תשורה

משמחת נישואין

של

לוי יצחק ונחמה דינה

יעקבסאן

•

כ"ב אדר ב', תשנ"ז

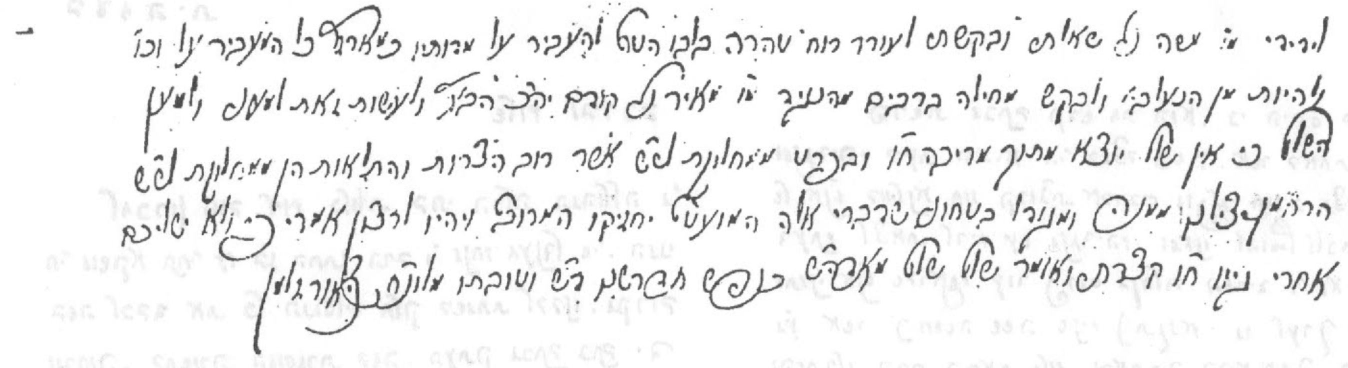
בס"ד.

פתח דבר

ביום שמחת לבבנו, הננו בזה להגיש לידידנו ומכירנו שבאו לשמוח אתנו, "תשורה" ומזכרת, כפי שנהוג לאחרונה, וכפי שהי' בחתונת כ"ק אדמו"ר מה"מ, שחולקה תשורה לכל המשתתפים.

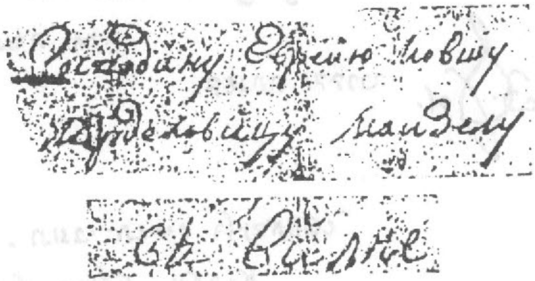
ואנו תפלה, בתוككי כלל ישראל, שתיכף ומיד ממש נזכה להתגלות מה"מ.

לוי יצחק ונחמה דינה



לידידי מו' משה ר"י שאלתי ובקשתי לעורר רוח טהרה בלבו הסה[זון] להעביר על מדותיו כמארז"ל כל המעביר על וכו'
ולהיות מן הנעלבי'[ם] ולבקש מחילה ברבים מהנגיד מו' מאיר ר"י קודם יוה"כ הבע"ל [יוס־הכיפורים הבא־עלינו־לטובה] ולעשות זאת למעני ולמען
השלו'[ם] כי אין שלו' יוצא מתוך מריבה ח"ו ובפרט ממחלוקת לש"ש [לשם־שמים] אשר רוב הצרות והתלאות הן ממחלוקת לש"ש
הרחמן יצילנו ממנה ומגודל בטחוני שדברי אלה המועסי'[ם] יתזיקו המרובי'[ם] ויהיו לרצון אמרי פי ולא ישליכם
אחרי גיוו ח"ו קצרתי ואומר שלו' שלו' מאדה"ס [מאדון־השלום] כנפש תדרשנו ד"ש [דורש־שלומו] וסובתו מלו"ח [מלב־ונפש־חפיצה] שניאור זלמן

שתי השורות שמימין נכתבו אף הן
— מעבר לדף —
בגוף־כתב־יד־קדש אדמו"ר הזקן:
להרבני מר"ה משה מײדלש שמש ונאמן
דק[הלת] ווילנא



ואילו שלוש השורות שמשמאל,
הכתובות בשפה הרוסית,
נכתבו על־ידי אחר:
לאדון יהודי משה
מורדוכוביץ [בן מרדכי] מײדלש
בווילנא

פוטו דהתשורה שחילק כ"ק אדמו"ר מהוריי"צ נ"ע בחתונת
כ"ק אדמו"ר מה"מ עם בתו הרבנית הצדקנית מרת חי' מושקא נ"ע

בדפוס ראשון

שלום וברכה

לאברהם טוב. ימים כמות בתי הכלה הנהללה ג' בתי נושקא תחי' עם בן החתן הרב ג' נחמן אנגל שי'. הנני בזה לכבד את כל הנוטלים חלק בשמחת לבנו. בקרוב ובחוק, בתפארת המשפחה בזה. העתק נכתב כתב יד קדשו על הדר כלך אדמור מאמונר. מאיגו הראשון, רבנו הגדול מלובלהה נבגד ע"ש. יעקב סגולה יהי' לכל מלי דאיטר נפשי ועד דשר. בתוכני ידידינו אנש. ר' עליהם יחיו. וכל מחבבי תורה יחיו:

בשמחה וברכה

יוסף יצחק

ישיבה - תומכי תמימים בליובאוויטש
ג. יב כסלו. תרפ"ט. ווארשא.

פרשת נבחר קרש זה הוא, כי היחס בין החסידים ומנהיגיהם בעת ההיא הי' בלבד כזה. אשר באחת האסיפות על חנוך בוולעזא חוו קבוצת אברכים מלמדי תורה מלמדי החסידים בעתם לבאת לריב עם מנהיגיהם ובאנו להוציא לבבות בעקבי. מתוך אנש מבראשי עזר בכנס קהלה החסיד ר' מאיר רבקל נע אשר בחמשה ושה שנים (תרנא - נו לערך) עמדו והשתבלו בדבר הבאת שלום ובאמצע תפקיד החסיד רבי נע בידם על הלעיבים ובלא הדברים יוצאים מלב בוראם, ברוב הלבבות שסלו, נגד החסיד רבי נע באותם מעבר שלם רבנו הגדול אליהם בדבר מותם. לאחר. הלבבות אתכם. אל הנות מיט על הלב, ומאת היא עקובת אנש להיות לרם ברשותם ומנון לאהבתם ויראתם. ולבא פליג רק טיפין בפועלמדות טובות באהבה בין ישראל לטוב ה וסוף כבוד אלקים לבא כאשר יבוא ויעשות מעין בית ג' אשר נלה עי מורנו הרעמס נע ומאמר האחד בעה את ג' ובחרבם אולם בשנה ההיא שלח רבנו הגדול ונתבקש להחסיד ר' נחמה נע

פוטו כתי"ק כ"ק אדמו"ר מהוריי"צ המבאר פרשת המכתב קדש

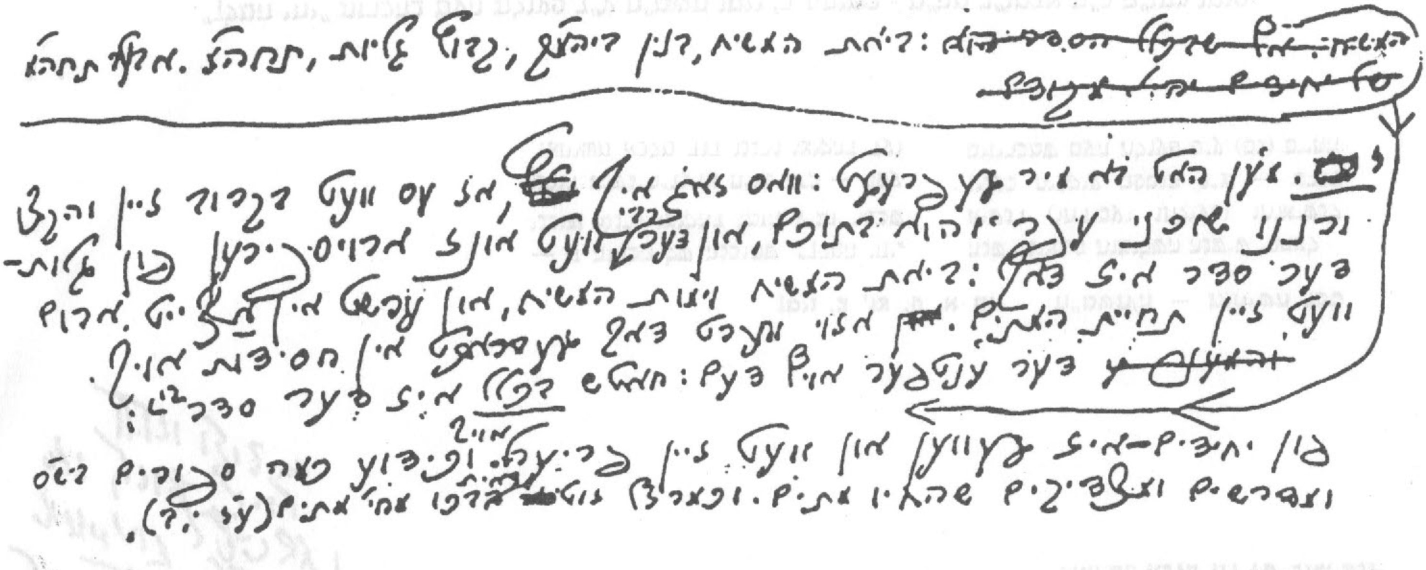
לאחרי שישנה השלימות ד"חיים" שנה לנשיאותו (פעולתו ועבודתו) דנשיא דורנו — צ"ל הוספה עיקרית בענין החיים (גם) ע"י פעולת העם שמכריזים "יחי המלך", שתוכנה של הכרזה זו — שכבר הגיע הזמן לנשיאותו של דוד מלכא משיחא!

הרבי לא ורנקל זופקי
עברבה דוד מלכא
ומיד לשבילו ורנקו

ספר השיחות — ה'תשמ"ח יום א' פ' צו, ב' ניסן

לאחרי שישנה השלימות ד"חיים" שנה לנשיאותו (פעולתו ועבודתו) דנשיא דורנו — צ"ל הוספה עיקרית בענין החיים (גם) ע"פ פעולת העם שמכריזים „יחי המלך", שתוכנה של הכרזה זו — שכבר הגיע הזמן דהקיצו ורננו שוכני עפר — כ"ק מו"ח אדמו"ר נשיא דורנו ועד דהקיצו ורננו דוד מלכא משיחא!

פוטו כתי"ק כ"ק אדמו"ר מה"מ - בשיחת ב' ניסן תשמ"ח ע"ד פעולת העם בהכרזת "יחי המלך".



~~[illegible]~~ : ביאת המשיח, בנין ביהמ"ק, קבוץ גליות, ותחה"מ. [illegible] תחה"מ

~~[illegible]~~

[illegible] צו האלטן זיך ביי [illegible]: וואס זאגט [illegible], אז עס וועט דערגיין צו זיין [illegible]
[illegible] שלפני [illegible] יוהכ"פ [illegible], און דער רבי וועט אונז ארויספירן פון גלות -
דער סדר איז [illegible]: ביאת המשיח [illegible] המשיח, און ערשט אין [illegible] יאר ארום
וועט זיין תחיית המתים. [illegible] מצד [illegible] דאך [illegible] אין חסידות אויך
~~[illegible]~~ דער ענטפער אויף דעם: [illegible] איז דער סדר [illegible]:
פון יחידים - איז געווען און וועט זיין [illegible] [illegible] סדורים [illegible]
[illegible] וצדיקים שהאיו [illegible] [illegible] (עי"ד).

פוטו כתי"ק כ"ק אדמו"ר מה"מ - הגה"ה בשיחת י"ג שבט תשי"א - אודות
"און דער רבי וועט אונז ארויספירן פון גלות" - ע"י תחה"מ
(לקו"ש ח"ב ע' 517)

משיחת י״ג שבט ה׳תשי״א*

ט. מען האָט ביי מיר געפרעגט: וואָס זאָג איך, אַז עס וועט זיין בקרוב והקיצו ורננו שוכני עפר והוא בתוכם, און דער רבי וועט אונז אַרויס־פירן פון גלות — דער סדר איז דאָך: ביאת המשיח וימות המשיח, און ערשט אין אַ צייט אַרום וועט זיין תחית המתים. אַזוי ווערט דאָך געבראַכט אין חסידות אויך.

דער ענטפער אויף דעם: כאָטש בכלל איז דער סדר [1]: ביאת המשיח, בנין בית המקדש, קבוץ גליות, תחית המתים, אָבער תחית המתים פון יחידים איז געווען און וועט זיין פריער אויך. וכידוע כמה ספורים בש״ס ומדרשים ומצדיקים שהחיו מתים. וכמאמר רז״ל זוטי דאית בכו מחי׳ מתים [2].

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*) נדפס בלקו״ש ח״ב ע׳ 517. המו״ל

1) ראה זח״א קלט, ז. קלה, א. ברכות מט, א. תנחומא פ׳ נח יא. רמב״ם הלכות מלכים פי״א. מכתב כ״ק אדמו״ר (מהורש״ב) נ״ע בקובץ מכתבים א׳ ע׳ כג.

2) עבודה זרה י, ב.

On the subject of the Resurrection of the Dead of Exceptional Individuals, 13 Shevat, 5710 (added in the Rebbe's holy hand):

...I have been asked: how can I say that very soon will be - "Arise and sing, O dwellers of the dust, and he in their midst" - and the Rebbe will lead us out of *Galus* - Is not the order of events supposed to be the coming of Moshiach, the Days of Moshiach, and only later, after the passage of time, the Ressurection of the Dead? Is this not also elucidated in *Chassidus?*

The answer is that although generally such is the order - the coming of Moshiach, the building of the Holy Temple, the Ingathering of the Exiles, and the resurrection of the Dead - the resurrection of individuals has already occurred and will continue to occur before Moshiach as well. Many examples of this as well as of *tzadikim* who were able to revive the dead are cited in the Talmud and Midrash, as the Gemara *(Avodah Zarah)* states, "Even the smallest of you are able to revive the dead."

(Printed in *Likutei Sichos* Vol.2, page 517 and in *Yemei Breishis*, page 168)

פנו בתי"ק כ"ק אדמו"ר מה"מ - מכ' ברכה לאבי החתן שי'

מנחם מענדל שניאורסאהן
ליובאוויטש

770 איסטערן פארקווי
ברוקלין, נ. י.

יעקובסון

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

HYacinth 3-9250

ב"ה, יח אלול, ה'תשכ"ח
ברוקלין, נ.י.

האברך שלום שי'

שלום וברכה!

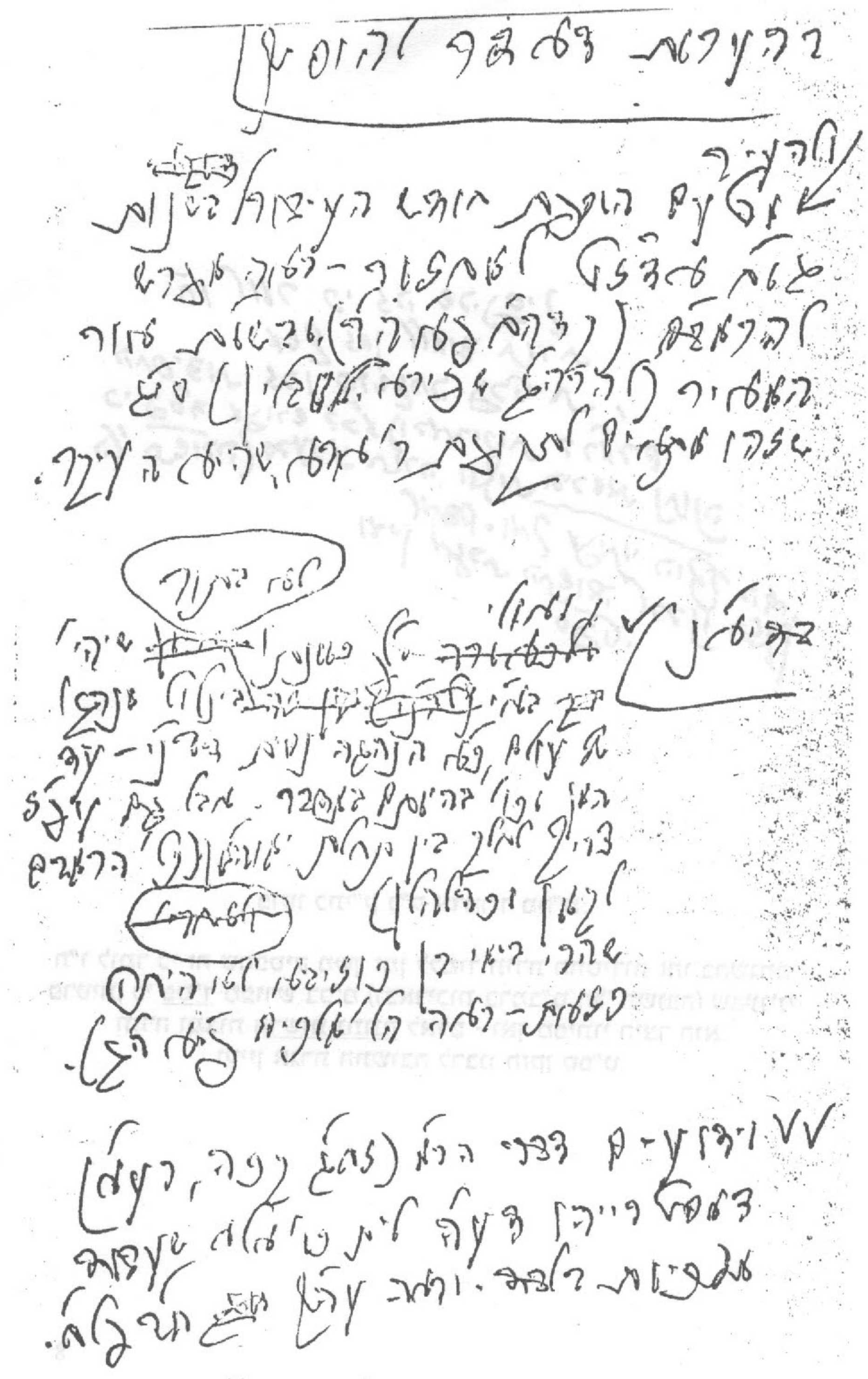
מאשר הנני קבלת מכתבו פרטים ומדיתי כו הכ' ר' יעקב ו' ספר הנלבן.

ובעמדנו בימי רצון ובחדש אלול - ר"ת: אני לדודי ודודי לי - חדש הרחמים והתשובה,

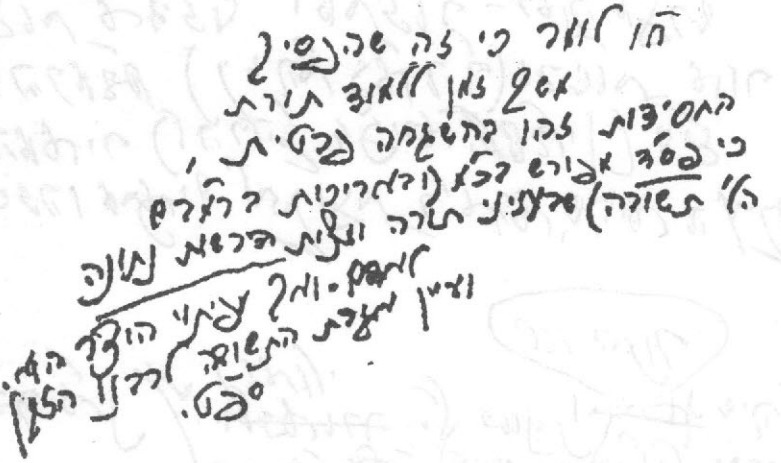
אשר בימים אלה, כדברי אדמו"ר הזקן, השי"ת הוא ע"ד מלך שמקבלין "פניו בשדה, ואז רשאין

- ומוסיף ומבאר כ"ק מו"ח אדמו"ר: ויכולים -

כל מי שרוצה - לצאת להקביל פניו והוא מקבל את כולם בסבר פנים יפות ומראה פנים שוחקות לכולם",



פוטו כתי"ק כ"ק אדמו"ר מה"מ - שהוסיף למכתבים כלליים



פוטו כתי"ק כ"ק אדמו"ר מה"מ:

ח"ו לומר כי זה שהפסיק משך זמן ללמוד תורת החסידות זהו בהשגחה פרטית, כי פס"ד מפורש בכ"מ (ובאריכות ברמב"ם הל' תשובה) שבעניני תורה ומצות הרשות נתונה לאדם - ואך מפיתוי היצר הוא.
ועיין אגרת התשובה לרבנו הזקן ספ"ט.

ગાર વાપર વો ભરપૂ' મારુ મારા ૮૫૮ - ૮૮૮૮૫'
૮૫ વરા ભર ૮૫ ૭૪૮૫ - ૪૬૫૫ વ૯ -
૭૪૯૫ ૮૫૫૫'વ ૮'વ મારૂ૫૮ ૮૫'૫૪:

שער א'

ספרי' - אוצר החסידים - ליובאוויטש

לקוטי אמרים

- תניא -

~~עם~~

~~הוספות~~

יוצא לאור על ידי

מערכת „אוצר החסידים"

770 איסטערן פארקווי ברוקלין, נ.י.

שנת חמשת אלפים שבע מאות ~~ושלש~~ עשרה לבריאה

פוטו מתיקונים שהגי' כ"ק אדמו"ר מה"מ להשער-בלעטער
דס' לקוטי אמרים - תניא שהו"ל בשנת תשי"ד

ספרי - אוצר החסידים - ליובאוויטש

מפתחות

א) לפי ענינים ב) לספרים ג) לפרשיות

לספר התניא

ונתוסף לה א) לוח התקון ב) הערות ותקונים

נערך ~~סודר~~ על ידי ~~(שניאור)~~

כבוד קדושת

אדמו"ר מנחם מענדל שליט"א

שניאורסאהן

מליובאוויטש

יוצא לאור על ידי

מערכת "אוצר החסידים"

770 איסטערן פארקווי ברוקלין, נ.י.

שנת חמשת אלפים שבע מאות ושלש עשרה לבריאה

פוטו מתיקונים שהגי' כ"ק אדמו"ר מה"מ להשער-בלעטער
דס' לקוטי אמרים - תניא שהו"ל בשנת תשי"ד

מפתח:

T A N Y A

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פוטו מתיקונים שהגי' כ"ק אדמו"ר מה"מ להשער-בלעטער
דס' לקוטי אמרים - תניא שהו"ל בשנת תשי"ד

INTRODUCTION

As mentioned in the various introductions to the previous Chabad-Lubavitch recordings, the "nigun" has an exalted role in the life of the Chassid.

Not only is the nigun a source of inspiration and spiritual uplifting, but it also articulates the feelings of the Chassid in a way words cannot express.

The nigunim presented in this recording - some with words and some without - express a mixture of moods.

One of these nigunim used to be sung by the renowned Tzaddik, Rabbi Levi Yitzchak of Berditchev, before the Kaddish preceding the Mussaf prayer on Rosh Hashono and Yom Kippur. It has been preserved for several generations in ~~its~~ This ~~original~~ form, both the nigun and its words, by Lubavitcher Chassidim.

שיחה מהרבי
לר' המנהיג

פוטו מהגה"ה בכת"ק להתקליט שי"ל בקשר עם שנת השבעים

Harninu Goim (Deut. 32:43) הרנינו גוים

Soloists: Shmuel Yosef & Meir Zirkind) Yosef Yitzchok Tiefenbrun

Why worry today, if tomorrow I can pay — ואס זאל מען זארגען

When the Bartender serves everyone who deserves — ואס וועט זיין מ ארגען

Be it Mashke or wine I'll take a drink and feel fine. — אז דער שענקער וויל אונז בארגען,

O nations, sing the praises of His people — צס מעג דאך זיין, משקה אדער וויין

For He will avenge the blood of His servants, — נעמצין מיר א קעלישעק אריין

Bring retribution upon His foes — הרנינו גוים עמו, כי דם עבדיו יקום

and placate His land and His people — ונקם ישיב לצריו, וכפר אדמתו עמו

This nigun was introduced by Reb Peretz B'Reb Meir Simcha Chein when he came to the U.S.A. in 5729 - 1959.

He learned this nigun in his youth from the Chassidim of Nevel, Russia. It expresses hope that the Almighty will grant all his blessings to his people even though they might be deficient in their total commitment to Him.

פוטו מהגה"ה בכתי"ק להתקליט שי"ל בקשר עם שנת השבעים

Nigun Hisvaadus

ניגון התוועדות

(Music: Sefer Hanigunim Vol. I nigun 120, page 104)

Soloist: Sholom Horowitz

This nigun is often sung also before a Chassidic discourse "Maamor Chassidus" - to set the proper mood for it. It is a stirring nigun in three sections. It is sung slowly, reflectively, with contemplative mind and fullness of heart, expressing introspection and yearning for spiritual elevation.

פוטו מהגה"ה בכתי"ק להתקליט שי"ל בקשר עם שנת השבעים

a matter of lip service, but must have the full force of conviction. And this is not hard to achieve, if one reflects on what has been said above, and frequently, calmly and objectively.

I trust that the above lines will suffice and that you, on your part, will also be a source of encouragement and confidence to your husband. May G-d grant that you should have good news to report in the spirit of Purim on which we celebrate the reversal of the Jewish position from sadness to gladness and, in the words of the Megillah, "For the Jews there was Light, Joy, Gladness and Honor".

With blessing

P.S. You may, of course, show this letter to your husband, if you think it will serve a useful purpose. The important thing is that the message of the letter should be effective, and that you should soon be able to report about an improvement in your husband's state of mind, to go about his business with confidence and joy, and this will be the first step to an improvement in Parnosso.

By the Grace of G-d
18th of Adar 2, 5725
Brooklyn, N. Y.

Blessing and Greeting:

Your letter of February 25th reached me with some delay.

Insofar as I have heard about your husband from visitors from London, I am surprised to read your description of his present state of discouragement. Surely he knows that it is not only a matter of world outlook for a Jew, but one of the very foundations of the Jew's faith, that G-d's Providence extends to everyone individually, and in every aspect of one's individual life. How much more so where it is not only an individual matter, but is related to the Parnosso of the whole family. At the same time it should be remembered that G-d's Providence is a benevolent Providence; that G-d is the Essence of Goodness and desires to do good, for, "It is in the nature of the good to do good". Therefore, it is easy to see how right King David was in the holy Tehillim when he said, "G-d is with me, I shall not fear," "G-d is my shepherd, I shall not want," etc. It is only necessary to reflect upon this frequently and deeply, and all anxiety and worry would be dispelled at once.

Needless to say, trust in G-d does not mean relying solely on miracles. For the Torah commands the Jew to do everything possible in the natural order of things in matters of Parnosso, etc., except that he should at the same time remember that success and blessing comes from G-d. And so it is written in the Torah, "G-d will bless you in all that you do".

If the above is true in every case and at all times and places, it should certainly be obvious to Jews in our own time, since every one of us has seen G-d's kindnesses, especially Jews who had a miraculous escape from the dangers of the second World War. How can one allow himself to be so confused by the Yetzer Hara, as to be overcome by anxiety or worry?

Of course there are times when things do not seem to go as expected or as desired. But the Torah has already forewarned us to regard such times as temporary trials and tests of one's faith in G-d. As a matter of fact, the stronger remains one's faith in G-d even under adverse circumstances, the sooner it will become clear it was all a matter of a test. But this faith should not be merely

with this year's occurrence, the calendar of appointments is filled to capacity and for a long time in advance. But the important thing is that it is not at all necessary for you to take the trouble and time to see me personally, inasmuch as all I could tell you is what I wrote to you above.

according to the expression of our Sages of blessed memory, "A partner in the Creation". This is why many things have been left in the world for him to improve and perfect.

I also want to make the further observation, and this is also essential, that there is really no basis for anxiety at any time, and as you yourself mentioned in your letter, that you find no reason for it. Even in such cases where you think you know the reason for your anxiety, the reason is undoubtedly imaginary, or at any rate, not the real cause. For the real cause is that one's daily life is not in complete harmony with the true essence of a Jew. In such a case it is impossible not to have an awkward feeling that things do not seem to fit somehow, and it is this disharmony which is at the bottom of the anxiety, and it is in proportion to the discrepancy between his way of life and his true natural self.

Everybody recognizes that anxiety has to do with the psyche. But in the case of a Jew, the so-called psyche is really the Neshama. Some Jews have a particularly sensitive soul, in which case the above mentioned disharmony would create a greater anxiety. In such a case even subtle and "minor" infractions of Didukei Mitzvoth would create anxiety. But even in the case of an ordinary soul of the average Jew, there must inevitably be created some anxiety if there is a failure to observe the fundamental Mitzvoth. It is very possible that the above may have a bearing on your situation. If this is so, then all that is necessary is to rectify matters, and bring the daily life and conduct into complete harmony with the essence of the soul, through strict adherence to the Torah and Mitzvoth. Then the symptoms will disappear of themselves.

It is necessary to mention also that in your case, where your position gives you a great deal of influence on your environment, your influence is an integral part of your harmonious life, and it is therefore essential that your influence, too, should be in harmony with the Torah and Mitzvoth in the fullest measure.

I suggest that you should also have the Mezuzoth of your home checked, as also your Tefillin, and before putting on your Tefillin every weekday morning, to put aside a small coin for Tzedoko.

Hoping to hear good news from you in regard to all the matters discussed above

With blessing

P.S. As for the question of seeing me personally in connection

By the Grace of G-d
26th of Teves, 5725
Brooklyn, N. Y.

Greeting and Blessing:

This is to acknowledge receipt of your letter with the enclosure, in which you write about your problem of acute anxiety, and ask my advice.

The best and most effective thing to do, in a situation such as yours, is to study thoroughly those sections and chapters in our sacred books where the matter of Divine Providence and Bitochon are discussed, such as Chovos Halvovos, Shaar Habitochon, and similar. It is well to keep in mind those chapters and verses in the Tehillim which speak of these subjects, as well as the Midrashim and interpretations of our Sages on them. These things should be studied with such depth that they should become a part of one's thinking. In this way there will be no room left for any kind of anxiety or worry, and as King David said in the Tehillim, "G-d is with me, I shall not fear. What can man do unto me!"

As you well know the matter of Hashgocho Protis is the basis of true monotheism, a concept which to us means not only that G-d is One, but that there is oneness in the whole of Nature. In other words the whole universe has one Supreme Being, Who not only is the Creator of everything, but also is the Master, continually supervising every detail of his handiwork. The corollary of this is that there cannot be a single point in the whole order of the world which is separated from the Supreme Being, or in any way not subject to His control. At the same time it is obvious that the Supreme Being is also the Essence of Perfection and Goodness. And although many things in the world seem imperfect, and require completion or perfection, there can be no doubt that there is a perfect order in the world, and even the lowest in the scale of Creation, namely the inanimate things, display wonderful perfection and symmetry, as can be seen from the atoms and molecules of inorganic matter. Hence, the conclusion must be that even those things which require completion, are also part of the perfect order, and necessary for the fulfillment of the good, as all this is explained at length in the teachings of Chassidus. It is explained there that in order for a man to attain perfection, it is necessary that he should also have the feeling that he is not only on the receiving end, but also a contributor, and

By the Grace of G-d
15th of Iyar, 5724
Brooklyn, N. Y.

Greeting and Blessing:

I received your letter of the 7th of Iyar, and thank you very much for the good news about the various activities. May G-d grant that the activities should be continued in a growing measure, and with joy and gladness of heart in particular, as we spoke a number of times, when you were here. I trust that not only do you remember this, but that you are constantly endeavoring to materialize this in the daily life.

With regard to fasting, about which I told you once that it is not advisable to take upon oneself extra fasts in addition to those which are already in the calendar, this is based on the words of the Alter Rebbe. One of the reasons which he mentions in this connection is that the generations have weakened, and are no longer fit to have extra fasts. Obviously, my suggestion to you, therefore, is valid even now. The would-be resolution to undertake a fast should be changed to a resolution to serve G-d with an extra measure of joy, and to endeavor to spread good influence in the environment in this direction.

As requested, I will remember those mentioned in your letter in prayer, and may G-d grant that you should have good news to report.

With blessing M. Schneerson

P.S. With regard to the concluding lines in your letter, in which you write that you feel badly because you do not know anything in Yiddishkeit, this attitude and feeling is, of course, quite unwarranted. Moreover, you should remember that it is one of the tactics of the Yetzer Harah to plant discouragement in one's mind. In your case, there is no basis for it, inasmuch as G-d had helped you to study a certain period of time in the Lubavitcher Yeshiva, and there is no doubt that you succeeded in absorbing a great deal of Yiddishkeit.

Therefore, the traditional interpretation of the Torah is already contained in the Torah itself, and it is nothing but a continuation of the written Torah itself, so that only both together ~~do they~~ constitute one living organism.

In this case, too, we can apply the argument from common sense, as mentioned above. For it is unthinkable to assume that at any particular time there arose a new school of thought which claimed to give a new interpretation to the Torah which was in conflict with the accepted traditions of the past. No one would accept such a radical change, and certainly it could not be accepted by the whole Jewish people. For, it is not a case where a particular professor is studying with a group of students, but the study and interpretation of the Torah has been going on in numerous Yeshivoth and Acadamies, all of which presented a remarkable degree of unamimity.

To be sure, we find differences of opinion in the Mishnah and Gemorra, but the important thing is the resulting decisions, which became unanimous in the Halachah. Thus, we also find in the Torah itself a difference of opinion, on accasion, between Moshe Rabbenu and other Jews, but it is the final outcome of such differences that is important. So, we also find, a difference of opinion between the first Jew, Abraham, and his wife Sarah, in which case there was a Divine directive that Abraham was to follow Sarah's opinion. Therefore, the integrity of the whole tradition and Oral Law is in no way challenged by the differences of opinion which are mentioned in the Talmud, which are in themselves methods of deduction to arrive at the final decision, or P'sak Din.

I trust you know the dictum that the important thing is not the discussion but the deed. Therefore, my intention in writing you by the above is not for the purpose of discussion, but in an effort to remove the confusion which seems to bother you, and seems to interfere with your duties as a Jew, [redacted] to live up [redacted], in your daily life, to the Jewish way of life, the way of the Torah, which is called Toras Chaim, the Law of Life, and all the Mitzvôth whereby Jews <u>live</u> a full life worthy of its name. It is only a matter of will and determination, and we have been assured that he who is determined to purify himself a little by his personal effort, received a great deal of aid from On High.

With blessing

stitions or mass hypnoses, etc., such radical changes by hundreds of thousands of people of different backgrounds in different parts of the world, etc. are simply very farfetched and most illogical.

Furthermore, there is a basic difference between our Jewish tradition and those of other faiths, such as Christianity or Islam. For, whereas in the latter cases the traditions go back to one individual or a limited number of individuals, our traditions go back to a revelation which was experienced by a whole people at once, so that at no time did we have to place our trust in the veracity of one, or a few, individuals.

2) You mention the existence of other ancient codes among other ancient peoples, which are in many respects similar to the laws of our Torah.

I do not see what difference or contradiction this can have to the authenticity of the Torah. The point is that when a similarity of ideas is found between two peoples, it is necessary to ascertain which one derives from the other. More important still is not so much the similarity as the difference. Thus, you mention Mesopotamia, and presumably you have in mind the code of Hamurabi. A careful comparison will show at once that the similarities are only superficial, but the differences are basic. For the Code of Hamurabi is permeated with a spirit of extraordinary cruelty, as for example in regard to the penalties for theft, etc., and the same is true of other similar codes, whereas the underlying principles of the laws of the Torah are uniquely merciful. However, the essential thing is, as mentioned earlier, that there is no proof whatever that the laws of the Torah have been derived from other ancient codes.

In this connection, you also mention the similarity of the custom found in the Torah as well as in ancient Mesopotamia that when a wife could bear no children to her husband she could take her maid-servant and give her to her husband for a wife, with a view of adopting the children, etc. Here again, I do not see what difficulty this similarity of custom presents. For, even today, you may find similarity of customs between the most observant Jew and his non-Jewish neighbors as long as it is not in conflict with the Torah. For, to be authentically Jewish, it is not absolutely necessary to reject every possible similarity of custom or habit which might prevail in the society, but rather to bring in a spirit of holiness into a custom or practise which is otherwise not in conflict with the Torah.

3) You ask, granted that the Torah is accepted as being of Divine origin, how is it possible to be certain of the validity of the Oral Law, and of the traditional interpretation of the Torah?

This question is also not difficult to answer. Inasmuch as you are a University student, I will give you an example from science. As you know, modern science has made all sorts of discoveries and opened knew fields, such as electronics, etc., which are based on the science of mathematics, the basic principles of which have been known thousands of years ago, as is well known and admitted. Needless to say, the mathematicians of old had no idea or conception of electronics, but there is no contradiction here, but only the application of old principles and methods of deduction to new fields or branches of science.

Similarly in regard to the Torah. For the Torah, too, already contains the methods and principles whereby it is to be interpreted.

By the Grace of G-d
27th of Shevat, 5723
Brooklyn, N. Y.

Greeting and Blessing:

Your letter of January 14th reached me with considerable delay. You posed a number of questions regarding our Torah and Mitzvoth, faith and traditions, etc.

Needless to say, it is difficult to discuss adequately in a letter such questions as you raise. Since you write that you had occasion to spend time with Lubavitcher students, I trust you discussed with them some of these questions, and perhaps may have another opportunity to discuss them further. However, inasmuch as you have raised these questions, I will attempt to answer them briefly

1) How can one be certain of the authority of the T'nach in all its particulars? The answer to this is based on common sense, and if one approaches the question open-mindedly and without prejudice, one must come to this conclusion. To put it very briefly, and going back from our present generation to preceding generations, we have before us the text of the Tenach as it was transmitted from one generation to the other by hundreds and thousands of parents of different backgrounds to their children. Even during the times of the greatest persecutions, and even after the destruction of the Beth Hamikdash, there always survived hundreds and thousands of Jews who preserved the text of the T'nach and the traditions, so that the chain has never been broken.

Now, assume that someone would come today and wish to add a new chapter or a new section to the T'nach, declaring this new addition to be of the same antiquity and validity as the other parts of the T'nach, it is clear that no one will accept it on the ground of the simple question ; If this is truly a part of the T'nach, how is it that we have not had it before? The same would apply to any question as to the dating of any particular section of the T'nach, which itself contains a record of the prophecies beginning from Moshe Rabbenu to the latest prophets Zecharia, Haggi and Malachi.

You mention, in passing, certain theories by certain Bible critics. But, as you know, it is not a case where these people have a different tradition from ours, going back to all those ancient generations, but it is rather a case where this one or that one has come out with theories or hypotheses which are not only speculative, but have been shown to be unscientific as well as illogical. For, according to them, it would be a case where thousands upon thousands of Jews have at one point or another suddenly changed their views and attitudes toward the T'nach in radical ways. With all the arguments about super-

new

12th of Shevat, 5721

cends its boundaries, so that, instead of being subject to its laws and limitations, he can become master and ruler of the world, the reason being that the Torah and Mitzvoth are connected with the Supernal Worlds, which are completely good, and this world is only the last in the chain of transformations from the spiritual to the material, beginning with the world of Atzilus, of which it is written לא יגורך רע, or as our religious philosophers call it "The World of Souls," descending from the World of the Angels to the World of the Spheres, which is our physical world.

On the other hand, if a Jew is reckless enough to cut himself off from the Supernal Worlds, he is left only with this physical world, which has been described by the Old Rebbe as above, where "The affairs of this world are difficult and evil, and where the wicked ones have supremacy," etc. ~~And although~~ But being he is a believing Jew, and consequently prays to G-d, the Creator and Master of the world, Whose Providence extends to everyone individually, there are ways whereby G-d's blessings descent even to those who are ignorant of the ways of Providence, and who know nothing about the relationship of this world to the Supernal Worlds. However, one to whom a greater measure of knowledge has been revealed about G-d and G-d's ways, yet refuses to acknowledge the channels and vessels through which G-d's blessings necessarily come down, but insists on receiving G-d's blessings directly from G-d, it means that he wants to receive such blessings by way of an open miracle, not through a miracle which is clothed in natural garments. And it is well-known that in order to receive the benefit of an open miracle, one must have extraordinary merits, and even in such a case, the miracle is debited to the account, and as our Sages have taught "One should not rely on a miracle."

I trust that for a person of your background it is not necessary to elaborate at greater length, what should be quite obvious.

It should also be self-evident that my intention in writing the above lines is not in order to admonish you or to cause you any pain, G-d forbid. I only wanted to throw some light on the subject, for, apart from the knowledge itself that this subject contains, it also has a direct bearing upon the daily affairs of one's life. In a similar sense our Sages explained "He who is engaged in the study of a Burnt Offering is deemed as though he has actually offered it." Similarly, when one is engaged in the study of the process of Creation and Divine Providence, it has a direct bearing on the benefits to be derived thereby, both material and spiritual. See also

May G-d grant that you learn with vitality and for their own sake, both Nigleh and Chassidus, and may G-d channel His blessings to you and yours in all your needs, materially and spiritually, from His full, open and ample Hand.

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HYacinth 3-9250

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

By the Grace of G-d
12th of Shevat, 5721
Brooklyn, N. Y.

Greeting and Blessing:

This is to acknowledge receipt of your recent letters. As requested, I will remember you all in prayer when visiting the holy resting place of my father-in-law of saintly memory. Especially that the wedding of your daughter take place in a happy and auspicious hour, and that she and her chosen partner in life should build their home on the foundations of the Torah and Mitzvoth.

May G-d grant that you will have good news to report also about an improvement in Parnosso.

With regard to your sister, I am enclosing herewith a copy of my letter to her, which I am sending to you confidentially. From this letter you will gather my views on the subject.

Hoping to hear good news from you in all above, and

With the blessing of Mazel Tov, Mazel Tov,

It is sometimes difficult to help a person who acts in a way which is contrary to what we would call cooperation. I refer to the matter of learning Chassidus, about which you wrote to me once, saying, why should we bother about the Supernal Worlds, when there are so many things connected with this world? (אצילות)

Actually, the situation is the reverse, since everything in this world is derived from the Supernal Worlds, for, as is explained at length in Chassidus, all things in this world, even the most material and corporeal, are directly related to their spiritual sources in the higher order of things, and derive their existence and their being through a series of channels and vessels of purity and holiness.

Thus, while the Old Rebbe wrote in the Tanya (chapter 6), quoting the Eitz Chaim כל מציאות עולמות קשים ורעים והרשעים נוברים בו
yet the Torah says אם בחוקותי תלכו וגו' ונתתי גשמיכם בעתם וגו'
how is this to be reconciled? The answer is that through the Torah and Mitzvoth the Jew elevates himself above this physical world and trans-

explained in Kuntres Etz Chayim. Nevertheless, everyone is commanded to attain all that he is capable of attaining, each and everyone according to his mental capacity and grasp. And when it is said "each according to his capacity," it should be remembered that "a rich man who brings a poor man's offering, has not fulfilled his obligation," and there is no "riches" and "poverty" except when it refers to the mind, i.e. potential intelligence.

I trust you will take no offense, if I ask you, Do you really think that you can fully carry out the Mitzvah of "Thou shall love G-d thy G-d," a Mitzvah which is to be performed not by uttering a verbal formula, but with heartfelt feeling, if you will know about G-d only from what you have learned in the Gemoro, or Yore Deah, etc.?

Needless to say, all that has been written above at such length is not for the purpose of causing you pain, but in the hope that perhaps it may after all bring you to the realization that it is the Yetzer Hora that is inventing for you all sorts of strange and peculiar reasons to discourage you from learning Chasidus, thereby not merely preventing you from knowing what is taking place in the World of Atzilus, as you put it, but preventing you from fulfilling actual Mitzvoth, commanded in the Torah, Toras Chaim, to be fulfilled every day. But, of course, the Yezter Hora does his work faithfully, and he will not come and tell you: Do not observe those six Mitzvoth which one is obliged to fulfill every day; he is too smart for that; instead, he will tell you, what good will it do you to know what is happening in Atzilus!

Incidentally, let me add that the Wilner Gaon (not the Baal haTanya, mind you) writes that those who do not learn only Pnimius haTorah prolong the Golus and delay the Geulo, and that without knowledge of Pnimius haTorah it is impossible to know properly Nigle of Torah.

May G-d grant that you have good news to report concerning all that has been written above, and may it be soon.

With blessing,

M. Schneerson

Consider those six Mitzvoth. What does it mean, To believe in G-d? If we come to define belief in G-d, we will have to admit that a child's belief in Gpd is adequate for him, though he imagines G-d to be a big, strong man, with powerful arms, something like his father, but perhaps more so. But what would we think of a grown up person who has such an idea of G-d? For this is the very contradiction of one of the basic principles of our faith that G-d is neither a body, nor a form in a body, etc.

Or, consider the Mitzvah of being constantly aware that there is no reality outside of Him. This involves the principle that "there is no place devoid of Him" (as the Zohar states), for if one would admit that there is a place devoid of Him, one would admit a separate, independent existence, wich again would be in direct conflict with our faith, as explained also in the Rambam, in the beginning of Hilchos Yesodei Hatorah.

Similarly in regard to the commandment always to bear in mind that Gpd is one and unchangeable, a belief which must go hand in hand with the belief that G-d created the world 5720 years ago, and that prior to that date our world was non-existent, yet G-d remained the same after Creation as He was before Creation, and that the plurality of things do not imply, or a plurality in Him, and so on.

Suppose Mr. A. comes to Mr. B. and offers to give him a deeper understanding and insight into these highly abstruse subjects which are so remote from the ordinary mind, yet which have to be borne in mind constantly, and Mr. B. does not wish to be bothered, being quite content to remain with his childish image of G-d, etc. - this would not be a case of merely foregoing a Hiddur of a Mitzvah, but of renouncing the entire Mitzvah. For having the brain and ability to acquire the necessary knowledge about G-d, yet refusing to make use of them, is tantamount to wilful refusal to comply with the Mitzvah.

Likewise with regard to the commandments to love and fear Him. Surely it is impossible really to love or fear anything without at least some knowledge of that thing, as is also alluded to in the Rambam, beginning of Hilchos Yesodei Hatorah Chapter Two. Note there.

Finally, the same is true of the sixth commandment - not to go astray after the heart and eyes. For insofar as a mature (adult) person is concerned, the commandment surely does not refer to only carnal temptation and crude idolatry, but that one should have a heart and eyes only for that which is true and good, to see in the world what is truly to be seen and to think what are truly good thoughts. However, to cultivate such vision as to see the inner content and reality of the world, and to train the heart to dwell only on the good and the true - this is a very difficult attainment which requires tremendous effort, as

especially of the younger generation who had no opportunity to anchor themselves firmly in Yiddishkeit. When the Iron Curtain temporarily lifted after the war and many Jews managed to get out of Soviet Russia, it became clear that of the various classes and types of Russian Jews only those who had learned in Chabad Yeshivoth and were brought up in Chassidic homes and in the Chassidic way of life were able to survive those terrible trials and difficulties and remain faithful and practising Jews, not only themselves but also their sons and daughters with them. This should convince even the most sceptical as to the power and efficacy of Chassidus as a living force and practical means of the preservation of Yiddishkeit even under the utmost difficulties.

But since you question the need of learning Chassidus according to the authority of the Shulchan Aruch, I will answer you, as briefly as possible, on the basis of your own criteria.

As you know, there are various kinds of Mitzvoth. There are, for example, compulsory Mitzvoth, and there are Mitzvoth which become incumbent under certain conditions only, the performance of which become compulsory when the specific conditions prevail; and one is not obligated to create those conditions (e.g. Matzo).

Among the so-called compulsory Mitzvoth, there are, again, such Mitzvoth which depend on the time element, and they may be occasioned once a year, or once a week, or daily, as the case may be.

There are however six Mitzvoth which are not merely incumbent in one way or another, as the other Mitzvoth, but their incumbency (Chiyuv) is a constant one, and they are obligatory on all Jews without exception, or, to quote: "Their incumbency is constant, of which man is free for a moment, all his life." They are mentioned in Sefer haChinuch, in the Introduction: (1) To believe in G-d, (2) Not to believe in any other thing, (3) To affirm His Unity, (4) To love Him, (5) To fear Him, and (6) Not to go astray after the temptation of the heart and the vision of the eyes.

The first five of the above obviously demand intellectual preparation. Even the sixth can be properly fulfilled only after the acquisition of certain doctrines and knowledge.

It is clear that to obtain the essential knowledge (without which these six constant Mitzvoth could not be fulfilled) by an effort to glean it from different sources, would require an enormous amount of time and effort, and even then one could not be sure whether or not the sources were rightly understood, and the right opinions and beliefs were formulated.

On the other hand, Chassidus has done just that. It has gleaned and collected from various sources the necessary knowledge, and it presents it in a pure and concise form to all who wish to avail themselves of it.

By the Grace of G-d
24th of Marcheshvan
5720, Brooklyn, N.Y.

Sholom uBrocho:

After the very long interval, I was pleased to receive your letter, with the good news about G-d's benevolences to you. I believe I already had occasion to refer to the saying of our Sages (B.B. 12b) to the effect that when one receives G-d's favors, more are to follow. It is also well to remember the teaching of our Rabbis and Nesiim, "Think well, and all will be well," as explained at length also in the Zohar (II, 184b), introduced by the words To chazi ("Come and see"), note there.

Now to refer to the question of the need to learn Chassidus which you raise in your letter. You do not mention what Shiurim you have in Chassidus, though I had suggested to you the following courses: Kuntres UMaayan; Igeres haTeshuvo (part III of Tanya), Shaar haYichud vehaEmuno (part II of Tanya), followed by Derech Mitzvosecho of the Tzemach Tzedek.

You quote me as having written to you that there are many who have learned and know a great deal of Gemoro, yet lack in knowledge of the practical dinim. To which you remark that you know people who know a great deal of Chassidus and likewise lack knowledge of the dinim. But as I recall, I did not make that statement as an argument in favor of learning Chassidus. I merely pointed out the need of learning the practical dinim apart from all other studies. For unfortunately it is a fact that in most Yeshivoth the need of learning dinim is not given sufficient attention. Therefore, your attempt to challenge my statement is quite irrelevant, [illegible].

As for the general necessity of learning Chassidus, this is amply explained in Kuntres Etz haChayim, by the father of my father-in-law of saintly memory, and elsewhere. Above all, it is based on the Halocho itself, which sees the proof of a theory in its applicability and in its actual results in practice. Let me give you an illustration, which I trust you will not take amiss, especially as you can verify it through other sources. I do not have to tell you under what terrible conditions the Jews have lived in Soviet Russia under the Communist regime, and how it affected Jewish religious life,

עיה רב.

In accordance with the teaching of our Sages (אבות ב,יא) that money from a good and saintly source brings G-d's blessings, you will find enclosed a check from one of the treasuries for my father-in-law of saintly memory, to deposit to your business account, and may G-d grant that the prediction of our Sages will be realized in your case also.

Hoping to hear good news from you, and

with blessings,

M. Schneerson

Enclosed you will find a copy of a message, which I trust you will find useful.

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ברוקלין, נ. י.

By the Grace of G-d
18th of Sivan, 5719
Brooklyn, N. Y.

Greeting and Blessing:

I received your letter, in which you write about your anxiety in regard to the question of Parnosso.

Needless to say, I am much surprised at you, that you should allow yourself to be so affected by this. For you surely know how often our Sages have impressed on us the importance of trust and confidence in G-d, in order that we realize that all difficulties encountered in life are only trials and tests of a passing nature. To be sure, the question of Parnosso is one of the most difficult tests - nevertheless, G-d does not subject one to a greater test than he can withstand, as our Rabbis expressed it, "According to the camel, so is its load." The very trust in G-d is a vessel and channel to receive G-d's blessings, apart from the fact that such confidence is good for one's health, disposition, and therefore is also a natural means to the desired end. All the more so, since, as you write, you have noticed an improvement in recent weeks. This should serve as an encouraging sign and greatly strengthen your trust in G-d. No doubt you also remember the commentary of my father-in-law of saintly memory, in regard to the saying of our Sages that "Life is like a turning wheel," at which my father-in-law remarked that "When a point on the wheel reaches the lowest degree, it is bound to turn upwards again."

As for your request for advice, in my opinion you ought to set a period of time for the study of Pnimius of the Torah, namely, Chassidus, concerning which it is written in the Zohar (part 3, page 124b) "In the area of Pnimius ha-Torah there is no place for negative things and evil," and as further explained in Iggeres ha-Kodesh, chapter 26.

In addition, I suggest that you should set aside a couple of pennies for Tzedoko every weekday morning before prayer, and also before Minchah. Also to recite at least one Kapitel Tillim after the morning prayers every day, including Shabbos and Yom Tov.

All the above should be Bli Neder, and at least until Rosh Hashanah. It would also be very good for you to know by heart several Prokim Mishnayos, and at least one Perek Tanya.

I am confident that the above, together with an increased measure of Bitochon will soon bring an improvement in your Parnosso.

לחיזוק ההתקשרות
לכ"ק אדמו"ר מה"מ

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לזכות

החתן הרב התמים לוי יצחק שי'

והכלה נחמה דינה תחי'

יעקבסאן

ליום נישואיהם בשעטומו"צ

יום ב' פ' שמיני, כ"ב אד"ש תשנ"ז

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ולזכות הוריהם וזקיניהם

הרה"ת ר' שלום וזוגתו פייגא רעכא רחל שיחיו

יעקבסאן

הרה"ת ר' יואל זושא וזוג' שרה בילא שיחיו

זילברשטיין

הרה"ח התמים ר' יחזקאל יששכר וזוג' אסתר שיחיו

שפרינגער

הרה"ח ר' חיים ארי' שי' זילברשטיין

הרה"ח התמים ר' יהודה שיחי' שפוטץ