך פארלאָזן, ובמילא שם
איז ניטא קיין גרונס פאר זאָרג ח"ו.

ויהי רצון אז איר זאלט אָנזאָגען בוטעס אין-די אלע זאָגען
האָס איר שרייבט אין אייער בריף, און אלע אייערע ענינים בכלל.

בברכה לבשורה טובה

נ.ב.

צוליב דער אָפעזענטייט פון דעם ענגלישען סעקרעטאר, קומט דער
ענטפער אין אידיש, אָבער איר קענט פאַרמזעצען שרייבן אין ענגליש, כאַטז

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

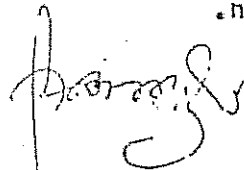
נחם מענדל שניאורסאהן
 ליוכאוויטש
 770 איסטערן פארקדי
 ברוקלין, נ.י.

ב"ה, ימי חמליתוח, ה'תשכ"ג
 - שנת המאה וחמשים
 להסתלקות הילולא של
 רבנו הזקן -
 ברוקלין, נ.י.

שיי
 חאברך

שלום וברכה

חמ"נ שלו נחקבל.
 ולקראת השנה החדשה, הבאת עלינו ועל
 כל ישראל לטובה ולברכה, תנני בזה לחביע
 לו ברכתי, ברכה כחיבה וחתימה טובה לשנה
 טובה וסתוקת בגשמיות וברוחניות.

בברכה לח"ח ביראה סמיים


נ.ב.
 לכחבו בנוגע לסדר וחקון וכו', הנה בנוגע
 לחעניות, סובן סמיש רבנו הזקן אשר השנה שנת
 המאה וחמשים להסתלקות הילולא שלו - שאין זה
 בנוגע לדורותנו אלה, ובסרם בגיל שלו, שעליו ללם
 בהתמדה ושקידה נגלה וחסידות, והרי רואים כמות
 שתענייה הגוף סבלבל לרכוז המחשבה, וקיל, והרי
 יכולים להחליטם לחעניות סמאכלים ערבים לגוף
 וכי"ב.

לשאלחו בנוגע ללימוד החסידות, בכלל-סבון
 הענין בקונטרס עץ החיים, ובכל אופן-ציל אליסוד ק
 לפני המלח הבקר ומסק ערוך הוא בשו"ע אוית סי'
 פל ברסאן, שהרי לימוד זה הוא ההתבוננות בגדולת
 אלא שזהו לימוד החסידות לצורך התפלת, וטשום שצ'
 ליסודקזה לשסח בשביל הליסוד, וזמנו בכל יום כס'
 הסבאר בקונטרס עץ החיים, ובהוססה בבום השבת אשו
 קדש הוא לה', וקבואר סם.

מעלך

ב.

כסוגע לכמות לימוד האמור וכן מהנוגע
 לשיעורים בלימוד חגלה הלכות חצריכות וכו' -
 יחיעץ בזה עם ידידין במקום הסכירים אוחו.
 זמה טוב שלא לקבוע בזה הנהגה למסך כמה חדשים
 כי אם למסך איזה שבועות, וכמי חשינוי שימצא בי
 יוכל לשנות.

תשורה – י"ד כסלו ה'תשס"ג


בי"ה, חיי אלול חשמ"ב
ברוקלין

האברך אפרים שי

שלום וברכה!

במענה על ההודעה אשר בקרוב יגיע לגיל מצות,

הנה יה"ר מהשי"ת אשר מבן שלש עשרה למצות יגדל לבן
חמש עשרה כו', כפסק המשנה (אבות פרק ה'), ויוסיף התמדה
ושקידה בלימודו בתורה, בתורת הנגלה וכן בתורת החסידות
ויהד- בקיום המצות. והשי"ת יצליחו להיות חסיד ירא שמים
ולמדן.

בברכה לכתיבה וחתימה טובה


מכתב נריר לאברך שהגיע לגיל מצות לרוסיא כנראה מהעלמת שמו הק'

☪

RABBI MENACHEM M. SCHNEERSON
Lubavitch
770 EASTERN PARKWAY
BROOKLYN 13, N. Y.
Hyacinth 3-9250

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

By the Grace of G-d
26th of Adar II, 5714
Brooklyn, N.Y.

Mr. Elia Hirsh Einbinder
c/o N.Y. Card-Paper Co.
90-94 State Street
New Haven, Conn.

Sholom u'Brochoh:


I have received your letter, and I trust you are firm in your trust in G-d, hence it is not necessary to worry about every detail. Leave these details to G-d, so that you can devote your attention to your business and to matters connected with Torah and Mitzvoth. To follow a physician's instructions is one thing, but to worry about them is quite another and it has no place in one who trusts in G-d.

The current days between Purim and Pesach are especially auspicious and fortunate for Jews to overcome all difficulties. I hope they will bring you increased faith and reassurance.

The enclosed Message is intended for your wife, but in many respects it is of interest also to men.

With best wishes for a Kosher and Happy Pesach.

Cordially yours



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
2nd of Tammuz, 5716
Brooklyn, N.Y.

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

Blessing and Greeting:

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

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

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

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

With blessing,

By *Avrohom S. S. S.*

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

שניאורסאהן
ליובאוויטש

770 איסטערן פארקווי
ברוקלין נ. י.

By the Grace of G-d
13th of Cheshvan, 5717
Brooklyn, N.Y.

Mr. Elia Hirsh Einbinder
130 Davenport Avenue
New Haven, Conn.

Greeting and Blessing:

I was pleased to see you during the latter part of the "Farbrengen" on Shabbos-night. It was also gratifying to receive your letter of the 6th of Cheshvan, and to read about the good news of the expected addition to your family. May G-d help that your wife have a normal pregnancy and delivery and that you be blessed with healthy offspring.

The Zechus of your participation in the 385 Fund, which you enclosed in your letter will surely stand you and yours in good stead to bring you all good health and joy and other Divine blessings each and every day of the year.

With blessing,

By *Isaac Schneider*

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

מוחם מענדל שניאורסאהן
ליובאוויטש

770 איסטערן פארקווי
ברוקלין, נ.י.

By the Grace of G-d
26th of Teveth, 5717
Brooklyn, N.Y.

Mr.

New Haven, Conn.

Greeting and Blessing:

I received your letter of the 19th of Teveth.

I need hardly emphasize that one should not pay too much attention to what anyone says in the heat of a discussion, which he himself no doubt eventually regrets. And even if he does not regret it, it still does not matter. The important thing is to conduct the business in a friendly co-operation, since peace is the "Vessel" for blessing.

With regard to the plans that you mention, the one of selling the assets of the business and starting in a small way should be ruled out completely, for one should try to enlarge one's business and not reduce it. This should leave the first two alternatives that you mention, that is, either to make your partnership into a corporation in order to attract more capital, or to continue the partnership as is, but in a larger and improved building, etc. The choice between the two depends to a considerable extent upon the preference of your brother, and also what are the prospects of enlarging suitable lines, etc.

In as much as we have recently started to read the Book of Shemoth, about the enslavement in Egypt and how our ancestors survived it and eventually were liberated, all of which has a direct bearing on recent events, as well as on conditions of Jewry everywhere at this time, I trust that you will find the enclosed message of interest. I hope that you will also find an opportunity to bring it to the knowledge of your friends. May G-d grant that in the very near future the Divine Promise will be fulfilled for the final Liberation and Redemption through our righteous Messiah.

Although you may have heard the message read at the recent Yeshivah dinner, it is enclosed herewith for you to have on hand, and for reference. Enclosed are the receipts according to your instructions.

With blessing,

By *Avraham Steinberg*

Enc.

RABBI MENACHEM M. SCHNEERSON
Lubavitch
770 Eastern Parkway
Brooklyn 13, N. Y.
NYcainb 3-2250

מנהט מנוול שווארטאון
ליובאוויטש
770 איסטערן פארקוויי
ברוקלין, נ. י.

By the Grace of G-d
15th of Menachem Av, 5717
Brooklyn, N. Y.

Mr. E. H. Einbinder
130 Davinport Ave.
New Haven, Conn.

Greeting and Blessing:

I received your letter of August 10th, with enclosures. Your donation was turned over to our Special Discretionary Fund, which is, as you know, one of the highest forms of Tzedoko.

I was gratified to read that you had occasion to see G-d's grace and kindness in an improvement in business. I trust that you will proportionately increase your Tzedoko, for, as you know, it is good to have G-d's partnership in the business.

Of this important day, the 15th of Menachem Av, our Sages say that whoever increases in the study of the Torah and the observance of its Mitzvoth, receives increased blessings. I trust that this will be so in your case, and that you will have good news to report, particularly with regard to the good health of the members of your family.

I trust you will find the enclosed message of interest, and useful, and will bring it to the attention of your friends.

With blessings

M. Schneerson

MENACHEM M. SCHNEERSON

Lubavitch
770 Eastern Parkway
Brooklyn 13, N. Y.

HYackoth 3-6310

מנחם מענדל שניאורסאהן
ליובאוויטש

770 איסטערן פארקווי
ברוקלין נ. י.

By the Grace of G-d
21st of Elul, 5717
Brooklyn, N. Y.

I received your letter, in which you write that you are completing the 6th year at the Yeshiva, and that neither your parents nor your teacher at the Yeshiva object to your leaving the Yeshiva. You ask my opinion in connection with the various jobs which you were offered.

Notwithstanding the above, it is my opinion that you should continue to study at the Yeshiva for at least another year, with complete devotion and dedication, without thinking about a job or career at this time, and without any distraction. This will be a good beginning that the Giver of the Torah, Who is also He Who feeds and sustains the whole world, will later help you to settle down economically in a satisfactory way.

You should remember that at this time, in adolescence, it is still possible to study the Torah with devotion and peace of mind. By breaking away from this study and entering into business or work, it is difficult to recapture the same spirit and the same opportunities of the study of the Torah. That is why I urge you not to miss this opportunity to devote yourself to the study of the Torah for at least another year, as mentioned above. I trust that your parents will also agree to this.

With blessing of Kesivo vachasimo, toise, success, and to hear good news from you,

By *Menachem Schneerson*

By the Grace of G-d
21st of Shevat, 5718
Brooklyn, N. Y.

Miss Marilyn Bell
c/o Diane Hotel
237 Madison Avenue
New York 16, New York

Blessing and Greeting:

I was pleased to receive your letter of January 30th, in which you wrote about your spending your vacation at home, after which you planned to return to your studies in New York. I am gratified to note that you do not content yourself with your own progress in Hebrew Studies, but you are trying to use your good influence with your friends in that direction. This kind of benevolent effort expressed in the best possible way the commandment of "Love thy fellow-Jew," which is the great principle of our Torah. For, if helping a fellow-Jew in material things is so great a Mitzvah, how much more so helping one spiritually, in matters of Torah and Mitzvot, which are eternal.

Moreover, the Mitzvah of Sabbath observance that you write about is one of the most fundamental ones, and as the Rabbis stated in the Talmud (Jerusalemi Nedarium 319) that the Sabbath equals in importance all the other Mitzvot combined. By the same token Sabbath desecration is one the gravest transgressions, so that Rabbis have ruled that he who publicly desecrates the Sabbath is regarded as if he was desecrating the entire Torah.

I mention this particularly in reference to your inquiry regarding the disgraceful Sabbath desecration which is perpetrated by the Jewish oceanline. The claim that everything is done automatically during the 24 hours of the Sabbath is completely absurd, and I state it with the fullest authority, being an engineer myself, and having studied also marine mechanics. For one thing, certain machinery cannot be operated automatically especially those in connection with the steering, radio communications, services, and similar ones.

Secondly, even those machines which can operate automatically are required by their very operation, as well as by international law, to be checked periodically every few hours, which involves direct Sabbath desecration a corresponding number of times during the 24-hour period of the Sabbath.

Thirdly, certain so-called automatic machines, including some of the boilers, require change of parts periodically, approximately every six hours, when the affected sections of these machines are stopped and restarted for the said purpose, diminishing or extinguishing the fire and then starting it again.

In addition to the above, there are so many other instances on a ship plying the high seas which involve Sabbath desecration, as anyone who is familiar with the technical aspects of modern shipping will know. For instance, the water which is supplied for drinking, and even the running water in the cabins, is derived from the sea-water by a process of distillation, which, as you no doubt know, means the boiling and evaporating of the water and converting it back to distilled water by cooling. The water supply is not stored for days ahead, not even for 24 hours, because of the storage room that it would require, but is produced simply by a continuous process of distillation. In other words, even if the entire crew

Miss Marilyn Bell

-2-

21st of Shevat, 5718

consisted on non-Jews, the water could not be used by the passengers on the Jewish ships several hours after the Sabbath had begun, because the water supply was from before Sabbath would have been exhausted, and the crew would be providing fresh water on the Sabbath, specifically for the Jewish passengers, the use of which Jewish law prohibits until several hours have elapsed after the termination of the Sabbath. The same is true of the lighting system. This law would apply even if only a majority of the passengers were Jews, how much more so in the case of the Jewish ships which carry almost exclusively Jewish passengers, for it is in their behalf that the ship is operated and the machines are regulated, involving flagrant violation of the Sabbath. Only one who has no conception of how such machines are operated can be made to believe the absurd claim that an oceanliner can, for 24 hours, be operated automatically, without any Sabbath desecration.

Unfortunately, there have been Rabbis who have been misled, and have misled others, on this subject. In their ignorance of the technical aspects involved, and under the influence of misleading statements by technicians who, for reasons of their own, did not choose to disclose all the facts, these Rabbis have regretfully been misled into thinking, or even declaring openly, that no Sabbath desecration was here involved.

You mention in your letter that one of your friends has spoken to a Captain of a Jewish boat, who is said to have declared that his boat was operated automatically on the Sabbath. In this connection, I would like to enclose a copy of a questionnaire which I sent a year ago to an executive of the shipping company, who had claimed that the ships are navigated automatically during the Sabbath. This communication remained unanswered to this day, for obvious reasons, for I am sure there will not be found anyone who will state that any of the enumerated items can be worked automatically, if he has any regard for truth and does not wish to be caught in making false statements.

I would like to comment also on your reference regarding the Kashruth of the food served in the said ships. You can easily see, and any Rabbi will confirm this, that when food is served by Jews who openly desecrate the Sabbath (as on the ships), the Kashruth of such food is under a serious question mark. Moreover, even if a Mashgiach (supervisor) is engaged to supervise the Kashruth on these ships, it would not change the situation, since the Mashgiach himself would be guilty of open Sabbath desecration, and his reliability as a Mashgiach would thereby be "jeopardized".

The question has been asked, If the operation of the Jewish ships involves such a violation of the Jewish Law, why is there no storm of protest raised in the Holy Land to stop it? The answer will become self-evident from the following two instances: a) For some ten years the supply and distribution of milk in the Holy Land has been in the hands of cooperatives and farms many of which have been known to raise pigs and under very strong suspicion of tacking with the milk which therefore made the milk trefah. Yet, until late last summer, nothing was done about it, until finally Rabbi Nissim stepped in and banned such milk, inducing the guilty farmers to give up their pig breeding, since they did not want to lose the more lucrative milk business. No doubt you have read about it in the papers. Surely, no one would declare cow-milk mixed with pig-milk as Kosher, yet for years this disgraceful thing went on unchallenged.

(b) Fact #2 is connected with Sabbath violation, which had for a long time been practised by the paper factory in Hedera. This, too, was only recently stopped by Rabbi Nissim when he banned such paper from use by publishers of sacred literature. Again the issue was not in doubt, for no one will say that the Torah permits a Jewish paper factory because it is in the Holy Land ~~and operated on the Sabbath~~.

Miss Marilyn Bell

- 3 -

21st of Shevat, 5718

Finally, I must forestall another "argument" in connection with the Jewish ships. Some interested parties refer to a book written by Rabbi Waldenberg, in which the legal aspects and conditions under which a Jewish ship could, theoretically, run its course on the Sabbath, are examined. This book is "cited" as purportedly giving approval to travel on the Jewish ships during the Sabbath. How misleading this is can easily be seen from the fact that none of the mitigating requirements mentioned in the book have actually been met in practice, and the conditions prevailing on these ships are precisely such as make the operation of the ships a definite violation of the Torah.

I want to mention here that last year when a group of Jewish girls, who were planning to go to the Holy Land on one of these ships, on learning of the Sabbath desecration that it involved, they changed their plans and went by air instead. I believe they belong to the Mizrahi and Poel Ha-mizrachi. These girls certainly deserve credit. Actually, would it not be ridiculous, were it not for the grave issue involved, for a person desirous to go to the Land which is regarded as Holy even by non-Jews, that he should choose a way of transportation which involves the open violation of one of the Ten Commandments, namely, the Commandment of "Keep the Sabbath day Holy," which as we noted above, equals in significance all the Commandments combined.

I trust that you surely know that the Shulchan Aruch begins with the admonition "Do not be influenced by scoffers" (cf. Tur and Rema, Orach Chaim, beginning of par. 1) I sincerely hope that this will be so in your case, and may G-d help you to save others from open desecration of the Sabbath, which, even when committed unwittingly, is one of the most serious offences, especially as, insofar as the onlooker is concerned, the distinction between conscious or unwitting Sabbath desecration does not apply.

With prayerful wishes for your success in all your affairs, and in connection with the above in particular.

With belating,

Signature

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
13th of Shevat, 5722
Brooklyn, N.Y.

Mr. Elia Hirsh Einbinder
Eli Paper Co.
Box 113
New Haven, Conn.

Greeting and Blessing:

After the considerable lapse of time, I was particularly pleased to receive your letter, written on the day of the Hilulo, Yud Shevat.

I will again remember you and yours in prayer, in accordance with the contents of your letter. And since your family has had the Zechus to receive the blessings of the Baal HaHilulo, you can be sure that you will continue to enjoy them, since the blessings of Tzaddikim are lastingly effective. Above all that you and your wife should have true Yiddish and Chassidish nachas from all your children, in good health and ample sustenance. The Zechus of the Tzedoko, for which receipts are enclosed, will additionally stand you and yours in good stead.

I was gratified to read that the representatives from here who came to New Haven to participate in the Yud Shevat gathering have brought encouragement and inspiration, and may this last throughout the year to strengthen all matters of Torah and Yiddishkeit in your community at large, and to you and your family in particular, in good health and with gladness of heart.

With blessing, *M. Schneerson*

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
28th of Adar II, 5719
Brooklyn, N. Y.

Mr. Elia Hirsh Einbinder
c/o New York Card & Paper Co.
303 wooster St.
New Haven, Conn.

Greeting and Blessing:

I received your letter, with the good news about the improvement in the health of your parents, and also about the satisfactory progress of your children in their studies. I was also pleased to read about your participation in a Purim celebration.

Inasmuch as G-d commanded us constantly to rise in all sacred matters, and this includes also good health, state of mind, etc., may you have good news to report about an improvement in all these matters. Especially as we are in the happy month of Purim, and are approaching the auspicious month of Nissan, the month of Liberation, this is a good time to receive G-d's blessings in a generous measure.

With prayerful wishes, and

With blessing,

M. Schneerson

770 Eastern Parkway
Brooklyn 13, N. Y.

HYacinth 3-9250

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

ליובאוויטש

770 איסטערן פארקוויי

ברוקלין, נ. י.

Mr.
5265 Park Ave.
Montreal 8, Que.

Greeting and Blessing:

I received your letter, in which you write about your younger sister Sarah, who is now in South Africa living with your family, and whether it would be advisable to bring her to Montreal, etc., in order to provide her with a better Jewish environment and educational facilities.

If your sister, who I understand is 12 years old, is not too pampered and is sufficiently grown for her age, it would be advisable to bring her to a place where the environment and education of Jewish daughters is on a higher level, such as Montreal or New York, especially where there are friends of the family.

With regard to the question about growing a beard, and how you should feel about it, etc., this is certainly for yourself to decide. However, since a person is likely to be subjective, it would ~~also~~ be advisable for you to discuss the matter with your Roshel Yeshiva, who know you personally and could help you make a decision in this matter.

As for the question how to make use of the summer in the best possible way, it would be well to divide the summer, so that part of the time you should learn together with a friend, and also devote several weeks to travel as a representative of the Merkos L'Inyonei Chinuch, or be a counselor in the Camp Gan Israel.

I trust that you observe the three daily Shiurim of Chumash, Tillim and Tanya, and that you are generally learning with diligence and devotion, and may G-d bless you with success.

Hoping to hear good news from you,

With blessing,

By

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
27th of Sivan, 5719
Brooklyn, N. Y.

Mr.

New Haven, Conn.

Greeting and Blessing:

I received your special delivery letter of the 25th of Sivan, with the enclosures, for which you will find receipt herewith.

With regard to the condition of your father-in-law, I was pleased to receive the message that the surgery was successful, and may G-d grant him a speedy and complete cure, to enjoy long life in good health.

As for the question of business, I believe I have written to you previously that I would not consider giving it up under any circumstances. Whether to continue it together with your brother, or with other partners, or on your own, you should certainly continue in this business, since G-d has made it the channel of your Parnosso, and it has been satisfactory and will surely continue to be so; especially as I hope you are giving more than 10% of your earnings for Tzedoko, and therefore it is also in the interests of the Tzedoko that you continue to do well.

You do not mention anything about your summer vacation plans. At any rate, I wish you, in the words of my father-in-law of saintly memory, a healthful and enjoyable summer.

With blessing,

M. Schneerson

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

HYacinth 3-9250

מנחם מענדל שניאורסאהו
ליובאוויטש

770 איסטערן פארקווי
ברוקלין נ. י.

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

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

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

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

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

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

With blessing,

M. Schneerson
M. M. SCHNEERSON

Lubovitch
770 Eastern Parkway
Brooklyn 13, N. Y.

NY 2-9150

770 איסטערן פארקוויי

ברוקלין 13

770 איסטערן פארקוויי

ברוקלין 13

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

Hon. Harry A. Goodman
27 Lordship Park
London, N. 16.

Sholom uBrocho:

Rabbi Hodakov has conveyed to me the gist of his tele-
phone conversation with you. Needless to say, I was gratified
to hear of your reaction, and thank you also in anticipation
of the information which you promised to send.

I wish to add here that according to information received,
though I cannot vouchsafe for its absolute accuracy, R. Wilhelm
is said to have applied for a visa to Rabbi Zusia's place and
was denied.

No doubt you are informed that the contract which is being
prepared for Rabbi Zusia is limited to himself, whereas in so
far as his son is concerned efforts are only now being made to
find one for him. Common sense would indicate that Rabbi Zusia
would hardly be willing to depart and leave his son in the
present situation. Moreover, even his contract has been pro-
gressing with difficulty (it is hoped that on Wednesday it will
be confirmed), though the efforts began several weeks ago.
From this one gathers the difficulties that would attend the
obtention of a contract for his son.

In view of the above, it would be well if you could
ascertain what are the chances of obtaining a British visa
for both of them together. I would very much appreciate your
information on this.

I cannot conclude at this time without reference to the
significance of this month of Tammuz, with its historic
anniversary of the liberation of my father-in-law from Soviet
imprisonment (12th-13th of Tammuz). The experiences of our
leaders are surely a living lesson and inspiration to all of
us, that when one fights for the truth - to the extent of
real Mosirus Nefesh - one person can single-handedly overcome
the greatest power on earth.

With kind regards, and

With blessing,

M. Silverman

770 Eastern Parkway
Brooklyn 13, N. Y.

HYacinth 3-6230

By the Grace of G-d
28th of Menachem Av, 5719
Brooklyn, E. Y.

תוכנית

ד"ר אברהם אריאל
א. א. א. א.

Mr. Yechezkiel Zvi Meisels

Greeting and Blessing:

I received your letter of the 17th of August, in which you write about your difficulty to cope with the Yetzer Hora. Now, you surely know of the general advice of our Sages, who stated that G-d created the Yetzer Hora but also created the Torah as an antidote. In other words, learning the Torah with devotion and diligence, the kind of learning that leads to the fulfillment of the Mitzvoth in daily practice, is the way to overcome the difficulty you mention. Moreover, although we are commanded to fulfill the Mitzvoth without any thought of reward, G-d had promised a reward for their fulfillment, which should be an added inducement to fulfill them with sincerity and joy.

With regard to the question as to where you should continue your Torah studies, in your present Yeshiva or another one, the answer depends on the amount of success which you enjoyed in the present Yeshiva, and what are the prospects for your continued success there as compared with another Yeshiva. You should discuss the matter with someone who can give you an objective opinion. I trust that you observe the daily quota of Tfillin, as it is divided according to the days of the month. I also suggest that you have your Tefillin checked, and that you should set aside a cent or two for Tzedoko every weekday morning before putting on the Tefillin.

With blessing,

By *Ania Meisels*

P. S. Since the above was written, your subsequent letter was received, in which you write about the question of your entering the Lubavitcher Yeshivah, etc. In this connection you ought inquire of the Yeshivah administration as to what would be the requirements in your case. It would be well if at the time of the interview you would have someone from Camp Gan Yisroel, such as a Counselor or friend, who could give a personal reference or who could otherwise find out for you any pertinent data, concerning your admission to the Lubavitcher Yeshivah.

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

By the Grace of G-d
5th of Tishrei, 5720
Brooklyn, N. Y.

מוחם הענדל שניאורסאהרן
ליובאוויטש

770 איסטערן פארקוויי
ברוקלין, נ. י.

New Haven, Conn.

Greeting and Blessing:

This is to acknowledge receipt of your letters.

With regard to the question whether you should press your brother for a definite answer as to his plans in regard to his staying in the business, I note that you write in your letter that you are satisfied with the status quo, and presumably so is your brother. Therefore, there seems to be no reason to press him for any definite decision at this time. There is an added consideration in the fact that your brother put a higher price on his share than was offered by another party to take it over. Therefore, if you should press your brother for a definite decision at this time, it would imply that you are very interested in buying him out, and this would not put you in a good bargaining position as to the price of his share.

On the other hand, if the situation should take a turn where it would be necessary to know your brother's position with regard to long term commitments, as in the case where your brother's signature would be necessary on such commitments, etc., that would provide the opportunity to find out your brother's position. For your brother would then have to make up his mind whether he is staying in the business and willing to be a partner to such commitments, or not. This would not jeopardize your bargaining position, as it would not imply any eagerness on your part to buy him out, and if he should decide to sell his share to you, it would probably be at a more moderate price than he would expect to receive if you appeared very anxious to take over his share.

I am pleased to note in your letter that you have resolved to maintain the business, as I had suggested. I trust that you have already had occasion to convince yourself that this was a good decision.

With regard to what you write about your frustration, due to the fact that you expect much more of yourself than you are in a position to accomplish at this time, let me say this: Although a Jew should indeed make steady progress and expect more of himself today than yesterday when he was not on the same level, nevertheless the important thing is that such calculations should bring an additional measure of energy and activity. But it should be remembered that energy and activity can come only from a state of vitality, which is the opposite of frustration. Therefore, if one's reflections have the result of bringing only frustration, then the thing to do is to dismiss such reflections from the mind in order to be able to carry on one's daily activities with joy and confidence in all matters of Torah and Mitzvoth, and leave such reflections and calculations for other times when they will not bring about frustration and discouragement.

Lubavitch
770 Eastern Parkway
Brooklyn 13, N. Y.

NYC 3-9250

By the Grace of G-d
26th of Shevat, 5720
Brooklyn, N. Y.

Mr. Harry A. Goodman
27, Lordship Park
London, N.16

Greeting and Blessing:

I received your letter of the 20th of Shevat, and also the Jewish Post, in which there is a reference to my message concerning the 200th anniversary of the Baal Shem Tov. Since, as Editor of the Jewish Post, you not only edit it but carefully read the material published in it, I trust that the fact that you published part of my said message indicates that you will continue to use your good influence in general, and this medium in particular, to disseminate the teachings of the Baal Shem Tov, particularly in this auspicious year. There is a well-known saying of the Old Rebbe, of which my father-in-law of saintly memory often reminded us, to the effect that although the Chassidic movement started in limited circles at first, it is the heritage of all Jews, and every Jew has a share in it, and is bound by his love for fellow-Jews to bestow it also on others who come within his sphere of influence.

In this connection you will be interested to know that I have also written to the Agudah and Poale Agudah in the Holy Land, urging them to do their share in the dissemination of the teachings of the Baal Shem Tov to the fullest extent of their influence, especially through the "Hamodia" and "Shofar" and other media.

I take this opportunity to thank you again for your cooperation in regard to the Claims Conference in Amsterdam, and though "The reward of a Mitzvah is the Mitzvah itself," I want you to know that your cooperation is sincerely appreciated.

With all good wishes, and

With blessing

M. Schneerson

Mr. H. A. Goodman

- 3 -

12th of Tammuz, 5720

using this approach, inasmuch as the harm had already been there, and if it could strengthen Jewish thought and practice, it was useful, and to that extent, effective.

However, here in the United States we have a different audience and a youth which radically differs from the type whom Hirsch had addressed originally. American youth is not of the philosophic turn of mind. They have neither the patience nor the training to delve into long philosophical discussions, and to evaluate different systems and theories. When they are introduced to all sorts of ideas, including those that are diametrically opposed to the Torah and Mitzvot, and there are many of them, since there are many falsehoods but only one truth, this approach can only bring them to a greater measure of confusion. Whether or not the final analysis and conclusions will be accepted by them, one thing is certain, that the seeds of doubt will have multiplied in their minds, since each theory has its prominent proponent bearing impressive titles of Professors, PhD's, etc.

Besides the essential point and approach is "Thou shalt be wholehearted with G-d, thy G-d." The surest way of remaining a faithful Jew is not through philosophy but through the actual experience of the Jewish way of life in the daily life, fully and wholeheartedly. As for the principle "How must we answer the heretic," this is surely only one particular aspect, and certainly does not apply to everyone. Why introduce every Jewish boy and girl to the various heretics that ever lived?

The whole problem is a delicate one, and I have written the above only in the hope that you may be able to use your influence with certain circles in Washington Heights, that they should again re-examine the whole question and see if the Hirsch approach should be applied to the American scene. My decided opinion is, of course, that it should not, and I hope that whatever measure of restraint you may accomplish through your influence will be all to the good. I hope to hear good news from you also in regard to this.

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

מנחם מענדל שניאורסאהן
ליובאוויטש

770 איסטערן פארקוויי
ברוקלין, נ. י.

By the Grace of G-d
16th of Tammuz, 5720
Brooklyn, N. Y.

Mr. Elia Hirsh Einbinder
1307 Boulevard
New Haven, Conn.

Greeting and Blessing:

I was pleased to receive the news of your having moved into your new home, which reached me in the auspicious period of the 12-13th of Tammuz, the anniversary of the liberation of my father-in-law of saintly memory. May your moving into your new home be in a happy and auspicious hour, and may you, too, be liberated from all anxiety, so that you will enjoy good health and true Nachas in your new home and continue to illuminate it with the light and warmth of the Torah and Mitzvoth, so that it be a source of light and inspiration for the neighborhood and community at large.

Hoping to hear good news from you always,

With blessing,

By *Menachem Schneerson*

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

מוחם מענדל שניאורסאהן
ליובאוויטש

770 איסטערן פארקוויי
ברוקלין נ. י.

By the Grace of G-d
11th of Cheshvan, 5721
Brooklyn, N. Y.

Mr. Elia Hirsh Einbinder
1307 Boulevard
New haven, Conn.

Greeting and Blessing:

After the very long interval, I received your letter of the 3rd of Cheshvan, with the enclosure.

As requested, I will remember all those mentioned in your letter in prayer when visiting the holy resting place of my father-in-law of saintly memory, in accordance with the contents of your letter. May G-d grant that you will have good news to report.

Having just left the month of Tishrei, whose festivals end on a note of Simcha, the purpose of which is to carry over this joy to last throughout the year, I hope this will be so in your case. A Jew has always good reason to be in a state of Simcha, and when he lives and acts in this way, he will soon find that his optimism and hopes have been realized.

Receipt is enclosed for your donation, and may it stand you and yours in good stead.

with blessing

M. Schneerson

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

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

By the Grace of G-d
8th of Teveth, 5721
Brooklyn, N. Y.

Mr. Elia Hirsh Einbinder
1307 Boulevard
New Haven, Conn.

Greeting and Blessing:

I received your letter of the 9th of Kislev.

With regard to the condition required of you not to use the name of the firm, etc., I trust that a similar condition had been required of the second party, and others.

Needless to say, you should continue your present business, even with the above limitation. However, it would be worthwhile to try to influence your brother (perhaps through your attorney, or other suitable person) that he should not object to your using the old firm's name, *even if the gift is effected.*

May G-d, Whose benevolent Providence extends to every one individually, and Who feeds and sustains the whole world with His goodness and grace, lead you in the way that is truly good for you, in the good that is visible and obvious.

Hoping to hear good news from you,

With blessing,

m. Schneerson

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

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

By the Grace of G-d
25th of Adar, 5721
Brooklyn, N. Y.

Mr. Elia Hirsh Einbinder
1307 Boulevard
New Haven, Conn.

Greeting and Blessing:

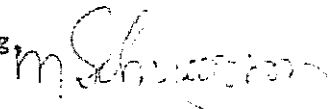
I received your letter of the 11th of Adar, with the enclosure. You ask whether it would be advisable for your mother to move to a Home at this time. Generally speaking, a change in surroundings which would, at the same time, also involve a change of care, for a person of her age, is in itself somewhat risky. All the more so when the change is from being together with one's children to a home among strangers. Therefore, I agree with the opinion of the doctor, which you quote in your letter, that this would be risky and could be considered only if it was made absolutely sure that she would benefit from the change. The fact that your mother speaks favorably about it is not surprising, since she has not actually experienced being in a Home, and her imagination may delude her.

With regard to the question of business, you ought to discuss the matter with friends and business people to whom you could outline all the pertinent details, both those that you write about and others that are difficult to enumerate in a letter. And may G-d grant that they advise you in the way that is best for you in every respect.

I trust that you participated in a get-together on Purim, and may the joy and inspiration of Purim last you throughout the year.

Hoping to hear good news from you,

With blessing,



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

HYoclnah 3-7250

מונה מנהל שניאורסאהרן
ליובאוויטש

770 איסטערן פארקוויי

ברוקלין, נ. י.

By the Grace of G-d
26th of Nissan, 5721
Brooklyn, N. Y.

Greeting and Blessing:

I received your letter of Chol Hamoad Pesach, in which you write about the suggestion made to you with regard to a Shidduch. May G-d, whose benevolent Providence extends to everyone individually, lead you in the way that is best for you, and may you have good news to report.

I was particularly pleased to read that you have distributed Matzos-Mitzvah to the boys of the Minyan and to others, and also about the Farbrengen. I trust that, as in the case of all Farbrengens, it will have a lasting influence, especially since, as you write, it brought real spiritual enjoyment to the participants.

With regard to your question whether you should always reply to the queries of the boys, who, it seems to you, are not as much interested in the replies as in stating their views, etc., it is particularly advisable to avoid leaving the impression with them that their questions are unanswerable. For inasmuch as their questions are connected with matters of Torah and Mitzvoth, the fact that they would remain unanswered might in some way weaken their observance. On the other hand, experience shows that it is no good to engage in long (and empty) discussions, which are likely to be more wasteful than useful. Therefore, you should try to find the middle road between these two extremes, and, inasmuch as you know the boys for a relatively considerable length of time, you will surely find the proper balance as to how far to engage in discussions. In any case, the Zechus Harabim will surely stand you in good stead.

I firmly hope that you are making increased efforts in regard to your own learning, both in Nigleh and Chassidus, in accordance with the principle that all matters of holiness should be on the upgrade, all the more so since every obligation carries with it also the ability to fulfill it.

Hoping to hear good news from you,

With blessing,

M. Schneerson

Lubavitch
770 Eastern Parkway
Brooklyn 13, N. Y.

NYcath 3-8291

By the Grace of G-d
3rd of Sivan, 5721
Brooklyn, N. Y.

ליוכאוויעס
ליובאוויטש

770 איסטערן פארקווי
ברוקלין 13 נ. י.

Mr. Aaron Goodman
27, Lordship Park
London, N.16

Greeting and Blessings:

Thank you very much for your letter of the 19th of Iyar, with the enclosures which I read with keen interest. I trust that you will continue to keep me informed of matters which are of mutual interest to us.

As we are approaching the Festival of Shavuoth, the Season of the Giving of the Torah, I send you and yours my prayerful wishes for a happy Yom Tov, and in the words of my father-in-law of saintly memory, "to receive the Torah with joy and inwardness."

With blessing,

M. Schwartz

Enclosed is a copy of my message to the delegates of N'ahel Chabad, which I trust Mrs. Goodman will find interesting, since the contents of the message are intended for all Jewish men and women.

I was gratified to read in your letter that you recall our conversation with regard to your writing of your Memoirs, and, as in the case of all recollections in Jewish life, the purpose of which is to give it expression in actual deed, I trust that this will be the case also in regard to your Memoirs.

I want to take this opportunity to mention another point which we touched upon during our conversation, and which I followed up in writing. I refer to the movement of "Torah v'Derech Eretz," which has sometimes become a doctrine of "Derech Eretz with Torah," alluding to the saying of our Sages that Derech Eretz came before Torah. However, the term "Derech Eretz" is interpreted as a college education, and it is claimed to be the doctrine of Rabbi Samson Raphael Hirsch of blessed memory.

As you will recall, I made the point in my previous letter on this subject that in my opinion, with all due respect to this policy and school of thought which had their time and place, they are not at all suitable for American Jewish youth and for present times and conditions, especially in the United States. I even made so bold as to try to enlist your cooperation to use your influence to discourage the reintroduction of this movement on the American Jewish scene, since it is my belief that your word carries a great deal of weight in these circles here.

I want to note with gratification that on the basis of unofficial

Mr. Aaron Goodman

- 2 -

3rd of Sivan, 5721

behind the scenes information which has reached me from the circles in question, the point which I made with regard to this school of thought has been gaining evermore adherents. It is becoming increasingly recognized that a college education is not a vital necessity and is not even of secondary importance. Many begin to recognize that the Torah, Toras Chaim, is, after all, the best E'chorah, even as a "career." In the light of this new reappraisal, attendance at college is being recognized as something negative and interfering with detracting from the study of the Torah. So much for the younger generation. However, the older generation, especially those whose own character and background has been fashioned overseas, in Germany, still cling to the said school of thought. The reason may be because it is difficult for a person in the prime of his life, or in a more advanced age, to radically change his whole outlook and to reexamine the whole approach in which one has been trained and steeped, in the light of contemporary conditions in the United States, or it may simply be due to inertia and the like.

In view of the above, and inasmuch as a considerable impact has already been made in the right direction, I consider it even more auspicious at this time that you should use your good influence in this direction. All the more so since, judging by your energy and outlook, I trust you can be included with the younger generation and not with the older one. For the younger generation is not only more energetic and enthusiastic about things, but is more prone to take up new ideas which require an extra measure of courage, to be different from others and to face new challenges. I believe that you have been blessed with a goodly measure of these youthful qualities.

I might conclude that this subject is timely in these days, on the Eve of Shavuoth, when the first condition of receiving the Torah was the unity of the Jewish people so that it could be receptive to the unity of G-d, as expressed in the first and second of the Ten Commandments. For the unity of G-d means not only in the literal sense of the said Commandments, but that there should be no other authority or power compared with G-d-ness, until there is the full realization that "There is nothing beside Him." And this idea is brought about by the One Torah, which is likewise one and only and exclusive, so that when we say that it is "Toras Chaim," it means that it is literally our very source and only source of life in this life, too, and that there can be no other essential source or even a secondary source next to the Torah, even as far as our daily resources in the ordinary aspects of the daily life are concerned.

ג' סיון ה'תשס"ג
 10, 12 - 10779 (1) - 10779

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

HYachsh 3-8230

מנחם מענדל שניאורסאהר
ליובאוויטש

770 איסטערן אפארקווי
ברוקלין נ. י.

By the Grace of G-d
7th of Tammuz, 5721
Brooklyn, N. Y.

Greeting and Blessing:

I received your letter of the 23rd of Sivan, in which you write about the various plans as to where the wedding should take place, etc.

First of all, it is obvious that the wedding must be in accordance with the Shulchan Aruch. Therefore, the plan which would not be in accordance with it obviously cannot be considered.

Another point I wish to emphasize is that there is some misconception that a wedding must entail burdensome expenses, etc. For, although our Sages stated that it is a great Mitzvah to participate in a wedding and to add to the joy of the bride and bridegroom, they certainly did not mean to say that it is necessary to spend excessive amounts of money, but only that the Simcha itself should be a happy and hearty one.

A further point to bear in mind is that if it is the general principle of the Torah that all things should be done in a manner of friendliness and peace, it is certainly true in such a matter as a wedding. And as long as the problems are resolved in accordance with the Shulchan Aruch, all other details should be carried out in a spirit of mutual conciliation.

May G-d, Whose benevolent Providence extends to everyone individually, grant that all details be worked out in the best possible way.

With blessing,

By *Menachem Schneerson*

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

מנחם מענדל שניאורסאהן
ליובאוויטש

770 איסטערן פארקווי
ברוקלין 13 נ.י.

By the Grace of G-d
13th of Shevat, 5722
Brooklyn, N.Y.

Mr. Elia Hirsh Einbinder
Eli Paper Co.
Box 115
New Haven, Conn.

Greeting and Blessing:

After the considerable lapse of time, I was particularly pleased to receive your letter, written on the day of the Hilulo, Yud Shevat.

I will again remember you and yours in prayer, in accordance with the contents of your letter. And since your family has had the Zechus to receive the blessings of the Baal HaHilulo, you can be sure that you will continue to enjoy them, since the blessings of Tzaddikim are lastingly effective. Above all that you and your wife should have true Yiddish and Chassidish nachas from all your children, in good health and ample sustenance. The Zechus of the Tzedoko, for which receipts are enclosed, will additionally stand you and yours in good stead.

I was gratified to read that the representatives from here who came to New Haven to participate in the Yud Shevat gathering have brought encouragement and inspiration, and may this last throughout the year to strengthen all matters of Torah and Yiddishkeit in your community at large, and to you and your family in particular, in good health and with gladness of heart.

With blessing, *M. Schneerson*

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

מוחם מענדל שניאורסאהן
ליובאוויטש

770 איסטערן פארקווי
ברוקלין, נ. י.

By the Grace of G-d
13th of Shevat, 5722
Brooklyn, N.Y.

Mr. Elia Hirsh Einbinder
Eli Paper Co.
Box 113
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With blessings

M. Schneerson

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.

- 3 -

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 Shavuot, 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*

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

לכבוד
ליומנו
770 איסטון פארקווי
ברוקלין, נ. י.

By the Grace of G-d
2-Cheshvan, 5738
November 2nd, 1978
Brooklyn, N. Y.

The Honorable
Councillor Robert Robertson, C.B.E., J.P., F.E.I.S.
Strathclyde Regional Council
Melrose House
19 Cadogan Street
Glasgow, G2 6HR

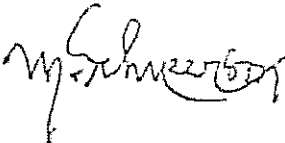
Greeting and Blessing:

I received with much pleasure your kind letter of October 25 through our esteemed mutual friend Rabbi Chaim Jacobs on the occasion of his visit here.

Your thoughtful greetings and good wishes in behalf of yourself and your colleagues in the Strathclyde Regional Council are appreciated very much and sincerely reciprocated.

I am particularly gratified to note your warm sentiments in reference to the work of Rabbi and Mrs. Jacobs and the Movement in the field of education and youth activities. Indeed, Rabbi Jacobs has reported to me on your personal interest and the valuable cooperation he has received from you and the Council. It strengthens my confidence in your continued and growing support in the days ahead.

With prayerful wishes to you and your esteemed colleagues for success in your public and personal affairs, and

With esteem and blessing 

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

מנהל מענדל שניאורסאהן
ליובאוויטש

770 איסטערן פארקוויי
ברוקלין, נ. י.

By the Grace of G-d
24th of Sivan, 5738
Brooklyn, N. Y.

Prof.

Brighton, Mass. 02135

Greeting and Blessing:

I duly received your letter of the 24th of Iyar. As requested, I will remember you in prayer for the fulfillment of your heart's desires for good in the matters about which you wrote.

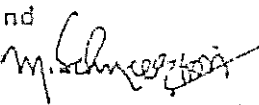
Having had the great Zechariah to find your identity and commitment to Yiddishkeit, Torah and Mitzvoth, under such adverse circumstances and overwhelming odds, until G-d helped you to come out from there to freedom, it is gratifying to note your efforts in behalf of those who are as yet still behind the Iron Curtain, and we surely share the hope and confidence that they too will find freedom.

What I would like to emphasize in particular is that persons like yourself, and other Jews of similar experience, have a tremendous impact in their surroundings in this country, for they serve as a shining example and inspiration. Certainly where one has a prominent position in a certain field, it is human nature that many people look up to him and are influenced by his personal way of life and ideas, including those which are not related to his particular field. Thus, one is in a privileged situation to promote Yiddishkeit, Torah and Mitzvoth, to a far greater extent.

It is also certain that where the opportunities and challenges are greater, G-d provides the extra strength to meet them and carry them out in the fullest measure.

Wishing you Hatzlocho in all above,

With esteem and
blessing



Lubavitch
770 Eastern Parkway
Brooklyn N.Y. 11213
477 2730

ליובאוויטש

770 איסטערן מורקוויי
ברוקלין, נ.י.

By the Grace of G-d
25 Menachem Av, 5738
Brooklyn, N. Y.

Mr. Yitzchok Yosef Paley
152 Olinda Road
London, N. 16

Greeting and Blessing:

This is in reply to your letter of Av 5th, in which you ask about the apparent contradiction in regard to the matter of "alien thoughts" between Tanya ch. 28, where it is stated, "... This refutes the error commonly held by people, who mistakenly deduce from the occurrence of the foreign thought that this proves their prayer to be worthless. ..." and the source in the Testament of the Ribash, to the effect that "the man who is praying... If he is unworthy, he is driven forth; an alien thought is thrown him, whereupon he leaves of his own accord."

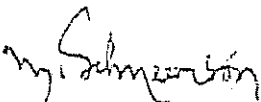
The explanation of this apparent contradiction is twofold:

Sometimes a "foreign thought" may be provoked by the individual himself, who, while praying, diverts his attention to it. This is the kind of alien thought to which the second of the above sources refers. On the other hand, the foreign thought that occurs to a person during prayer may be the work of the Nefesh Habahamis to distract and disrupt his concentration on the prayer, and this is the kind of foreign thought that the Tanya speaks of, and counsels to ignore it, as if a Goy was standing there to distract him.

There may also be a sort of an "intermediary" situation, where the individual has not yet mastered complete control of his thoughts. In such a case, when an alien thought occurs to him, he lacks the strength to dismiss it immediately. Thus, while the alien thought was planted in his mind by the Nefesh Habahamis, he becomes an accessory and is at least partly to be blamed if he allows the alien thought to linger in his mind.

Seeing that you take such an interest in your studies, with attention to detail, etc., I trust that this is expressed also in the practical aspects of the learning, in both quantity and quality, namely, the kind of learning that leads to action, the fulfilment of the Mitzvos with Hiddur, and the general conduct in actual practice. May G-d grant that you should go from strength to strength in all of this.

With blessing



This letter was sent by the Rebbe to the Kallah's father in reply to a question in Tanya (chapter 28.)

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

ח.ג. מענדל שניאורסאהן
לובאוויטש
770 איסטערן פארקווי
ברוקלין, נ. י.

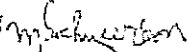
By the Grace of G-d
25th of Elul, 5738
Brooklyn, N. Y.

There is surely no need to explain to you at length the obvious, namely, that the purpose of a Chassidic Farbrengen is to encourage each other in Torah learning, the fulfillment of the Mitzvoh with Hiddur, and the spreading of Yiddishkeit in general. This includes, of course, the proper conduct in matters of Derech Eretz and good Midos, as has been so often emphasized in the many Sichos of our Rebbes-Neslim, generation after generation to the present day.

It is also obvious that it is expected of all participants in a Farbrengen to lead an exemplary life that earns the respect of others, both for the person himself and for what he represents, as also our Sages so often emphasized, particularly in explaining the Mitzvo of V'Ohavto es HaShem Elokecho - that the Name of G-d should be made beloved through his daily conduct.

Clearly, anything that is contrary to the above, is contrary to the ipent and teachings of our Rebbes-Neslim. All this is so plain that it is hard to believe that anyone who has ever seen any Sichos by our Rebbes-Neslim could misunderstand the meaning and purpose of a Chassidic Farbrengen. There is surely no need to belabor the obvious.

Wishing you and yours a Kosivo vaChasimo Tovo, for a good and sweet year,

With blessing 

P. S. You may, of course, show this letter to anyone you deem fit to show it to, though there is really nothing new in it.

חזם מענדל שניאורסאהן

ליובאוויטש

770 איסטערן פארקוויי

ברוקלין, נ. י.

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

By the Grace of G-d
7 Cheshvan, 5739
November 7, 1978
Brooklyn, N. Y.

The Honorable
Lord Provost David Hodge
City Chambers
Glasgow G2 1DU
Scotland

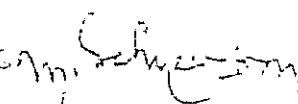
Greeting and Blessing:

It was, indeed, kind and thoughtful of your Lordship to convey cordial greetings from the citizens of Glasgow through our esteemed representative, Rabbi Chaim Jacobs, on the occasion of his visit here. Your personal regards and the pictorial book on Scotland are particularly appreciated.

I was gratified to hear from Rabbi Jacobs about your personal interest in his educational work and youth activities and of your warm relationship with the Jewish community in general. This further strengthens my confidence in your continued encouragement in behalf of these activities, so vital in the present day and age.

With prayerful wishes for your success in your exalted office as well as in your personal affairs, and for the wellbeing and prosperity of all the citizens of your noble city, and

With esteem and blessings,



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

הנהגת נאמני ש"י (טאון)
ליובאוויטש

770 איסטערן פארקוויי
ברוקלין, נ. י.

By the Grace of G-d
20 Cheshvan, 5739
Brooklyn, N. Y.

Greeting and Blessing:

For technical reasons it is more convenient to reply to your letter in English than in Russian. You may, of course, continue to write to me in Russian, but let me know if you prefer to receive the reply in Hebrew, Yiddish, or English.

Now to reply to the questions in your letter of 3 Cheshvan - which reached me with some delay:

Question 1. In a certain city there are Jews who converted to christianity, and some of them now feel an urge towards Judaism and would like to join a Torah-study group. What should be the attitude towards them?

Answer. In general, each individual has to be considered as a separate case, and the criterion for admission to the study group should be an assessment of the expected result: Is the individual likely to return to Judaism by attending the Torah study, or will it have the opposite effect?

In making such an assessment, two kinds of individuals should be borne in mind. There may be one who has become a missionary. In this case, he should not be judged in "the scale of merit". Moreover, it is in the nature of such a convert to seek "justification" for his conversion at every opportunity. Hence he will not stop at deliberately distorting and misrepresenting the truth.

A further factor is this: The Torah classes are attended by Jews, not all of whom are 100% firmly entrenched in Judaism; some of them are rather weak and have doubts. Consequently, if these were to meet with the said element in an atmosphere of Torah learning and discussion, the association may be very harmful to them in view of the weakness of their own convictions.

On the other hand, there is a second type of convert, namely, those who converted not because they have been brainwashed, but for some foolish external reasons, and more particularly those who come under the category of "Tinokos sheinishbu". In this case, the prospect of helping them return to Judaism is, of course,

-2-

more promising.

The above are general guidelines, and each individual case should be considered on its own merits, as mentioned.

In addition there are other general points to be considered:

In view of the holocaust - which was largely an outgrowth of centuries-long animosity and persecution systematically perpetrated against Jews, if there is a Jew who, despite living in such close proximity in time and place to this atrocity, yet finds it proper in his mind and heart to become a part of, and be identified with, the creed and its proponents who claimed so many innocent Jewish victims, men, women and children, all in the name of christianity -- then perhaps it may be possible to bring him back to his senses in other ways, but hardly by means of Torah lessons.

At the same time, considering those among the study circle members who are so-called border-line cases, whose Jewish identity is still weak and who have to be strengthened in their commitment to Torah, it is easy to see how harmful it would be for them to come into close association with that element, all the more so since it would be difficult to limit such association to the periods of Torah study and preclude them from meeting afterwards in other situations.

Question 2. When inviting non-observant Jews, who had been brought up in non-observant homes, is it right to drink wine with them?

Answer. In view of the fact that non-observant Jews constitute a wide range from one end to the other, and, for understandable reasons, it is impossible to check everyone's Jewish credentials - why enter into a questionable situation, when there are many other drinks than wine that could be served in such company, with no "Shaalah" involved.

(See ADDENDA (1))

Question 3. There is a group of young women who would also like to learn Torah. Would it be permissible to admit them to men's study classes, or should separate classes be formed for the women. In the latter case, would it be proper to have male instructors for them?

Answer: In view of the extraordinary circumstances and difficulties in that country, I would be inclined to take a more lenient view to admit women into the men's classes. However, in order to emphasize the exception due to the extenuating circumstances, and also in order to be mindful of the Din, two provisions should be made: One, to teach in a co-ed class such subjects as are incumbent also on women, such as the basics of our faith, love and fear of G-d, prayer, and the like - subjects that are dealt with in Chasidus. Second, that separate seating should be arranged for the men and women. This would preclude also other personal associations, such as mixed dancing, etc. And although we are speaking of persons who, by reason of background, are not otherwise averse to mixed dancing and socializing, it is obvious that this should not be permitted in these groups, and no "hetter" should be given for

ADDENDA
2)

such practices, explicit or implied.

I must emphasize again that the "hetter" mentioned above in regard to co-ed study is based on the special extenuating circumstances prevailing in that particular country, there being no other way to save them from assimilation and inter-marriage. It should in no way serve as a precedent for other countries where those circumstances do not prevail, nor continued even in that same country when the situation improves sufficiently not to have recourse to that "hetter."

Turning to the rest of your letter, I will remember in prayer those you mention, when visiting the holy resting place of my father-in-law of saintly memory, whose concern for his fellow-Jews, particularly in that country, knew no bounds, to the point of self-sacrifice. And, as our Sages of the Talmud tell us, the Shepherds of our Jewish people do not forsake their flock even after their *Hiataikus*, and continue to intercede On High in their behalf.

By the way - indeed, more than that - you surely know that my father-in-law, when he was in that country, had organized a group of young Jews of higher learning, by the name of "Tiferes Bachurim," under the successful leadership of an academician named Kazhdan (working under the guidance of Rabbi Yaakov Landau, now in Eretz Yisroel). I would be interested to know if that Kazhdan is related to you.

With prayerful wishes and with blessing, *אוריאל*

ADDENDA:

- (1) Especially as the Shaalah (in most cases) involves also a question about the Kashrus of the wine.

Where there is no question about the wine, and the occasion is inviting a guest (or guests) for Shabbos or Yom Tov, when Kiddush is involved, it is advisable that the host alone make Kiddush, and limit the partaking of wine to Kiddush only.

- (2) ... laws obligatory also for women (kashrus, laws of Shabbos and Yom Tov, etc.), and, of course, also ...



DEPARTMENT OF THE ARMY
OFFICE OF THE CHIEF OF CHAPLAINS
WASHINGTON, D.C. 20310

REPLY TO
ATTENTION OF

22 October 1986

Home Address:
10915 Swansfield Road
Columbia, Maryland 21044

Rabbi Menachem M. Schneersohn
770 Eastern Parkway
Brooklyn, N.Y. 11219

Dear Rabbi Schneersohn:

During the Farbrengen of 20 Ab 5746, the Rebbe spoke to me at length and suggested that I use my office of Assistant Chief of Chaplains to discuss the Seven Noachide commandments.

I have begun to do so. On 20 September I spoke in Los Angeles on the subject for an hour to 30 Christian chaplains, including the Chief of Chaplains of the U.S. Army. About a third took notes and several of them told me they intend to speak on the subject. On 21 September in Los Angeles, the Chief of Chaplains spoke before 40 military commanders and the 30 chaplains and told them that Christian ethics can not be understood without knowing its Jewish foundation. He praised me three times and told his audience that they should have heard my speech.

I gave a 40 minute version of the talk before 19 Christian chaplain assistants in Panama on 10 October. On 12 October I spoke on the subject for 20 minutes at the end of a Protestant service before 90 Christians and then, later, at the end of a Catholic service before 950 Christians. The Catholics clapped at the conclusion of my speech, an unusual occurrence for a Catholic service.

I described all of the Seven Commandments in each speech. I pointed out that there is a basic anthropocentric approach to the Commandments, as shown in the order of the Tosephta. However, I suggested that they try to rise to the higher theocentric approach of Maimonides. I spiced the talk with Hasidic examples. I suggested that the seventh command of ever min hachai may summarize those that precede: it encourages us to see the Divine even in baal chai. It makes us sensitive, as the Rebbe's father ztl, to the change in the sound of the river on Rosh Hashana, and leads us to elevate ever domain (inanimate).



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I intend to continue to comply with the Rebbe's wishes. I will have the opportunity to speak on the Seven Noachide Commandments in Europe to 600 Christian clergy in November; in Atlanta to 300 Christian clergy in December; and in Salt Lake City to 350 Christian clergy in January.

The Rebbe may also be interested in my message to the Jewish community in San Pedro Sulo in Honduras, Central America. On 8 October, about 35 Jews from this community welcomed me at their synagogue. This number included the Vice President of Honduras and represented all but three members of the adult Jewish community. I was with them for a couple of hours and spoke formally for about 15 minutes. I told them I was overwhelmed with their kindness to me and would like to tell them about my meeting with the Lubavitcher Rebbe. I said that the Rebbe requested that I pass on his message and, perhaps, he meant also in Honduras. I told them the story of the Alter Rebbe, his son and crying grandson and how the Alter Rebbe said that study of Torah is insufficient without heeding the cry of pain. I suggested that the present Rebbe may have meant me to tell the Honduran Jewish community that they are doing well with their good deeds and should be complimented; they must not be discouraged by their difficulties but should use their admirable deeds as a stepping stone to higher levels including talmud torah. Everyone clapped and accepted the speech very well. Everyone came to shake my hand and several attempted to relate to the talk by telling me about their Lubavitcher parents and grandparents.

Although I am not a chasid and try to follow the ways of the Rambam, I have read much about Lubavitch, including all of the Rebbe's Sichot in the 24 volume Lekutie Sichot to Bereshit, Shemoth and Devarim. I hope that the Rebbe is pleased with my initial effort to comply with his shlechet.

Sincerely,

Israel Drazin
Chaplain (Brigade General)
Assistant Chief of Chaplains

LEVI MENACHEM M. SCHNEERSON
Lubavitch
770 Eastern Parkway
Brooklyn, N. Y. 11213
493-9150

מסמך מס' 100/100
למכתב
הרב יצחק אייזיק
הרמב"ם

By the Grace of G-d
Erev Shabbos Kodesh Bereshis, 5747
Brooklyn, N.Y.

Chaplain Brig. Gen. Israel Drizin
Dept. of the Army
Office of the Chief of Chaplains
Washington, D.C. 20310

Greeting and Blessing:

This is to acknowledge receipt of your letter of the 22nd
of Oct.

Many thanks for the good news it contained, particularly
about your talks and lectures on the Seven Noachide Commandments
on a number of occasions, and that these were well received,
even enthusiastically. I am certainly gratified that you intend
to continue doing so.

There is, of course, no need to emphasize to you the im-
portance of promoting these Seven Noachide Commandments among
gentiles. In our day and age, it does not require much imagination
to realize that, by way of example, had these Divine Commandments
been observed and adhered to by all the "Children of Noach,"
namely the nations of the world, individually and collectively,
there would not have been any possibility, in the natural order
of things, for such a thing as a Holocaust.

I trust that you have your major speeches on this subject
on tape, and that you would publicize them in a suitable publication
that could serve as a source, as well as an inspiration, for
others to disseminate these Seven Commandments.

In keeping with a good old Jewish custom, I take the liberty
of making a reservation in regard to your statement, at the conclusion
of your letter, to wit: "Although I am not a Chossid. I try
to follow the ways of the Rambam," etc. As I surely mentioned
it to you during our conversation, the dissemination of the Seven
Noachide Laws among non-Jews, is clearly stated in the Rambam
as a duty and obligation of Jews, wherever and whenever possible
(Code, Hil. Malochim chps. 9 and 10).

May HaShem grant that the declaration of our sages, "He
who has 100, desires 200," etc., be fulfilled also in connection
with your said activities, namely that you should continue using
your good influence in a manner that would be doubly effective,
and then doubly again, from "200 to 400" (and not merely by another
increment of 100).

Wishing you again the utmost Hatzlocho in all your good
efforts, particularly in the above,

With esteem and
blessing

M. Schneerson