



בס"ד

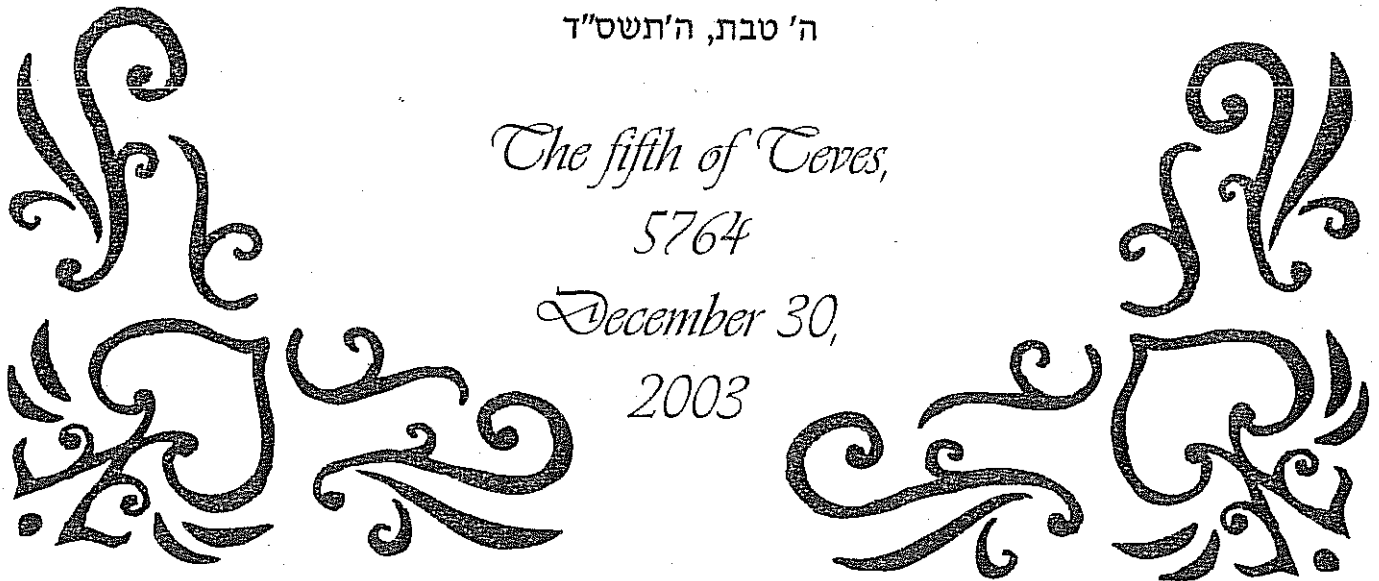
Memento



*From the Wedding of
Bentzion and Rochie
Sudak*

תשורה משמחת הנישואין של
בן ציון ורחל סודאק
ה' טבת, ה'תשס"ד

*The fifth of Teves,
5764
December 30,
2003*



“Lubavitch House”

From the archives of Chabad of the United Kingdom

~I~

5th of Shevat, 5713

Mr. Shlomo Perrin
London

Greeting and Blessing

I am in receipt of your letter of 27th of *Teves*. You need not apologize for writing in English, for although the language is, of importance, especially our, 'holy tongue,' which is holy indeed, nevertheless the essential thing, after all, is the content. Where the content is Chassidic, the outer form may be overlooked. Moreover, since Jews went into exile, the purity of our holy tongue could not be completely preserved, and even in the time of the Gemoro [-] Talmud it was not widely used. The heads of Chabad, too, did not use Loshon-hakodesh when giving a Chassidic discourse, but rather Yiddish, since through this medium they could more easily reach the depths and inner response of the audience. Therefore, if you find it more convenient to write in any other but our holy tongue, you need not hesitate to do so, and may G-d help you to be able to write of good tidings always, materially and spiritually.

I was pleased to read in your letter that you are well conscious of your origin and ancestral affiliation with אילנא דחיי of the heads of Chabad, and most of all that you also feel deep affinity with אילנא דחיי. As I see from your letter you appreciate the Chassidic emphasis on the

practical deed (עשי' לעילא). In the same way as physically one should not only have a healthy heart but a completely healthy body in all its limbs and organs, so spiritually it is not enough to have a good heart, but it must find expression in practical deeds.

Your observation that unfortunately little publicity is given to the accomplishments of Lubavitch is, of course, not a revelation to me. We try, from time to time, to bring this work to the public attention where it serves the interest of the cause. But what can we do when the work is so ramified and gigantic in scope, and we are both understaffed and short of funds, and must concentrate all our forces on the work itself, though we are fully aware of the handicap involved in the lack of publicity. Withal we try to meet this need also to the best of our ability. The enclosed booklet on the social work of Lubavitch has been published in English to consideration of the above need.

As for Your personal inquiry regarding the health of your wife, no doubt she has consulted the outstanding specialists in this field. Perhaps consideration has also been given to the advisability of a change of climate? I would like to know what the physicians think of this. With prayerful wishes to you and your wife for good health, and hoping to hear good news from you.

Cordially, M. Schneerson

~2~

5th of Iyar, 5721

Mr. Shlomo Perrin

London

Greeting and Blessing:

I was pleased to receive information about the success of the dedication of the Lubavitch House, and that you were one of the principle speakers and most active organizers of the function, I trust that in accordance with what I have already written in the past, the success of this function has strengthened your conviction and that of your colleagues that this work is enjoying the blessing from on high, and that it is only necessary to make the fullest use of it here below. By making use of it, I mean the carrying out of the Lubavitch program with joy and gladness of heart with the fullest confidence in the Divine help. As it has been fully explained in our holy books, and I need not write to you at length on this, this kind of work is the channel and vessel to receive G-d's blessings also in one's personal needs, and all that are active especially those who, like yourself, take a leading part, will surely be blessed, materially and spiritually.

In accordance with the saying, "Strike the iron while it is hot," I trust that everything is done to utilize the favorable climate that has been created try this important function, all the more so since I understand that during the affair itself it was not convenient to make an adequate appeal for funds.

We have now entered the month which, as our Sages explain is called the month of "ziv," the month of splendor and light. It ought to remind everyone of us of our obligation to spread the light of the Torah and the Pnimius Ha-Torah and may this also increase the light and blessing in your family.

Hoping to hear good news from you,

With blessing, M. Schneerson

~3~

19th of Shevat, 5735

Mr. Menachem Mendel Katch

London

Sholom uBrocho:

First, I would like to express my pleasure of our recent meeting, especially as it took place in proximity of the 25th Anniversary of the Histalkus-Hilulo of My father-in-law of saintly memory. The occasion serves as an inspiration to each and all who carry on his work and institutions in all parts of the world, including England, in which you participate in a growing measure and may G-d grant you Hatzlocho to go from strength to strength, since there is no limit to the good.

While on this subject, I would like to review briefly the points discussed during our conversation.

The activities of the Lubavitch House in London are at present under a severe financial strain, which has been aggravated by the general economic situation which is all too familiar. Of course, there can be no question of reducing expenditure, G-d forbid, since these have to do with activities which are of vital importance to Jews, not only spiritually but also materially. - Indeed, the more severe the general economic situation, the more extensive and intensive should be all the activities to spread and strengthen Torah and Mitzvoth, since: these are the channels to receive G-d's blessings also materially, as is clearly spelled out in the Torah, in the familiar passage, beginning with the words, "If you will walk in My statutes. ..." In other words, not only must all thoughts of reducing the budget be banished, but, on the contrary, ways and means must be found to increase the fund-raising.

There is one form of financial help which does not call for outright donations. I have in mind the tremendous pressure which the Lubavitcher programs are facing on account of

Memento from the Wedding of Bentzi and Rochie Sudak

outstanding loans and overdrafts at prohibitive interest charges. It would therefore be of great relief if friends of Lubavitch, and indeed friends of Torah Chinuch in general to save Jewish children from total assimilation G-d forbid, could be approached with the heartfelt appeal and induced to offer an interest-free loan, in addition to the maximum donation they are able to make to this cause. This would make it possible to liquidate the high interest loans and bank overdrafts and relieve this strangle-hold.

This method enjoys wide acceptability among merchants and businessmen. As a matter of fact, as I indicated there is one benefactor here in the USA in the field of Chinuch (not limited to Lubavitch) who, upon learning of the situation with the Lubavitch House in London, offered to lend it 10,000 British pounds without interest, provided it could come up with 19 more identical offers. The time and terms if repayment could arranged as the administration of Lubavitch House would find most practical. I also added that if this plan would be fully implemented in London, I am hopeful of finding one more benefactor in the USA to participate with the similar amount on the same condition.

There is no need to emphasize to you at length the importance of the above plan. It is all the more feasible because, as mentioned, it does not solicit outright donations, but only loans without interest. Of course, this must not be at the expense of donations in the past and increased donations in the future according to the ability and generosity of the friends and supporters.

With blessing for Hatzlocho in all the matters which we discussed when you were here, both personal and general, and for happy tidings in regard to the above project,

Cordially yours, M. Schneerson

~4~

25th of Nissan, 5737

13th of April, 1977

The Rt. Honorable Mrs. Margaret Thatcher,
M.P. House of Commons
London, SW1A OAA, England

Blessing and Greeting:

I am pleased to acknowledge receipt of your message of greetings and felicitations on the occasion of my recent birthday. Please be assured of my sincere appreciation.

Your warm sentiments are particularly welcome and meaningful in view of the fact that the United Kingdom hosts renowned educational and religious institutions sponsored by our Chabad-Lubavitch movement, which are so vital in the present day and age.

In behalf of our movement, therefore, no less than in my own behalf, I prayerfully reciprocate your good wishes by reiterating the Divine Promise given to our Patriarch Abraham, "I will bless them that bless thee." Accordingly, may you and all the good citizens of Great Britain enjoy G-d's blessings in a generous measure, materially and spiritually.

With blessing,

Cordially yours, M. Schneerson

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ליובאוויטש
770 איסטערן פארקוויי
ברוקלין, נ. י.

בי"ה, כ"ט אלול ה'תשס"ג
ברוקלין, נ. י.

הו"ח אי"א גוי"נ עוסק בצי"צ
בעל מרץ ורב מעלים כו'
שו"ה שלמה שי

שלום וברכה:

מיט פרייד און פארגעניגען האט איך כאקומען אייער בריוו
אין וועלכן איר שרייבט, אז מען האט שוין געגעבן דעם דעפאוויט
אויף דעם נייען בנין אין א מזלידיקע שעה, וואו עס וועלן זיין
קאנצעטרירן אלע ענינים פון ליובאוויטש.

סי' איז איבעריק צו אונטערשטרייכן, אז דאס איז נאר א גרויסער
אויפטו און תאפענטלעך וועט עס האבן ווייטגייענדע גוטע תוצאות
מיט ענערגיש פארגרעסערטע וויכטיקע און פשוטידיקע פעולות,
אריינברענגענדיק אן אויפגעבונג אין אלע ענינים פון ליובאוויטש
אין לאנדאן און ענגלאנד בכלל, און דורך הפצת הפעילות אריינ-
ברענגען אן אויפגעבונג און פארשטארקונג אין מצב היהדות און
חינוך על סהרת הקדש כפרט. השם יתברך זאל אייך און אייערע
חברים לדיעה און שותפים בעבודה מצליח זיין, בהצלחה מרובה.
חז"ל זאגן: אדם שקדש עצמו (אפילו) מעט שלמשה מקדשין אותו הרבה
מלמעלה, על אחת כמה וכמה אז עס איז פאראן הרבה מלמטה, ומעלין
בקדש.

בהנוגע דעם נאמען, וואלט איך פארגעלעגט אז מען זאל עס
רופן "ליובאוויטש האוזה" און אויב צוליב אירגענר וועלכע סיבה
דאס איז נישט צוגעפאסט - יחב"ד האוזה.

ויהי דברך אז עס זאל מקויים ווערן תפארת אדם לשכת בית, און
ווי הסלודות שייטשט: אז עס גייט אויף אדם העליון, אויף דעם
אויבערשטן, אז עס זאל פאען אל בית ודירה לו ית', דורך דעם וואס
עס וועט זיין אנגעפילט מיט תורה ומצוות כפלויכטן מיט הסידות' אור
פהיור.

בברכה כתיבה וחתימה טובה לשנה טובה ומתוקה צו אלעמען וועלכע
טוען אין דעם ולבני ביתם, הון צו אייך און אייערע בני בית כפרט,
צו מצליח זיין אין עניני הכלל ועניני הפרט,

ובברכה זאלו ליובאוויטש

אויף יסוד הכתוב - חבר אני לכל אשר יראוך ולשוברי מקודיך -
איז דא בייגעלעגט מיין פערזענלעכע באשייליגונג אין די קאסטן
פון דעם "ליובאוויטש האוזה".

Memento from the Wedding of Bentzi and Rochie Sudak

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770 איסטערן פארקווי
ברוקלין, נ. י.

ב"ה, ב' אדר שני ה'תשי"ם
ברוקלין, נ. י.

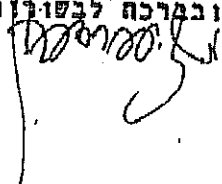
הו"ח אי"א נו"נ עוסק בצ"צ וכו'
סו"ה שלמה שי'

שלום וברכה:

עם האט מיר געפרייט צו באקומען דעם גרוס דורן
הרה"ח הו"ח אי"א נו"נ עוסק בצ"צ בעל מרץ וכו' מוהר"י
שי' העכט. הרב העכט שי' האט מיר איבערגעגעבען העגן
זיין טרעפן זיך מיט איך, ווען ער האט אויך געהאט די
געלעגנהייט צו זען אייער איבערגעבנהייט צו עניני חב"ד -
ליובאוויטש, און צו עניני יהדות בכלל. אויך האט ער
מיר דערציילט, אז ער האט זיך געטראפן מיט מיטגלידער
פון אייער משפחה שי', כאטש אן פרטים.

מ'איז אלעמאל א טארגעניגען צו הערן גוטע
נייעס, בפרט אז מ'איז שוין א לענגערע צייט זינט איך
האב געהערט פון איך דירעקט. אבער דאס גוטא נעם איך
אן פאר א גוטן סימן, אז אלעס איז ב"ה אין גוטער
אָרדנונג אין עניני הכלל והפרט, און דער זכות פון
אייער איבערגעבנהייט למובח די ענינים פון ליובאוויטש,
וועט זיכער ביישטיין איך און אייער פאמיליע שי' עם זאל
גיין פון גוט צו בעסערס, בגשמיות וברוחניות גם יחד,
בפרט אז מיר שטייען יעצט אין די שמחה'דיגע און סול'דיגע
טעג פון אדר.

מיטן וואונש פון א פריילעכן
פורים ובברכה לבשו"ה טובה
חכה"י



פער'ן-לונדון

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ברוקלין, נ. י.

ביה, ג' איר חשי"ט
ברוקלין

החיה איינציגן עומק צייט
מוה' שלמה שי'

שלום וברכה!

באשטעטיג די ערהאלטונג פון אייער בריף פון ר"ח איר,
און עם וואונדערט מיר האָס איר דערמאנט ניט וועגען מיין בריף לחג הפסח,
און געוויס וועט איר דאָס ערגענצען בא דער נאהענטער געלעגענהייט.

איך בין געווען צופרידען צו ליינען אין אייער בריף וועגען
דער פארשטארקונג פון "ביית ליובאוויטש" און וועגען די פלענער פאר דער
ווייטערדיקער ארבעט,

און זיכער איז איבעריג צו אונטערשרייבען אז-ה' עמנו (פמ"ל)
לא תיראום, פאר די פערשידענע שוועריקייטען, וואס איר דערמאנט אין אייער בריף
און הי באוואוסט דער פסק בית דין של מעלה, אז בגלל המסירות הנפש הלזו
(פון רבנו הזקן) על תורת החסידות, פסקו בבית דין של מעלה, אשר בעל ענין
של תורה יראה שמים ומדות טובות, תהיי' יד מקושריו וחולכי בעקבותיו על
העליונה. (גערדוקט אין ספר קיצורים והערות לחני'א, סוף עמוד קכ"ב).
און אויב אין אלע צייטען האט מען דאס געהאט, איז דאך זיכער אז אין דער
צייט פון עקבתא דמשיחא און סוף פון גלות, וא"ו יעדער ענין פון אידישקייט
און חסידות איז זייער נובע, גיט מען דאך געוויס כחוח אויף צו אויפפילען
די אויפגאבע.

ויהי רצון, אזוי ווי עס איז די לשאונג פון דעם יאָר, אַז ופרצת
ימה וקדמה וצפונה ונגבה ועד לנחלה בלי מצרים, זאל אויך זיין אין דעם ענין
דער ופרצת וגו',

ואשרי חלקם פון יעדערן וואָס טוט אין דעם, וועלכעס איז אויך אַ
צנור אויף צו בריינגען א צוגאב אין די ברכות פון השם יתברך אין דעם
וואָס מען נויטיגט זיך אליין מיט דער פאמיליע.

בברכה להצלחת מופלגה, ובפרט צו די אלע וועלכע האבען גענומען
איינטייל ביז איצטער און זיכער וועלען זי נאָך צוגעבען, צו געבענטשט ווערען
ברוב טוב סנפש ועד בשר.

המצפה לבשו"מ בכל האמור

“Family Planning”

Children - G-d's Greatest Blessing

Introduction

On the fifteenth of June, 1975 the Rebbe of righteous memory, established the Family Purity campaign during his public address, in addition to the other seven campaigns established from 1967, thereby escalating Jewish awareness of family purity and Mikvah building campaign across the United States and worldwide.

Five years later, in the Rebbe's address on May 24, 1980, the Rebbe elaborated publicly in regard to the tremendous blessing of large families and expounded on the reasons Torah opposes “Family Planning.”

Following the talk many women took interest in the Rebbe's view on this issue committees were formed and a plan of action was taken to disseminate the Rebbe's message to the public.

In December, 1980 Rabbi Nachman Bernhard from Johannesburg, South Africa was invited to address a group of Lubavitch women in Crown Heights on the subject of family purity and specifically to address the issue of “Family Planning.” As the Rebbe had been emphasizing the importance of this Mitzvah, the ladies wanted to enhance their understanding of the Rebbe's views on the subject.

Following the talk, several leading women in the community asked Rabbi Bernhard to clarify the implications of the Rebbe's stand on family planning, revolving primarily around the

physical and mental health of women constantly giving birth. Rabbi Bernhard said he would do a follow up address, and wrote to the Rebbe the women's queries on the Rebbe's views, requesting a clarification on these matters.

The Rebbe replied to Rabbi Bernhard expounding the position from a Torah viewpoint. The Rebbe further elaborated on this point during the following week during his address on the 31st of December.

Following the conference, which revolved primarily around the Rebbe's reply, of which many women did not feel comfortable in regards to the Rebbe's position. Therefore, Rabbi Bernhard wrote again to the Rebbe, detailing the women's questions.

The Rebbe did not reply to their questions. However, on the 6th of January, 1981, a few days later, following the afternoon prayers the Rebbe called a surprise gathering. During the talk the Rebbe expounded on “Family Planning” at length, addressing their questions in detail.

Presented here is a detailed account of the Rebbe's talks and correspondence.

The Torah Outlook on Family Planning

The following is a loose translation of the Rebbe's talk from June sixth 1981:

This week's Torah portion touches on one of the most disturbing issues facing our generation. The portion mentions the testing of

a Sotah - a woman suspected of adultery. At the conclusion of this section, the Torah declares: "And if the woman not be defiled, but be clean, then she shall be free, and shall conceive seed." It is self understood that this blessing applies even to those women who already have children, for it is clear to all that no matter how many children one already has, it is an added blessing if another child is born. This attitude was personified by our patriarch Leah who had many children and considered each additional child a blessing.

Today, however, there are those "that place darkness before light, and light before darkness," maintaining that one adds light and blessing to the world by not having children or by restricting the number of children a family will have. They offer a number of arguments; the reasoning behind each argument is contrary to the teachings of the Torah's.

One of the arguments is based on economics concerns. After all, raising a large family is more costly. A Jew cannot accept that position, for he is a "believer, the descendant of believers" who declares his faith each day (in the Grace After Meals) that G-d "In His kindness provides sustenance for the entire world with grace." Perhaps, they have mercy on G-d and wish to lighten His burden. Maybe they are afraid that since He has to provide for the mother and father, it is unfair to ask Him to provide for the children. They should not worry about how they are going to balance their budgets, they should rely on G-d to fulfill His part.

G-d has no lack of funds, as the verse declares, "The silver is Mine and the gold is Mine." There is no question that if He can provide for four billion people, He will manage to provide for another young boy or girl. Parents should lead regular family lives, according to family purity laws, granting each woman her conjugal rights, and leave the rest to G-d. If He wants to bless them with more children, with many children, with even more than a quorum,

they should gladly accept these blessings and pray to G-d for more blessings.

Others claim that by conceiving fewer children, the parents will have more time, more energy, etc. to devote to worthy causes. They will be able to spread Judaism, and devote more time to the Mivtzoyim - the ten point mitzvah campaign. Some are worried about losing time, health or beauty by caring for their children.

For others, the reason is even more superficial, they are worried about what the neighbors will think! What will they say when they find out that there is a family with more than two children?

Others try to rationalize their behavior with arguments from Jewish law that since the commandment to "Be fruitful and multiply" can be fulfilled by having only two children, a son and a daughter, there is no need to have more. They may even support their positions with Kabbalistic sources, that the Arizal writes that a father and mother allude to the first two letters (Yud and Hay) of G-d's Name, and a son and a daughter to the second two (Vav and Hay). After they have completed G-d's name, why should they have more children?

These rationalizations are not acceptable according to the code of Jewish law, and surely not according to Chassidic doctrine. The second half of the commandment, "Be fruitful and multiply" is "Fill the earth and subdue it." We must have as many children as necessary to "fill the earth." Furthermore, the order with which things are written in the Torah is significant. The fact that the Mitzvah is the first commandment, commanded at the very beginning of the Torah, emphasizes its importance.

Children are one of the greatest blessings an individual can have. However, G-d has given man free choice and it is in his power to reject these blessings.

If one has doubts about this issue, let him examine Jewish history and see how our

Memento from the Wedding of Bentzi and Rochie Sudak

ancestors lived in the past, before the spiritual darkness that challenges our generation. In all previous generations, Torah Jews believed that having a large family constituted the greatest blessing. However, the spiritual darkness of the present generation which allows darkness to be called light and light, darkness, has caused the prevailing attitude of past generation to change.

We can all perceive what a great blessing having children is. The greatest pleasure a man or a woman can have is watching his children grow up and live in the way of Torah and Mitzvoth. Our pleasure is diminished by only one child, for, as our Sages say, "Whoever has one hundred, wants two hundred." The pleasure and satisfaction we have from one child will make us desire more. Furthermore, by having many children we can see a variety of qualities expressed by our offsprings: one child may be devoted to Torah study, a second to prayer, and a third to deeds of kindness.

If the parents limit the number of children they have, they will regret it later. Eventually children grow up and leave home, building their own families. Naturally, their parents will want to visit them, but they cannot remain constant guests in one place. No matter how close the relationship, the advice of the Book of Proverbs, "Let your foot be seldom in your neighbor's house," applies to some degree to ones children as well.

The children have their own lives and do not appreciate constant visits by their parents. If parents have many children there is no problem, for they are able to divide their visits between them. However, if they have only one child, they will have to spend much of their time alone, with no one to speak to.

The most disturbing factor is that birth control has become acceptable, and no one argues or protests against it. This matter is of great importance, but is often ignored at conventions and meetings at which Torah conscious men or women gather to discuss

various issues. Without minimizing the value and importance of the other topics they discuss, proper attention should be given to this fundamental matter.

This matter is also related to Behaalosecha, the Torah portion we will soon read during the Shabbat afternoon prayers; which describes the lighting of the Menorah in the holy temple. Each Jew is a candle. A candle's purpose is not to remain stored away in a box, but to be kindled in order to spread light throughout the world. As soon as a Jewish child is born, he is a candle which can shed light and thus influence his environment and the world at large.

This is also connected to the holiday of Shavuot which we recently celebrated. Our Sages explain that if even one Jew had been absent from Mount Sinai, the Torah could not have been given, thus teaching us the importance of every Jew and the possible consequences which result if a Jew is prevented from being born into the world.

Our Sages also explain that Moshiach will not come until all the souls have descended into this world. The birth of children will hasten his coming. May it be speedily in our days.

The following is an adapted version of the first letter that Rabbi Nachman Bernhard from Johannesburg, South Africa wrote to the Rebbe regarding "Family Planning":

...Subsequently, one of the young women active in this field (of the family purity campaign) related to me a great difficulty in one particular aspect of the recently expressed position of the Rebbe on the topic of Family Planning. Many mothers tend to indulge in a limited degree and kind of "Family Planning" by "spacing" or spreading out their children over several years, instead of having one 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 financial considerations. They revolve largely around the physical and mental health of the mother, claiming that the average woman simply needs 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 Almighty's Wisdom, Goodness and Blessings, I, too, am unable to devise any additional replies to this question.

If, in fact, the position of the Rebbe is being correctly interpreted as opposed to even the above-mentioned kind of "Family Planning," then we are in need of, and respectfully request, his guidance and help in conveying it successfully.

Nachman Meir Bernhard

The Rebbe's response was received on the eve of December 20, 1980:

1) With regard to "spacing etc." -

This applies to something within the realm of man's choice but [conception] is found in man's hands only with respect to preventing such conception. The conception it self and the growth of the child is dependent exclusively on G-d. It is possible that "if not now when". By all accounts it is natural that the younger a woman is the healthier the baby will be.

2) "Needs rest etc." -

It is difficult to believe that a woman who has already tasted and actually received the pleasure and satisfaction of giving birth to a child and of its growth before her very eyes, and his progress through her guiding him and her devotion to him etc. - should agree (and

all the more so it is difficult to believe) that she should want to deprive herself of all this for the reasons given. Especially when taking paragraph (1) into account. The inner (subconscious?) reason is her fear of the pain of pregnancy and child birth, the difficulty of raising a child, her inability to participate in various events during this period, and other similar reasons. The foremost (reason), based on the foundation and the beginning of the entire code of Jewish law: What will the scoffers say?! When it will be explained to them that this is the true obstacle then they will joyfully hand over to G-d the decision about the best time to be blessed with additional healthy children.

There is much more to say on this subject and much to be added; for a man of your stature surely what was said before is enough, and [my brevity is] based on the verse: "Give wisdom to the wise and he will become wiser." May the Almighty be with you in your speech, etc.

After receiving the Rebbe's reply and discussing it with the women, Rabbi Bernhard wrote the Rebbe requesting further elucidation on this issue (presented here is an adapted version).

January 5, 1981

... [Based on the] Rebbe's points [in the previous correspondence], *there still remains a serious problem that does not seem to be realistically taken into account: namely, the sheer unrelieved physical and emotional strain of attending to the endless and urgent needs and demands of a number of small children simultaneously. This they claim can be so exhausting and nerve-wracking that it takes much of the joy out of motherhood.*

It is, of course, well known to them that in extreme cases, where the mother's physical or psychological health is being seriously jeopardized, the Rebbe agrees that some

Memento from the Wedding of Bentzi and Rochie Sudak

permissible form of contraception may be legitimately resorted to. But these women are not talking of cases of literal or very likely endangerment of life. Nevertheless, in their desperation they can often become absolutely frantic, highly irritable, with a general constant tiredness, loss of vitality, and even severe depression. Naturally, all this usually has very undesirable effects on the husband and children, and may even undermine the entire marriage.

They further contend that it can make a significant difference for the good of the development and raising of each child if some "time off" between babies were to allow the mother to concentrate better - both in terms of actual time available, as well as in terms of her calmer nerves and mental composure - on the new baby. This would also enable her, for the same reasons, to relate better to her other children.

Nachman Meir Bernhard

During the Rebbe's talk on January 6th, the Rebbe spoke on this subject exhaustively. What follows is a greatly condensed presentation of the Rebbe's address. Here are presented some of the Rebbe's general introductory remarks and then the Rebbe's point-by-point response to Rabbi Bernhard's question.

1. The Torah tells us that the first commandment given to man was "Be fruitful and multiply, fill the earth and conquer it." The words "conquer it" seem somewhat incongruous here since the beginning of the verse speaks about procreation. It appears then that there is some sort of "conquest" necessary in order to fulfill the commandment of being fruitful and multiplying.

The Rebbe understands this conquest ("conquer it" - the earth) as conquering earthliness, i.e. a materialistic and earthly attitude which would stand in the way of being fruitful and multiplying. This, earthly attitude consists of most of the objections raised against

having large families: financial concerns, concerns about appearance, what will the neighbors say, etc.

2. The stories of our Matriarchs, Sarah, Rivkah, Rachel and Leah, are recorded in detail in the Torah. Knowing how sparing the Torah is with even single words, it is clear that each detail in their lives was recorded so that it can serve as instruction for the generations to come. Each of the Matriarchs had her particular qualities and her unique spiritual path, e.g., only with regard to Sarah do we find that she made converts among the women around her.

The one thing that we find in common among all four of the Matriarchs is their wish, desire, and even insistence for offsprings. In the case of Leah, who was never barren, but was already a mother several times over, this desire took the form of devising plans to have additional offsprings after she was already the mother of four sons!

Surely this is meant to convey to us, their daughters in generations to follow, what a blessing children are, and how much effort, prayer and determination should be expended in achieving the blessing of motherhood and not limiting it.

3. Procreation is a three way partnership between G-d, a father, and a mother. There are other human endeavors in which one is a partner with G-d; however, in procreation G-d's dominance in the partnership is far more apparent. The parents' ability to determine anything about the child to be born extends only to their initiating or failing to initiate conception. No other choices with regard to the child are in their hands. All this is completely up to G-d; clearly He is the dominant partner.

In any partnership, it would be inconceivable for a partner to decide unilaterally on the progress of their partnership. How much more so in this area where, as said, G-d is the dominant partner. It certainly makes no sense for man to take it upon himself to determine that

this is not the right time, the opportune time, for a child to be born. Surely, "consultation" with the third partner – G-d – is necessary, and if He has agreed that this is not the right time for the child to be born, it will in fact not be born.

4. All the calculations and arguments advanced in favor of delaying childbirth are very well known to G-d as well. If, in spite of them, He has decided that the time is right for another child to be born, it seems ludicrous to assign any weight to these arguments at all. In those cases where the Jewish law sanctions the use of contraception, there G-d has placed in the hands of Rabbinic authorities (qualified authorities who have devoted themselves to the study of His Torah), His decision that the time is not opportune for such birth.

The Rebbe's answers on specific points:

1. Concerning the issue of women's desires to participate in spreading Judaism and Chassidism, which would be impeded by frequent childbirth:

This is an example of "the evil inclination coming in a silken *kapotah*." G-d too knows this calculation, and the very fact that He causes a child to be born at this particular time, is itself an indication that the birth of this child achieves more in the area of spreading Judaism than any other activity in which the mother would engage.

The *Midrash* states that the Jewish people preceded Torah and Mitzvoth in G-d's thought. Thus, a mother's efforts in bringing into the world Jewish offsprings are a form of fulfilling G-d's will greater than spreading His Mitzvoth.

Furthermore, each child that a mother raises to in the path of Torah is a force of spreading Judaism far greater than the mother's outreach activities.

We also know that there is a concept of "success" in time. When a woman allows G-d to make the decision of when another child should be born to her, He grants her this success in the time she spends on outreach subsequent to the

birth of her child. Thereby, she succeeds in a short span of time to a degree which would otherwise have taken her much longer, if she acted on her own strength.

2. The deleterious effect of childbearing on the mother's appearance: The very same Sages who urged Jewish women to have large families, also stated that "a woman is for beauty" – including an inner and physical beauty.

The greatest beauty for a woman is that which comes from her Jewish pleasure from her children, seeing them grow up in G-d's way. This beauty is not only spiritual, it is also beauty in the simple physical sense.

Generally our attitude toward beauty is very different from that of the outside world and therefore presents no "competition". Beauty is not for flaunting. It is for display at home; "the glory of the princess is within". The implication of this phrase is that when one is not constantly competing for praise for one's beauty, her beauty is secure and dignified, beauty with "glory".

3. As to the claim that the loss of beauty during pregnancy will harm the marital relationship, a similar claim was advanced against the laws of family purity. Surely, it was argued, forcing a period of separation between husband and wife would injure their relationship.

In fact, as we know, the very opposite is true: after the period of separation, husband and wife meet in renewed and rejuvenated affection. Indeed, it has often been remarked that the marriages of those who observe the laws of family purity are far stronger and their relationship far more affectionate than in the case of those who do not keep these laws.

4. The claim that delaying a second pregnancy will benefit the mother and child-to-be, while plausible, is short-sighted. G-d looks further; He sees the long term benefits, not only a few years ahead but how things will play

Memento from the Wedding of Bentzi and Rochie Sudak

themselves out in these children's lives in the course of generations.

A final general point: All these claims and arguments might have been valid had we been confronted by this issue today for the very first time. In fact, however, we have the benefit of experience. We are able to look back at the course of the past several generations, and observe the difference between those who kept to the Torah's injunction of "being fruitful and multiplying and filling the earth" and those who did not.

When we observe how much more harmonious were the marriages of the former, how much better off they were psychologically and emotionally, how much stronger the family unit was in their case, all the arguments in favor of limiting families ring hollow.

It is precisely for the benefit of our generation, which has seen the calls for

restricting families become increasingly strident, that we have the benefit of hindsight, and are able to observe the progress of several generations following such calls. It is precisely for the benefit of our generation, which is not swayed by spiritual arguments that G-d has provided the empirical evidence required to impress even "the animal soul".

The Rebbe concluded with a blessing that just as the redemption of the Jewish people from Egyptian slavery was ensured by the "army of G-d" of Jewish children born amidst adversity, so too will it be the redemption from our present exile. We will merit the redemption by the righteous Moshiach through our efforts in raising a generation of Jewish youth whom we can proudly present to Moshiach saying, "See those we have raised that we have produced."

Memento from the Wedding of Bentzi and Rochie Sudak

סודאק=ת"א

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ברוקלין, נ.י.

בית יג' אייר תשט"ו
ברוקלין

הויה איזא נזונ כד'
מוהיר פנחס שי'

שלום וברכה!

נעם לי לקבל מכתבו, כנראה משילהי ניסן, ולקרוא בו, אשר
מקיים ציווי הקב"ה בקיום המצות בכלל ובמצות הצדקה בפרט-שתהי'
בשמה ובשוב עין, ובוראי יקים השי"ת הבטחתו, שעלי' אומר ובחנוכי'
נא בזאת, אשר עיי' מצות הצדקה הרי והריקותי לכם ברכה עד בלי די,
ומדה כנגד מדה הרי יהי' גם זה בצפור של שחה ובאר פני מלך חיים,
מלכה ולעילא, ובהענין, אשר בקרוב יוכל לבשר שמצא שיהיה מתאים בשביל
בתם הכבירה.

מובן שצדקה במש"ש שאין הוא דורש פאלו שמציעים בכבוד
בשכילה בתנאי קודם להשידוך-ליסוד תורת החסידות וכו', כי בזמננו
זה יראת שמים טרפה להביא לידי הליכה בהדרכות החסידות ובהגות'
ובמשך הזמן גם ללמוד תורתה.

בהנתיי. פשוט שמתועד הוא בתוככי אביש ומתדבר אתם גם
בהימים שבינתיים בהניגע לד"ת הכהגות חסידיות כו' וכו'- והרי ידוע
ומפורסם עד כמה נהנו מהנהגות כסו אלו בשיאנו הק' וצוקללה"ה נבגים
זיעו. ומובן גייב שכל אלו המס'מים מקורתם והוראתיהם וגורמים להם
נחת רוח במקום הם פסזאים, כהיכלות ובעולמות עליונים, שבודאי נחת רוח
זה מביא לתוספת ברכה והפלה בהמסטרן להטעורר, לו ולכל באב-שיחיו.

ובברכה כפתגם כיל מויה אדמו"ר
צו א געזונטען פרייליכען זומער

Zeide's Treasures

A compilation of letters to the grandfather of the Chosson

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מנחם מענדל שניאורסאהן
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ב"ה, יט' סנ"א ה'תשי"ד
ברוקלין, נ. י.

הו"ח אי"א נו"נ זכו' מו"ה פנחס שי'

שלום וברכה:

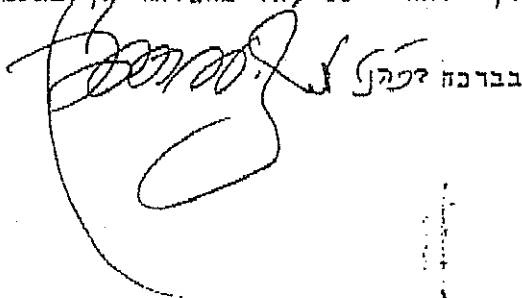
במענה על מכתבו מיו"ד מנ"א והקורמיט,
נחניתי סמך שכותב אדום דנהירוח שלו בחפלה בציבור ההשדליה
בהשפעה על הזולה זכנ החזרה בע"פ בהליכתו לעבודתו, אשר ענין טהרה
האזיר ע"י אין די באר. וכמוכא בכוז ההתעוררות של כ"ק מו"ח
אדמו"ר על דבר חזרה משניוח ע"פ, ומהנכון שידע בע"פ איזה פרקים
מחניא, ויחזרם ג"כ בע"פ-בהליכתו ובחזירתו.

בהנוגע לשאלתו אם ימשיך בשתי העבודות שלו, תן בהפצת העתונים
וחן בהתעשי', נכון הדבר-כיון שהשי"ח נוחן לו פרנסתו בשניהם גם
יחד. ובודאי בשניהם ימצא ג"כ פרנסה ברוחנא, על ידי השמעה על
העובדים עמו זכו'.

בשאלתו באיזה אופן יחלק מעשר שמפריש לצדקה, ענתי לאחר
על שאלתו בכגון דא-שאם ברצונך, ישלח/השתדל לחלק על רעמי; והמחצה
יחלק בעצמו, וממנה-החצי על מולדות כ"ק מו"ח אדמו"ר באה"ק ח"ו
והחצי כראות צענינו, ועל פי אזהרת רז"ל שלא לדקדק בצדקה-צריך
להפריש עכ"פ איזה סכום יותר ממעשר.

בודאי עומקים בחיפוש שילוך המחאים בשביל בהו חתי', גם כנהוג
בעולם-היינו על ידי ידידים ומסופזעים וכיו"ב, כי אף שהקב"ה מזהג
זוגים, בכ"ז צריך להיות אחיזה וכלי בטבע ג"כ.

על פי מה שכותב בהנוגע לשאלת נסיעה בנוז'ושכבד הכין כל
הנידרות זכו', הנה יהי רצון לתהי' נסיעתו בהצלחה תן בגשמיות
וחן ברוחניות.

בברכה זכתי


Memento from the Wedding of Bentzi and Rochie Sudak

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ב"ה. ה' תמוז תשס"ז
ברוקלין

הו"ה א"א נ"נ כו'
מוה' פנחס שי'

שלום הברכה!

במענה על מכתבו מד' תמוז עם הפ"נ המוסג"ב, שיקתא בעת
רצון על הציון הק" של כ"ק מו"ח אדמו"ר זצוקללה"ה נבג"מ זי"ע.

ומ"ש שלא זכתה להשאר בחיים כו' וכו' - לפלא שהרי כ"א
מאתנו בתכ"י מאמינים בני מאמינים בהשארת הנפש. ומוכך שנזכרה ותזכר
בעת רצון על הציון הק" של כ"ק מו"ח אדמו"ר זצוקללה"ה נבג"מ זי"ע
בשיא ישראל.

ובמ"ש ומחפש עצות איך לעשות טובה וכו' - לפלא החיפוש בה
בשעה שמבוארים הענינים בשו"ע ובספרי חסידות, וכבר כתבתי כ"פ וגם
במכתבי שקודם מכתב התנחומין (וכנראה שלא שמו לבם לזה מפני המצב אז,
וכמוכך אין אדם נחפס על צער), וכדונתי בהנוגע לחיפוש במרץ המתאים
אפשר לידוך מתאים בשביל בתם בת שבע שתליט"א, ויה"ר שעכ"פ עתה יתעסקו
בה כדבעי, ובהולדת בת לבתם בשעה טובה ומוצלחה - תקרא בהסכס שני ההורים
חי' בת' לאריכות ימים ושנים טובות, וחזק יהי' בבטחוננו כבורא עולם
ומנהיגו, אשר הוא עצם הטוב, ששאלהבא ינהג עמהם במדה גו', ויה"י שיהי'
בטוב הנראה והנגלה.

בברכה לבשו"ט בכל האמור

NO OTHER ENVELOPE SHOULD BE USED

סודק ת"א
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מנחם מענדל שניאורסאהן
ליובאוויטש

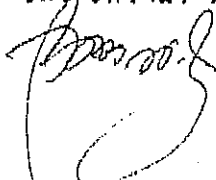
770 איסטערן פארקווי
ברוקלין, נ.י.

כ"ה, ימי הסליחות, ה'חשט"ו
ברוקלין, נ.י.

הרו"ח אי"א נו"נ כו"ר
מוה" פנחס שי"ר

שלום וברכה! מאשרים קבלת מכתבו עם הפ"נ המוסג"ב.

ולקראת השנה החדשה, הבאה עלינו ועל כל
ישראל לטובה ולברכה, הנני בזה להביע ברכתי
לו ולכל אשר לו, ברכה כחיבה וחתימה טובה
לשנה טובה ומחוקה בושמיחה וברוחניות.

בברכה


נ.ב.

מ"ש שרוצה לקחת על עצמו החזקת מוסד חדש במקום
פלודבי, הנה כבר כתבתי להנהלת הרשת, כי כפי שמתארים
המצב שם, הרי או שלא אהי' הנהגת החנוך שם מתאימה
לדרישת חב"ד, או שיוצרכו להשקיע שם סכומים כאלו
שבמקום אחר יש לפעול הרבה יותר מאשר שם, ולכן ההשתדלות
צריכה להיות שהעסקנים הדתיים על אתר יתעסקו בזה,
בנקודה השני' שגוע במכתבו, הנה אכפול עודההפעם שצריך
להתעסק במרץ בחיפוש שידוך מתאים לבתו הבכירה שתליסט"ז
וכטעושים במרץ בותן השי"ת הצלתו. ויה"ר שיהי' בהקדם
ובאופן הכי טוב.

Memento from the Wedding of Bentzi and Rochie Sudak

טולק-ח"ף

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

מוזמט טענדל שניאורטאהן
ליובאוויטש
770 איסטערן פארקווי
ברוקלין, נ. י.

בי"ה, כו' טבת תשי"ט
ברוקלין

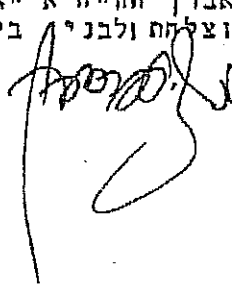
הו"ח אי"א נוי"נ וכו'
מו"ה פנה"ט שי'

שלום וברכה!

מאשר הנני קבלת מכתבו מי"ד טבת, בנו כותב
אודות ההתועבות דיום הבחירה י"ט כסלו, ראש השנה לחודת
החסידות ולדרכי החסידות, ויהי רצון שמתאים למסרת כל
התועבות-יה"י רישומה נ"כך בכל השנה במחשבה דבור ומעשה.
והרי זה כל האדם כמי"ש אל האלקים ירא ואח מצותיו שמור
כי זה כל האדם.

ולחודעתו להתקתם לדירה החדשה, הנה יהי רצון
שיהי' משנה מקום משנה מזל לטובה ולברכה בגשמיות וברותניות.

בברכה מזל טוב לשידוך בנו האברך הו"ח אי"א
בעל מדות נחמן שליט"א-שי"ה בשעה טובה ומוצלחת ולבני בית
חסידות.

ובברכה לבשו"ט


פגודיק-מחול יאבלבור

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ליובאוויטש

770 איסטערן פארקוויי
ברוקלין, נ.י.

כ"ה.ב' מ"ה תשי"ז
ברוקלין

הו"ח אי"א נו"נ כו'
מוה' פנחס שי'

שלום וברכה!

במענה על מכתבו מכ"ה חשרי':

א) בודאי צדקו השלוחים, אשר אין מכתבים מכבידים עלי, והלואי שגדלתי בחכ"י שתוכן מכתב איש לרעהו יהיה, משמח הן בגשמיות והן ברוחניות ובטוב הנראה והנגלה.

ב) מ"ש בקשר עם המאורע בביהכ"נ ל"ע ול"ע-בהנוגע למחשבה אודות קניית ס"ח. הנה אף שמוכן גודל דבר זה, אבל בהמצב העכשווי, אשר מוסדות החינוך על סהרת הקדש נמצאים במצב כספי חמור, כמה מלומדי התורה ונושאי דגלה מצבם החומרי הוא קשה ביותר כו' וכו' - נכונה סברת הרב שליט"א שהצדקה חיה להחזקת מוסדות התורה ולומדי תורה, וק"ל.

בודאי קבלו פ"ש מפורטת מהשלוחים האורחים שביקרו כאן, ויה"ר שחפלי יתבשרו בנ"י איש מרעהו אך טוב.

בברכה
