

TESHURA

SOUVENIR

FROM THE WEDDING OF
SIMCHA & CHANI WENGER

13 KISLEV 5786

אור ליום הבהיר י"ד כסלו ה'תשפ"ו

PAULO, BRAZIL

TESHURA

TREASURES FROM THE ARCHIVES OF
RABBI NISSAN MINDEL

SELECTED BY
RABBI SHALOM BER SCHAPIRO

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BLESSINGS TO OUR GRANDCHILDREN

SIMCHA AND CHANI WENGER

In celebration of the auspicious day of your chassuna, dear Simcha and Chani, we present you with a gift – priceless beyond measure. This colorful compilation of interesting material is from the archives of your Zeidy Mindel – reflecting the holy work he merited to do for our Rebbeim – the Frierdiker Rebbe and the Rebbe over the many decades he served them so faithfully and humbly.

The material in this Teshura is but a glimpse into various aspects of the HISTORY OF CHABAD IN AMERICA - since its inception in 1940, with the arrival of the Frierdiker Rebbe to the USA, and over the next five decades.

A substantial part of the history of Chabad in America includes also the well known CORRESPONDENCE of the Rebbe, which he entrusted to your Zeidy Mindel, his personal secretary. People from all backgrounds the world over corresponded with the Rebbe in many languages and the Rebbe, in turn, answered their letters in four languages - English, Hebrew, Yiddish and Russian.

Here you will notice some of these letters in the making - with the Rebbe's careful and exacting notations in different stages of preparation, before the final draft was ready to be signed by the Rebbe and sent to the correspondent. Some of the Rebbe's notations are also written on the original letter which the correspondent sent to the Rebbe and entrusted to Zeidy.

The Rebbeim considered Zeidy Mindel their dear friend - addressing personal letters to him in a warm and caring manner.

We wish you, our dear grandchildren – Simcha and Chani, heartfelt mazel tov wishes on this special day and give you our blessings for a long, happy and meaningful life together, with the fulfillment of the Rebbe's brochos in their entirety for you and yours.

You are both blessed with exemplary parents and grandparents who have been devoting their lives to the shlichus of the Rebbe and who have shown you a clear path to follow, Baruch Hashem. May you emulate them in your life's shlichus together and go from strength to strength.

With love and blessings,

ZAIDY AND BUBBY - SHALOM BER AND FRIDA SCHAPIRO

B"H

FOREWORD

With gratitude and thanks to HaShem, we welcome all our esteemed guests to take part in our Simcha, the wedding of our children Simcha and Chani שי'.

Based on the conduct at the Rebbes wedding, where a Teshura-Memento, a facsimile of a Letter from the Alter Rebbe was distributed, we hereby present this Teshura, a glimpse into the archives of the Rebbe's personal Mazkir, Rabbi Nissan Mindel A"H.

A prolific writer and celebrated author, Rabbi Mindel was entrusted by the Rebbe Rayatz and subsequently by our Rebbe, to serve as secretary for almost 60 years, transcribing the Rebbe's letters in four languages: Hebrew, Yiddish, English, and Russian. He spent thousands of hours receiving instructions from the Rebbe.

We are thankful to Rabbi Shalom Ber Schapiro, Son-in-law of Rabbi Mindel for graciously sharing with us these fascinating documents.

Some highlights include:

- 1) Collections of letters on pertinent subjects, such as Marriage, Taharas Hamishpacha, Shechita/Cruelty to Animals, and Tzedaka.
- 2) Unpublished Sichos Edited by the Rebbe.
- 3) *Some Basic Problems of Education* - In this foundational treatise, the Rebbe lays out his views on education and how to save the future of mankind.

All of which are being published here for the first time along with photocopies of the original pages of the Rebbe's handwritten notations. A detailed table of contents can be found below, starting on page 4. May the merit of bringing joy to the Chosson and Kallah bring us to the greatest joy of all, when we will celebrate the rebuilding of the Beis Hamikdosh, speedily in our days.

WENGER & ROSENFELD FAMILIES

אור ליום הבהיר י"ד כסלו ה'תשפ"ו

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WEDDING LETTER FOR RABBI & MRS. SCHAPIRO

שפירא-ברוקלין

RABBI MENACHEM M. SCHNEERSON

Lubavitch

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Brooklyn 13, N. Y.

HYacinth 3-9250

מנחם מענדל שניאורסאהן

ליובאוויטש

770 איסטערן פארקוויי

ברוקלין, נ. י.

ב"ה, י"ז אדר תשכ"ח
ברוקליןהאברך חו"ח אי"א נ"נ וכו'
מזה' שלום דובער שי'
וב"ג תי'

שלום וברכה!

במענה על ההודעה מקביעות זמן
חתונתם ליום כ"ו אדר הבע"ל,הנני בזה להביע ברכתי ברכת
מזל טוב מזל טוב ושחתי' בשעה טובה
ומוצלחת ויבנו בית בישראל בנין עדי
עד על יסודי התורה והמצוה כפי שהם
מוארים במאור שבתורה זוהי תורת
החסידות.בברכת מזל טוב
מזל טוב

Mazel-Tov Telegrams

Received by Rabbi & Mrs. Schapiro for their wedding

CLASS OF SERVICE This is a fast message unless its deferred character is indicated by the proper symbol.	WESTERN UNION W. P. MARSHALL CHAIRMAN OF THE BOARD	TELEGRAM R. W. MCFALL PRESIDENT	SYMBOLS DL = Day Letter NL = Night Letter LT = International Letter Telegram
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The filing time shown in the date line on domestic telegrams is LOCAL TIME at point of origin. Time of receipt is LOCAL TIME at point of destination

EW131 712P EST MAR 26 68 NVX304
 PDF TDN BROOKLYN NY 26 631P EST
 RABBI AND MRS SHALOM-BER SCHAPIRO, MENORAH HALL
 5000 14 AVE BKLYN
 MAZEL TOV
 MOUSSIA SCHNEERSON
 (00).

SF1201(R2-65)

CLASS OF SERVICE This is a fast message unless its deferred character is indicated by the proper symbol.	WESTERN UNION W. P. MARSHALL CHAIRMAN OF THE BOARD	TELEGRAM R. W. MCFALL PRESIDENT	SYMBOLS DL = Day Letter NL = Night Letter LT = International Letter Telegram
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The filing time shown in the date line on domestic telegrams is LOCAL TIME at point of origin. Time of receipt is LOCAL TIME at point of destination

K231 928P EST MAR 25 68 (13)SYC501
 SY CDV406 FT0117 KIT184 JEC 61 2049/4065 13 ISRGVOT PD INTL CD
 JERUSALEMISR VIA ITT 25 1500
 ETAT MENORAHWED
 (RABBI SHOLOM B SCHAPIRO 770 EASTERN PARKWAY BROOKLYN) NY
 BIRKATH MAZALTÖV VEIHULIM MIKEREV LEV LAZUG HATSAR VELA HORIM
 ZALMAN SHAZAR

SF1201(R2-65)



The Rebbe distributes sets of Daled Minim to a select group of elder Chassidim and Rabbonim, Erev Sukkos 5738.

L-R: Rabbis: Mendel Futerfas, (Zalman Gopin – Behind, with glasses,) Nochum Trebnick, (Dovid Chanzin – Behind,) Nissan Mindel, Ch. M. Hodakov.

The Rebbe's desk is covered with an enormous amount of incoming letters, mostly covered by a sheet. Two copies of a recent publication–Rabbeinu Gershom Meor Hagola, by Marcus Lehman (as well as the Rebbe's Siddur) are on top.

CHOL HAMOED SUKKOS CIRCA 5726

These pictures were taken by the chosson's grandfather Rabbi Eliezer Wenger



13 KISLEV 5786

THE CHOSSON'S FATHER RECEIVES A DOLLAR FROM THE REBBE

21 Shevat 5752



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A SPECIAL SHLICHUS

In the Winter of 5748, the Rebbe chose Rabbis Nissan Mindel, Berel Levine, and Shlomo Cunin for a unique Shlichus – to travel to Communist Russia to locate and ensure the return of the library of the Rabbeim, consisting of thousands of holy seforim.

The Rebbe explained elsewhere that “bringing home” the seforim and kesovim of the Rabbeim is truly a case of pidyon shvuyim, for these seforim – that not only have a “soul” themselves, but imbued in them is the soul of their authors – can only “resume their full vitality” by “being at home.”

This was not the first time Rabbi Mindel was sent to Russia to rescue kesovim. In 5718, long before other shluchim were sent to Russia, Rabbi Mindel had already been sent.

WHEN THE REBBE'S MAZKIR WAS KIDNAPPED

Before Rabbi Mindel left for Russia in Iyar 5718, the Rebbe gave him detailed instructions on how to dress so as not to stand out. In those years, being caught with any connection to Lubavitch could mean certain imprisonment – or worse. The danger was even greater for Rabbi Mindel because, although he entered on a tourist visa, he had been born in Russia. The Soviets therefore considered him a citizen, and if caught, he would receive no protection as an American.

One day, he left his hotel in Riga and headed toward the bus stop to visit his sister who lived in the city. He was completely unaware of the three pairs of eyes watching him. Suddenly, strong arms grabbed him and shoved him into a car. A man sat on either side of him, and they blindfolded him immediately. He could sense the car driving around the city in a deliberately disorienting pattern.

After about an hour, he was pulled from the car into the cellar of a building and seated at a table, where his blindfold was finally removed.

Before him sat a group of Jews around a table with a bottle of mashke. “Do not worry,” they said. “We are Chassidim. This was the only way to bring you here—we yearn to hear

NISSAN MINDEL

Visited USSR on Tourist Visa (Intourist) as follows:

1958, May 5 to May 16. Moscow/Riga.

1961, July 31 to August 14. (With wife). Moscow/Riga.

1963, August 1 to August 12. Moscow/Sotchi

1967, in the month of June. Moscow/Leningrad/Riga.

Please confirm receipt of above.
N. M.

List of Rabbi Mindel's trips to Russia

something about the Rebbe." Among the group were Reb Notke Barkhan, Muleh Pruss, and Shlomo Feigin.

Knowing the antics of the KGB, Rabbi Mindel denied any knowledge of what they were asking. They begged and cajoled. They opened up about their families and sang niggunim. Yet for hours, Rabbi Mindel sat in silence, saying nothing. It was only when a disgruntled chossid began speaking in the distinctive style of the Nevler chassidim that Rabbi Mindel realized there was no way the KGB would know such terminology—and he began to farbreng.

This was the first time these chassidim heard about the Rebbe. Rabbi Mindel taught them the Rebbe's new niggun – "Darkecha Elokeinu," and they wrote a pidyon which he smuggled out with him.

When Rabbi Mindel returned and relayed the story to the Rebbe, the Rebbe responded with a smile.

AN OPEN MIRACLE

In the summer of 5721, Rabbi Mindel traveled again to Russia, this time with his wife and brothers, officially to visit their two sisters still living in Riga.

While there, he managed to locate an entire suitcase full of ksovim to bring back to the Rebbe. On their train ride from Riga to the airport, they had to disembark periodically for luggage inspections. At one of the stops, the guard pointed at a suitcase for them to open—it contained clothes. He pointed at a second—also clothes. Then the guard lifted his hand and brought down his finger, pointing directly at the suitcase containing the ksovim. At that exact moment, another guard tapped him on the shoulder. By the time he turned back around, his finger was pointing at a different suitcase. The entire family was saved.

When Rabbi Mindel returned to New York and relayed this story to the Rebbe with great excitement, the Rebbe responded calmly: "A vunder af'n Shver?"—Is it a wonder that the Shver [performs miracles]?

THE REBBE'S INSTRUCTIONS BEFORE THE SHLICHUS TO RUSSIA

Sunday, 20 Teves (Yahrtzeit of the Rambam), 5748

The Rebbe's words to Rabbi Mindel, Levine, and Cunin before their Shlichus to Russia:

In addition to what has already been given to you, here is more money for tzedakah to distribute there. I don't want to divide this into three portions, because this is one unified shlichus—it should be as one body. Here is three times chai. May it be with hatzlochah rabbah umuflagah.

The Rebbe turned to Rabbi Nissan Mindel and said: Since you are the oldest—at least in years—this will be given to you.

Reb Nissan responded: In years, certainly.

The Rebbe added: And "rov shanim yodiu chochmah" (with age comes wisdom).

As we already discussed, every place where there's even a doubt that you might find something there, the doubt should be lenient, and if it won't harm the other places, you should go there.

In truth, I would have wanted to send a greeting to our people there, but I don't know how they would view it, because the trip is for seforim. So if you do something regarding Yiddishkeit, I don't know how they'll look at it. You'll decide in each place according to what's appropriate—how it comes out for you, whether it should be publicly or not.

There will be "yagata" as required, and there will be "umatzasa" as required. And may it be with great and extraordinary success.

I'm not telling you a thank you, because the greatest thanks comes from the seforim themselves.

ADDITIONAL YECHIDUS – BEFORE THE JOURNEY

In the evening After Maariv, the Rebbe gave each person a page of the proofs from the just-published maamar and said:

Today is the yahrtzeit of the Rambam, and this week, on 24 Teves, is the yahrtzeit of the Alter Rebbe. Both of them will work together with you.

Shlomo said: And the Rebbe together with them.

The Rebbe answered: Amen.

Afterwards, the Rebbe said: I wanted to send a greeting to our people there, but you should tell them that it [this shlichus] has no connection to them, but it could harm them [if they are contacted].

Shlomo asked: Should we tell them this – that it could harm them?

The Rebbe answered: You must tell them that this is what was said. You said that this is what the expert conveyed.

The Rebbe gave additional tzedakah to distribute there and said: hatzlochah rabbah, bsuros tovos.

When giving out the maamar, the Rebbe gave each person a page and said:

Each one will need to come to the second [person], so it will be as one body.

On the following pages appear two pages of the maamar that were given to Rabbi Mindel before the journey. He noted on them:

דמאמר שקבלנו מכ"ק אד"ש בצאתנו לדרכנו למוסקבה. ביום א' פ' וארא, תשמ"ח.

בס"ד.

המאמר הזה נכתב
בשנת תשנ"ח
ביום ח' סיון תשנ"ח

פתח דבר

לקראת כ"ד טבת, יום הסתלקות-הילולא של אדמו"ר הזקן, הננו מוציאים לאור את המאמר ד"ה היושבת בגנים ג', שנאמר בהתוועדות ד"ש פ שמות, כ"ג טבת, מבה"ח שבט, התשנ"ג.

מערכת "אוצר החסידים"

מוציאים שמות. כי טבת, שנת תשנ"ח,
שנת תשנ"ח ותחילת שנת תשנ"ח
ברקוק, נ"ה.

(*) ע"ד הסתלקותו — ראה אגרות קודש אדמו"ר ע' רלו ואילך. בית רבי ח'א פ"ב, ספר התולדות אדמו"ר (הוצאה חדשה) — קה"ת תשמ"ו ח"ב פ"ד.
שיבות היום (בשביע ובחודש), החדש והשנה להתחלתו — ראה לקוטי לוי"צ אגרות ע' רמט ואילך.

בס"ד. ש"פ שמות, כ"ג טבת, מבה"ח שבט, התשנ"ג

היושבת בגנים ג' ברח דודי ג' על הרי בשמים, ומבאר אדמו"ר (מהרש"ב) נ"ע במאמרו ד"ה זה! שאמרו בכ"ד טבת (יום ההילולא אדמו"ר הזקן), שהיושבת בגנים מדבר בהגילוי דג"ע, גנים (לשון רבים) הם ג"ע התחתון וג"ע העליון שהם בבי"ע (געה"ת בעשי' וגעה"ע בבריאה) והיושבת בגנים היינו מלכות דאצילות שמצמצמת עצמה לישב בהגנים, וכרח דודי ג' על הרי בשמים מדבר בהגילוי דלע"ל, שהוא נעלה הרבה יותר ועד באין ערוך מהגילוי דג"ע, והגילוי דג"ע הוא אור הממלא והגילוי דלע"ל הוא אור הסובב. דוהו מ"ש ברח ג' על הרי בשמים (ברח דוקא), שהעלי' מהגילוי דג"ע להגילוי דלע"ל היא בריחה ודילוג שלא בסדר והדרגה. ואעפ"כ בכדי לקבל גילוי אור הסובב דלע"ל, הוא דוקא ע"י קדימת הגילוי דאור הממלא שבג"ע. וזהו היושבת בגנים (ואח"כ) ברח דודי ג' על הרי בשמים, שבתחילה צ"ל הגילוי דהיושבת בגנים ועיי' דוקא מגיעים (בדרך בריחה ודילוג) להגילוי דהרי בשמים.

(ב) **וביאור הענין**, הגה החילוק בין אור הממלא לאור הסובב הוא, דאור הסובב הוא אור פשוט, ואור הממלא בא בהתחלקות, אור החכמה אור החסד וכו'. ומבאר במאמר הנ"ל, דמזה שאור הממלא בא בהתחלקות, אף שההתחלקות בפועל היא ע"י שמתלבש בכלים, הכרח לומר, שגם בהאר עצמו (לפני התלבשותו בכלים) יש שייכות להתחלקות. דהנה בפרד"ס מבואר, שההתחלקות שנעשה באור ע"י התלבשותו בכלים, הוא רק בנוגע לפעולתו (באיה אופן הוא פועל בנבראים, דכשמתלבש בכלי החסד הוא פועל פעולת החסד, ועדיין בכל הספירות), אבל האור עצמו נשאר בפשיטות שלו. ועפ"י זה אמרנו לאור הממלא שגם עצמו (לפני התלבשותו בכלים) הוא פשוט לגמרי (שאין לו כל שייכות להתחלקות), וכמשל אור השמש (המובא בפרד"ס), דעם היות שמצד עצמו הוא אור פשוט (שהרי אור הוא מעין המאור ודובק בהמאור), מ"מ כשמאיר ע"י זכוכית לבנה אדומה או ירוקה, הוא נראה (ופועל) כפי גוון הכלי. אמנם לכאורה ביאר זה אינו מספיק, שהרי ידוע, דאור הסובב, גם כשמאיר בתוך הכלים, אין הכלי פועל בו שנינו, אפילו שיהי' רק נראה כפי אופן הכלי (וכמובא גם במאמר הנ"ל, שהאור דעתיק"י, גם כמו שהוא נמשך ב"א, הוא בבחינת פשיטות). ומה מוכח, דזה שבאור הממלא נעשה (ע"י הכלים) ציור והתחלקות (בנוגע לפעולתו ע"פ) הוא מפני שאור זה (גם לפני התלבשותו בכלים) הוא בגדר התחלקות.

(ג) **והענין הוא**, דאור הקו (דאור הממלא הוא כלל אור הקו) המשכתו היא ע"י הצמצום, שהיא המשכה שבדרך דילוג. דענין הצמצום (צמצום הראשון) הוא שהאור שהי' תחילה נתעלם לגמרי ונשאר חלל מוקדם פניו, ומכיון שההמשכה שלאח"י היא לאחרית התעלמות (הפסק) האור לגמרי, הרי ההמשכה שלאח"י היא בדרך דילוג. [והגם שגם בעת הצמצום נשאר רשימו כמבואר בכ"מ, וכמובא גם במאמר הנ"ל ד.חלל לאו דוקא] אלא שנשאר רשימו, הרי ענין הרשימו הוא כח נעלם, וכידוע ע"י דענין הרשימו הוא כח הגביל שבא"ס, שרש הכלים, אבל בענין אור וגילוי, הצמצום הוא סילוק והתעלמות לגמרי, והמשכתו האור שלאחרי הצמצום היא המשכה בדרך דילוג. ולכן, גם הדביקות דאור הקו היא דביקות שעי' הפסק (ואינה בבחינת דביקות ממש) ובמילא אינו בבחינת אור וגילוי כיצ"ל, וכמשל חיות השערות שאינו דומה לחיות האברים, שהוא חיות מצומצם ביותר, ועד דכשנותבין השערות אינו מרגיש כאב, לפי שאופן המשכתו מהמוח הוא ע"י הפסק הגולגולת. ועדיין הוא בהנמשך למעלה, דאור הסובב, כיון שהמשכתו ממקורו ודביקותו במקורו הוא שלא ע"י הפסק [דהגם שגם אור הסובב הוא אור שנמשך לאחר הצמצום, הרי ידוע ע"י שפעולת הצמצום באור הסובב היא (בעיקר) לא בנוגע להאור גופא, כי אם, שלא יאיר בגילוי (בפנימיות) ורק בבחינת מקיף וסובב. דבאור הממלא הצמצום הוא בנוגע להאור עצמו, שעי' הצמצום נמשך (ונתהוה) אור כזה שלא הי' קודם, משא"כ פעולת הצמצום באור הסובב היא (כנ"ל) שיהי' בבחינת מקיף וסובב, אבל האור עצמו אינו אור שנתהוה אח"כ כ"א הוא הגילוי דאור"ס שלפני הצמצום, גילוי שלא ע"י הפסק, לכן הוא אור וגילוי ממש (דוגמת חיות האברים), ואינו בגדר ציור והתחלקות. משא"כ אור הממלא (אור הקו), שאופן המשכתו מאור"ס ודביקותו באור"ס הוא ע"י הפסק הצמצום, אינו בבחינת גילוי כי"כ (כ"א בדוגמת חיות השערות), ולכן הוא בגדר התחלקות (היינו, שעי' התלבשותו בכלים יהי' האור נראה כפי אופן הכלי).

(ד) **וזהו** שהעלי' מהגילוי דג"ע להגילוי דלע"ל היא בדרך בריחה (כמו שנתבאר לעיל (בתחילת המאמר) דיוק הלשון ברח ג' על הרי בשמים, ברח דוקא, דכיון שהחילוק שבין אור הממלא (הגילוי דג"ע) לאור הסובב (הגילוי דלע"ל) הוא (לא רק זה שאור הממלא בא בהתחלקות ע"י הכלים, אלא גם) באופן המשכתו ממקורם, דאור הממלא נמשך ע"י הפסק הצמצום משא"כ אור הסובב נמשך ע"י

- [illegible]

AN OVERVIEW OF THE SHLICHUS

A letter to a friend written by Rabbi Mindel upon his return

ב"ה. כ' שבט, חשמ"ח. פ"ב. 8, 1988.

ליבע און טייערע שי' :

איך בין געקומען צוריק פון מאסקווע דעם 28טן יאנואר, נאכמיטאג, און איך האב זיך נאך נישט אינגאנצן אויסגעשוועט פון דעם 18-טאגיקן באזוך אין סאווייעטן פארבאנד (ארויסגעפארן קיין מאסקווע דעם 10טן יאנואר).

געפארן זיינען מיר (איך און צוויי אינגערע באגלייטער) מיט א שטילע (כמעט געהיימע) שליחות פון רבי'ן שליט"א צו געפינען און אידענטיפיצירן די ליובאוויטשער ביבליאטעק, וואס איז מיטן אויסברוך פון דער ערשטער וועלט אריבערגעפירט געווארן פון ליובאוויטש קיין מאסקווע (1915) און איז שפעטער אריינגעפאלן אין די הענט פון דעם קאמוניסטישן רעזשים - א זאמלונג פון ארום 12 טויזנט ספרים, צווישן זיי פיל זעלטענע ספרים. געפארן זיינען מיר אלס געסט פון קולטור-מיניסטעריום (א דאנק דער אינטער-וועג פון ד"ר ארמאנד האמער, דער אייגנטימער פון אקסידענטל פעטראלעאום, פאר וועמען אלע סירן זיינען אפן אין סאווייעטן פארבאנד. ער האט באקומען א צוזאג פון דעם קולטור מיניסטער זאכאראוו, אז אויב מ'וועט געפינען די ליובאוויטשער קאלעקציע, וועט מען דערלויבן ארויסצופירן - צוריקגעבן - צו אירע אייגנטימער (דער רבי שליט"א/אגודת חסידי חב"ד אין אמעריקע).

נישט קוקנדיק אויף דער אפיציעלער "הילף" פון קולטור מיניסטעריום, האט מען פאר אונז קיינע סירן נישט געעפנט. מיר האבן אבער געוואוסט וואו אונזער ביבליאטעק דארף זיך געפינען (אין דער הויפט סאווייעטישער ביבליא-טעק אויפן נאמען פון לענינען, אין מאסקווע). דער אויבערשטער האט גע-האלפן - בהשגחה פרטית - האבן מיר אויסגעפונען אז אונזער גאנצע קאלעקציע איז גאנץ (נישט צעווארפן געווארן, נישט נאציאנאליזירט געווארן וכו' ווי מ'האט אונז געוועלט איינשמועסן) - אבער אונטער אן אנדער נאמען (נישט "שניאורסאהן" אדער "ליובאוויטש" קאלעקציע). ס'איז א מיין שערלאק-האלמס געשיכטע. נישט צו באשרייבן אין א בריוו. מיר זיינען אויך געווען אין לענינגראד. ווען מיר זיינען פארטיק געווארן מיט אונזער הויפט שליחות אין מאסקווע און לענינגראד, האב איך זיך צוריקגעקערט אהיים; די אנדערע צוויי זיינען געפארן אויך אין אנדערע שטעט (קיעוו, אדעסא, א"א) זוכן נאך ספרים און כתי-יד. זיי זיינען נאך נישט געקומען צוהיט. צוליב נעטי'ס צושטאנד, און צוליב אונזער געפלאנירטער רייזע אין ארגענטינא (מיר האבן געזאלט ארויספארן שבת-צו-נאכט דעם 6טן פעברואר) האב איך זיך באפרייט פון פארלענגערן מיין באזוך אין דעם סאווייעטישן "גן-עדן".

אנשטרענגונג און אומטערטרעגלעכע ביוראקראטיע וכו' וכו' - אלץ מיט א שמיכל, ווארום מיר זיינען דאך פאָרט געווען אפיציעלע געסט (דאס איז אומגלויבליעך: אויף אלע מינע פריערדיקע באזוכן - 4 מאל - האב איך זיך באמיט אפשווישן יעדן שפור אז איך האב א שייכות צו ליובאוויטש!); דאס האט מיין גוט אויסגעמאטערט, און עס וועט נאך נעמען אביסל צייט אויסצושטוכן זיך. איך האב געהאפט, אז ס'וועט זיין מעגלעך אויסצו-רוען זיך אין מאד-דעלפלאטא. אבער נעטי'ס צושטאנד האט דאס פארבאטן. פאראכטאגן מאנטאג (נאך מיין צוהיקקומען) האט דער דאקטער אראפגענומען דעם גיפס פון דער האנט און ארעם. איצט דארף זי דורכמאכן "טעראפיע", האט נעבעך, ווייטאגן, און איז נאך איממאביליזירט (שטארק באגרענעצט). דאך ווערט צוביסלעך בעסער און האפנטלעך וועט זי האבן א רפואה שלימה פיל שנעלער ווי עס קען זיך אויסווייזן אין דעם מאמענט.

עס מאכט זיך א פארער פון דאנעט מארגן, ניץ איך אויס די געלעגנהייט. עס איז זייער מעגלעך, אז שלום-בער זאל מאכן א באזוך (דעם ערשטן) אין ארץ-ישראל אין די נאענטע טעג.

א הערצלעכן גרוס און ווארעמען קוש פון נעטי'ן ח' און פון מיר צו אייך אלעמען - אייער 102.

פ.ס. מיטן אויסזאג פון עטלעכע טעג, באוויזן צו דאוונען מיט א מנין אין מאסקווע; אויך געלייענט שבת אין דער תורה אין מאסקווע (אויך אין לענינגראד).

TAHARAS HAMISHPACHA

In connection with the wedding, we present here a selection of English Sichos and Letters—from the archives of Rabbi Nissan Mindel—on the subject of Marriage and family life, all being published for the first time!

The Rebbe revolutionized the role of the Jewish Woman, establishing and supporting women's organizations and publications worldwide, always emphasizing how she is the “Akeres Habayis” – upon whom the responsibilities of the home atmosphere rest, setting the tone for her husband and the whole family.

THE FOUNDATION OF A LASTING HOME

By the Grace of G-d
4th of Sivan, 5712
Brooklyn 13, N.Y.

Mr. and Mrs. I. Levitansky
5 No. Wabash Avenue
Chicago 2, Ill.

Sholom u'Brocho:

I was pleased to learn that you are about to celebrate the 25th anniversary of your wedding. I take this opportunity to wish you both long and happy life together, and that the home which you had set up be everlastingly permeated with love for fellow Jew and the observance of Torah and Mitzvoth and that you carry all this out amid ample Parnoso and affluence.

Marriage is compared in the Torah to the building of a home, and, needless to say, all analogies in the Torah have a profound significance and exactness.

The home represents one of the three principal needs of man, which are: food, clothes and shelter. The cardinal difference between these three categories of human needs is that food has to be used up frequently, clothes are used up less frequently, and a house, if well built, lasts a lifetime. On the other hand food is comparatively cheap, clothes more expensive and a house the most expensive of all.

In the analogy between marriage and a house, the same characteristics apply. The couple must invest all they have in the joint venture of marriage in an effort to adjust one's-self to the other fully and completely to the extent of self-sacrifice in some instances, in order to make their edifice a life-lasting happiness.

And, as in the case of building a house, its durability depends on the solidarity of its foundation, so in marriage its everlasting happiness depends on its foundations of Torah and Mitzvoth.

I wish you again that your marriage institution, built on the foundations of Torah and Mitzvoth, be everlastingly happy and prosperous.

With the blessing of a joyous and inspiring Yomtov
Shovuoth, and Mazzaltov,

Cordially

THE ROLE OF THE JEWISH WOMAN – A MESSAGE

The Yiddish version of this message is printed in Likkutei Sichos vol. 2, p. 578. The English version is published here for the first time.

A MESSAGE TO JEWISH WOMEN
 Except from an Address by
 RABBI MENACHEM M. SCHNEERSON 570.54,
 Lubavitcher Rabbi
Shabbos-Bereishis, 5714

The new year which has just been ushered in, while it ^{officially} starts with the first day of Tishrei, really begins, for all practical purposes, after the end of the holidays. ^{For} Almost the whole month of Tishrei passes in solemn and festive preparations for the many festivals of this month, and in the holy atmosphere of the festivals themselves. Thus the ~~new~~ month of Tishrei stands out in a category by itself. But now that the festivals are over, and we are about to return to our normal every-day life, now we may consider the new year as really beginning.

At this time, therefore, I call upon you - Jewish Women, in particular - to consider and reflect upon your extraordinary place in Jewish life, and your special responsibility for the Jewish home. It is upon you, Jewish Women, that the burden of responsibility primarily rests to see to it that your home be a truly Jewish home, a home full of ^{the} light and joy of Torah true Judaism. For while your husbands are engaged in the daily toil of earning a livelihood for the whole family, a task requiring their full time and energy, you are left to carry the burden of responsibility for preserving the true Jewish character of your home, and for the upbringing ~~of~~ and training of the children in the true way of our people. That is why the Jewish woman is called Akeres Habayis - the foundation of the ~~home~~ house, for truly the very structure of the home rests on her shoulders.

The wifely duties and responsibilities of the Jewish woman are

reflected in the three specific Mitzvoth (precepts) which the Jewish woman is privileged to observe: (a) Lighting the candles on the eve of Shabbos and Yom Tov, (b) The Mitzvah of Challah, setting aside a portion of the bread as a ^{holy} offering to G-d, (c) The Mitzvah of ~~Mikvah~~ family purity and Mikvah.

What do these three Mitzvoth symbolize?

(a) Lighting the Candles. By lighting the candles on the eve of Shabbos and Yom Tov, the Jewish woman lights up the home with the light of G-d, with the light of our Torah and Mitzvoth. The home thereby assumes a holiness and purity which make it a fitting abode for the Divine Presence, and a source of Divine blessings.

(b) The Mitzvah of Challah. The Jew sits down to break bread with the realization that a portion of it has been ~~offered~~ set aside in fulfillment of G-d's command. It is an acknowledgment that G-d is the bread-giver and that it is of G-d's that one gives to Tzedoko. By fulfilling the Mitzvah of Challah the Jewish woman indicates her understanding of the necessity to set aside a part of her husband's earnings for Tzedoko, in support of worthy Jewish institutions and causes. In this way G-d's blessing is assured that all the earnings are used in a good way, for happy needs and purposes, are enjoyed in good health, and not diverted, G-d forbid, for medical expenses, etc.

(c) The Mitzvah of Family Purity. ~~and Mikvah~~ The Mitzvah of Purity and Mikvah incumbent upon the Jewish woman assures a holy, pure and serene family life, with the blessing of offspring and the raising of good and healthy children, healthy in body, sound in spirit and pure in soul. This Mitzvah also stresses the responsibility of the Jewish woman towards her children, to ensure their Torah true education, and their proper conduct according to

the Torah and Mitzvoth.

Jewish Women!

A new year is beginning. Know and remember that it is largely up to you to make your home a true Jewish home, a home full of the light and warmth of our faith, and thus also a home full of joy and happiness. In this way the whole year will be a bright and happy one, a good and sweet year, materially and spiritually.

POSSIBLE SIDE EFFECTS OF BIRTH CONTROL

By the Grace of G-d
13th of Kislev, 5725
Brooklyn, N.Y.

Mrs.

Far Rockaway , N.Y.

Blessing and Greetings:

I am in receipt of your letter of Oct. 28, with the enclosure. If you will let me know your Hebrew name, and your mother's Hebrew name - as is customary in such a case - I will remember you in prayer for the fulfillment of your heart's desires for good.

It is surprising that, judging by your letter, the physician who prescribed the pills for you has not forewarned you that one cannot foresee any side-effects, or after-effects, in the case of new drugs. It is not at all astonishing that there should be some after-effects. Needless to say, this observation is made not just to express an opinion about a bygone thing, or purely from the medical viewpoint, but rather with a view to the future.

I assume, of course, that the pills were taken in a way that is permissible by the Torah, and did not infringe the strict line of the Din. However, there is no need to emphasize that the general idea of birth-control is not in the spirit of the Torah.

At any rate, as above, what I have in mind is your attitude in the future.

I must also make the following observation, which I trust you will accept in the spirit that it is made. A case of the kind that you describe sometimes happens as a result of a deficiency in the necessary 100% observance of the laws and regulations of Taharas Hamishpocho. You would do well to check whether there has been any negligence, however unwittingly.

May G-d grant that you should have good news to report about all the above, and that the Zechus of your Tzedoko should stand you and yours in good stead. Especially as we are now in the auspicious month of Kislev, the month of deliverance and miracles.

With blessing

By

THE RIGHT TIME TO HAVE ANOTHER CHILD

By the Grace of G-d
20th of Cheshvan, 5732
Brooklyn, N. Y.

Mrs.

Ill.

Blessing and Greetings:

I am in receipt of your letter of the 15th of Cheshvan, with the enclosure, in which you ask whether this is the right time for you to become pregnant again.

In general, it is surely unnecessary to emphasize to you at length that children are a special blessing from G-d, and, indeed, one of the essential blessings. It is also self evident that this is not a matter in which a human being can choose the right time and set up his own calendar. Clearly, a Jew must trust in G-d, the Creator and Master of the world, and although a person must do his part in the natural order of things, this matter in particular should be left to G-d, and one should not attempt to interfere in G-d's affairs. In other words, a Jew is expected to live a normal life, in accordance with the Will of G-d, as revealed in the Torah, Torah Chaim, and codified in the Shulchan Aruch, and leave the matter of pregnancy to G-d, Who will find the right and proper time for it.

Much more could be said on the subject, but I am sure that no further elaboration is necessary for you and your husband.

To be more explicit, my mentioning the Shulchan Aruch is to emphasize the great importance of observing the laws and regulations of Taharas Hamichpocho in particular, within the general framework of observing all the Mitzvoth.

Your donation was turned over to our Merkos L'Inyonei Chinuch, which is dedicated to all phases of Jewish education. Receipt is enclosed, and may the Zechus of the Tzedoko stand you and yours in good stead.

With blessing,

THE JEWISH RELIGION OPPOSES BIRTH CONTROL

an excerpt of a letter dated Rosh Chodesh Iyar, 5732

With regard to the question of birth control which you mention in your letter, I trust you know that generally the Jewish religion opposes it. As a matter of fact, child-bearing is the first Mitzvo in the Torah, Toras Emes and Toras Chaim, the first Divine commandment being, "Be fruitful and multiply." It is only in exceptional cases that Jewish Law permits certain forms of birth control. If you have any question in this regard, you should put it to a practicing experienced Rov and get his ruling, for it is not within the sphere of my duties to Pasken Shaalos.

Finally, let me also observe that the blessing of children is not something which a person may choose at will, but it is a blessing from G-d. Therefore one should very carefully consider - even if there were no other motives - whether one should interfere in this area.

I trust that the above lines, though by far inadequate in relation to the subject matter, will suffice to help you put matters in their proper perspective.

With blessing,

יצחק, נ"ק א"י

GUIDELINES FOR A WHOLESOME FAMILY LIFE

Written to a newlywed couple

By the Grace of G-d
15th of Menachem Av,
5733. Brooklyn, N.Y.

Mr. & Mrs.

Greeting and Blessing:

I am in receipt of your letter, following our personal conversation when you were here. And although it is not at all customary to repeat in writing things discussed orally, I will nevertheless put down in writing several points at any rate, since you urgently requested it.

1) With regard to most of the problems about which you write, there is the promise of our Sages of blessed memory, "Try hard and you will succeed." In other words, if you will truly and wholeheartedly be determined to resolve the problems, you will find the proper way to do it.

2) On the question of how to achieve a more easy adjustment in the family life of husband and wife, it should be remembered first of all that it happens very often that such an adjustment is required, inasmuch as here are involved two people, coming from two different families, etc. It should also be remembered that there is no human perfection, and that one person must make allowances for the other, just as much as one expects the other to make similar allowances.

3) With regard to the question of temper, and especially in the matter of getting angry, this weakness can be controlled by reflecting on the verse, "I visualize G-d before me always," which is also the introduction to the first part of the Shulchan Aruch, and thus an introduction to the whole code of Jewish behavior in the daily life. By reflecting on the fact that one is always - every minute - in the presence of G-d, how can a person display any kind of temper?

4) In order that the intimate mutual life should be wholesome to the utmost, it is necessary to observe strictly the laws and regulations of Taharas Hamishpocho. For, although these laws require separation for a certain period of time, this distance has the effect of bringing them closer together in the period that follows, while closeness during the time that requires separateness results in separateness when there should be closeness. Thus in the majority of cases, true harmony and peace in married life are directly related to the observance of the laws and regulations of Taharas Hamishpocho.

- 2 -

Mr. & Mrs.

5) With regard to influence on relatives and friends with a view to bringing them closer to Torah and Mitzvot, needless to say, it depends on the psychological makeup of the persons to be so influenced, as well as their knowledge, intellectual level, etc., which must be taken into consideration in each case. However, there is one general point that should be applied in all cases, and that is that the approach must be a friendly one, although also a firm one, and not to be discouraged if first efforts do not bring out immediately the desired response. But we have the assurance that words coming from the heart penetrate the heart and are eventually effective, especially when coupled with a living example. If for some reason the efforts seem to be unsuccessful, the fault probably lies with the person making the effort, whose approach apparently was not the right one, though well intentioned.

In connection with the happy expectation, may G-d grant Mrs. a normal and complete pregnancy, and normal delivery of a healthy offspring in a happy and auspicious hour.

With blessing,

DO NOT ABORT G-D'S BLESSING

By the Grace of G-d
22nd of Cheshvan, 5733
Brooklyn, N. Y.

Mrs.

N. Y.

Blessing and Greeting:

I am in receipt of your letter of October 24th, in which you write highlights of your personal history, and present state of health, in connection with your pregnancy.

Generally speaking, in such a situation, and what has to be done, it is necessary to consult a practicing Rov, giving him all the pertinent information he may require, in order to advise you what to do in accordance with our Torah and Halacha.

However, while I do not Pasken Shaaalos, I can nevertheless convey to you my opinion, on the basis of your letter. This is that pregnancy and children are a blessing from G-d, and therefore it is certain that He who gives children also gives the necessary strength and capacities to go through the act of birth, etc., and G-d may be fully trusted.

As for your husband's attitude, as you write, I trust that he will himself recognize that he has no authority to decide on the fate of the embryo, to let it develop or to kill it, G-d forbid.

I may add, in your case specifically, that it is very significant, as you yourself write, that your husband was not originally enthused about the prospect of your third child, yet is now happy about it.

Judging by your writing, I am sure that it is unnecessary to emphasize to you at length the need to strengthen adherence in the daily life to the Will of G-d, including - and this is essential too - strengthening Bitochon in G-d, whose benevolent Providence extends to each and everyone individually, and to go about your daily life with confidence, joy and gladness of heart. This widens the channels to receive G-d's blessings, and to recognize and enjoy them in the fullest measure.

Since you request an urgent reply, this letter has been acknowledged ahead of its turn, and is sent to you by special delivery.

With blessing,

THE FUTURE OF OUR PEOPLE HAS BEEN ENTRUSTED TO THE JEWISH WOMAN

By the Grace of G-d
3rd of Shevat, 5743
Brooklyn, N. Y.

To the Ladies Taharas Hamishpocho Committee
J.E.W.E.L.S.
Leeds, England

Blessing and Greeting:

I was pleased to receive your letter over the signature of Mrs. Ruth Cohen, which has just reached me.

I trust that the event held today was with Hatzlocho and will have lasting results. Especially as it is taking place in the auspicious month of Shevat, within a week of the Yahrzeit-Hilulo (on the 10th of this month) of my father-in-law of saintly memory.

It is well known that in his dedicated life for strengthening and spreading Yiddishkeit, he devoted particular attention to Jewish women and daughters, emphasizing the special role which Jewish women have had in Jewish life historically, and perhaps even more so in this day and age. He therefore urged all Jewish women to do their share, particularly in the area of Taharas Hamishpocho. This most basic and vital province of Yiddishkeit has been completely entrusted into the hands of the Akeres Habayis, inasmuch as ~~her word~~ *only her simple assurance of performing the mitzva and properly* is decisive in this area, *an area* which affects the purity and sanctity and very future of our people. There is surely no need to elaborate to you on this.

May HaShem bless your efforts with Hatzlocho, in keeping with the assurance that "Whoever is determined to purify himself and others, receives help from On High."

With blessing,

P.S. Since there was no return address, the letter is sent through Rabbi Y. Angyalfi.

The Rebbe's notation: ...inasmuch as ~~her word~~ **only her simple assurance of performing the mitzva and properly** is decisive in this area, an area...

GENETIC TESTING

525 EAST 68th STREET, NEW YORK, N.Y. 10021
THE NEW YORK HOSPITAL-CORNELL MEDICAL CENTER

DEPARTMENT OF PEDIATRICS
 DIVISION OF PEDIATRIC ENDOCRINOLOGY

September 8, 1987

Grand Rabbi Menachem M. Schneerson
 770 Eastern Parkway
 Brooklyn, N.Y. 11225

Dear Rabbi Schneerson:

We are writing to request your help in referring members of your community for evaluation the presence of a genetic disorder found in high frequency (1 in 30 people) among Jews of Ashkenazi descent. This adrenal gland enzyme defect, termed nonclassical 21-hydroxylase deficiency, unlike Tay-Sachs Disease is not fatal and does not require premarital genetic counselling or prenatal diagnosis. The reason that early diagnosis is important concerns the potential for inducement of male or female fertility problems. A simple salivary hormone screening test is available, and absolute confidentiality can be assured. Most importantly, treatment is readily available in the form of oral medication which can avert the adverse effects on the reproductive system.

Enclosed is an article which appeared in The New York Times describing our research. If you have further questions we would be pleased to meet with you or your delegates personally.

Sincerely,

Maria I. New

Maria I. New, M.D.
 Professor and Chairman
 Department of Pediatrics
 Chief, Pediatric Endocrinology
 Acting Associate Program Director
 Pediatric Clinical Research Center
 Harold and Percy Uris Professor of
 Pediatric Endocrinology and Metabolism

Phyllis W. Speiser

Phyllis W. Speiser, M.D.
 Assistant Professor, Pediatrics
 Clinical Associate Physician

encl.



The Department of Pediatrics at the New York Hospital appealed to the Rebbe (in a letter from 14 Elul 5747), to support testing for a certain genetic disorder, enclosing a newspaper article on the subject.

The Rebbe noted: [To Rabbi Nissan Mindel, authorize receipt of the letter by the secretariat. Pay necessary attention (to their request) etc.]

להרנ"מ שי'

אישור ממזכ

ושישימו לב כדרוש וכו'

THE NEW YORK TIMES, SUNDAY, AUGUST 11, 1985

Change Linked to the Most Common Genetic Disorder Is Identified

By JANE E. BRODY

Members of an international search team, led by Dr. Maria New York Hospital-Cornell Center, has identified a genetic mutation that they believe results in the most common disorder caused by defective genes that has been discovered.

The defective genes are found often in Ashkenazi Jews, the Eastern European who represent the largest population of Jews in America. The disorder that results from defective genes is nonclassical hyperplasia, which involves a growth of the adrenal glands. A nonclassical adrenal hyperplasia first described two decades ago as a cause of excessive hairiness and menstrual excess, the research team recently discovered that it, in fact, is caused by a variant of a gene that infertility could be one of its consequences.

The research team, which includes Dr. Phyllis W. Speiser of New York Hospital-Cornell and Dr. Bo Dupont of the Sloan-Kettering Cancer Center, describe the finding in the current issue of The American Journal of Human Genetics.

The researchers believe the discovery could go beyond the disorder, perhaps providing insights into the prevention and treatment of cancer and autoimmune diseases, in which the body launches an immunological attack against normal tissues, which can result in a variety of illnesses, including rheumatoid arthritis.

"It's a fascinating finding we're pursuing," Dr. Kurt Hirschfeld, noted pediatric geneticist at Sinai Medical Center, said of the search. "But whether it is a disorder, or just a variation of a type like the ABO blood group, remains to be proved. If it is, there has to be an explanation for the high frequency in the population."

The genetic variant, which is passed only when a person is born with two of the abnormal genes, on each parent, results in a deficiency of the enzyme steroid 21-hydroxylase.

Handwritten in blue ink:
 16
 17
 18

On the back of the enclosed article, the Rebbe noted: מהיר

“FAMILY PLANNING”

At the Neshei Chabad Convention that took place on the 17th of Sivan 5740, celebrating 25 years of the organization, the Rebbe addressed the convention with a groundbreaking Sichra about the importance of the special mitzvos given to women, especially Taharas Hamishpacha, the Rebbe said that the time has come to speak about this topic openly and publicly (albeit in a tznius'dike fashion).

At this convention the Rebbe spoke very strongly against the practice of family planning, emphasizing how children are the greatest blessings G-d gives. Part of the Sichra was officially published as the Rebbe's Message on “Family Planning” – the full edited Sichra, along with the Rebbe's notations is printed below (for the first time!).

Several months after the above Sichra, Rabbi Nachman Bernhard (of South Africa) was asked to speak to a group of women on the subject of “Family Planning,” unsure of how to persuade them that this is wrong, he wrote to the Rebbe. The Rebbe sent out the answer on Motzoei Shabbos, 20 Teves 5741.

Eight years later, Rabbi Nissan Mindel was asked by Neshei Chabad to translate the Rebbe's answer. Rabbi Mindel, wanting to make sure the text he was given to translate was accurate, sent in his translation to the Rebbe.

The Rebbe's Response to Rabbi Bernhards letter

(1/2) אור זכא דאג תפא

(1) ע"ד "ספייסינג וכו'" -

שייך בדבר התלוי בבחירת האדם, ונמצא ברשות האדם רק בנוגע למניעת הריון - אבל ההריון ושיהי' הולד בחכלית השלימות - תלוי רק בהשם. ואפשר שאם לא עכשיו אימתי. ולד"ה (ע"פ טבע) כל שהאשה צעירה יותר הולד מושלם יותר.

(2) "נידס רעסס וכו'" -

קשה להאמין שאשה שכבר טעמה וקיבלה בפועל התענוג ונ"ר בהולדת ילד ובגידולו לנגד עיני' והתקדמותו ע"י חינוכה ומסנ"פ שלה וכו' - חסכים (ועאכו"כ - שחרצה) לשלול מעצמה כ"ז מטעמים הנ"ל. ובפרט בהתבוננות ב(1). והטעם הפנימי (סוג-קאנשיס?) "יראת" צער העיבור והלידה וטורח הגידול, אי אפשרות להשתתף בכמה אירועים במשך זמן זה וטעמים כיו"ב, והעיקר - ע"פ יסוד והתחלת כל השו"ע - מה תאמרנה המלעיגות! וכשיבארו שזוהי המניעה האמתית - הרי בשמחה ימסרו להשם ההחלטה ע"ד זמן הטוב להתברך בעוד זמן ק.

יש להאריך בכהנ"ל וגם להוסיף עוד - ולדכותי' בודאי יספיק ועפמש"נ: תן לחכם ויחכם עוד. והקב"ה יהי' עם פיהו וכו'.

Rabbi Bernhards letter to the Rebbe

Re: "FAMILY PLANNING"

When I arrived last week, I was asked by Rebbitzin J.J. Hecht to address a group of women on the subject of "HOW TO PRESENT TAHARAT HAMISHPACHA TO THE UNCOMMITTED". The session is scheduled for this coming Sunday morning ^{א"ח}.

^{אנא תאמרו להם שיש להם חובה להקדים את התורה והמצוות}
effectively ^{לפיכך}

Subsequently, one of the young women active in this field told me that she, as well as all of her colleagues (both contemporaries and older), are having great difficulty in presenting convincingly one particular aspect of the recently expressed position of the Rebbe ^{הנ"ל} on the topic of Family Planning. Many people are willing to accept all the points about the ongoing obligation of ^{לדאגה} ^{לדאגה} as well as the observance of ^{לדאגה}, but nevertheless they (and this includes very many Frum couples) tend to indulge in a limited degree & kind of "Family Planning" by "spacing" or spreading out their children over several years, instead of having one right after the other without a break.

It is very hard to persuade them that this is wrong. They are able to cite numerous seemingly reasonable and impressive arguments in favor of this practice. These are based on personal, psychological, physiological, and (to a much lesser extent) financial considerations. They revolve largely around the physical and mental health of the mother, claiming that the average woman simply needs a rest of a year or 2 or 3 between pregnancies, especially after she has already been through a few.

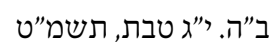
I was asked for suggestions on how to approach this point, but--aside from the usual "religious" arguments about trusting in the Al-mighty's Wisdom, Goodness and Blessings--(which arguments are by themselves apparently insufficient to persuade most people)--I, too, am unable to devise any additional replies to this question.

Because this is such an important and sensitive issue, and especially because the Rebbe ^{ztl}, during the Farbrengen of last Shabbos, urged people to ask him for clarification of unclear or problematic matters, I would therefore ask ^{of him} for clarification of this matter.

If, in fact, the position of the Rebbe ^{ztl} is being correctly interpreted as being opposed to even this above-mentioned kind of limited "Family Planning", then we are in need of, and respectfully request, his guidance and help in how to convey this successfully, to Frum and non-Frum alike. In addition to counter-arguments based on ^{יהוה אמר}, those of us working "in the field" feel very strongly the need for supplementary arguments of a "rational and pragmatic" nature.

Since it is considered likely that this subject will be raised at the session on Sunday ^{morning}, it would be very helpful if it were possible to have the views of the Rebbe ^{ztl} by then.

אברהם יצחק בן יצחק
ד"ר חני ונגר



כ"ק אדמו"ר שליט"א

נתבקשתי מנשי חב"ד לתרגם מענה כ"ק אד"ש בנושא דלהלן, אבל איני בטוח שנוסח המענה במקורו בלה"ק שנמסר לי מדוייק.

ניסן בן בוניא

להוסיף ועיקר שכ"ז רק חלק מהנאמר וכו'

I was asked by Neshei Chabad to translate the Rebbe's answer regarding the following topic. However, I am uncertain as to the accuracy of the Hebrew text that I was given.

The Rebbe's answer:

Add an essential point: all of this is only part of what was said [on this topic], etc.

Translation of the Rebbe's answer, with the Rebbe's notations

ON FAMILY PLANNING AND SPACING

THE REBBE'S Shale ANSWER

(Free Translation)

I. SHOULD A MARRIED WOMAN CONSIDER POSTPONING CHILDBIRTH FOR THE PURPOSE OF SPACING AND FAMILY PLANNING?

A. A human being has the option - and it is within one's capability - to prevent conception. But conception itself, and that the baby should be perfectly healthy - this is exclusively up to HaShem. Since a human being cannot assure conception at will, one may well ask, "If not now, when?" Moreover, all agree that in the natural order, a younger woman is likely to give birth to a more perfect baby.

II. SOME WOMEN CLAIM THEY NEED A REST, OR THAT AN ADDITIONAL WOULD BE A BURDEN, AND THE LIKE.

A. It is difficult to believe that a woman who has already experienced the joy of living birth to a child, holding her baby in her arms, and following each step of her child's advancement thanks to the care and rearing that she has been giving to her child, and so on - should consent, not to mention desire - to deprive herself of all that real pleasure for the sake of the above mentioned reasons; all the more so after reflecting seriously on what has been said in the preceding answer.

III. WHAT ABOUT THOSE WHO FEAR THE PAIN OF PREGNANCY AND DELIVERY, OR DOUBT THEIR ABILITY TO COPE, ETC.?

A. The real (often subconscious) reason behind such "fears" is the inconvenience - albeit temporary - of being unable to participate in various social events, and similar inconveniences, for a period of time. Not least is the thought - a fundamental introduction to the entire Shulchan Aruch, "What

Postponing Childbirth -

(2) תוצאות המניעה ודאי

כשישתנה רצונה ותוצאה בהריון - כנ"ל אינו ודאי שישתנה התומשך הברכה מלמעלה

A fundamental introduction to the entire Shulchan Aruch שלילת "What will the scoffers say!"

-2-

will the scoffers say!"

In summary, when a woman is given to understand what the true "obstacles" are, she will surely opt to leave it to HaShem to decide when is the good time for her to be blessed with additional healthy and happy children.

Much more could be said to expand the above, as well as to add to it.

ADDRESS TO THE 25TH ANNUAL CONVENTION OF THE NESHEI UBNOS CHABAD

The full edited version of this famous sicha is printed here for the first time

B"H

A FREE TRANSLATION OF THE SICHA OF THE LUBAVITCHER REBBE
SHLITA TO THE CONVENTION OF NSHEI uBNOS CHABAD, ON SUNDAY
THE 17th OF SIVAN, 5740

1. We have gathered together in connection with the annual convention of Nshei uBnos Chabad (the Lubavitch Women's Organization). The aim of our gathering is to enhance the lives of every Jewish woman and girl, and thus, enhance the lives of their husbands, sons, and brothers. Our Rabbiem would frequently say that when one Jew meets another Jew, he must try to see that their meeting produces a benefit for a third individual. Surely, today's meeting, at which many women are assembled, is intended to benefit every Jew that we can possibly reach.

The above is true at all times, for "Love your fellowman as yourself" is a great principle of the Torah. A general principle includes within it many particular facets. "Love your fellowman as yourself" is a basic principle of the Torah, including within it a great amount of details. In fact, Hillel calls it the entire Torah, (the rest being ~~merely~~ explanation). Thus, when a Jew fulfills the Mitzvah of Ahavas Yisroel, he fulfills the entire Torah (A).

Torah is called "our life" - for just as life must be continuous, never ceasing, not even for a moment, similarly, our connection with Torah must be constant. Thus, it follows that our love for our fellowman - a great principle of the Torah - must encompass every moment of our lives (B).

From the above, it is obvious that the resolutions taken by the convention must be permeated with Ahavas Yisroel. May the resolutions be good - good for those who make them and good - for the entire Jewish people. May all those who have come here take with them good, light and holiness.

2. The resolutions accepted at the convention must call for activities that reach and influence every Jewish woman. Even though a special committee was chosen to supervise this - and they have a greater merit and obligation - nevertheless, everyone who has participated in the convention has the responsibility and the mission to fulfill the resolutions, reach and explain them to every Jewish woman in a pleasant manner which they can understand and relate to. Since the resolutions are based on the Torah, to which the hearts of every Jew naturally responds, they will surely be accepted. All that is necessary is that they be explained in a proper manner.

May these resolutions be accepted with joy and may they permeate through every aspect of our personalities. Thus, they will immediately bring great success and

The above shares a special connection to the time when the convention is held, in the week shortly following the holiday of Shavuot, a holiday which makes us more conscious of Torah, Mitzvos, and Yiddishkeit in general.

It is also significant that this gathering is being held in a holy place, a place in which we study and pray and particularly since, according to the program, this gathering was preceded by prayer and study. Surely, we shall all fulfill (or have already fulfilled) the Mitzvah of Tzedakah, (in a greater degree than usual) thus adding the third pillar on which the world stands and bringing about increased blessings throughout the world.

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STUDENTS' TRANSLATION - UNEDITED

A FREE TRANSLATION OF THE SICHA OF THE LUBAVITCHER REBBE SHLITA TO THE CONVENTION OF NSHEI uBNOS CHABAD, ON SUNDAY THE 17th OF SIVAN, 5740

1. We have gathered together in connection with the annual convention of Nshei uBnos Chabad (the Lubavitch Women's Organization). The aim of our gathering is to enhance the lives of every Jewish wom[a]n and girl, and thus enhance the lives of their husbands, sons, and brothers. Our Rebbeim would frequently say that when one Jew meets another, he must try to see that their meeting produces a benefit ~~to~~ for a third individual. Surely, today's meeting, at which many women are assembled, is intended to benefit all Jews whom we can possibly reach.

The above is true at all times, for "Love your fellowman as yourself" is a great principle of the Torah. A general principle includes within it many particular facets. "Love your fellowman as yourself" is a basic principle of the Torah including within it a great number of details. In fact, Hillel calls it the entire Torah, (the rest being ~~merely~~ explanation). Thus, when a Jew fulfills the Mitzvah of Ahavas Yisroel, he fulfills ~~the~~ **an** entire Torah (A).

Torah is called "our life" — for just as life must be continuous, never ceasing, not even for a moment, similarly, our connection with Torah must be constant. Thus, it follows that our love for our fellowman — a great principle of the Torah — must ~~encompass~~ **be present at** every moment of our lives (B).

From the above, it is obvious that the resolutions taken by the convention must be permeated with Ahavas Yisroel. May the resolutions be good — good for those who make them and good — for the entire Jewish people. May all those who have come here take with them goodness, light, and holiness.

2. The resolutions accepted at the convention must call for activities that will reach and influence every Jewish woman. Even though a special committee was chosen to supervise this — and they have a greater merit and obligation — nevertheless, everyone who has participated in the convention has the responsibility and the mission to fulfill the resolutions, reach and explain them to every Jewish woman in a pleasant manner which they can understand and relate to. Since the resolutions are based on the Torah, to which the hearts of every Jew naturally responds, they will surely be accepted. All that is necessary is that they be explained in a proper manner.

May these resolutions be accepted with joy and may they permeate ~~through~~ every aspect of our personalities. Thus, they will ~~immediately~~ bring great success **and** **[immediately]**.

The above (**shares?**) a special connection to the time when the convention is held, ~~in~~ **at** the week**end** shortly following the holiday of Shavuot, a holiday which makes us more conscious of Torah, Mitzvos, and Yiddishkeit in general.

It is also significant that this gathering is being held in a holy place, a place in which we [pray and study] and particularly since, according to the program, this gathering was preceded by prayer and study. Surely, we shall **also** all fulfill (or have already fulfilled) the Mitzvah of Tzedakah, (in a greater degree than usual), thus adding the third pillar on which the world stands, and bringing about increased blessings throughout the world.

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3. The above is connected with the Torah reading from the coming week which contains a clear lesson concerning the mission and responsibility of every Jewish woman. This week's portion, Shelach, speaks of the Mitzvah of Challah. This Mitzvah has been given over to every Jewish woman. "The first of your dough" - the beginning of any food or drink served in the house must be connected with - "you shall set apart a portion unto G-d." First, a portion of the food is given to G-d and only afterwards does a Jew consider how he and his family can benefit from it. In this manner, the entire house, and every member of the household becomes connected with G-d. G-d "dwells within" the heart of every Jew and every Jewish home. The fulfillment of this Mitzvah has been given over to every Jewish woman. She does so with a blessing and by doing so, brings blessing to her home.

The convention is also connected with the Torah portion read on the previous Shabbos, Parshas Bahaalosecho, which describes the kindling of the Menorah in the sanctuary (and later the Temple) by Aharon and his descendants. Every Jewish home is a sanctuary and a Temple for G-d. Just as the lighting of the Menorah in the sanctuary was given over to Aharon, similarly, the responsibility for bringing "the candle of Mitzvah and the light of Torah" into every Jewish home has been given over to every Jewish woman. Although, in a larger sense, every Mitzvah is a candle (C), the Mitzvah of lighting candles in honor of Shabbos and Yom Yov particularly emphasizes this quality, bringing about light that can actually be seen and can light up the darkness of the world. This Mitzvah has been given over to Jewish women. Our sages tell us that through lighting Shabbos candles we will merit to see the "candles of Zion."

The conclusion of Parshas Bahaalosecho also alludes to the third Mitzvah given over to women, the Mitzvah of Taharas HaMishpacha. The Torah relates how the Jewish people, Moshe, Aharon, even the ark and the Divine Presence waited an entire week without journeying further in order that Miriam could rejoin them. The merit of each of the three: Moshe, Aharon and Miriam cause a specific benefit to the Jewish people in the desert. In Moshe's merit, the Torah and the manna were given, in Aharon's, the cloud of glory, and in Miriam's, the well. The well traveled together with the Jews through their 42 journeys in the desert. In addition to providing water, Miriam's well also made it possible for the Mitzvah of Taharas HaMishpacha to be fulfilled. There was no other source of water in the desert. Thus, it was Miriam's well that served as a Mikvah and allowed for the birth of children in the 40 years. This Mitzvah is also connected with the redemption when G-d will purify the Jewish people. In fact, the prophet Yirmiyahu (17:13) refers to G-d as the "Mikvah of Israel."

4. This convention marks the conclusion of the first 25 years of Nshei uBnos Chabad's activities. We must "always proceed higher in holy things." Regardless of the achievements of the first 25 years, we must add more good, light, and holiness, for good is boundless. Furthermore, the experience gained in the first 25 years will surely enhance the success of the years to come (D). When, with the conclusion of the second 25 years, Nshei Chabad will have completed a Yovel, a time period which the Torah calls "forever."

In general, anniversaries of this nature, particularly those related to Yiddishkeit, Torah, and Mitzvos, are associated with special resolutions to proceed further, thus showing that Yiddishkeit has no end. Just as G-d is infinite, so too is Yiddishkeit and it is therefore necessary to continue to grow.

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וְכֵן עָלָל בְּכָל בֵּית יִשְׂרָאֵל נִמְצָא וְהוּא עָלִי כְּאוֹמַר מֵהַדְרִים בֵּה. בְּמַצוֹת אֱלוֹי־יֵשׁ מַצוּה שְׁבֵה נִיכָר הָאוֹר גַּם לַעֲיִנֵי בָשָׂר וְדִגְדֻגֵי הָאָרֶץ — וְהוּהוּ נִשְׁמָק וְיוֹסֵפִי.

The conclusion of Parshas Behaalosecha also alludes to the third Mitzvah given to women, the Mitzvah of Taharas HaMishpacha. The Torah relates how the Jewish people, Moshe, Aharon, and even the ark and **Shechina**, the Divine Presence waited an entire week without journeying further in order that Miriam could rejoin them. The merit of each of the three: Moshe, Aharon and Miriam caused a specific benefit to the Jewish people in the desert. In Moshe's merit, ~~the Torah and~~ the manna ~~were~~**as** given, in Aharon's, the clouds of glory, and in Miriam's, the well. The well traveled together with the Jews through their 42 journeys in the desert. In addition to providing water, Miriam's well also made it possible for the Mitzvah of Taharas HaMishpacha to be fulfilled. There was no other source of water in the desert **except oases**. Thus, it was Miriam's well that **הייתה בכ"ע ותמיץ** served as a Mikvah and allowed for the birth of children in the 40 years. This Mitzvah is also connected with the redemption when G-d will purify the Jewish people. In fact, the prophet Yirmiyahu (17:13) refers to G-d as the "Mikvah of Israel."

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The above is connected with a matter which for strange, inexplicable reasons, is entirely ignored. It is not spoken about and no efforts are made to correct the situation.

All of the Mitzvos mentioned above have a direct effect on a Jew's general behavior. Through Challah, which includes in a larger sense the entire realm of Kashrus, the body becomes a Kosher body with Kosher thoughts, speech, and words. Also, the lighting of the Shabbos candles influences the household for the entire week until the candles are lit again (E). Similarly, the practice of Taharas HaMishpacha has an effect on the entire life of the husband and wife and all the descendants that result from their union.

Despite its importance, the Mitzvah of Taharas HaMishpacha is rarely given public mention. At one time, it was possible to argue that people were embarrassed to speak about the topic. However, today male and female relationship are openly discussed in many circles. Furthermore, due to the fact that some observant children attend schools where they come in contact with children from other homes, this matter has been introduced in observant circles as well.

Nevertheless, a Rabbi will not mention Taharas HaMishpacha in his sermon, a Torah lecturer will shy away from the subject, and an educator who teaches girls will not expose them to the topic even if she will be getting married in the near future.

In previous generations, these individuals did not have to discuss this matter, for every parent would share this information with their children. However, "times have changed." Today the parents are incapable of transmitting this information in all its detail. Even those who are willing cannot communicate all the various laws.

There is therefore no alternative but for women to demand from Rabbis and lecturers to speak about this topic. Although they may have other important topics to speak about, this subject is of greater importance. It is necessary to mention it at every possible opportunity. Even though it is impossible to discuss all the particular laws in shul, the general topic must be mentioned with emphasis, so that families will know that the existence of the Jewish people and their redemption from Golus is dependent on Taharas HaMishpacha. Furthermore, the topic cannot be merely spoken about and left at that. Directly after the speech, a time and place when a class about Taharas HaMishpacha will be held must be announced.

Needless to say the subject must be dealt with in a discreet and pleasant manner. Nothing should be demanded. However, the topic can no longer be ignored.

The Jewish women are charged with the responsibility for motivating Rabbis to speak about this question. In this country, that responsibility can be easily discharged. The sisterhoods and ladies auxiliaries play a large role in the congregation and in the schools because of the functions they carry out and the money they raise. They can influence the Rabbis, lecturers, and teachers to deal with this question. They should not rest until they have organized classes about the subject in every synagogue and in every school for girls.

They should not think that since the summer vacation is coming soon, the whole question can be held in abeyance until the fall. Each Jewish woman and girl is a whole world (see Sanhedrin 37a) and must be cared for. Just as business does not close in the summer, similarly these efforts to reach out to Jewish women must continue. Furthermore, there are a number of courses for women, in the city and in the country, that can be arranged. These mediums should be used to spread the Mitzvah of Taharas HaMishpacha.

Furthermore, a great effort must be made to spread Yiddishkeit through stressing Taharas HaMishpacha. Taharas HaMishpacha is perhaps the most necessary factor in raising a generation of Jews, who will follow the path of Torah and Mitzvos. In fact, the reason for the decline in ethics and moral behavior that can be seen in many homes stems from a failure to keep Taharas HaMishpacha.

In view of the above, it is fitting that this be one of the projects for the next 25 years of Nshei Chabad. May they speak with Ahavas Yisroel, to Rabbis, lecturers, and the principles of girls schools about the importance of Taharas HaMishpacha and with true modesty publicize its fundamental position in Jewish life.

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Challah, which includes in a larger sense the entire realm of Kashrus, the body becomes a Kosher body with Kosher thoughts, speech, and **words deeds**. Also, the lighting of the Shabbos candles influences the household for the entire week until the candles are lit again (E). Similarly, the practice of Taharas HaMishpacha **ויתרה מזו** has an effect on the entire life of the husband and wife and all the descendants that result from their union.

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you **ועתה בפרט** They should not think that since the summer vacation is coming soon, the whole question can be held in abeyance until the fall. Each Jewish woman and girl is a whole world (see Sanhedrin 37a) and must be cared for. **Just** **ובמכש"כ** as a business does not close in the summer, similarly these efforts to reach out to Jewish women must continue. Furthermore, there are a number of courses for women, in the city and in the country, that can be arranged. These mediums should be used to spread the Mitzvah of Taharas HaMishpacha.

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In view of the above, it is fitting that this be one of the **main** projects ~~for the next 25 years~~ of **נוש** **N'shei Chabad**. May they speak with Ahavas Yisroel, to Rabbis, lecturers, and the principals of girls schools about the importance of Taharas HaMishpacha and with true modesty publicize its fundamental position in Jewish life.

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6. There is another matter which is also ignored though it constitutes the greatest task of the Jewish woman. The greatest blessing G-d ~~can~~ give a person is children. Therefore, the blessing to have children "Be fruitful and multiply, fill the earth and subdue it," is the first blessing given in the Torah. By having children "we fill up the world and subdue it," making the world, a world of humanity and ethics.

When G-d blesses a Jewish home, the greatest blessing He ~~can~~ give is sons and daughters whom the parents will raise in the ways of our ancestors, Avraham and Sarah, "following the way of G-d, doing justice and righteousness." The true blessings and health, in both a physical and spiritual sense, with which G-d ~~can~~ bless a Jewish family are connected with keeping Taharas HaMishpacha and having children. They will prevent us from being affected by the disturbing influences that have been brought into the world by not keeping Taharas HaMishpacha. Every child which is born into the home represents a greater blessing for his parents, grandparents, and siblings. The importance of each new child is seen by the fact that the state of Israel is willing to pay tens of thousands of dollars for each new immigrant.

Furthermore, ^{surely} when the child is born G-d gives the means to sustain it. The child is not an ~~extra~~ burden to the parents, it is their son or daughter for whom G-d has provided. They need not worry about making an ~~extra~~ living, G-d "sustains and provides for all." He carries the burden of providing for the father and the mother, the son and the daughter. For a time, he sustains the children through the medium of the parents. Later on, their sustenance is given to them directly. Even when the parents help their children out at an advanced age, the means to do so is given by G-d. The greatest blessing, privilege, and source of satisfaction, a family can have is the opportunity to raise and educate children.

This applies to every Jewish home, even one in which the relationship between the husband and wife is in need of improvement. The Torah teaches that even a Sotah, a woman whose immodest behavior caused her to be forced to undergo the detailed testing process described in the Torah, is ~~blessed with children~~ if she is found to be innocent of the charges against her.

There are those who argue that it is necessary to wait for the relationship between a husband and wife to reach the highest level possible, and hold oneself back from having children until the atmosphere in the home is the most refined. The Torah teaches that even in such cases, children are a blessing for a couple.

All the arguments for preventing the birth of children: that the family relationship is not good enough, that there is a possibility they will not receive a proper education, that the funds to raise them must be secured, have one source, the evil inclination.

However, the Yetzer Horah is clever. If it would present itself openly, no Jew would even listen to it. Therefore, it puts on "Jewish clothes," -- a "silk Kafton" -- and tries to persuade the Jew that it is a Mitzvah not to have children. This way he will have more time to devote to valuable projects, etc. However, we must realize that despite this process of concealment, the arguments are those of the Yetzer Horah; and there is nothing that the Yetzer Horah wants that is good for a Jew.

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Furthermore, **surely** when the child is born G-d gives the means to sustain it. ~~The A~~ child is not an ~~extra~~ burden to the parents, it is their son or daughter for whom G-d has provided. They need not worry about making an **extra** living, G-d “sustains and provides for all.” He carries the burden of providing for the father and mother, the son and the daughter. For a time, He sustains the children through the medium of the parents. Later on, their sustenance is given to them directly. Even when the parents help their children out at an advanced age, the means to do so is given by G-d. The greatest blessing, privilege, and source of satisfaction a family can have is the opportunity to raise and educate children.

This applies to every Jewish home, even one in which the relationship between the husband and wife is in need of improvement. The Torah teaches that even **בבית שאין שלום בית, ושהאשה** ~~היא~~ a Sotah, a woman whose immodest behavior caused her to be forced to undergo the detailed testing process described in the Torah, ~~is blessed with children~~ **שכר הכי גדול** [if she is found to be innocent of the charges against her] **והברכה ה"ה ונזרעה זרע — ילדים**.

There are those who argue that it is necessary to wait for the relationship between a husband and wife to reach the highest level possible, and hold oneself back from having children until the atmosphere in the home is the most refined. The Torah teaches **כנ"ל** that even in such cases, children are a blessing for a couple.

All the arguments for preventing the birth of children: that the family relationship is not good enough, that there is a possibility they will not receive a proper education, that the funds to raise them must be secured, have ~~one source~~ **the same source**, the evil inclination **Yetzer horah**.

The Yetzer **Horah** is very clever. If it would present itself openly, no Jew would even listen to him. Therefore, it puts on “Jewish clothes,” — a “**silk Kafton**” — and tries to persuade the Jew that it is a Mitzvah not to have children. This way he will have more time to devote to valuable projects, etc. However, we must realize that despite this process of concealment, the arguments are those of the Yetzer **Horah**; and there is nothing that the Yetzer Horah wants that is good for a Jew. **ורק במקרים הכי נדירים מותר זה — ורק רב מומחה יכול לברר ולפסוק מתי המקרה**

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If someone has any questions about this matter, they can resolve this conflict by looking at what has happened to those couples who limited the number of their children. The process was called by a very diplomatic name, "family planning." Its proponents maintained that since every aspect of a person's life should be planned out before hand, a plan must also be developed concerning how many children to have and at which stage of life to have them. On the surface, such a progress may sound attractive. However, that "attractive" phraseology covers up a terrible danger, the nature of which can be appreciated by examining the effects that have been, brought about by family planning. It has strained the relationships and caused emotional hardships between husband and wives. *and especially*

When the normal process of marital life as decreed by G-d in the Torah is altered, and altered radically, the peace of the household is bound to be disturbed. "Family planning" is opposite not only to a Torah approach to married life, but to a normal human approach to life. It has caused couples to seek psychotherapy, marriage counselors, etc. Instead of bringing order into their lives, family planning has disturbed the order established by G-d in the Torah. The Torah shows how to live a normal day-to-day life, a true life. The greatest Mitzvah called for by this life-style is to have children, as many as G-d wants, without trying to make His accounts for Him. *and affected their health*

This course of behavior brings about blessings in all matters of abundance of children, life, and wealth: Children - healthy children, happy children, true Jewish children. Life - a life free of complications, for as can be seen from common everyday examples those homes that practice family planning are filled with disturbances and complications. Wealth - for G-d will bless the couple with sustenance. Furthermore, they will not have to worry about paying extra doctor bills, etc., for the father, mother, and the children will all be healthy. The life-style they practice is healthy and it will soon affect all the others around them, making their environment a healthy one. *is affecting her entire... and*

Every Jewish woman must appreciate that her behavior can affect the entire world, as the Rambam states with one thought, deed, or action, every Jew can bring "help and salvation" to the entire world. This is particularly true now that Nshei Chabad is beginning a new era of activity. It is necessary to spread the above to all Jewish women. Particularly at conventions where Jewish men or women gather together to discuss topics of importance, the above should be mentioned. We should no longer be ashamed to speak about these issues for they constitute one of the fundamental principles of Judaism and of humanity in general. *of*

In the past, Nshei Chabad has instituted certain programs which at first were met with opposition from certain circles. However, within a short time, the opposition reversed their approach and agreed that these matters were essential and necessary. Surely the same pattern will take place in regard to the present matter. Nshei Chabad must issue the first call to action, publishing it in every country and language (in a modest and proper manner) proclaiming that the world and all its particular aspects is controlled by G-d. He gave every Jew the candle of Mitzvah and the light of Torah, a Torah of life which illuminates our daily life. By following G-d's Mitzvos as explained in the Shulchan Aruch, we follow a path of light. In doing so, all plans are left to G-d. In contrast, the "family planning" destroys a marital relationship, threatens the future *and life*

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If someone has any ~~questions~~ **doubts** about this matter, they can resolve this ~~conflict~~ by looking at what has happened to those couples who have limited the number of their children. The process was called by a very diplomatic name, “family planning.” Its proponents maintained that since every aspect of a person’s life should be planned out before hand, a plan must also **and especially** be developed concerning **if and** how many children to have and at which stage of life to have them. ~~On the surface, such a progress may sound attractive.~~ However, that “attractive” phraseology covers up a ~~terrible~~ **very serious** danger, the nature of which can be **easily** appreciated by examining the effects that have been brought about by family planning. It has strained the relationships ~~and~~ caused emotional hardships between husband and wives. **and affected their health** דהגוף והנשמה

When the normal process of marital life, as decreed by G-d in the Torah, is ~~altered~~ **tampered with and distorted**, ~~and~~ altered radically, the peace of the household is bound to be disturbed. “Family planning” is opposite not only to a Torah approach to married life, but to a normal human approach to life. It has caused couples to seek **psychoanalysis** psychotherapy, marriage counselors, etc. Instead of bringing **plan and** order into their lives, family planning has disturbed the **normal** order, **order** established by G-d in the Torah. The Torah shows how to live a normal ~~day-to-day~~ life, a true life. The greatest Mitzvah called for by this life-style is to have children, as many as G-d wants, without trying to make His accounts for Him.

This course of behavior brings about blessings in all matters of abundance of children, life, and wealth: Children — healthy children, happy children, true Jewish children. Life — a life free of complications, for as can be seen from common ~~everyday~~ examples those homes that practice family planning are filled with disturbances and complications. Wealth — for G-d will bless the couple with sustenance. Furthermore, they will not have to worry about paying extra doctor bills **for ne[...]** **lei — treating frustration, psychotherapy**, etc., for the father, mother, and the children will all be healthy. The life-style they practice is healthy and it will ~~soon~~ affect all those around them, making their environment a healthy one.

Every Jewish woman must appreciate that her behavior **is affecting her envir[onment]** **and** can affect the entire world, as the Rambam states with one thought, deed, or action, every Jew can bring “help and salvation” to the entire world. This is particularly ~~true~~ **important** now that Nshei Chabad is beginning a new era of activity. It is necessary to spread the above to all Jewish women. Particularly at conventions where Jewish men or women gather together to discuss topics of importance, the above should be mentioned. We should no longer be ashamed to speak about these issues for they constitute one of the fundamental principles of Judaism and of humanity in general.

In the past, [certain programs] **of** Nshei Chabad ~~has instituted certain programs which~~ at first were met with opposition from certain circles. However, within a short time, the opposition reversed their approach and agreed that these matters were essential and necessary and essential **ועד שבעצמם החלו לפעול בזה**. ~~Surely~~ **אפשר** the same pattern will take place in regard to the present matter. **But** Nshei Chabad must issue the ~~first~~ call to action, publishing it in every country and language (in a modest and proper manner), proclaiming that the world and all its particular aspects is controlled by G-d. He gave every Jew the candle of Mitzvah and the light of Torah, a Torah of life which illuminates our daily life. By following G-d’s Mitzvos as explained in the Shulchan Aruch, we follow a path of light **and life**. In doing so, ~~all~~ plans are left to G-d’s **plans**. In contrast, **the human** “family planning” **in its present form** destroys a marital relationship, threatens the future

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(and other)
of the Jewish nation and delays the coming of Moshiach. May it be G-d's will that every one of you make a resolution to speak to all Jewish women about this matter, asking them to have mercy on their husbands and children who want another brother or sister. When they speak from the heart, their words will also enter the heart.

When the Jews were exiled in Egypt, there were those who did not want to have children because of Pharaoh's decree and because of the harsh labor the Jews were forced to undergo. Nevertheless, despite those difficulties, the Jewish women, ignored Pharaoh and his decree to throw their sons into the river and raised "the hosts of G-d," boys and girls who became G-d's soldiers and received the Torah on Mt. Sinai. Furthermore, the children became guarantors the surety, in whose merit Moshe, Aharon, and the entire Jewish people received the Torah. *in Galil*

(and all the world)
The prophet Michah (7:15) declared "As in the days of your exodus from Egypt, I will show you wonders." We are in the last generation, the last years, the last months, the last weeks before Moshiach's coming. Just as then it was the merit of the righteous women that caused the Jews to be redeemed, so too, the future redemption will come through the merit of the women. ~~All that is necessary is that a storm of excitement be generated and every one be given a push.~~ *activity*

And it
One should not be shaken from their resolve if someone says their approach is not modern or against culture. To which culture is it opposed? The culture that brought about Hitler and the destruction which he wrought against the Jewish people? ~~His heirs are those who prevent the spiritual growth of the Jewish people or hold back their propagation by family planning.~~ *planning*

There are some Jews who have been caught by this ~~snare~~. However, the Jewish people are "a wise and understanding people." Their wisdom is not their own, but comes from G-d and the Torah. By following the Torah, we will be successful and the Jewish women will raise G-d's hosts, Jewish children, who follow the Jewish way even in the present Golus. Then the parents, grandparents, and children will all follow G-d's light, the light of Torah and Mitzvos and proceed to greet Moshiach in the true and complete redemption, speedily in our days. *real*

May you have a happy and healthy summer ~~and~~ a Jewish summer with healthy children and grandchildren. And may we soon go together to Israel where we will find a complete land, a Jewish land, with the complete Jewish people for the Torah will be followed in a complete manner.

STUDENTS' TRANSLATION - UNEDITED

Theory of a Su

of the Jewish (**and other**) nation and delays the coming of Moshiach. May it be G-d's will that every one of you make a resolution to speak to all Jewish women about this matter, asking them to have mercy on their husbands and children who want another brother or sister. When they speak from the heart, their words will enter the heart.

When the Jews were exiled in Egypt, there were those who did not want to have children because of Pharaoh's decree and because of the harsh labor the Jews were forced to undergo. Nevertheless, despite those difficulties, the Jewish women, ignored Pharaoh and his decree to throw their sons into the river and raised "the hosts of G-d," boys and girls who became G-d's soldiers and received the Torah on Mt. Sinai. Furthermore, the children became guarantors the surety in whose merit Moshe, Aharon, and the entire Jewish people (**and all the world**) received the Torah.

The prophet Michah (7:15) declared, "As in the days of your exodus from Egypt, I will show you wonders." We are in the last generation **in galut**, the last years, the last months, the last weeks before Moshiach's coming. Just as then it was the merit of the righteous women that caused the Jews to be redeemed, so too, the future redemption will come through the merit of the women. ~~All that~~ **And it** is necessary is that a storm of ~~excitement~~ **activity** be created and that everyone be given a push.

One should not be shaken from their resolve if someone says that our approach is not modern or against culture. To which culture is it opposed? The culture that brought about Hitler and the destruction which he wrought against the Jewish people? ~~His heirs are those who prevent the spiritual growth of the Jewish people or hold back their propagation by family planning.~~

There are some Jews who have been caught by this ~~snare~~ **"planning"**. However, the Jewish people are "a wise and understanding people." Their wisdom is not their own, but comes from G-d and the Torah. By following the Torah we will be successful and the Jewish women will raise G-d's hosts, Jewish children, who follow the Jewish way even in the present Golus. Then the parents, grandparents, and children will all follow G-d's light, the light of Torah and Mitzvos and proceed to greet Moshiach in the true and complete redemption, speedily in our days.

May you have a happy and healthy summer ~~and~~ a **real** Jewish summer with healthy children and grandchildren. And may we soon go together to Israel where we will find a complete land, a Jewish land, with the complete Jewish people for the Torah will be followed in a complete manner.

Theory of a su

WHEN TO HAVE ANOTHER CHILD?

A member of the Machne Israel development fund writes to the Rebbe ahead of the meeting on the 5th of Tishrei 5748

ג"ה
9/29/87

דעם בריף

Dear Rebbe,

In summary, I will try to cover the following three points with you when we are together this morning:

1. Your thoughts as to when ~~and~~ and I should have another child (our little ~~one~~ is now 5 months old.)
דף - פ' 201 (517) פ' 7
2. After great thought and deliberation over Rosh Hashanah I have decided to Resign as President of A-Z-Z-Bsky, and rejoin my father, P. ~~at B. / Sk. / Ben and~~ Partners. For business purposes my Dad would like to see me move to Chicago. I truly want to stay in IL, and not move again for the 8th time in seven years. In ~~man~~, which I love, there is ~~'s~~ family, Shalom, ~~in~~ ph, The Soul of the World, most of my friends, a warm beautiful life style and the place that makes ~~me~~ + I most happy. May I receive a blessing for this major career move.
מחנה ישראל - דף 32
3. As President of A-Z-Z-B and a member of USA's Young Leadership Cabinet, how do you feel I should maximize my Jewish Leadership in these organizations specifically or in the ^{Jewish} community in general?
מחנה ישראל - דף 32

Rebbe, if you would also make a blessing for health, happiness and a good year for my family, I would and my ^{family} would greatly appreciate it. My family members are:

דף 32

The following are the questions asked to the Rebbe with the answers that the Rebbe wrote for Rabbi Mindel to type up in English and send to the recipient:

1) When to have another Child (the baby is now 5 months old).

באם הרופא מסכים – עתה

2) Business needs him in Chicago, but he wants to stay in his current community.

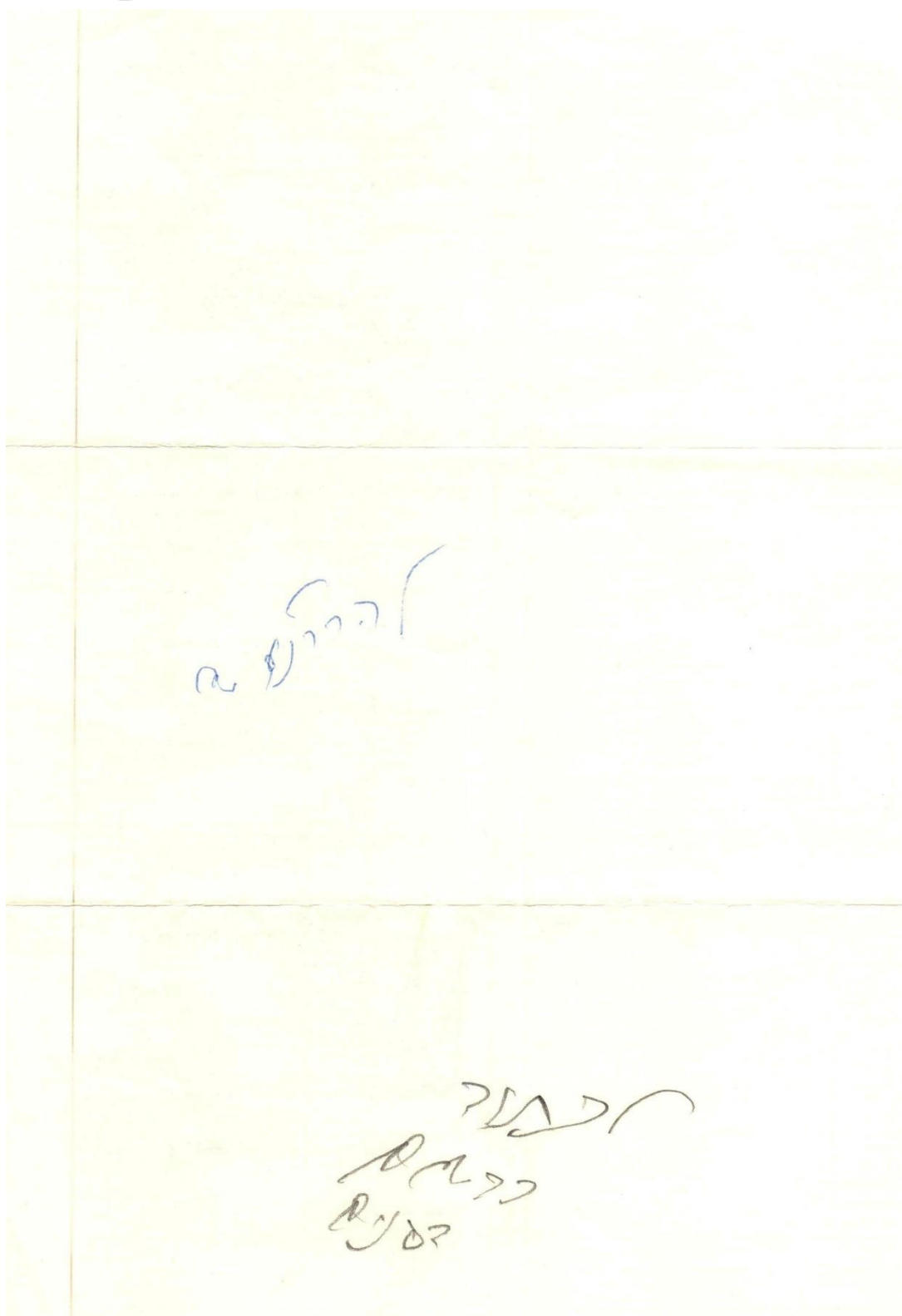
קדימה – שימשיכו לדור בעירם עתה. ומזמן לזמן יבקר בשיקאגא

3) How to have maximum influence in Jewish organizations.

המצב משתנה מזמן לזמן ולכן – בהתייעצות בחבריו בהנהלת הנ"ל

4) Request for a brocho for family.

פננ ויקרא עה"צ

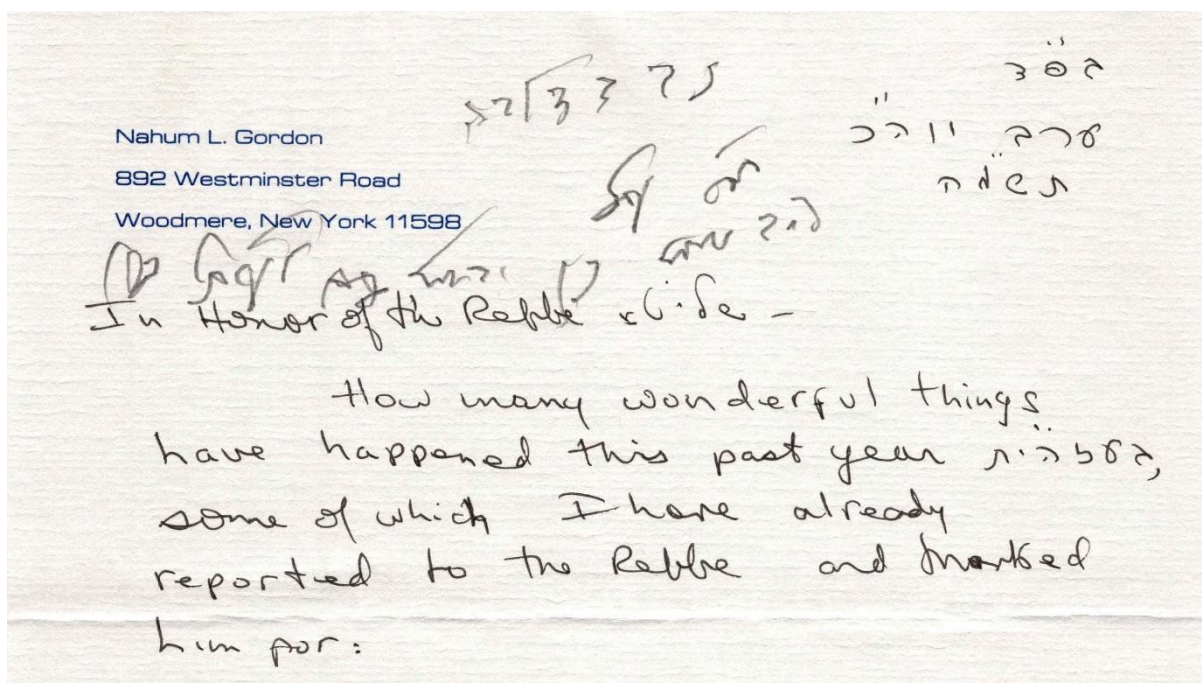


On the back of the letter the Rebbe wrote:

להרנ"מ שי'
לכתוב כרשום בפנים

GOOD NEWS

A member of Machne Israel writes to the Rebbe with good news, following the Tishrei 5748 meeting



In Honor of the Rebbe שליט"א -

How many wonderful things have happened this past year בעזרתו, some of which I have already reported to the Rebbe and thanked him for...

The Rebbe notes the response:

נב בדלרה

ת"ח על הבשור"ט כן יבש"ט גם לעת"ל כו'

[(to be typed at the bottom of the Rosh Hashana letter):

Thank you for the good news

May you continue informing good news in the future, etc.]

ABUNDANT BLESSINGS

A follow up letter to a member of Machne Israel after the Tishrei 5748 meeting

RABBI MENACHEM M. SCHNEERSON

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

מנחם מענדל שניאורסאהן

ליובאוויטש

770 איסטערן פארקוויי

ברוקלין, נ.י.

By the Grace of G-d
6th of Tishrei, 5748
Brooklyn, N.Y.

Mr. Dovid Yaacov Kahane
203 Nottingham Way
Hillside, NJ 07205

Greeting and Blessing:

I was pleased to see you yesterday, together with our other distinguished friends.

It presented a welcome opportunity to extend to you my personal greeting and prayerful wish to you and all yours for a chasima ugmor chasima tova for a good and sweet year.

I take this opportunity ~~also~~ to reciprocate your good wishes expressed in your letter ~~and orally~~. Your blessing is already assured from HaShem through Avraham, the first Jew: "I will bless them that bless you" - with abundant blessings from HaShem, the Source of all blessings.

With esteem and blessing
for a gmor chasima tova and
for good tidings

M. Schneerson

P.S. I take this opportunity to enclose an excerpt from my remarks addressed to the group.

May HaShem accept the prayers of each and everyone of us and fulfil them for good.

PROPOSED BILL TO CHANGE THE LAWS OF SHECHITA

In 1965 the ASPCA ("the American Society for the Prevention of Cruelty to Animals"), advocated for a new "holding pen" to be used in the shechita process in place of the conventional hoisting method. The Bill was proposed for the State Legislature in Albany, which would make it mandatory in all slaughterhouses state-wide.

While they did manage to receive the consent of several Rabbinic figures, the main Orthodox authorities (Rabbi Moshe Feinstein, the RCA, etc.) opposed it on the grounds that it interferes with the Shechita process.

The Rebbe was unequivocally opposed to this Bill, and wrote letters to many high-level government officials about it [see the Letter and the Spirit, Vol 4, p. 106; vol. 6, p. 162-6. Igros Kodesh, vol. 24, p. 75].

The Vice-President of the ASPCA turned to the Rebbe, hoping to convince the Rebbe to side with the Bill; the Rebbe responded, explaining his opinion in no uncertain terms.

Letter from the ASPCA to the Rebbe

THE AMERICAN SOCIETY FOR THE PREVENTION OF CRUELTY TO ANIMALS

Founded and Incorporated 1866

August 27, 1965

Rabbi M. M. Schneierson
770 Eastern Parkway
Brooklyn 13, N. Y.

Dear Rabbi Schneierson:

As you know, the ASPCA is deeply involved in a program to promote use by slaughterhouses of a humane restraining pen which eliminates the pain and suffering by millions of beef animals which otherwise are shackled and hoisted while conscious.

The ASPCA embarked on this enterprise -- in which we have invested roughly a fifth of a million dollars -- only after long and serious exploration with high orthodox rabbinical leaders. No step was taken until our Society had been assured that the contemplated program would not violate or pose a threat to Shechita, considered by this Society to be in itself utterly humane. We steadfastly respect and defend this sacred and historic precept of your religion. The ASPCA could not knowingly be part of any movement violative of halacha.

Also before burdening ASPCA eleemosynary resources with what is turning out to be a staggering financial drain, our Society had to be assured that in no way would the large-animal holding pen fall short of meat-inspection requirements of the Federal government; and we had to have proof that installation of the pen would effect significant economies for the slaughterhouse operators.

In no respect did our careful planning encounter anything other than encouragement.

We have been engaged in an educational campaign in an effort to have the ASPCA pen installed in Kosher slaughterhouses around the country. We have made this offer without profit to ourselves and, as noted, at great expense.

In our efforts with the operators of slaughterhouses we have encountered a great deal of opposition. Some of these operators have indicated that their reason for non-acceptance is that this device is questionable according to some Jewish authorities. They included you among the foremost of these authorities who questioned the permissibility of using the ASPCA pen for Shechita.

WILLIAM MAPEL, Administrative Vice-President, 441 EAST 92ND STREET, NEW YORK 28, N. Y. TRAFALGAR 6-7700

Rabbi M. M. Schneierson

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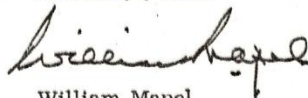
August 27, 1965

We have reason to believe that this is merely rumor. If that is so, you can see how necessary it is for us to receive a statement from you dispelling those rumors.

If on the other hand there is substance to these statements, then we would like an opportunity to confer with you so that you may point out wherein we are wrong.

As I stated earlier, the ASPCA would not knowingly offer a device that is contrary to Jewish regulation. We are most concerned about this and hope for word from you at your earliest opportunity.

Sincerely yours,



William Mapel
Administrative Vice-President

WM:kl

Letter from the Rebbe to the ASPCA

By the Grace of G-d
8th of Elul, 5725
(Sept. 5, 1965)
Brooklyn, N.Y.

William Mapel, Esq.
Administrative Vice-President
ASPCA
441 East 92nd Street
New York 28, N.Y.

Greetings:

This is to acknowledge receipt of your letter of August 27th, in which you inquire as to my position in regard to the introduction of a certain change in the method of preparing animals for Shechita.

I assume you have in mind specifically my position in regard to the Bill proposed for the State Legislature in Albany, which would make it mandatory to use a certain restraining pen in the preparation of the animal for Shechita.

I am unequivocally opposed to this or any similar legislation for the following reasons:

Firstly, the method used in preparation of the animal for Shechita affects the position of the head and throat of the animal. Hence it is directly connected with the process of Shechita which, as you know, is one of the most fundamental and sacred tenets of our religion.

Consequently, any attempt to legislate in this area would be a direct invasion of the religious practices of our Jewish people.

The question of whether or not the proposed method would accord with Jewish Law (Halacha) is therefore irrelevant to the issue, since the very deliberation by the Legislature on a matter of religious practice would be a violation of the principle of religious freedom.

Secondly, - and this is merely an added consideration, inasmuch as the reason stated above is sufficient in itself - there are Rabbinic authorities who have ruled that the proposed method is, in fact, inadmissible under Jewish Law.

I am fully aware, of course, that certain other Rabbinic authorities are of the opinion that the proposed method would not violate Jewish Law. Obviously, however, this is a matter to be resolved by the Rabbinic authorities, not by any government agency, nor by any lay body.

-2-

Moreover, there can be no justification to dictate to any community or congregation to go against their own Rabbis who prohibit the use of a particular method, however preferable it may seem to others; or leaving them the alternative of being deprived of kosher meat according to their own standards of kashrut, which would mean no meat at all for them.

As a matter of fact, it is astonishing that in this day and age there should be any attempt at all to introduce such a Bill. In the light of what you say about your sincere desire not to infringe in any way upon the matter of Shechita, which is so sacred to the Jewish people, nor pose any threat to it, I can only conclude that you have been misinformed on this matter.

Finally, may I say that it is not within the sphere of ^{my} activities to arbitrate, or resolve, differences of opinion arising between Rabbinic authorities in matters relating to the application of Halacha, nor have I been called upon to do so. In any case, the crucial point is that the issue at hand does not rest on any such resolution, since what is involved here is the principle of religious freedom, as stated above.

I am certain that the Union of Orthodox Rabbis of the U.S.A. and Canada would be glad to answer any further questions you may wish to make pertaining to this matter.

I appreciate your thoughtfulness in having written to me.

Cordially,

LEGISLATION MUST NOT INTERFERE WITH RELIGIOUS LIBERTY

Letter from the Rebbe to Mr. Julius Edelstein,
executive assistant to Mayor Robert F. Wagner Jr.

By the Grace of G-d
21st of Sivan, 5725
Brooklyn, N. Y.

Mr. J. C. C. Edelstein
277 West End Ave.
New York City

Greeting and Blessings:

Thank you very much for your letter of June 8th with the enclosures, which are returned herewith.

I delayed my acknowledgment pending the receipt of further information on developments. In the meantime, I received an authoritative book written by one of the leading authorities in the field of Schechita, wherein he rules that the proposed pen is absolutely contradictory to the Jewish Law.

Actually, as I pointed out in my previous letter to you, the issue is not whether the proposed legislation affecting Schechita is, or is not, compatible with the Jewish Law, and this was not the point I wished to make. The essential issue is that any legislation relating to religious practices must resolutely be rejected as an interference with religious liberty. Thus, even if the proposed legislation would be quite compatible with Jewish Law, it would also be necessary to decry most strongly any attempt to deliberate on a matter affecting Jewish religious practices. It so happens, however, that the proposed legislation is quite incompatible with Jewish Law, according to authoritative opinion, and this makes it even more imperative that any deliberation of it be thrown out from any committee or legislative body.

I am aware that there might be some Rabbinical authorities who consider the proposed pen not incompatible with Jewish Law. As you undoubtedly know, a difference of legal opinion is nothing unusual, either in Jewish Law, or in any jurisprudence. By mentioning the above ruling which prohibits the use of the proposed pen, there is no reflection on the authorities that may be inclined to permit its use. However, as already mentioned, this is not the issue, and I mention this only to emphasize once again the great need and urgency to take speedy and effective action to rule out of order the proposed legislation affecting Schechita.

With blessing

THE CHASSIDIC TAKE ON SCHECHITA

By the Grace of G-d
29th of M. Av, 5712
Brooklyn, N.Y.

Mr. Chayyim Zevi Gaventi
Chairman, Shechitah Board
London, England.

Sholom u'Brocho:

I was pleased to learn that the marriage of your son Nossan Notta will be solemnized on the 19th day of Elul. I wish you and Mrs. Gaventi Mazzaletov and lots of Nachas from your children.

I take this opportunity to tell you that it has been a source of gratification to me to learn of the cooperation which you, as Chairman of the Shechitah Board, and Rabbi Weinstein, as Rosh Hashochetim, have always shown towards the Shochetim belonging to our Chassidic following. I trust that you will continue to take a growing interest in their problems and will do your utmost for them, so that they, in turn, could do their utmost for your community.

There is a well known saying of the Baal Shem Tov, which I often heard quoted by my father-in-law of sainted memory, to the effect that every experience in one's life is a lesson in better human conduct and worship of G-d.

The function of Shechitah is to prepare the flesh of kosher animals and birds to be fit for human consumption and to transform it into human flesh and blood. For, what was at first but animal flesh, now, after the necessary preparation by Shechitah, is raised to the standard of being part of the human being.

Every Jew, as pointed out in the Tanya, has a spiritual duality: a 'Divine' soul and an 'animal' soul. The purpose is that the 'animal' soul should be so sublimated as to not only not interfere with the functions of the Divine soul, but should itself be elevated into a vehicle for the Divine soul. The way to accomplish this is not through seeking ways and means of our own limited intelligence, but to follow the road prescribed for us by G-d in the Torah, through the precepts and practices of our religion.

This is one of the lessons of Shechitah, for it is only by fulfilling the laws of Shechitah that the animal is transformed into the human, as mentioned above.

With prayerful wishes,

Cordially yours

TZA'AR BA'ALEI CHAIM OR TZA'AR BNEI ODOM?

By the Grace of G-d
Rosh Chodesh Kislev, 5744
Brooklyn, N.Y.

Mr.

Greeting and Blessing:

Your letter of _____, with enclosure, reached me with some delay. In it you write on the subject of Shechitah, expressing your dissatisfaction with some of the methods used in kosher slaughtering.

Now doubt you know that the proper address in such matters is a recognized Rabbinic organization, or a Rabbinic authority whose functions include matters of this nature. It does not come within the sphere of my activities.

With blessing,

P.S. Inasmuch as tza'ar ba'alei chayim is one of the precepts of the Torah, Toras Chayim, and is recognized as such by every orthodox Rabbi and community, it is all the more surprising to me that you should have written to me on this subject, especially as it is well known that my sphere of activities does not include any of the Rabbinic functions of practising Rabbis. I have therefore concluded that - in light of our belief in Hashgocho Protis, particularly as expounded by the Baal Shem Tov and in the teachings of Chabad - I ought to utilize the opportunity of your having brought to my attention a matter of tza'ar ba'alei chayim, by bringing to your attention a matter of tza'ar bnei odom, in the hope that you will use your influence in this area with no less vigor.

I have in mind a matter of timely urgency, relating to recent events, and the need for Jews to close ranks and strengthen the unity of our people. This has always been a vital need for our people which has always been a small minority among the nations, besieged by a hostile world. But it has never been more urgent than it is now. At such a time one would expect persons of prominence and good will to be particularly circumspect before coming out with any idea or move that can only create further divisiveness and acrimony among our people.

I refer, particularly, to the proposed change, emanating from certain quarters, to recognize as full-fledged Jews children born of a non-Jewish mother (if the father is Jewish). Obviously, a matter that would affect the very status of a Jew is not going to be taken lightly. It should not even have been brought up for public discussion, let alone as a seriously contemplated move!

-2-

The same can be said also for the move to ordain Jewish women for the "Rabbinate."

I am sure, many Jews, myself included, cannot accept that a matter which is connected with Torah should be subject to a vote, in which a "Rabbi" who publicly proclaims himself to be an atheist should have a say on it.

The reason I am writing to you the above is that, seeing that you have published your article in the Reconstructionist, I assume that you are close to, and have influence in, that movement, which, by the way, as a diviation from historic Judaism, has not strengthened the ranks of our people. And since you are greatly concerned about tza'ar ba'alei chayim and are trying to rectify what you consider a lack of concern for this Mitzvah, I trust you will do no less for tza'ar bnei odom, as mentioned above.

There are also other matters that could be taken up while on this subject. But sometimes bringing in matters of secondary importance - though important enough - diverts attention from matters of primary importance. Let the above suffice.

SOME BASIC PROBLEMS OF EDUCATION

The following message was dictated by the Rebbe to his secretary, Rabbi Nissan Mindel, and subsequently edited by the Rebbe. It covers at length some of the most basic views of the Rebbe on education as a whole, and how to improve “the very future of mankind.”

The original draft also deals with the pedagogical problems of co-education. It seems that the Rebbe instructed Rabbi Mindel to remove it from the final draft lest it distract from the main point of the letter.

It is worth noting that this letter (dated April [Nissan], 1964) was written in the same time period as several other important public messages from the Rebbe on education:

1) Excerpt from the Lubavitcher Rabbi's שליט"א Letter On the Question of the Regents Prayer - 24th of MarCheshvan, 5723.

2) Text of the Lubavitcher Rabbi's שליט"א Letter on the Question of Prayer in the Public Schools - 26th of Nissan, 5724.

3) The Lubavitcher Rabbi's שליט"א Statement on Federal Aid to Parochial Schools – 5723.

4) Excerpt From the Lubavitcher Rebbe's שליט"א Letter on the Question of Shared Time - 11th of Iyar, 5725.

WILL THERE BE A NEW APPROACH TO SOME
BASIC PROBLEMS OF EDUCATION?

By Menachem M. Schneerson
President, Merkos L'Inyonei
Chinuch, Inc., educational
arm of the Chabad-Lubavitch
Movement

in general
~~It is generally recognized that~~ education has two primary objectives: (a) the acquisition of knowledge, *including* and (b) the application of the acquired knowledge ^{b) ①} ~~in daily life~~. The latter is further subdivided in terms of two objectives: (a) the attainment of a higher standard of living in the material sense, and (b) the attainment of a better social and cultural relationship with fellow man. There is a widespread assumption that the educated person is an individual who not only knows more but also behaves better than the uneducated person.

Unfortunately, experience at home and especially abroad has not always borne out this assumption. Ethics, morality, and plain human fellowship do not necessarily go hand-in-hand with a formal education. If "a little knowledge is dangerous," a great deal of knowledge can be even more dangerous, unless together with the imparting of knowledge there is an imparting of ideals in the service of which the knowledge should be employed.

Using the term "education" in a broad sense, it is an obvious truism to say that the school and college are not the only sources of education. Long before the boy or girl begins to attend school, they begin to learn from their parents, grandparents and immediate family. This source of education stays with them also during and after the school period. Concurrently, the external environment, namely the society at large, and the day-to-day life within it, provides a further source of "schooling", one that exercises a strong influence on the individual at all age levels.

It is generally recognized that education **in general** has two primary objectives: (a) the acquisition of knowledge, and (b) **including** the application of the acquired knowledge ~~in daily life~~. **b)**

חינוך במובנו המצומם בנוגע, למוסר, השקפת עולם, להנהגה הרצויה וכו'.

The Rebbe deleted the next few paragraphs, and wrote:

היסוד להנ"ל ובעיקר ל)ב) מניחים בשנים הראשונות דחינוך הנוער – גיל דבי"ס היסודיים
ותחילת האי-סקול ולהם ובזה מדובר להלן,

- 2 -

Let us examine, for a moment, the role and relative importance of these three major sources of education - the home, school and society - in our day, as compared to previous generations. This will help us not only to discover what changes, if any, have taken place, but also to project into the future any corrective measures that may have to be taken.

Generally speaking, the emphasis in the past was on behavior rather than on knowledge for its own sake. Knowledge itself was held in high esteem only as a hallmark of moral conduct~~s~~. This attitude is in harmony with the ancient Mishnaic and Talmudic dicta, "The essential thing is not erudition but action" (Aboth, Chapt. 1, Mishnah 17), and "Great is [that kind of] study which leads to action" (Megillah 26a).

In line with this attitude, it used to be the home and the synagogue (or church, as the case may be) which exercised a considerable influence on the ethical and moral education of the child, while the role of the school was primarily to provide the facility for the acquisition of knowledge. To a lesser but none the less significant degree, the society itself complemented the work of the home and synagogue by placing a greater value on conduct than on erudition per se. Thus there were not external pressures, relatively speaking, to create in the child a strong incentive to acquire a formal education. It was necessary to persuade and encourage a boy or a girl to go to shcool.

In our generation the situation has been reversed. The pressures, ^{natural} ~~both~~ social and artificial, are for a formal education. ✓ They have created a ~~natural~~ drive towards the acquisition of knowledge ~~beyond the compulsory elementary level.~~ In our highly competitive society a High School diploma is regarded as an economic necessity; the lack of it - a social stigma. There is a growing tendency to regard also a college education in the same way. Before long, if this tendency persists, anyone who is not the possessor of at least one Ph.D. will be

The Rebbe deletes the word "natural" and the bottom of the last paragraph

- 6 -

growing up) and it cannot wait until the adults will work out some "nice" formula, within the existing educational order, for their spiritual survival. The situation demands a thorough reexamination of some basic approaches of education, unhampered by preconceptions. Surely there can be no validity to the argument that anything that has to do with a morality founded on the acknowledgment of a Supreme Being should be held in abeyance until the boy or girl have reached maturity and decided for themselves what kind of a morality, secular or divine, they wished to adhere to. This indeed is the dictated policy in certain countries, and we know the results of such a policy.

To some extent the discrepancy between knowledge and conduct can be narrowed by a concerted effort on the part of parents, spiritual leaders, youth workers, and similar groups, to inculcate into the children the idea of the existence of a Creator, Who not only created the world at a given time in the past, but Who watches it continuously, and Who holds everyone accountable for his actions. It would be folly, however, to shift the entire responsibility on the parents, while the children spend five days of the week in the school, where their character and ideas are actually moulded, to a much greater extent than at home, or in the house of worship which they rarely visit.

There are certain other basic concepts in education which, in my opinion, will have to be re-examined in these changing times. One of them, though not directly related to the subject of our discussion above, is the question of co-education. Aside from the religious approach, co-education poses serious problems from the purely pedagogical and social viewpoints. There is the inevitable distraction by the opposite sex, especially in our overly sex-conscious society; there are too many more serious consequences which are "swept under the carpet." No school and no parent desires to publicize any untoward occurrence, but teachers and principals, social workers and

doctors

...teachers and principals, social workers, **doctors** and clergymen...

clergymen, to whose attention these occurrences come with appalling frequency, know of the seriousness of the situation. Moreover, the clandestine nature of the problem makes it very difficult to cope with it. On the other hand, if boys and girls attended separate classes, the curriculum itself could be much better adjusted in harmony with the capacities, interests and aspiration of the boys and girls respectively. There would be ample time left for joint social activities outside the classrooms, if such be desired.

It is almost inconceivable that while some educators have been bold enough to come out with all sorts of doubtful, even perilous, experiments in educational policy, there is an obvious but misplaced "embarrassment" to question the ^{admissibility} wisdom of co-education.

In an era, when old-established scientific theories frequently topple and are cast by the way-side, it is to be expected that educational theories and practices will not escape the scrutiny of a fresh reappraisal in the light of experience. After all, what is at stake here is not just another technological improvement, but the youth of the nation, the very future of the nation itself.

ומאידך גיסא אופי הענין הוא כזה שבאם אפילו רק אחד (או אחת) מהכתה סר מדרך הישר בזה בשטח זה כל בני הכתה בסכנה שתדבק, "המחלה" בהם

There would be ample time left for joint social activities outside the classrooms, if such be desired.

...misplaced "embarrassment" to question the wisdom ^{admissibility} of co-education

SOME BASIC PROBLEMS OF EDUCATION

Final Draft

April, 1964

~~WILL THERE BE A NEW APPROACH TO SOME~~
SOME BASIC PROBLEMS OF EDUCATION

By Menachem M. Schneerson
~~XXXXXXXXXXXX~~ President
Merkos L'Inyonei Chinuch, Inc.
Educational arm of the Chabad-
Lubavitch Movement.
Lubavitcher Rebbe

Education, in general, has two primary objectives: (a) the acquisition of knowledge, including the application of the acquired knowledge, and (b) education in a ^{stricter} ~~narrower~~ sense, namely, the cultivation of a proper code of ethics and morality, and the development of a ^{one's} ~~concept as to his purpose and mission in life,~~ ~~which will be reflected in the daily~~ conduct of the boys and girls when they grow up and take their places in society.

The foundation of the said educational structure, especially in the area which comes under (b) above, is laid during the early period of the child's education, i.e. the period when the child receives his (or her) elementary education. My discussion is concerned with this school-age in particular. More precisely, I wish to discuss here some elementary problems in elementary education.

The school is not the only source of education. Long before the boy or girl begins to attend school, they learn from their parents, grandparents, and immediate family. This source of education stays with them also during and after the school period. Concurrently, the external environment, namely, the society at large, and the day-to-day life within it, provides a further source of "schooling," one which exercises a strong influence on the individual at all age levels.

Let us, for a moment, examine the role and relative importance of these three major sources of education - the home, school and

-2-

society - in our day, as compared to previous generations. This will help us not only to discover what changes, if any, have taken place, but also to project into the future any corrective measures that may be deemed advisable, or necessary.

Generally speaking, the emphasis in the past was on moulding moral character (in the wider sense of the term) and on behavior rather than on imparting knowledge. In line with this attitude, it used to be the ~~xxxxxx~~ home and the church which exercised the essential influence on the ethical and moral education of the child. As for the school, it likewise contributed towards ^{this} objective, regarding it as an integral part of its function, on par with (and perhaps even more than) ~~with~~ its role in the dissemination of knowledge. To a lesser but none the less significant degree, the society itself complemented the work of the home and church by placing a greater value on conduct than on erudition per se.

In our generation the situation has basically changed. The pressures - social, economic, etc. - are directed ^{towards} a formal education. There are various effective ways and means of stimulating the child's interest in, and ambition for, scientific advancement. These have created in the contemporary child a drive towards the acquisition of knowledge.

On the other hand, in so far as moral conduct is concerned, the influence of the home, church, and society in general, has been on the wane, for reasons into which we need not enter here. As a result, the moral and ethical standards of our society have not kept pace with the advancement of knowledge~~xxxxxxx~~. On the contrary, they have deteriorated, so that the influence of the contemporary environment in this area has become negligible, and often

(moral advancement)

-3-

more negative than positive.

It is becoming increasingly evident that the school must now largely supplant the home and church in this vital part of the child's education, namely, the inculcation of moral values. Moreover, vital though this part of the child's education is, it is not as "obvious" to the average parent (himself a product of a largely materialistic society) as the need of knowledge. This means two things: firstly, that the initiative to correct the situation will have to come from the educators and school authorities; and, secondly, that it will require considerable attention and effort - extraordinary effort in some instances, to overcome the indifference, or even opposition, of certain parental circles.

In speaking here of morality and ethics, I am well aware that there are various concepts as to what constitutes true ethical and moral values, and whether or not these concepts are subject to change and revision to follow the times, and whether there is any need for such definitive norms altogether. ~~These may be of academic interest, but are irrelevant to my~~ ^{The} ~~position which~~ ^{enunciated here} based on the premise that ethics and morality are obligatory disciplines, and indispensable to the very existence of human society. Furthermore, I am speaking here of ethical and moral concepts as they were defined by our ancestors (with ^{relatively} minor modifications which do not affect our discussion).

So much for my general thesis. We may now examine its validity in the light of prevailing conditions and tendencies.

The emphasis on scholarship and scholastic achievement is very much in evidence everywhere: at home and in the schools. It is

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geared to a society where scholastic achievement is a deciding factor in many job applications, promotions, careers, etc. Curricula are steadily being expanded and intensified, and there is a constant endeavor to accelerate the rate of scholastic advancement. The contemporary child hears a great deal about intelligence tests and aptitude tests; I.Q. and A.Q. have become familiar symbols to children. But what about C.Q. (character quotient)? Is it not as important to test and measure the child's progress in character building and moral advancement as his progress in amassing facts and figures? A great discrepancy obviously exists between the degree of emphasis placed on scholastic achievement and that which is placed on "moral conduct."

It would be unfair to say that the public schools have completely ignored the moral issue, or the need of character building. There is no denying that much of the material that goes into the so-called Social Studies in the public schools, to mention one instance, has been conceived with a view to emphasizing the ideals of democracy, tolerance, social justice, respect for the law, and the like. Why, then, have these efforts not been effective in curbing juvenile delinquency and spreading juvenile decency?

I venture to suggest and emphasize here one reason, in addition to the many others one often hears in a discussion of these issues:

An essential factor in the deterioration of the moral standards of the children and adolescents of our contemporary society is the fact that vast numbers of children in the public schools are brought up on a strictly and exclusively secular morality and ethics.

The exclusion from the public schools of any activity that would mention and inspire some thought about a Supreme Being is to

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vast numbers of school children tantamount to almost a denial of His existence. In our society, where morality and ethics can hardly be said to be at a premium, where the most prevalent criterion of what is right and proper is the claim that "everybody does it," there is no real deterrent for a child against giving free rein to his natural drives and propensities. The authority of the police officer or juvenile court has not proved an adequate deterrent, especially when the truant juvenile has the ever-present hope that he can "get away with it," or that he can outsmart the policeman and the judge and the probation officer.

There is only one factor which can induce children to curb their desires and cultivate decent and moral conduct. That is - the knowledge that the world in which we live is not a cosmic accident, but that it has a Creator and a Master, Who takes a "personal interest" in all its affairs, and in every individual in particular. Imbued with this idea, the child will grow up with the realization that his actions come under Divine scrutiny; that nothing can be concealed from Him, and no one can outsmart Him. It will not be fear of Divine ^{re}tribution alone that will deter him, but as he grows more mature it will be the feeling of awe, coupled with love, for the Divine Majesty that will be "a lamp unto his feet" in his daily conduct.

insert/

Those who will be responsible for the education of our youngsters in the days ahead, on the national, state, and community levels, /will have to reevaluate the foundations on which our present educational system rests. It will be necessary - if we are to preserve at least minimum standards of morality - to place

(insert p.5/)

and especially those who determine educational policy in the public schools (the system with which this discussion is particularly concerned),

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in the center of ~~all~~ educational activity, whether at home or in the school, the emphasis on a Divinely based morality and ethics, and to bring into closer harmony the ideals of knowledge and conduct. Our youth is growing (though not necessarily growing up) and it cannot wait until the adults will work out some "nice" formula, within the existing educational order, for their spiritual survival. The situation demands a thorough re-examination of basic approaches of education, unhampered by preconceptions. ~~Surely~~ ^{Surely} # There can be no validity to the argument that anything that has to do with morality founded on the acknowledgment of a Supreme Being should be held in abeyance until the boy or girl has reached maturity and decided for himself, or herself, what kind of a morality, secular or Divine, he or she wished to adhere to. This indeed is the dictated policy in certain countries, and we know the results of such a policy.

It is a tragic delusion to think that the natural proclivities and appetites are something which the child will "outgrow" in time; just leave it to him. You cannot expect this any more than you can expect a person to lift himself up by pulling at his hair. There must be an outside power upon which to lean for support in any effort to elevate oneself physically, and even more so spiritually. In our generation we have, to our dismay, seen how little the school boy and school girl have been influenced by their teachers, or older brothers, in the way of moral standards. We have, moreover, seen a breakdown in parental control, and the ineffectiveness of the policeman on the beat. The alarming growth of juvenile delinquency leaves no doubt as to the inadequacies of the existing means and methods.

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As for the hope that advanced human "civilization" will itself somehow correct these ills, we do not have far to go to convince ourselves what a "broken rod" human culture is upon which to lean for moral elevation. The country that was the most "cultured" and "civilized", whose preponderance not only in the realm of science but also in philosophy and ethics was well known, was precisely that country which has outraged every moral principle and produced the most depraved and vicious animals in human form.

To some extent the discrepancy between knowledge and conduct can be narrowed by a concerted effort on the part of parents, spiritual leaders, youth workers, and similar groups, to inculcate into the children the idea of the existence of a Creator, Who holds everyone accountable for one's actions. It would be folly, however, to shift the entire responsibility on the parents and ministers of religion, while the children are compelled to spend five days of the week in the school, where their character and ideas are actually molded to a much greater extent than at home, or in the house of worship which they visit only occasionally.

It is inconceivable that while many educators have been bold enough to come out with all sorts of experiments in educational policy, some of them dubious or even perilous, there should be such an obviously misplaced "embarrassment" to voice the vital need of impressing upon all children of public schools and private schools that there is a Supreme Being, Who not only created the world at a given time in the past, but Who watches it continuously, and from Whom no action, word or even thought can be hidden.

In an era when old-established scientific theories frequently

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topple and are cast by the way-side, it is to be hoped that educational concepts and practices will not escape the scrutiny of a fresh reappraisal in the light of experience. After all, what is at stake here is not just another technological improvement, but the youth of our generation, the very future of mankind.

THE LETTER & THE SPIRIT

A collection of the Rebbe's English letters

ONE OF THE HIGHEST FORMS OF TZEDOKO

By the Grace of G-d
10th of Iyar, 5732
Brooklyn, N. Y.

Mr. & Mrs. Moshe Lazarus
12 Lewis Avenue
Jericho, N. Y. 11753

Greeting and Blessing:

This is to acknowledge receipt of your letter and enclosure, which was earmarked for our special Discretionary Fund. From this fund assistance is given to worthy institutions and individuals in a discreet and confidential manner, which is one of the highest forms of Tzedoko. May the Zechus of it stand you and your children in good stead for the fulfillment of your hearts' desires for good.

With all good wishes,

With blessing,

In the name of the
Lubavitcher Rebbe

By

PRINTING THE TANYA IN ENGLAND

By the Grace of G-d
4th of Elul, 5735
Brooklyn, N. Y

Mr. Elchonon Tzvi Gorman
3 Woodlands
London, N. W. 11

Sholem uBrocho:

I duly received your letter, enclosing the sketches.

I suggest that the final choice should be made locally with a view to what is more suitable for people in England. It must, however, include

With regard to the question of whether to continue with a two-volume edition or keep to the one volume for the time being, the decision is also left to you and your colleagues as per previous paragraph.

The Office has now revised the texts re the Moreh Shiur, and the material is also included here. If you have any questions or suggestions in this connection, please communicate with the Office again.

With the blessing of
Kesivo vachasimo toivo,

Encls.

HOW TO DEAL WITH ANGER

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

Mrs.
P.O. Box
Tzefat

Blessing and Greeting:

I received your letter of 12 Marcheshvan and previous correspondence, and will remember you in prayer for the fulfilment of your heart's desires for good in all the matters about which you write.

As for the question how to overcome such undesirable traits as anger and the like, I refer you to the words of the holy Tanya :

...להתבונן .. גדולת א"ס ב"ה ומלכותו .. והנה ה' נצב עליו ומלא כל הארץ כבודו ומביט עליו ובוטח כליות ולב ...

"... one should contemplate deeply on the greatness of the blessed En Sof and His Majesty... and behold, G-d stands over him, and the world is filled with His glory, and He looks upon him and searches his reins and heart. ..."(beginning of ch. 41 - see it there).

This means, literally, that every person should remember that he, or she, is always in the immediate presence of G-d. Even when a person is in the presence of an august human being, such as a king, it would be most unbecoming to get angry or impatient with anybody; how much more in the presence of the King of Kings, haKodosh Boruch Hu, who is not only right there observing him, but also knows the person's inner feelings and thoughts. Awareness of this is also the point of the first paragraph of the first section of the first part of the Shulchan Aruch, by way of introduction to the whole Shulchan Aruch, the Code of conduct in the daily life of each and every Jew and Jewess.

May G-d grant that you should have good news to report in regard to all the matters of your letter, including the steady advancement in all matters of goodness and holiness, Torah and Mitzvos by each and all the members of your family. Particularly since you have the great privilege of living in the Holy Land, the "Palace of the King," of which it is written that it is "the land on which G-d's Eyes rest continuously, from the beginning of the year to the end of the year."

With blessing,

THE ZECHUS OF TZEDOKO

By the Grace of G-d
3rd of Nissan, 5738
Brooklyn, N. Y.

Mr. M. Hasten
1115 W. 75th St.
Indianapolis, Ind. 46260

Greeting and Blessing:

I was pleased to receive regards from you, as well as an unsolicited donation to Tzedoko, through our mutual friend, Rabbi Sholom Kalmonson of Cincinnati, Ohio. It was good to hear from you since our personal meeting some time ago.

May the Zechus of the Tzedoko, for which receipt is enclosed, stand you and yours in good stead.

At this time before Pesach, I send you and all yours prayerful wishes for a Kosher and inspiring Pesach, and may the Festival of our Liberation bring you and all our people, a growing measure of liberation from all distracting and negative aspects, so as to serve G-d wholeheartedly and with joy, and enjoy His full measure of blessings materially and spiritually.

With esteem and
blessing,

HOW TO IMPROVE THE CONDUCT IN SHULS

11

By the Grace of G-d
23rd of Iyar, 5739
Brooklyn, N. Y.

Mr.

Greeting and Blessing:

This is to acknowledge receipt of your letter of May 10th, in which you write about the unbecoming conduct of some congregants in Shul during prayer, and ask for some suggestions to deal with the problem.

I trust that there is no need to emphasize to you at length that, as has always been the case and especially nowadays, it is much easier to influence people in a cordial and pleasant way, as it is written, "The ways (of the Torah) are ways of pleasantness and all its paths are peace." Thus, in order to be effective, it is necessary to make a personal approach (not in the presence of others, and certainly not publicly), which is also a Din in Shulchan Aruch. And, while it is a Mitzvo in the Torah to admonish a fellow Jew (hoche'ach toche'ach), the Din requires that the first approach be made in a personal and quiet manner, not in the presence of others. Since it concerns Jews who are observant and responsive to Torah and Mitzvot, there is the assurance that "words coming from the heart enter the heart and are eventually effective."

In these days when we learn lirkei Avos, you surely remember the Mishna which says, "Be among the disciples of Aharon, loving peace and pursuing peace, loving creatures and bringing them close to the Torah." Be it remembered that Aharon was the Kohen Gedol, yet he did not consider it beneath him to go to people and speak to them personally and do everything possible that there should be a true peace, peace between a Jew and his Father in Heaven, as well as peace between one Jew and another Jew, through the proper conduct in accordance with the Torah.

The present days are particularly auspicious for this, being days of preparation for Mabholas MaTorah, a parade which was true unity and peace, as it is written, "And Israel (the whole Jewish people) encamped there, facing the Mountain" - meaning that they were all united like one person, imbued with the spirit of Mt. Sinai on which the Torah was about to be given.

May G-d grant that as you wrote the letter, so you should be able to report good news in regard to its contents.

- 2 -

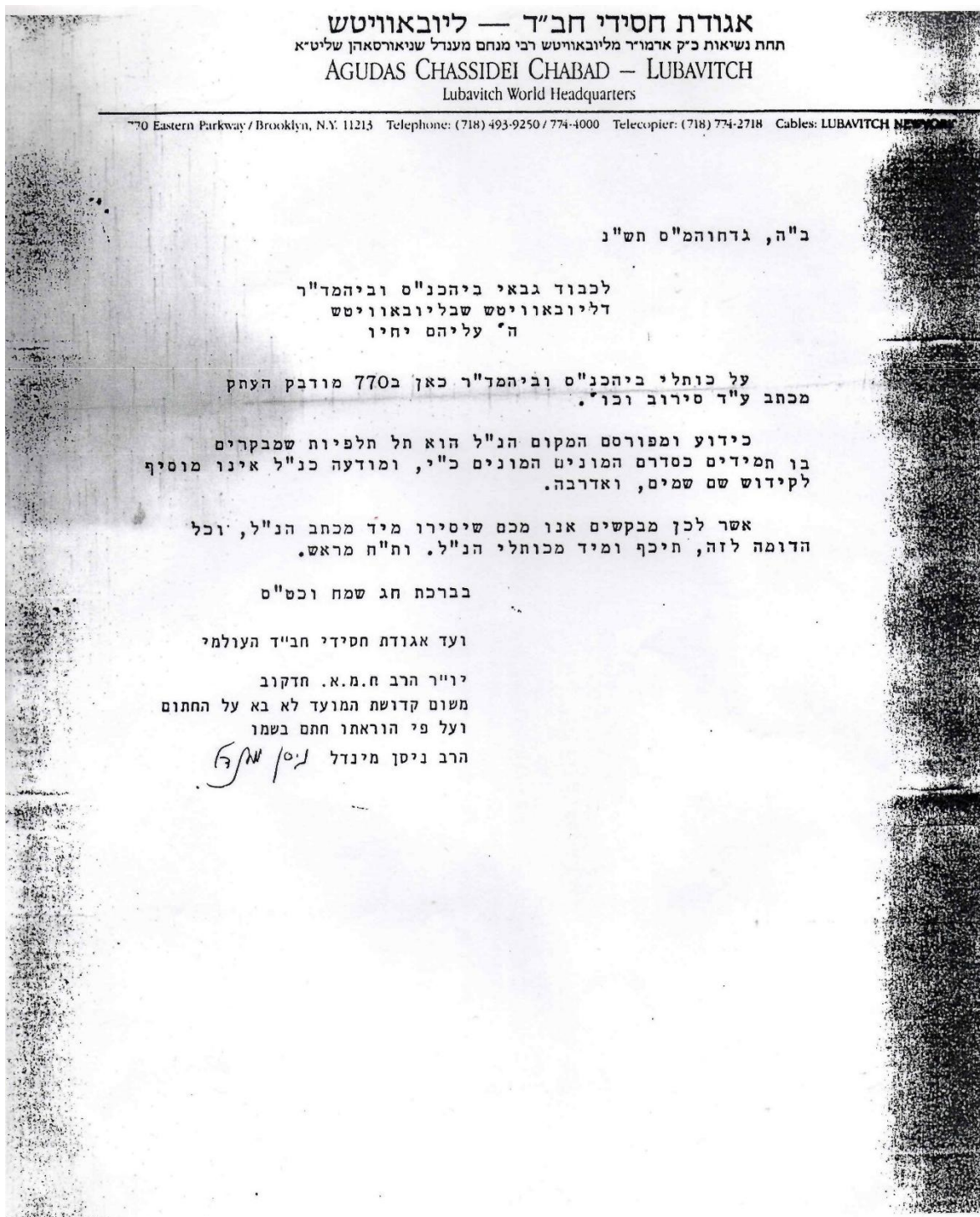
Mr.

At this time before Shavuot, the Festival of Mattan Torah,
I send you and yours prayerful wishes for a joyous and inspir-
ing Yom Tov, and the traditional blessing to receive the Torah
with joy and inwardness.

With blessing,

SIGNS IN SHULS

A letter written by Rabbi Chodakov, in his capacity as chairman of Agudas Chassidei Chabad and signed by Rabbi Mindel about the respect due to a shul



THE TZEMACH TZEDECK'S EFFORTS TO REDEEM JEWISH CHILDREN

By the Grace of G-d
23rd of Tammuz, 5744
Brooklyn, N. Y.

Rabbi Shimon Avrohom Silman
1294 Grand Avenue
S. P., Mn. 55116

Greeting and Blessing:

I received your letter of the 19th of Tammuz, enclosing a note from one of the detainees whom you visited in prison.

First of all, I was gratified to note your good work in behalf of the Jewish inmates, being instrumental in their putting on Tefillin, etc. There is surely no need to emphasize to you the great Zechus of this activity.

As for the note from one of them, a Mr. , who believes he is a descendant of a Schneerson - this does not seem to tally with the story which appears in his note. According to the latter, he is a descendant of the Drutz family (presumably in Russia) which was wealthy and paid a Schneerson to take the place of a son who was supposed to go into the army. It is most unlikely that a Schneerson would have been a party to such a transaction. In fact, the whole story seems quite inaccurate. For, although during the reign of Nicholas I, there was a decree by which young Jewish boys were forcibly recruited, and it was technically possible for a wealthy family to pay someone to take the place of their conscripted son, there was an organized effort by the then Lubavitcher Rebbe (the Tzemach Tzedek) to redeem Jewish children from local recruiting officials, inasmuch as the decree by that cruel Czar aimed at the "Russification" of the Jews by means of 25 years of military service. Nevertheless, I have not heard of a case where a Schneerson was to take the place of a recruit.

I did not want to go into this matter writing direct to Mr. , so as not to confuse him, but if there is some way in which you can clarify the story, please let me know.

With blessing,

**THE GREAT ZECHUS OF HAVING A SHARE IN THE WORK OF
LUBAVITCH**

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

Mr. Peretz Borman
Farmer Jack Supermarket
P. O. B. 446
Detroit, Mi. 48232

Greeting and Blessing:

I was pleased to see you last Monday among the distinguished friends participating in the conference in behalf of the Machne Israel Development Fund. The Zechus of being personally involved, and having a share, in the ramified world-wide programs of Machne Israel Lubavitch, cannot be overemphasized, and will certainly be an everlasting source of Divine blessings for you and all yours.

At this time, as we are about to enter into the auspicious month of Nissan, highlighted by Pesach, the Festival of Our Freedom, I extend to you and yours prayerful wishes for a Kosher and happy Pesach.

With blessing,

PERSONAL GUIDANCE

It is well known that as personal secretary to the Rebbe, Rabbi Mindel was able to ask any questions directly to the Rebbe. Rabbi Mindel's archive is replete with answers on a plethora of topics. We present here one example:

Rabbi Mindel was asked by a prominent writer to participate in the writing of an encyclopedia on Chassidus. Turning the question to the Rebbe, he was answered:

חשש חזק – שהשתתפות תחשב – ע"י כו"ב – כהכשר על הכל. וק"ל.

Rabbi Dr. H. Rabinowitz
151 Anson Road, N.Y. 2
London, England
27th January 1975

HR/130

Mr Nissan Mindel
Lubavitch, 770 Eastern Parkway, N.Y. 11230

Dear Mr Mindel,

I trust that you are keeping well. I was appointed some time ago Editor in Chief of the Encyclopedia of Hasidism which will be published in two years time. The Encyclopedia will be a valuable reference work and within its covers will be authoritative and authentic information on all aspects of the Hasidic movement. Eminent scholars and experts are already participating in this venture. Full payment will be made for the articles accepted.

I wish to extend to you a cordial invitation to contribute the following articles

1. Hitlahavut 400 words
2. Hitpaalut 400 words
3. Liturgy (Habad) 500 words
4. Messiah 400 words
5. Mitzvot 500 words
6. Souls 400 words
7. Wisdom 300 words

I should be grateful if you kindly let me have your contribution in two copies by 1st July.

Kindly let me have the names and addresses of other would be contributors. I am most anxious to mobilize the best available talent for this important project

With kind regards,
yours sincerely
[Signature]

הרב ח' רבינוביץ
151 אנסון רואד, נ.י. 2
לונדון, אנגלנד
27 בינואר 1975

חשש חזק – שהשתתפות תחשב – ע"י כו"ב – כהכשר על הכל. וק"ל.

100%

RABBI MINDEL'S LETTER BACK TO THE EDITOR

B.H.

Rosh Chodesh Adar, 5735
Long Beach, N.Y. 11561Rabbi Dr. H. Rabinowitz
151 Anson Road
London, N.W.2.

Dear Rabbi Rabinowitz:

This is to acknowledge receipt of your letter
of Jan. 27th.

I appreciate very much your kind invitation
to contribute a number of specified articles to
the Encyclopedia of Hasidism, to which you have
been appointed Editor in Chief. Regretfully, I
am already overburdened with work, and cannot
undertake additional commitments. I assure you
it is with great reluctance that I must decline
your kind invitation.

I wish you much success in your monumental
task.

With all good wishes,

Sincerely yours,

Yours sincerely,


YUD SHEVAT 5740

In honor of the upcoming occasion of Yud Shevat – Seventy-five years since the Rebbe delivered the first Maamar on this day in 5711, we present the Rebbe's notes on the Sichra of Yud Shevat 5740, the thirtieth anniversary of the Rebbe's leadership.

The following famous Sichra, where the Rebbe draws lessons from the policy of democracy and the motto "In G-d We Trust" and "E Pluribus Unum" inscribed upon American Money, was said in response to the greetings and congratulatory messages from eminent public figures, President Carter and Governor Carey of New York, whose personal letters were delivered by their representatives, senators and members of Congress, ambassador Efraim Evron in the name of the Israeli government, as well as many other distinguished public figures from the USA and other countries.

The Rebbe edited a condensed version of this Sichra for print, seemingly in the following manner:

- 1) 1st draft (4 pages).
- 2) 2nd draft (4 pages).
- 3) A supplementary page to the 2nd draft.
- 4) Then the Rebbe wrote a lengthy note (2 pages) to be included in the Sichra.
- 5) The supplementary page (3) was then changed according to the new instructions, and edited by the Rebbe.

By the Grace of G-d

EXCERPTS FROM THE LUBAVITCHER REBBE'S
ADDRESS ON 10TH OF SHEVAT, 5740 (1980)
THIRTIETH ANNIVERSARY CELEBRATION

(Free rendition, condensed and abbreviated)

On all occasions we take our cue from the Torah, for Torah means "instruction." Noting that the first word of the Torah (Bereshith "In the beginning") begins with the letter Beth, which stands for Berachah (blessing), our Sages taught, "It is proper to begin with a blessing."

Accordingly, I will begin with the traditional Beruchim Haba'im, Blessed are the comers!

It is a pleasure to welcome all of you who came here in person, from near and far, to participate in this Farbrengen (get-together), and to express my heartfelt appreciation of all the good wishes that have been conveyed to me on the occasion of this thirtieth anniversary - which I prayerfully reciprocate to each and all.

At first glance it may be asked, What can a blessing reiterated by a human being add to the Divine blessing already assured in G-d's promise "I will bless them that bless you" (Gen. 12:3)?

The answer is twofold. The Torah teaches us - and it is also self-evident - that one should acknowledge and reciprocate good for good. Secondly we find in our sacred literature many references to the efficacy of the spoken word, and that by articulating a benediction a person hastens the actual realization of the Divine blessing in a tangible and manifest form here on earth (in preference to "a blessing in disguise").

It is therefore my very pleasant duty to express here and now my prayerful wish that G-d's blessings to all the well-wishers be materialized in full measure, in all three aspects of "health children and sustenance."

* * *

After beginning with (the letter Beth for) Berachah, the opening words of the Torah are, "And G-d said, Let there be light!" Commenting on this, the Midrash quotes the verse, "Let your opening words give light" (Ps. 119:130).

The ultimate accomplishment of light is that it not only dispels darkness - ("even a small light dispels a lot of darkness"), but it has the power to transform darkness itself into light.

In practical terms of good and evil, corresponding to light and darkness, it means that there are two ways of overcoming the negative: one is to eradicate it; the other, and more desirable, is to turn the negative into positive.

... all three aspects of "health children and sustenance."

After beginning with (the letter Beth for) Berachah the opening words of the Torah אמירת השם are...

"even a (small light) ? **bit, little** dispels a lot of darkness"

-2-

Life) The Torah is synonymous with light (Prov. 6:23). It illuminates our everyday life, and teaches us how to illuminate the world around us to achieve the truly good life. But the choice is left to the individual. Every person is free to choose the path of life, or to turn in the opposite direction. "Choose life," the Torah exhorts.

That a person should need exhortation where the choice is so clear is due to the fact that by nature a person is subject to the influence of two conflicting forces within him: one advocating the good the other - under the guise of temptation and misconceived self-interest - strongly pulling in the opposite direction. In our sacred literature, these conflicting forces are termed Yetzer Tov and Yetzer Hora, the good and the bad inclination. In other words, the Divine in man and the animal in man.

and) The path of life entails a sustained vigilance and effort, not merely to conquer the animal that is in human nature, but ultimately also to refine and sublimate the lower passions to the good and positive - much in the way that a brute animal is tamed and harnessed in the service of man and thus accomplish his human tasks all the better. In this sense our Sages interpret the commandment, "And you shall love the L-rd your G-d with all your heart," ¹ to mean, "with both your inclinations." ²
(Deut. 6:5)

* * *

said

are) ~~In addition to~~ The inner conflict, due to the inherent conflicting forces, is further compounded by the fact that we live in a multifarious world, in which there many seemingly irreconcilable forces at work, so much so that it is often difficult to grasp how this world could be ruled by one and the same Creator and Master. In such a world - termed in Chabad as a "Public Domain."

? Here again the light of the Torah helps us to recognize the unifying forces behind the external multifariousness, and by spreading the light of the Torah in the world around us, we can transform the "Public Domain" into a "Private Domain" - the domain of G-dliness, where everything is attuned to the service of the One and Only G-d the Creator and Master of the Universe. This is what our great teacher and Guide for the Preplexed (Maimonides) epitomized in his declaration that "the entire Torah was given to make peace in the world." ³

* * *

quoting in his Code of Laws (Kamban, end of Zemanin Times) The In connection with the above, we recall the adage of my saintly father-in-law, on this 30th anniversary of his demise, "An individual is a multitude," which reflects the teaching of the Mishnah, "For this reason man (Adam) was created single, to teach ~~you~~ ... (that an individual is like) a whole world."

a world) This means - in a deeper sense - that an individual comprises within him, as mentioned earlier, a variety of forces, often conflicting, which are parallel to those in the world at large, or, in more familiar terms, a human being is the microcosm reflecting the macrocosm.

Every person is free choose the path ~~life~~ **Life**,

... under the guise of ~~temptation and~~ misconceived self-interest

The path of life entails a sustained vigilance and effort, **and** not merely to conquer the animal...

... we live in a multifarious world, in which there **are** many seemingly irreconcilable forces

... and by spreading the **Divine** light ~~of the Torah~~ in the world around us, we can transform the "Public Domain" into a "(Private?) Domain"

... Maimonides epitomized in his **quoting in his Codex of Law (Rambam, end of Zemanim – Times) the** declaration ...

... man (Adam) was created single, to teach ~~you~~... (that an individual is like) a whole world."

... an individual comprises within him, as mentioned earlier, a variety **a world** of forces

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is given the
power and
is expected

And since the Torah is the Divine instrument that enables ~~an individual~~ ^{every one person} to achieve inner harmony and peace on the individual level, it also qualifies ~~the individual~~ ^{and} to work for and contribute to the harmony and peace in the world at large.

^{his community, his country and in the} We have an analogy in the principle of democracy. Contrary to the popular saying— all people were not created equal ^{-alike} (We are not talking about human rights of course) In His infinite wisdom G-d created the human race so that "no two persons are alike " "nor are their opinions identical ") However in a democracy the rule of the majority prevails ~~which is the law of the Torah~~ In a free country, everyone is entitled and may freely express one's opinion. However, when it comes to actual conduct, one must submit to, indeed readily accept, the rule of the majority. Otherwise there would be chaos, which would do no good to anyone. It is in this way that the "Public Domain" can be transformed into a "Private Domain," where there is a unity of purpose and interest, overriding the narrow divergent interests of many different individuals.

believe
and willingly

What is true on the national level is true on the universal level. There must be a recognition and acceptance of a supreme and overriding principle for all mankind. This principle will be found only in those basic and eternal values of morality and justice, including human rights of course, laid down by the Supreme Being, without which there can be no decent human society.

Divine
laws and
instructions

This is why it is incumbent upon all ~~Jews~~ ^{and every one} to work for the dissemination of the Torah and Mitzvos among Jews, but also to promote the so-called Seven Laws pertaining to all mankind, with all their ramifications, among the gentiles, for a better and happier world, materially and spiritually.

and harmonious

The doctrine of Divine Providence expounded by the Founder of the Hassidic movement and by his successors, the Rebbe of Chabad, teaches us that Divine Providence extends to the minutest detail of everything in this world, even in the realm of the inanimate. A corollary of this doctrine is his adage that "everything one sees or hears should serve as instruction how better to serve G-d and mankind."

It is therefore highly significant and instructive that American money contains the inscriptions "In G-d We Trust" and "E Pluribus Unum."

Jews in this country, who constitute the largest single Jewish community in the world, are fortunate to live in a country that so proudly proclaims its national mottos and gives them the widest possible "currency." We profoundly appreciate, and identify with, these concepts. Indeed, this is what we have been discussing ~~hazz~~ above.

It should be noted, moreover, that not only are these mottos instructive in substance, but also in form. This, too, is Providential that the motto

significant
and instructive.

And ~~since the Torah is the (Divine) instrument that enables a person~~ **every one is given the force and he is expected** to achieve inner harmony and peace on the individual level, ~~it also qualifies the individual~~ **and** to work for and contribute to the harmony and peace in ~~the~~ **his community, his country and in the** world at large.

...Contrary to the popular saying – all people were not created equal-**alike** [*the Rebbe deleted “equal” and the erased the strikethrough*] (We are not talking about human rights of course)

...in a democracy the rule of the majority prevails ~~which is the law of the Torah~~

...one must submit to, indeed readily **and willingly** accept, the rule of the majority.

It is in this way that the “Public Domain” can **and is** be transformed into a “(Private?) Domain,” where there is a unity of purpose and interest overriding the narrow divergent **egoistical** interests of many different individuals.

This is why it is incumbent upon all ~~Jews~~ **and every one** to work for the dissemination of the **Divine laws and instructions** ~~Torah and Mitzvos among Jews but also to promote the so-called Seven laws pertaining to all mankind, with all their ramifications, among the gentiles, for a better and happier~~ **and harmonious** world, materially and spiritually.

"everything one sees or hears should serve as instruction how better to serve G-d ~~and mankind.~~"

This, too, is ~~Providential~~ **significant and instructive.** ~~that~~ ~~†~~The motto

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(Language)

"In G-d We Trust" is inscribed in plain English, whereas "E Pluribus Unum" (out of many - one) is expressed in Latin. I do not know what impelled the authors of these national mottos to adopt this semantic difference, but it is certainly Providentially fortuitous.

country

The American dollar is international currency, and it has become even more familiar by the substantial financial aid this nation has provided to less fortunate nations all over the world. English, too, is an international language, and certainly more familiar than Latin.

(brought)

(has become)

Thus, the motto "In G-d We Trust" is a constant and clearly understood reminder for Jews and non-Jews all over the world of a basic concept that pertains to every human being on earth, since it is an inherent universal concept that transcends human reason and requires no special intellectual acumen.

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"In G-d We Trust" is inscribed in plain **language** – English, whereas "E Pluribus Unum" (out of many - one) is expressed in Latin. I do not know what ~~impelled~~ **brought** the authors of these national mottos to adept this semantic difference,

The American dollar is international currency, and it has become even more familiar by the substantial financial aid this ~~nation~~ **country** has provided...

English, too, is **has become** an international language,

Thus, the motto "In G-d We Trust" a constant and clearly understood reminder ~~for Jews and non-Jews~~ all over the world of a basic concept that pertains to every human being on earth, since it is an inherent universal concept that ~~transcends human reason and~~ requires no special intellectual acumen. **וצריך להעשות יסוד וסיבת כל מעשיו אף הפשוטים ביותר**

On the other hand, the concept of "E Pluribus Unum" - **והפעולה להביאו לידי מעשה שזהו** **העיקר** particularly in the context of our discussion on transforming the "Public Domain" into the "(Private) Domain" is ~~a subtle one~~, requiring a great deal of preparation, keenness of mind, study and insight and therefore more appropriate to the ~~scholar and~~ **experienced and trained** intellectual. Hence the symbolism of the Latin expression.

[before the final paragraph the Rebbe wrote:] **חסר סיום וקשר להסיום**

Supplement to the 2nd draft:

4 3/10/16 ml
A propos of the above, some additional remarks will be in order:

more explicitly:

The process by which a multitude of diverse individuals become ^{one} entity, indeed one organism - be it in the form of a congregation, a community, a state, or a United States, (or, to use the aforementioned motto, e pluribus unum) is rooted in the principle of the majority rule. According to this principle the members of the particular society, or the citizens of a country, delegate power to, and confer authority on, freely elected representatives to conduct the affairs of the entire group for the good of each and all.

Needless to say, the more individuals participate in such general elections, and the ~~better~~ more knowledgeable they are, the more wisely they will choose, and their more representative their elected ~~leaders and~~ officials will be, headed by a man of eminent wisdom, ability, and virtue, and totally dedicated to the public good.

In a free democracy, and seeing that no two persons think alike, no unanimity should be expected, ~~nor is it desired~~. There are bound to be, ~~and should be~~, more than one candidate for ~~each~~ elective office. But once the voice of the majority has spoken, the minority and every individual that voted for another candidate must readily and willingly submit to the will of the majority and accept the elected official as one's personal representative, as if one voted for him. On his part, ~~the~~ elected ~~chief executive and other~~ officials must regard ~~themselves as~~ representatives of all, regardless of their personal preference at the ballot. However, this submission ~~to control~~ and acceptance is limited only to control over his actions, but not ~~over~~ his judgment and reason, which he may freely express as before. Indeed, ~~the voter will have the right to exercise his judgment at the next elections. And when it comes to actions,~~ ^{every individual}

And even in respect of control over the individual's actions, it ~~is limited~~ ^{applies only} to the realm of ~~the~~ general public interests, not to the individual's religious ^(his rights) rights, his right to choose the kind of education for his children, and to order his family life as he sees fit. Indeed, a true democracy has built-in constitutional safeguards to protect the individual's inviolable rights, and the rights of minorities to preserve their ethnic and cultural identities, each contributing to, and enriching the society as a whole.

This is the meaning of e pluribus unum, of ~~unity in the midst of diversity~~ where all can live in peace and concord and work ~~for the advancement~~ in concert for the mutual advancement, both materially and spiritually. We are indeed fortunate to live in such a democracy, and it is up to each and everyone of us, Jew and non-

In conclusion, since "the essential thing is the deed," and when it comes to ~~action~~ actual deeds everyone has been endowed by the Creator to be master over his or her conduct, it behoves everyone to do everything in one's power to --

Jew, to make the most of it.

with the capacity

~~A propos of the above, some additional remarks will be in order:-~~

~~Needless to say, the more individuals participate in such general elections, and the more knowledgeable they are, the more wisely they will choose, and the more representative their elected leaders and officials will be, headed by a man of eminent wisdom, ability and virtue, and totally dedicated to the public good.~~

In a free democracy, and seeing that no two persons think alike, no unanimity should be expected, ~~nor is it desired~~. There are bound to be, ~~and should be~~, more than one candidate for ~~each~~ **the** elective office. But once the voice of the majority has spoken, the minority and every individual that voted for another candidate must readily and willingly submit to the will of the majority and accept the elected official as one's personal representative as if one had voted for him. On his part, ~~the~~ **every** elected ~~chief executive and other~~ officials must regard ~~them~~ **himself**s as representatives of all, regardless of the voter's personal preference at the ballot. *["*" = *Start of a new line*]

However, this submission and acceptance is limited only to control over his actions, but not ~~over~~ his judgment and reason, which he may freely express as before. ~~Indeed, the voter will have the right to exercise his judgment at the next elections.~~

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This is the meaning of e pluribus unum, where all can live in peace and concord and work in concert for a mutual advancement, both materially and spiritually. *["*" = *Start of a new line*]

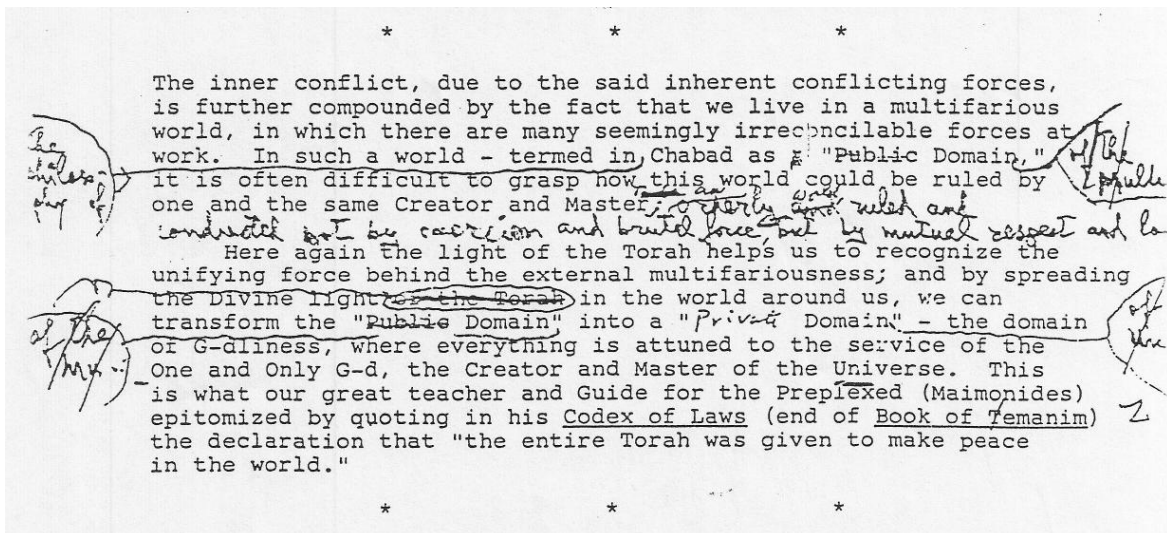
We are indeed fortunate to live in such a democracy, and it is up to each and everyone of us, Jew and non-Jew, to make the most of it.

Note: In the first draft, the term “Reshus Hayochid” was translated as “Private Domain.” The Rebbe circled the word “private” each time it appeared and put a question mark the first two times, indicating that it should be replaced with a different word.

In the second draft it was left blank for the Rebbe to fill in, and the Rebbe wrote “Domain of Unity” (also replacing “Public Domain” with “Domain of the Multitude”).

Subsequently, the Rebbe sent a long note to Rabbi Mindel, in which he wrote that the translation “Domain of Unity” should be deleted, and explained the difference between Reshus Hayochid and Reshus Horabbim, with a lengthy explanation to be added to the sicha.

Rabbi Mindel, followed the Rebbe’s instructions, and in the final draft¹ given to the printer he switched it back to “Private Domain.”



Final draft given to the printer, note that “of Unity” is deleted and replaced with “Private” in Rabbi Mindel’s handwriting.

¹ The final draft is comprised of the 2nd draft (2) together with (5) and is available on Maftaiach.app.

העתק רה"י -
 Domaine
 of Unity
אינו מתאים

למחקר.

בכהנ"ל חסר הרעיון
 והעקרי: תפקיד
 האדם לעשות מהרבים
 [רצוני, כחות נפשו
 וכו'] מציאות אחת
 מסוג גבוה יותר
 ועד"ז - המועמד
 הנבחר מהרבים לא רק
 מבטל הפירוד
 ומחלוקת שביניהם
 אלא תקפידו כנ"ל ע"י
 הצבעתו בא חד
 משמעית בכח כאו"א
 מהם
 Entity of a higher
 order

העמך רה - Domaine of
 אינו מתאים
 למחקר.

בכהנ"ל חסר הרעיון והעקרי:
 תפקיד האדם לעשות מהרבים
 [רצוני, כחות נפשו וכו']
 מציאות אחת מסוג גבוה יותר
 ועד"ז - המועמד הנבחר מהרבים
 לא רק מבטל הפירוד ומחלוקת
 שביניהם אלא תקפידו כנ"ל ע"י
 הצבעתו בא חד משמעית בכח
 כאו"א מהם Entity of a higher
 order

דוגמא מדין תורה ברור ומודגש - אסור לבני"ל לטלטל ברחוב - להיותו רשות הרבים
 מטלטלים בביהכנ"ס להיותו רשות הציבור

2

דוגמא

~~במשטר ודיני~~

~~הדעמאקראטי~~

להבדיל מדיני

בנ"א: החלטת

ורצון הועד –צבור–

של בארא ואפער

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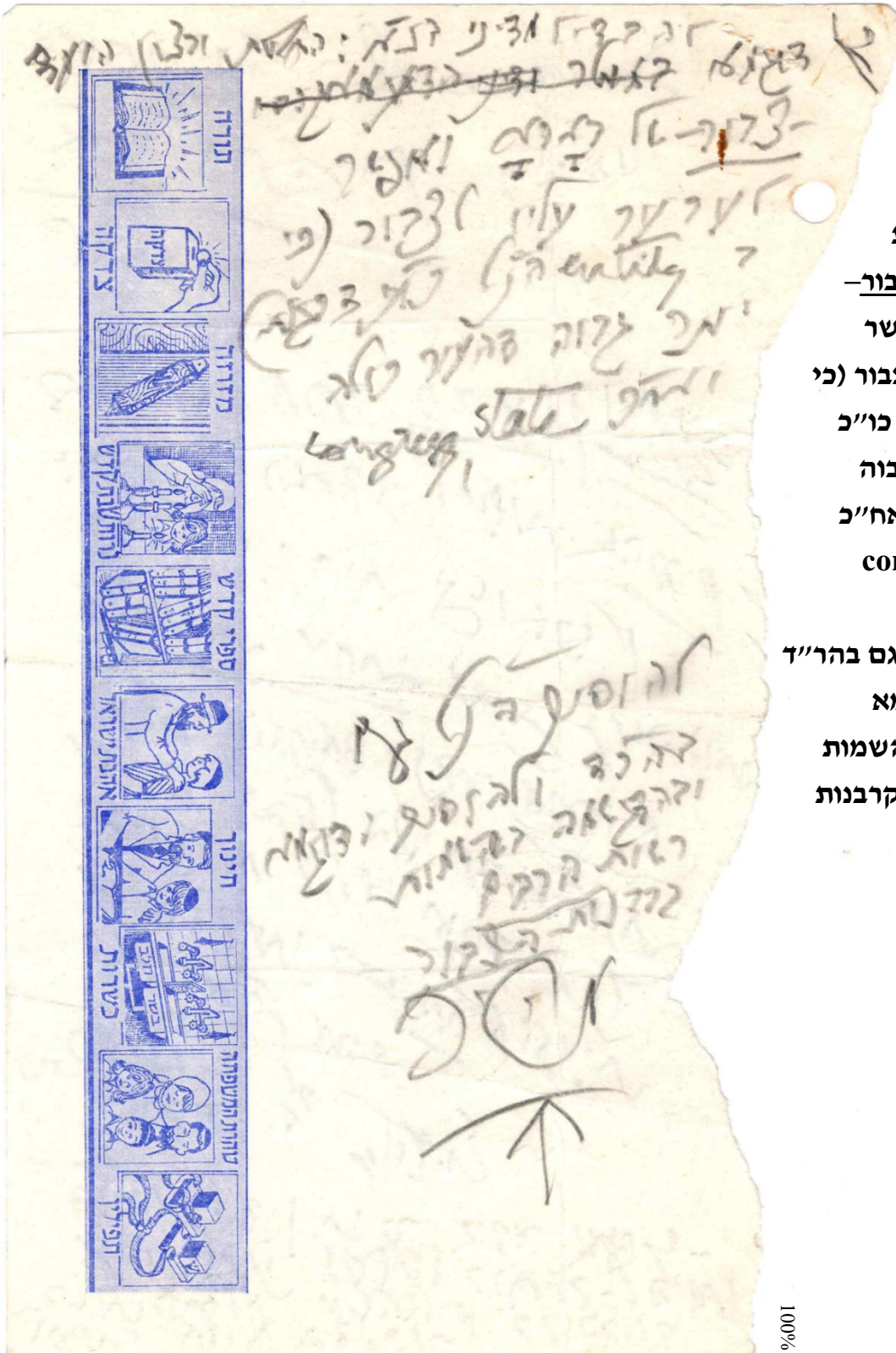
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ובהדגשמה בהשמות

רשות הרבים קרבנות

הציבור

מהיר



לזכות

החתן הרה"ת שמחה

והכלה חנה

שיחיו ווענגער

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נדפס ע"י ולזכות הוריהם

הרה"ת מרדכי ורבקה שיחיו ווענגער

והרה"ת אליהו הכהן ורבקה מינדל שיחיו ראזענפעלד

זקניהם

מרת רייצל לאה תי' ווענגער

הרה"ת שלום דובער ופרידא חוה שיחיו שפירא

הרה"ת יוסף הכהן ורחל לאה שיחיו ראזענפעלד

הרה"ת יוסף דוד ואלישבע שיחיו ווייטמאן

מרת קריינא תי' ראזענפעלד

מרת רבקה תי' רובאשקין

מרת רחל תי' ווייסמאן