

# TESHURA

FROM THE WEDDING OF  
**CHAIM & CHANA MUSS**

15 ELUL 5784

ZURICH, SWITZERLAND



B"H

# FOREWORD

With gratitude to HaShem, we are proud to present a collection of the Rebbe's English letters, written in the first years after his arrival in the United States. To date, only a scarce amount of letters from this period have been discovered, and in the English language yet fewer. Earlier this week, a collection of the Rebbe's letters from this period was shared with us for the benefit of the public. This priceless and historic collection, which is being published here for the first time, sheds light on hitherto unknown aspects of the Rebbe's involvement in spreading Yiddishkeit in America during Lubavitch's early years on the continent. The letters are sourced from carbon copies, many of which bear markings in the Rebbe's holy handwriting.

In this publication, we have attempted to give our readers a broader picture of the events, personalities, and subjects discussed in the letters. The accompanying footnotes were added by our editors and do not appear in the original letters. Due to time constraints in preparing these letters for print, we kindly ask our readers to excuse any omissions or errors (typographical or informational) that may have made their way into this work. We would like to take this opportunity to thank all those who have generously shared their letters with us, enabling thousands throughout the world to learn and internalize the Rebbe's guidance and perspective they contain. As mentioned above, the Rebbe's letters available from this period are few in number. Many privately held letters from these years (when a permanent secretarial archive was not yet in place) may be the sole copies in existence. We sincerely ask anyone who may have English letters, specifically from the early years, to kindly share them with us for the benefit of the public who thirsts for the Rebbe's words.

***THE REBBE RESPONSA TEAM***

## WEDDING LETTER FOR THE 15<sup>TH</sup> OF ELUL

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  
10th of Elul, 5748  
Brooklyn, N.Y.

Mr. Pesach Mordechai Himmelman  
& Financee Pasha Dylan

Greeting and Blessing!

I was pleased to receive the notification of the date of your wedding to take place with G-d's help on the 15th of Elul.

I send herewith my prayerful wishes that it take place in a happy and auspicious hour, and that you build an everlasting Jewish home based on the foundations of Torah and Mitzvos as they are illuminated with the inner light of Torah, that is the teachings of Chassidus.

With blessing of Mazal Tov  
Mazal Tov and a Kesivo  
vChasimo Tovo

*M. Schneerson*

Feb. 3, 1944

Julius Stulman, Esq.,  
173 West Street,  
Brooklyn, N.Y.

Dear Mr. Stulman:

Through our Rabbi N. Mindel and Mr. Alexander Cowen, I was very glad to hear how pleased you were with our newly published Pocket Encyclopedia "From Day to Day", and how unanimous the entire Bible circle was in their enthusiasm for it. I am glad to say that this enthusiasm is shared by every one who gets hold of this fine little volume.

Having heard from Rabbi Mindel and our dear Mr. Cowen of your generous promise of \$500.- towards the cost of publication of this unique little encyclopedia, it has been a source of gratification to me to be able to refer to you and Mrs. Stulman as the generous friends who largely made this publication possible.

Our sages say, "Good things are brought about through the agency of good men" (cf. From Day to Day, page 174 - Feb. 7). And such a good thing, which is a matter of public benefit - since this little volume will bring real inspiration to many, is indeed an inestimable privilege, for "he who leads the many to virtue, the virtue of the many is credited to him" (cf. ibid, page 203).

Assuring you of our grateful appreciation of your generous and consistent co-operation, and with kindest personal regards,

Very sincerely yours,

Rabbi Mendel Schneerson.

MS:SZ

P.S. Under separate cover we are sending you a number of these booklets, which you may want to distribute among your friends. More will be sent if you wish additional copies.

מל"ח

## Funding the publication of the *Pocket Encyclopedia*<sup>1</sup>

Feb. 3, 1944

[Shevat 9, 5704]

Julius Stulman, Esq.,<sup>2</sup>  
173 West street,  
Brooklyn, N.Y.

Dear Mr. Stulman:

Through our Rabbi M. Mindel and Mr. Alexander Cowen, I was very glad to hear how pleased you were with our newly published Pocket Encyclopedia "From Day to Day",<sup>3</sup> and how unanimous the entire Bible circle<sup>4</sup> was in their enthusiasm for it. I am glad to say that this enthusiasm is shared by every one who gets hold of this fine little volume.<sup>5</sup>

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1. From a secretarial carbon copy bearing archival markings written by the Rebbe. This letter was sent on the stationery of Merkos L'Inyonei Chinuch.

2. See the Rebbe Responsa app for tens of additional letters addressed to him. Two additional letters to him are published below.

3. See letter dated Erev Rosh Hashanah, 5704, on the Rebbe Responsa app.

4. In 1943, the Rebbe Rayatz requested of Mr. Cowen to begin a weekly lecture in the newly published book *The Bible Unauthorized*. The book, authored by Aharon Leavitt (editor of *HaKriah VebaKedushah*) under the pen name of A. H. Moose, is an original scientific translation and explanation of the first eleven chapters of *Bereishis*. Many philosophical discussions ensued from these classes.

5. In a report from Rabbi Mindel to the Rebbe Rayatz from 11 Kislev, 5704, he writes that he forwarded a message to Mr. Stulman asking him if he would be willing to cover the cost of the publication of the first print of the calendar which was estimated at \$500.

In a following report, dated a night prior to this letter, Rabbi Mindel writes:

In the beginning of the class, Mr. Cowen, who was the teacher, praised the calendar and applauded Mr. and Mrs. Stulman for making the publication possible.

At the end of the class, Mr. Stulman approached Rabbi Mindel and told him that he is aware of his pledge, however, being that the calendar has already been published, he requests that Merkos should write to him about another publication they wished to publish and that his contribution will

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Assuring you of our grateful appreciation of your generous and consistent co-operation, and with kindest personal regards,

Very sincerely yours,

Rabbi Mendel Schneerson.

MS:SZ<sup>6</sup>

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be used toward that end. Mr. Stulman wished that his contribution would go towards a new endeavour and the calendar has already been published.

Rabbi Mindel answered that although the calendar has been published, the printer has not been paid yet for Merkos had in mind that his pledge would cover the cost. Mr. Stulman did not seem too pleased with that.

Rabbi Mindel then requested if he wishes to sponsor the following year's calendar [which did not end up coming to fruition (ed.)], and Mr. Stulman was very enthusiastic about it.

Rabbi Mindel then summarizes that: a) he is willing to give a donation of \$500 b) he wishes that this contribution should be used for a future publication c) Merkos needs to write him which publication his contribution will be used for and he will then send his check d) that he is willing to contribute this amount for the next calendar.

6. An archival marking on the letter. The first half is the Rebbe's initials, the second half is an unknown secretary who typed up this letter.

MS

Feb.4, 1944

Mr. Alexander Cowen,  
250 W. 104th Street  
New York, N.Y.

My dear Mr. Cowen:

I am sending you herewith a copy of my letter  
to Mr. Stulman. As you will see, I acted upon your advice,  
and I trust it will be successful.

In great haste on account of erev-Shabbos, I  
want to conclude with an expression of sincere thanks to  
you for your splendid help.

Good Shabbos and kindest  
regards,

Rabbi M. Schneersohn

Encl.

MS:NM



## I Acted Upon Your Advice<sup>7</sup>

Feb. 4, 1944

[Shevat 10, 5704]

Mr. Alexander Cowen<sup>8</sup>  
250 W. 104th Street  
New York, N.Y.

My dear Mr. Cowen:

I am sending you herewith a copy of my letter to Mr. Stulman.<sup>9</sup> As you will see, I acted upon your advice, and I trust it will be successful.

In great haste on account of erev-Shabbos, I want to conclude with an expression of sincere thanks to you for your splendid help.

Good Shabbos and kindest regards,

Rabbi M. Schneersohn

Encl.

MS:NM

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7. From a secretarial carbon copy bearing archival markings written by the Rebbe. This letter was sent on the stationery of Merkos L'Inyonei Chinuch.

8. For many additional letters addressed to him see the Rebbe Responsa app and below. For additional letters to him in Yiddish, see *Igros Kodesh*, vol. 21 letter 8,090 and as referenced there; *Teshurah Labkowski-Oster* (18 Iyar, 5783) and as referenced there). For tens of the Rebbe Rayatz's letters to him, see *Igros Kodesh*, Rebbe Rayatz, vol. 13, letter 4,839, and as referenced there.

9. Previous letter.

Shebat 17, 5704  
February 11, 1944

Pvt. Julius Cooper 32496105  
95 Q.M. Co. A&P.O. # 95  
Los Angeles, California

Dear Pvt. Cooper:

We are please to send you herewith a copy of our pocket encyclopedia "FROM DAY TO DAY", and copies of the message "Courage and Safety Through Faith and Trust in G-d". We feel sure that they will be of great interest to you and be your constant companions. It is with this view in mind that we published it in pocket size.

We would be glad to receive your comments and suggestions, if any, which would be considered when preparing the publication of next year's volume, G-d willing.

We would like to take this occasion to add a few words of encouragement of which there is a great abundance in our sacred Torah. Our holy Torah says (Deut. 23:10-15): "When thou goest forth in camp against thine enemies, then thou shalt keep thee from every evil thing...for G-d thy G-d walketh in the midst of thy camp, to deliver thee, and to subdue thine enemies before thee; therefore shall thy camp be holy".

Remember, therefore that wherever you may go, the Almighty G-d is watching you and guarding you.

Be loyal to your faith; make every effort to observe G-d's sacred commandments which He has given us through our Torah, for our own benefit and safety.

Read the "Message to Jewish Servicemen" from the Lubavitcher Rabbi מ"ש ט"ג, and if you want a free copy of it, just drop us a line.

With all good wishes for your success and speedy and safe return home, with complete victory for the United Nations, ~~waxaxa~~ May we merit to behold the complete Redemption of our people Israel.

Very sincerely yours,

RABBI MENDEL SCHNEERSON  
Chairman, Executive Committee

## Encouragement to Servicemen<sup>10</sup>

Shebat 17, 5704

February 11, 1944

Pvt. Julius Cooper 32496105  
95 Q.M Co. A.P.O. # 95  
Los Angeles, California

Dear Pvt. Cooper:

We are please to send you a copy of our pocket encyclopedia "FROM DAY TO DAY", and copies of the message "Courage and Safety Through Faith and Trust in G-d".<sup>11</sup> We feel sure that they will be of great interest to you and be your constant companions. It is with this view in mind that we published it in pocket size.

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Remember, therefore that wherever you may go, the Almighty G-d is

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10. From a secretarial carbon copy bearing archival markings written by the Rebbe. This letter was sent on the stationery of Machne Israel.

For a similar letter see letter dated the same day on the Rebbe Responsa app.

11. This message can be accessed [here](#).

watching you and guarding you.

Be loyal to your faith; make every effort to observe G-d's sacred commandments which He has given us through our Torah, for our own benefit and safety.

Read the "Message to Jewish Servicemen" from the Lubavitcher Rabbi [שליט"א] and if you want a free copy of it, just drop us a line.

Withall good wishes for your success and speedy and safe return home with complete victory for the United Nations. May we merit to behold the complete Redemption of our people Israel.

Very sincerely yours,

RABBI MENDEL SCHNEERSON

Chairman, Executive Committee

19 Shevat, 5704  
February 15, 1944

Mr. Julius Stulman  
173 West Street  
Brooklyn, N.Y.

My dear Mr. Stulman:

I wish to acknowledge herewith receipt of your check for \$500.00 for the Merkos L'Inyonei Chinuch, towards defraying the costs of printing the Pocket Encyclopedia "From Day to Day", recently published.

On behalf of the Merkos L'Inyonei Chinuch I want to thank you once again for your generous co-operation, this time for the deed, in addition to my previous expression of thanks to you for the thought.

The idea of converting the potential into the actual-forms the <sup>general</sup> basis upon which the world was created, as you will recall from our personal conversation some time ago to the effect that G-d who is essentially good created a universe which is likewise good in essence, but that it is the purpose of man to bring forth and materialize the latent forces of good, both within him and in the world surrounding him.

For this purpose man was given reason and intellect, so that by his powers of understanding and deduction he might see, even in the most ordinary things of life, a lesson and moral encouragement for the fulfillment of his duties.

Take for example the tree - an example I choose here because of the New Year for Trees ('Chamisha-assar biShevat') which we marked last Wednesday. What can there be more common a sight than an ordinary tree? There seems, at first glance, nothing in it to arouse in us any special meditation. Yet we Jews have a New Year for Trees (on 15th of Shevat), and, besides the appertaining reasons for such a special day, we can, if we stop to ponder, learn quite a number of useful lessons from it.

including To point out but one:- Trees consist of three main parts: the roots, the stem (which bears the branches and leaves) and the fruit (the shell and kernel, the fruit and seed) \*

\* "Before the sin of the Etz Hadaas all trees were fruit-bearing, and in the future all trees will again bear fruit".

מל"ח

including

-2-

Mr. Julius Stulman

Feb. 13, 1944

These three main parts of the tree have their own functions. The roots are the means by which the tree obtains the nourishing substances necessary to its life from the earth. They also provide a firm anchor for the tree and secure it against the wind. The root is by far the most vital part of the plant, although the leaves also contribute toward the living plasma of the plant by obtaining essential substances for the plants existence from the air and from the sun's rays.

The stem forms the main body of the tree, and clearly marks its growth and development.

But the tree attains maturity and perfection, and at the same time fulfills its purpose, only upon producing fruit, for in it lies the seed for the procreation of its kind, generation after generation.

Now, man is likened to a tree (Deut. 20:19). This likeness is particularly marked in the spiritual sense:

The Jew's ~~roots~~ roots are his faith which links him with his origin. The Jew's faith provides him with stability and security, and with the vital nourishment necessary to his existence.

The stem is represented by the Torah and Mitzvoth which the Jew acquires in his life-time. These must grow in scope and magnitude, even as the stem of a tree grows and becomes more ramified with age.

And the fruit is represented by these specific good deeds of the Jew which have in them the seed to produce similar good deeds in others, deeds that inspire or help others to grow into 'fruit-bearing trees' themselves. This is what our sages meant when they said, 'He who teaches the son of his friend Torah, is regarded by G-d as if he brought him into the world' (Pecket Encyclopedia, p. 204).

To sum up. The roots of the Jew and his very link with the origin of his life lie in his true faith in G-d and in all the fundamental principles of our religion. As in the case of the tree, unless the roots are firm and firmly embodied in the soil, it is in danger of being uprooted by a strong wind, so in the case of the Jew, unless the roots of his faith are firm and deep, he is in danger of being swept away by ~~strange~~ views and world perspectives which are alien to the spirit of Judaism. Secondly, the development, advancement and in fact the entire stature

The Jew's roots and

## A Lesson from Trees<sup>12</sup>

19 Shevat 5704

February 13, 1944

Mr. Julius Stulman<sup>13</sup>  
173 West Street,  
Brooklyn N.Y.

My Dear Mr. Stulman:

I wish to acknowledge herewith receipt of your check for \$500 for the Merkos L'Inyonei Chinuch towards defraying the costs of printing the Pocket Encyclopedia "From Day to Day," recently published.

On behalf of Merkos L'Inyonei Chinuch I want to thank you once again for your generous co-operation, this time for the deed, in addition to my previous expression of thanks to you for the thought.

The idea of converting the potential into the actual, forms the general basis upon which the world was created, as you will recall from our personal conversation some time ago,<sup>14</sup> to the effect that G-d Who is essentially good, created a universe which is likewise good in essence, but that it is the purpose of man to bring forth and materialize the latent forces of good, both within him and in the world surrounding him.

For this purpose man was given reason and intellect, so that by his powers of understanding and deduction he might see, even in the most ordinary things of life, a lesson and moral encouragement for the fulfillment of his duties.

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12 The above letter was previously published on the Rebbe Responsa app from a photocopy of the original. The following secretarial copy with the Rebbe's handwritten edits is being published here for the first time.

13. See letter 1 above for more on Mr. Stulman and Pocket Encyclopedia.

14. The Rebbe is seemingly referring to a meeting which took place on Beis Kislev, 5704 (see Q&A of the bible study group published on the Rebbe Responsa app (Kislev 5704)).

Take for example the tree – an example I choose here because of the New Year for Trees (Chamisha Assar bi'Shevat), which we marked last Wednesday. What can there be more common a sight than an ordinary tree? There seems at first glance nothing in it to arouse in us any special meditation. Yet we Jews have a New Year for Trees (the 15th of Shevat), and, besides the appertaining reasons for such a special day, we can, if we stop to ponder, learn quite a number of useful lessons from it.

To point out but one: - Trees consist of three main parts: the roots, the stem (including the branches and leaves) and the fruit (the shell and kernel, the fruit and seed).

These three main parts of the tree have their own functions. The roots are the means by which the tree obtains the nourishing substances necessary to its life from the earth. They also provide a firm anchor for the tree and secure it against the wind. The root is by far the most vital part of the plant, although the leaves also contribute toward the living plasma of the plant by obtaining essential substances for the plant's existence from the air and from the sun's rays.

The stem forms the main body of the tree and clearly marks its growth and development.

But the tree attains maturity and perfection and at the same time fulfills its purpose, only upon producing fruit, for in it lies the seed for procreation of its kind, generation after generation.

Now, man is likened to a tree (Deut. 20:19). This likeness is particularly marked in the spiritual sense:

The Jew's **roots** are his faith which links him with his origin. The Jew's faith provides him with stability and security and with vital nourishment necessary to his existence.

The **stem** is represented by the Torah and mitzvoth which the Jew acquires in his lifetime. These must grow in scope and magnitude, even as the stem of the tree grows and becomes more ramified with age.

And the **fruit** is represented by those specific good deeds of the Jew which



have in them the seed to produce similar good deeds in others, deeds that inspire or help others to grow into “fruit bearing trees” themselves. This is what our Sages meant when they said “He who teaches the son of his friend Torah, is regarded by G-d as if he brought him into the world” (Pocket Encyclopedia, p. 204).<sup>15</sup>

To sum up. The roots of the Jew and his very link with the origin of his life lie in his true faith in G-d and in all the fundamental principles of our religion. As in the case of the tree, unless the roots are firm and firmly embedded in the soil, it is in danger of being uprooted by a strong wind, so in the case of the Jews, unless the roots of his faith are firm and deep, he is in danger of being swept away by views and world perspectives which are alien to the spirit of Judaism. Secondly, the development, advancement and in fact the entire stature of the Jew are reflected in his good deeds, in the practice of the Torah and mitzvot. Finally, his perfection is attained by producing “fruit” “whose seed is in itself”<sup>16</sup> – by inspiring and benefiting others and thus helping to perpetuate our great heritage of Mt. Sinai.

In the light of the above, the saying of our Sages which I quoted in my last letter to you, that “He who benefits the many, the virtue of the many is credited to him,”<sup>17</sup> assumes proper meaning and significance, for this truly is the highest form of virtue.

With kindest personal regards,

Very sincerely yours,

**M. Schneerson**

Chairman, Executive Committee

15. From *Sanhedrin* 19b.

16. See *Bereishis* 1:11.

17. *Avos* 5:18. See letter 1.

February 14, 1944

Mr. Alexander Cowen  
250 W. 104th St.  
New York City

Dear Mr. Cowens:

Since I could not find you in all day I am writing you the following lines.

The check from Mr. Stulman was sent in and may I express my sincere thanks on behalf of the Merkos L'Inyonei Chinuch for every effort extended in this matter.

Enclosed you will find a copy of the letter which I am sending to Mr. Stulman. I think that my idea of Chamisha Oseor Bishvat "Misser" is clearly explained and I would appreciate your opinion.

Assuring you of my appreciation, and with kind regards,  
I am

Sincerely yours,

Rabbi M. Schneerson

## Thanks for Procuring Donation<sup>18</sup>

February 14, 1944

[Shevat 20, 5704]

Mr. Alexander Cowe  
250 W. 104th St.  
New York City

Dear Mr. Cowen:

Since I could not find you in all day I am writing you the following lines.

The check from Mr. Stulman was sent in and may I express my sincere thanks on behalf of the Merkos L'Inyonei Chinuch for every effort extended in this matter.<sup>19</sup>

Enclosed you will find a copy of the letter which I am sending to Mr. Stulman.<sup>20</sup> I think that my idea of Chamisha Ossor Bishvat "Mussar" is clearly explained and I would appreciate your opinion.

Assuring you of my appreciation, and with kind regards, I am

Sincerely yours,  
Rabbi M. Schneerson

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18. From a secretarial carbon copy bearing archival markings written by the Rebbe. This letter was sent on the stationery of Merkos L'Inyonei Chinuch.

19. Mr. Stulman then sponsored five hundred dollars to defray the cost of the printing of the second volume of "From Day to Day." See above letters 1 and 2.

20. The previous letter.

Shebat 26, 5704  
February 20, 1944

Capt. Harry Sohn M.C.  
Station Hospital  
Camp Mackall, North Carolina

Dear Captain Sohn:

We are sure that by this time you have already received the material which sent to you on the order of my father-in-law, the Lubavitcher Rebbe . You will find of great use in any work which you may do to strengthen the cause of Judaism among your fellow soldiers.

It is the sacred task of every serviceman to interest himself in the spiritual life of his coreligionists in arms, both in respect to giving the moral support they need in order to be strong and brave and confident of victory, as well as to encourage them in their faith and observance of our precepts to the utmost possible.

Our sacred and divine Torah recognized thousands of years ago that faith in G-d is a prerequisite to courage and confidence in victory. "And it shall be when you draw nigh unto battle, that the priest shall approach and speak unto the people and shall say unto them, "Hear O Israel, ye draw nigh this day unto battle against your enemies; let not your heart faint, fear not nor be alarmed, neither be you frightened of them; for it is G-d your G-d who goes with you to fight with you against your enemies, to save you!" (Deut. 20:2-4) and (ibid 23:10-15): When thou goest forth in camp against thine enemies, then thou shalt keep thee from every evil thing..for G-d thy G-d walketh in the midst of thy camp; therefore shall thy camp be holy".

The heart of every Jew is always awake, and how much more so in such times of stress. It is therefore the privilege of every serviceman to impress upon his comrade-in-arms our great spiritual heritage and religious obligations, and we trust that he will get the full benefits of this opportunity, so that he may enjoy them later in peace and happiness.

With all good wishes for your success and complete victory of the United Nations; May we merit G-d's gracious mercy and the complete Redemption of our people Israel.

Yours very sincerely,

Rabbi M. Schneerson  
Chaim & Chana Muss

## Spread Judaism in the Army<sup>21</sup>

Shebat 26, 5704

February 20, 1944

Capt. Harry Sohn M.C.  
Station Hospital  
Camp Mackall, North Carolina

Dear Captain Sohn:

We are sure that by this time you have already received the material which sent to you on the order of my father-in-law, the Lubavitcher Rebbe [שליט"א]. You will find of great use in any work which you may do to strengthen the cause of Judaism among your fellow soldiers.

It is the sacred task of every serviceman to interest himself in the spiritual life of his coreligionists in arms, both in respect to giving the moral support they need in order to be strong and brave and confident of victory, as well as to encourage them in their faith and observance of our precepts to the utmost possible.

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<sup>21</sup>. From a secretarial carbon copy. This letter was sent on the stationery of Machne Israel.

The heart of every Jew is always awake, and how much more so in such times of stress. It is therefore the privilege of every serviceman to impress upon his comrade-in-arms our great spiritual heritage and religious obligations, and we trust that he will get the full benefits of this opportunity, so that he may enjoy them later in peace and happiness.

With all good wishes for your success and complete victory of the United Nations; May we merit G-d's gracious mercy and the complete Redemption of our people Israel.

Yours very sincerely,

Shebat 27, 5704  
February 21, 1944

Lt. Snierson  
Shelborne Hotel  
Miami Beach, Fla.

תאריך #

Dear Lt. Sneirson:

According to the request received by us from your chaplain, Lieut. H. E. L. Freund, we are sending you the booklet entitled "Courage and Safety Through Faith and Trust in G-d".

Also, under separate cover, a copy of the "Young Scholar's Pocket Encyclopedia", which we are sure will be of great use to you since it can be carried on your person at all times.

Since you say that you are a nephew of my father-in-law, the Lubavitcher Rabbi, I would be deeply obliged if you could inform me through what individuals this relationship exists.

Awaiting your early communication, we are

Yours with Torah greetings,

Rabbi M. Schneerson  
Chairman, Executive Board

**A Relative of the Rebbe Rayatz<sup>22</sup>**

Shebat 27, 5704

February 21, 1944

Lt. Snierson  
Shelborne Hotel  
Miami Beach, Fla.

Dear Lt. Sneirson:

According to the request received by us from your chaplain, Lieut. H. E. L. Freund,<sup>23</sup> we are sending you the booklet entitled "Courage and Safety Through Faith and Trust in G-d".

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Awaiting your early communication, we are

Yours with Torah greetings,

Rabbi M. Schneerson

Chairman, Executive Board

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<sup>22</sup> From a secretarial carbon copy bearing archival markings written by the Rebbe. This letter was sent on the stationery of Machne Israel.

Please reach out to us if you know of any details of the recipient.

<sup>23</sup> Hirsch Elk Luria Freund (B. 1898, Poland—1981), before joining the army, was a rabbi in Cedar Rapids, Iowa.





Shebat 28, 5704  
February 22, 1944

Mr. Julius Steinfeld  
Calle 21 # 416  
Vedado--Havana  
Cuba

Dear Mr. Steinfeld:

I am indeed very happy to learn that you have succeeded in finding a haven of refuge. Being acquainted with you from Vienna I am confident that, with the aid of the Almighty, you will do everything in your power for the strengthening of Torah-true Judaism among your coreligionists wherever they may be.

As per the request of my father-in-law, the Lubavitcher Rabbi, two packages containing the different publications of Merkos L'Inyonei Chinuch are being sent to you. Surely you will try to spread them and the idea they seek to portray in every way possible.

The Midrash of this week's portion of the Torah tells us: The world would have not been worthy to have the use of gold; and wherefor then was gold created, only for the Mishkon and the Beth Hamikdash. From this one may derive a particular moral; namely that everyone should use all the abilities which G-d granted him for the Mishkon which is ~~found~~ in his heart and in the heart of every Jew.

Awaiting further "good news" about your personal welfare and your communal work and hoping that you will keep in contact with us from time to time regarding the work which you are doing along Torah lines, we remain

With greetings of  
L'Alter Litschovoh  
L'Alter Ligeuloh

Rabbi Mendel Schneerson  
Chairman, Executive Committee

מל"ה

## Use Abilities in Cuba<sup>24</sup>

Shebat 28, 5704

February 22, 1944

Mr. Julius Steinfeld<sup>25</sup>

Calle 21 # 416

Vedad 0 – Havana

**Cuba**

Dear Mr. Steinfeld:

I am indeed very happy to learn that you have succeeded in finding a haven of refuge. Being acquainted with you from Vienna I am confident that, with the aid of the Almighty, you will do everything in your power for the strengthening of Torah-true Judaism among your coreligionists wherever they may be.

As per the request of my father-in-law, the Lubavitcher Rabbi [שליט"א], two packages containing the different publications of Merkos L'Inyonei Chinuch are being sent to you. Surely you will try to spread them and the idea they seek to portray in every way possible.

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24. From a secretarial carbon copy bearing archival markings written by the Rebbe. This letter was sent on the stationery of Merkos L'Inyonei Chinuch.

25. Yaakov Shlomo (Julius) Steinfeld (1884–1974) was born in Neunkirchen, Austria. He later moved to Vienna where he became the head of the community's Agudath Israel. After the Anschluss in 1938, Steinfeld toiled to help Jews emigrate from Austria and was instrumental in arrangements for the Kindertransport. Steinfeld endangered his life by staying in Nazi Austria until he was informed that he would be deported if he did not leave. Due to his extensive negotiations with the Nazis the U.S. Department of State initially suspected he was a German spy and refused to grant him a visa. In 1942 he found refuge in Cuba where he stayed until the State Department was convinced that his contacts with the Nazis were used only to save lives. In the U.S. he continued his rescue work to save European Jews from the Holocaust by joining the Vaad Hatzalah of the Agudath Harabbanim.

In a letter to Rabbi Asher Siegel (who was also in Havana at the time) the Rebbe Rayatz requests that he, together with Steinfeld, look into establishing a local Yeshiva, Girls School and Mesibos Shabbos (Igros Kodesh of the Rebbe Rayatz vol. 8 p. 70 – letter dated 3 Kislev 5704).

The Midrash of this week's portion of the Torah tells us:<sup>26</sup> The world would have not been worthy to have the use of gold: and wherefore then was gold created, only for the Mishkon and the Beth Hamikdosh. From this one may derive a particular moral; namely that everyone should use all the abilities which G-d granted him for the Mishkon which is in his heart and in the heart of every Jew.

Awaiting further "good news" about your personal welfare and your communal work and hoping that you will keep in contact with us from time to time regarding the work which you are doing along Torah lines, we remain

With greetings of L'Alter Litshuvoh L'Alter Ligeuloh

Rabbi Mendel Schneerson

Chairman, Executive Committee<sup>27</sup>

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26. *Shemos Rabbah* 35:1.

27. Of *Merkos L'Inyonei Chinuch*.

CPL. B. PERLMAN  
# 12192579  
A.P.O. 12663---C  
% POSTMASTER  
NEW YORK

MACHNE ISRAEL  
770 EASTERN PARKWAY  
BROOKLYN, N.Y., U.S.A.  
MARCH 26, 1944

DEAR FRIEND:

WE ARE SENDING YOU UNDER SEPARATE COVER A SPECIAL MESSAGE, BASED UPON A TALK WITH THE CELEBRATED LUBAVITCHER RABBI, RABBI JOSEPH I SCHNEERSOHN THIS MESSAGE HAS BEEN PUBLISHED BY US IN SMALL POCKET-SIZE FORM FOR YOUR CONVENIENCE. ADDED TO IS ARE ALSO A FEW SELECTED PSALMS, SPECIALLY RECOMMENDED BY THE LUBAVITCHER RABBI <sup>ר' י"ב</sup>, FOR THEIR PARTICULAR APPEAL AND SUITABILITY FOR THE JEWISH SERVICE MAN.

READ THIS MESSAGE FREQUENTLY, AND YOU WILL DERIVE GROWING FAITH AND COURAGE FROM IT.

WE WISH TO ADD HERE A FEW WORDS WHICH HAVE BEEN RECENTLY PRONOUNCED BY THE LUBAVITCHER RABBI AT A GREAT MASS MEETING IN NEW YORK:

"IT IS A GREAT MITZVAH (PRECEPT) AND A SACRED DUTY UPON EACH ONE OF US TO MAKE KNOWN TO EVERY JEWISH MEMBER IN THE ARMED SERVICES ON LAND, SEA, AND IN THE AIR, THE FOLLOWING

"OUR SAGES, THEIR MEMORY BE BLESSED, SAID THAT 'HE WHO PUTS ON TEFILLIN REGULARLY, MERITS LONG LIFE.'

"BROTHERS IN THE ARMED SERVICES : BE VERY CAREFUL TO PUT ON TEFILLIN EACH WEEK DAY :

"THE SERVICE MAN WHO HAS NO ABSOLUTELY NO POSSIBILITY OF PUTTING ON THE TEFILLIN IN THE MORNING, SHOULD PUT THEM ON LATER IN THE DAY, BUT BEFORE SUNSET.

"THE PUTTING ON TEFILLIN IN A SPECIAL MERIT WHICH WILL EVOKE G-D'S MERCY, THAT YOU MAY RETURN HOME SAFELY !"

WE URGE YOU TO OBSERVE ALL OUR RELIGIOUS PRECEPTS WITH THE SAME CARE AS THAT OF TEFILLIN. YOU SHOULD REGARD IT ALSO AS YOUR DUTY TO URGE YOUR JEWISH COMRADES TO DO LIKEWISE.

WITH OUR BEST WISHES FOR A SPEEDY VICTORY: MAY G-D BRING YOU HOME SAFE AND SOUND, WITH A DISTINGUISHED SERVICE RECORD, BOTH AS A JEW AND AS A N AMERICAN: MAY WE ALL SPEEDILY BEHOLD THE COMPLETE REDEMPTION OF OUR PEOPLE THE WORLD OVER.

VERY SINCERELY YOURS,

RABBI MENDEL SCHNEERSON  
CHAIRMAN, EXECUTIVE COMMITTEE

**Tefillin in the Army<sup>28</sup>**

Machne Israel  
 770 Eastern Parkway  
 March 16, 1944  
 [21 Adar, 5704]

CPL. B. Perlman  
 # 12192579  
 A.P.O. 12663---c  
 % Postmaster  
 New York  
 Brooklyn, N.Y., U.S.A.

Dear friend:

We are sending you under separate cover a special message, based upon a talk with the celebrated Lubavitcher Rabbi, Rabbi Joseph I. Schneersohn[.]<sup>29</sup> This message has been published by us in small pocket-size form for your convenience. Added to i[t] are also a few selected psalms, specially recommended by the Lubavitcher Rabbi אשליט"א for their particular appeal and suitability for the Jewish service man.

Read this message frequently, and you will derive growing faith and courage from it.

We wish to add here a few words which have been recently pronounced by the Lubavitcher Rabbi at a great mass meeting in New York:

"It is a great Mitzvah (precept) and a sacred duty upon each one of us to make known to every Jewish member in the armed services on land, sea, and in the

28. From a secretarial carbon copy. This letter is almost identical to the letter dated Erev Rosh Hashanah, 5704, available on the Rebbe Responsa app, however, missing the references of wishes for a New Year.

29. This message can be accessed [here](#).

air, the following:

"Our sages, their memory be blessed, said that 'he who puts on Tefillin regularly, merits long life.'<sup>30</sup>

"Brothers in the armed services! be very careful to put on Tefillin each week day!

"The service man who has absolutely no possibility of putting on the tefillin in the morning, should put them on later in the day, but before sunset.

"The putting on Tefillin i[s] a special merit which will evoke G-d's mercy, that you may return home safely!"

We urge you to observe all our religious precepts with the same care as that of Tefillin. You should regard it also as your duty to urge your jewish comrades to do likewise.

With our best wishes for a speedy victory. May G-d bring you home safe and sound, with a distinguished service record, both as a Jew and as an American. May we all speedily behold the complete redemption of our people the world over.

Very sincerely yours,

Rabbi Mendel Schneerson

Chairman, Executive Committee

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30. See *Menachos* 44a.

Nissan 10, 5704  
April 3, 1944

Manischewitz Bros.  
143 Bay St.  
Jersey City, New Jersey

Dear Sirs:

Taking into account the great ignorance which exists in many circles regarding the laws of Pesach, and the great precautions which are necessary in regard to such laws, we are taking the liberty of turning to you with the following request.

At least a minute or two of your worthy radio program should be devoted to impressing upon the Jewish masses the gravity of the laws appertaining to Chometz during Pesach. Appeal to the Jewish housewife in general to maintain a truly kosher Pesach home.

Might we further suggest that a brief resume of the essential Pesach laws be also broadcast. We feel that you will be rendering a most meritorious service to your listeners.

Please inform us, if possible, what steps have been taken in this most important matter.

With all best wishes for a happy and kosher Pesach

Yours with Torah greetings,

Rabbi M. Schneerson

Aaron Silbermintz  
Secretary

MS/as

מהנהג

**Teach the Laws of Pesach on the Radio<sup>31</sup>**

Nissan 10, 5704

April 3, 1944

Manischewitz Bros.  
143 Bay St.  
Jersey City, New Jersey

Dear Sirs:

Taking into account the great ignorance which exists in many circles regarding the laws of Pesach, and the great precautions which are necessary in regard to such laws, we are taking the liberty of turning to you with the following request.

At least a minute or two of your worthy radio program should be devoted to impressing upon the Jewish masses the gravity of the laws appertaining to Chometz during Pesach. Appeal to the Jewish housewife in general to maintain a truly kosher Pesach home.

Might we further suggest that a brief resume of the essential Pesach laws be also broadcast. We feel that you will be rendering a most meritorious service to your listeners.

Please inform us, if possible, what steps have been taken in this most important matter.

With all best wishes for a happy and kosher Pesach

Yours with Torah greetings,

Rabbi M. Schneerson

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31. From a secretarial carbon copy bearing archival markings written by the Rebbe. This letter was sent on the stationery of Machne Israel. The following letter is identical to this one.



Aaron Silbermintz<sup>32</sup>

Secretary

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32. Aaron Silbermintz (d. 1994) served as one of the first secretaries of the Rebbe (from approximately Iyar, 5703, continuing at least until late 5704). He transcribed many of the Rebbe's letters, and signed on several letters of Merkos and Machne (see Igros Kodesh, vol. 1, letter 90).

AS/ef

Nissan 10, 5704  
March 3, 1944

Herowitz-Margareten Matzoh Co.  
369 E. 4th St.  
New York City

Dear Sirs:

Taking into account the great ignorance which exists in many circles regarding the laws of Pesach, and the great precautions which are necessary in regard to such laws, we are taking the liberty of turning to you with the following request.

At least a minute or two of your worthy radio program should be devoted to impressing upon the Jewish masses the gravity of the laws appertaining to Chometz during Pesach. Appeal to the Jewish housewife in general to maintain a truly kosher Pesach home.

Might we further suggest that a brief resume of the essential Pesach laws be also broadcast. We feel that you will be rendering a most meritorious service to your listeners.

Please inform us, if possible, what steps have been taken in this most important matter.

With all best wishes for a Happy and Kosher Pesach, we are

Yours with Torah greetings,

By Rabbi M. Schneerson

Aaron Silbermintz  
Secretary

AS/ef

מחנה

**Teach the Laws of Pesach on the Radio<sup>33</sup>**

Nissan 10, 5704

[April] 3, 1944

Horowitz-Margareten Matzoh Co.  
369 E. 4th St.  
New York City

Dear Sirs:

Taking into account the great ignorance which exists in many circles regarding the laws of Pesach, and the great precautionary measures which are necessary in regard to such laws, we are taking the liberty of turning to you with the following request.

At least a minute or two of your worthy radio program should be devoted to impressing upon the Jewish masses the gravity of the laws appertaining to Chometz during Pesach. Appeal to the Jewish housewife in general to maintain a truly kosher Pesach home.

Might we further suggest that a brief resume of the essential Pesach laws be also broadcast. We feel that you will be rendering a most meritorious service to your listeners.

Please inform us, if possible, what steps have been taken in this most important matter.

With all best wishes for a Happy and Kosher Pesach, we are

Yours with Torah greetings,

By Rabbi M. Sehneerson

Aaron Silbermintz Secretary<sup>34</sup>

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33. From a secretarial carbon copy bearing archival markings written by the Rebbe. This letter was sent on the stationery of Machne Israel. The previous letter is identical to this one.

34. See note to previous letter. On the archival markings of this letter the initials as;ej appears.

Pvt. A. MONHEIT 32975815

48th Gen Hospital A. P. O. 555

Postmaster, New York

MACHNE ISRAEL

770 Eastern Parkway

Brooklyn, New York

April 18, 1944

DEAR PVT MONHEIT:

WE ARE INDEED GLAD TO HEAR FROM YOU THAT ALL IS WELL AND HOPE THAT IT WILL CONTINUE TO BE SO.

IF YOU HAPPEN TO BE STATIONED IN THE VICINITY OF LETCHWORTH (OUTSKIRTS OF LONDON) OR MANCHESTER, ENGLAND THERE ARE TWO INDIVIDUALS TO WHOM YOU CAN TURN AND WHO WILL AID YOU IN ANY WAY POSSIBLE.

RABBI E. BENJAMINSON, 117 MULEWAY, LETCHWORTH, HERTS, ENGLAND and  
RABBI RIVKIN, 84 ELIZABETH ST., MANCHESTER 8, ENGLAND.

PLEASE CONVEY TO THEM THE BEST PERSONAL REGARDS OF THE CHABAD CHASSIDIM IN AMERICA.

MAY WE ALSO POINT OUT, IF IT IS NOT ALREADY KNOWN TO YOU, THAT THE  
53 QUEENS DRIVE, LONDON  
AGUDATH ISRAEL ORGANIZATION OF GREAT BRITAIN/HAS ORGANIZED WHAT IS CALLED  
A TORAH CANTEEN, TO SUPPLY THE JEWISH SOLDIERS OF ALL NATIONS STATIONED  
IN EVERY PART OF THE BRITISH ISLES WITH KOSHER FOOD.

HOPING TO SEE YOU SOON AT HOME SOUND IN BODY AND IN MIND WITH A  
COMPLETE VICTORY FOR ALL THE UNITED NATIONS AND THE FULL REDEMPTION OF  
OUR PEOPLE ISRAEL, ~~WE XXXXXX~~ FULFILLING THE WORDS OF THE PROPHET "AS IN  
THE DAYS OF YOUR EXODUS FROM THE LAND OF EGYPT (IN THIS MONTH OF  
NISSAN), I WILL SHOW YOU WONDERS".

Rabbi Mendel Schneerson  
Chairman, Executive Committee

AS is the secretary that this letter was typed for and EJ is an unknown typist who typed this letter.

### Send Regards to Anash in England<sup>35</sup>

Machne Israel  
770 Eastern Parkway  
Brooklyn, New York

April 18, 1944  
[25 Nissan, 5704]

Pvt. A. Monheit 32975815<sup>36</sup>  
48th Gen Hospital A.P.O. 555  
% Postmaster, New York

Dear PVT. Monheit:

We are indeed glad to hear from you that all is well and hope that it will continue to be so.

If you happen to be stationed in the vicinity of Letchworth (outskirts of London), or Manchester, England there are two individuals to whom you can turn and who will aid you in any way possible.

Rabbi E. Benjaminson,<sup>37</sup> 117 Mullway, Letchworth, Hertz, England.

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35. From secretarial carbon copy.

36. Abraham Alfred Monheit (d. 2017), was born in Vienna and left on the Kindertransport to England. He attended a Lubavitcher Yeshiva until he was drafted at eighteen into the army.

For a letter of the Rebbe Rayatz addressed to him while he was in the army see *Igros Kodesh*, Rebbe Rayatz, vol. 8, letter 2,185.

For two additional letters to soldiers stationed in England with similar content see letters dated 1 and 16 Iyar, 5704, on the Rebbe Responsa app.

37. Rabbi Yerachmiel Binyaminson (5645–5715) was a prominent Lubavitch Rabbi. Shortly after escaping Russia in 5694 he settled in London where he remained until several years after the war. In London, Rabbi Binyaminson hosted many refugees and helped establish a branch of Merkos L'Inyonei Chinuch and furthering its activities there (see *Igros Kodesh*, vol. 21, letter 7,766, where the Rebbe instructs an individual to be in contact with Rabbi Benjaminson in obtaining Jewish literature for Soldiers in England).

Rabbi Rivkin,<sup>38</sup> 84 Elizabeth St., Manchester 8, England.

Please convey to them the best personal regards of the Chabad Chassidim in America.

May we also point out, if it is not already known to you, that the Agudath Israel organization of Great Britain - 53 Queens Drive, London – has organized what is called a Torah Canteen, to supply the Jewish soldiers of all nations stationed in every part of the British Isles with kosher food.

Hoping to see you soon at home sound in body and in mind with a complete victory for all the United Nations and the full redemption of our people Israel, fulfilling the words of the prophet "as in the days of your Exodus from the Land of Egypt (in this month of Nissan<sup>39</sup>), I will show you wonders."<sup>40</sup>

Yours with Torah greetings,

Rabbi Mendel Schneerson

Chairman, Executive Committee

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38. Rabbi Menachem Tzvi Rivkin (5629–5708) was a prominent Lubavitch Rabbi and activist in Russia, Vilna and Manchester (from 5683 until his passing in 5708).

39. See *Rosh Hashanah* 10b.

40. *Michah* 7:15.

Iyar 16, 5704  
May 9, 1944

Mr. & Mrs. Hasdan  
611 Mabel St.  
Chatanooga, Tenn.

Dear Mr. & Mrs. Hasdan:

In a return envelope addressed to Merkos L'Inyonei Chinuch we received your check of \$15. Since you indicated that it was for the Yeshiva Tomche Tmimin the check has been given over to that office.

May we point out that Merkos L'Inyonei Chinuch is a completely independent organization. Therefore, in order to insure prompt and efficient reply, it is best that you address all future communications directly to our office at the above address.

A broad program of activity is carried on by Merkos L'Inyonei Chinuch with which we are sure you will want to acquaint yourselves. From the enclosed folder you will see that we operate a system of Beth Rivkah and Beth Sarah schools over the country, we publish Torah-true literature and text-books to fill the needs of many individuals and schools, and in general carry on every activity necessary for the perpetuation of a traditional orthodox "Chinuch" in America.

In reference to the Yahrzeit of Mr. Rubinstein we are taking the liberty of enclosing a letter to him. Since we do not have his exact address we are sure that you will give this letter to him.

At the same time may we ask that you lend your support to the following proposal regarding which we are writing to Mr. Rubinstein.

As was previously mentioned, one of the activities of our organization is the publications of literature and text-books for the benefit of the Jewish student and the general Jewish public in America. The spirit in which they are written is in strict accordance with the traditional heritage of our people.

מל"ח

Hasdan

-2-

We therefore suggest that Mr. Rubinstein print in the memory of his dear relative one of these publications. The details you can see in our letter to Mr. Rubinstein enclosed here.

The period of Sfirah (counting of the days) reminds us once more how valuable time is and it is the duty of everyone to be inspired by this fact in his daily life, and not to let pass a single day without its share of Mitzvohs and good deeds being accomplished.

Among the Mitzvohs there are many which are of special character bring benefit to a "rabbin". Lending your support in the realization of our proposal, you will have a share in the zehus of bringing many thousands of our fellow Jews closer to the Torah and Judaism.

In the hope that you will keep in touch with us regarding any progress you have made in this matter, we remain

With greetings of  
L'Alter Litchuvoh  
L'Alter Ligoulch

Rabbi M. Schneerson  
Chairman, Executive Committee

P.S. The Merkos L'Inyonei Chinuch and Machne Israel were founded by the Lubavitcher Rabbi, Rabbi Joseph I. Schneerson who serves <sup>is</sup> ~~as~~ president of both organizations. Rabbi Mendel Schneerson is the Chairman of the Executive Committee.

Hasdan



### The Broad Activities of Merkos<sup>41</sup>

Iyar 16, 5704

May 9, 1944

Mr. & Mrs. Hasdan  
611 Mabel St.  
Chattanooga, Tenn.

Dear Mr. & Mrs. Hasdan:

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May we point out that Merkos L'Inyonei Chinuch is a completely independent organization. Therefore, in order to ensure prompt and efficient reply, it is best that you address all future communications directly to our office at the above address.

A broad program of activity is carried on by Merkos L'Inyonei Chinuch with which we are sure you will want to acquaint yourselves. From the enclosed folder you will see that we operate a system of Beth Rivkah and Beth Sarah schools over the country, we publish Torah-true literature and text-books to fill the needs of many individuals and schools, and in general carry on every activity necessary for the perpetuation of a traditional orthodox "Chinuch" in America.

In reference [to] the Yahrzeit of Mr. Rubinstein we are taking the liberty of enclosing a letter to him.<sup>42</sup> Since we do not have his exact address we are sure that you will give this letter to him.

At the same time may we ask that you lend your support to the following

41. From a secretarial carbon copy bearing archival markings written by the Rebbe. This letter was sent on the stationery of Merkos L'Inyonei Chinuch.

42. This letter has not reached us.

proposal regarding which we are writing to Mr. Rubinstein.

As was previously mentioned, one of the activities of our organization is the publications of literature and text-books for the benefit of the Jewish student and the general Jewish public in America. The spirit in which they are written is in strict accordance with the traditional heritage of our people.

We therefore suggest that Mr. Rubinstein print in the memory of his dear relative one of these publications. The details you can see in our letter to Mr. Rubinstein enclosed here.

The period of Sfirah (counting of the days) reminds us once more how valuable time is and it is the duty of everyone to be inspired by this fact in his daily life, and not to let pass a single day without its share of Mitzvohs and good deeds being accomplished.

Among the Mitzvohs there are many which are of special character ... bring benefit to a "rabbim." Lending your support in the realization of our proposal, you will have a share in the zchus of bringing many thousands of our fellow Jews closer to the Torah and Judaism.

In the hope that you will keep in touch with us regarding any progress you have made in this matter, we remain

With greetings of L'Alter Litshuvoh L'Alter Ligouloh

Rabbi M. Schneerson

Chairman, Executive Committee

P.S. The Markos L'Inyonei Chinuch and Machne Israel were founded by the Lubavitchor Rabbi, Rabbi Joseph I. Schneerson who is president of both organizations. Rabbi Mendel Schneerson is the Chairman of the Executive Committee.

*M. S.*

*June 2<sup>d</sup>*  
~~May 30,~~ 1944

My dear Mr. Cowen:

I am now sending you herewith some notes and suggestions concerning the Tefillin message, which I hope will meet with your approval.

I am sorry that this has been delayed since I have been occupied with the preparation of a Kuntres (Hassidus and Siches) and the second issue of Kovetz Lubavitz.

With kindest regards and a Gut Shabbos,

Very sincerely,

Rabbi M. Schneerson

Encl.

Mr. Alexander Cowen  
 250 West 104th St.  
 New York City

June 2<sup>nd</sup>

## Suggestions on Tefillin Message<sup>43</sup>

June 2, 1944

[11 Sivan 5704]

My dear Mr. Cowen:

I am now sending you herewith some notes and suggestions concerning the Tefillin message,<sup>44</sup> which I hope will meet with your approval.

I<sup>45</sup> am sorry that this has been delayed since I have been occupied with the preparation of a Kuntres (Hassidus and Sichos)<sup>46</sup> and the second issue of Kovetz Lubavitz.

With kindest regards and a Gut Shabbos,

Very sincerely,

Rabbi M. Schneerson

Encl.

Mr. Alexander Cowen  
250 West 104th St.  
New York City

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43. From a secretarial carbon copy. This letter was sent on the stationery of Merkos L'Inyonei Chinuch.

44. Later that year Mr. Cowen published a booklet titled *Tefillin (Phylacteries): A Brief Treatise on the Significance of Tefillin* (New York, 1944). The pamphlet also contains the basic laws Tefillin as well as illustrations of its correct placement (see *Igros Kodesh*, Rebbe Rayatz, vol. 8, letter 2,475 (29 Av, 5704), where he notes that he received a copy of this booklet, and *ibid.*, letter 2,481 (pp. 387-388) in which he thanks Mr. Cowen for writing the pamphlet. See also Kovetz Lubavitch, No. 4, p. 57, for a description of the pamphlet).

45. See also *Igros Kodesh*, vol. 1, letter 157.

46. *Kuntres Bikkur Chicago*. See letter dated Adar 25, 5704, in the Rebbe Responsa app and *Igros Kodesh*, vol. 1, letter 150.

(P/N)

Sivan 29, 5704  
June 20, 1944

Pvt. Frank J. Offenbacher  
Hq. Co.  
141st Engr. (C) Gp.  
Camp McCoy, Wisconsin

Dear Pvt. Offenbacher:

I am in receipt of your letter of the 13th of Sivan and wish to answer the inquiry therein.

Your question was as follows: The 10th day of Nissan in the year of the Exodus (year 2448 after creation) occurred on Shabbos (as therefore we call that Shabbos, Shabbos Hagadol). Therefore, if the tenth of the month was Saturday, then the Jews went out of Egypt on a Thursday. According to this reckoning it is impossible that the giving of the Torah was on Shabbos since the 50th day after Thursday - of the Exodus - should be a Friday. How is it that we write in our pamphlet that the giving of the Torah was on Shabbos?

Answer: The tenth of Nissan, 2448 was on Shabbos (See: Shabbos 87:2, also Tur and Schulchan Arush Orach Chaim # 430). Nevertheless the giving of the Torah was on Shabbos as our sages said (Tractate Shabbos 86,2) Matan Torah was fifty-one and not fifty days after the Exodus. (See Maharsho on Tract. Avoda Zera 3,1 and Magen Abraham on Orach Chaim 5494). Between the 15th of Nissan and the sixth of Sivan there are only fifty days but it is only according to our reckoning of the calendar, where the month of Iyar is always 29 days. However, at that time, the number of days in each month was determined separately and Iyar was not fixed at 29 days. In fact the month of Iyar, year 2446, was 30 days as we find in Shabbos 87, 2. Therefore, there were 51 days between the Exodus and Matan Torah and Matan Torah was on a Saturday instead of a Friday.

May we take this opportunity to congratulate you on the fact that you interest yourself in such questions. Surely you will try to influence your comrades-in-arms, to bring them closer to Torah and Judaism and to interest them in the traditional heritage of their people. At all times Machne Israel stands ready to aid you to the best of its ability. Please do not hesitate to call on us in any problem which may arise.

Yours with Torah greetings,

Rabbi M. Schneerson  
Chairman, Executive Committee

מהנהג

**The Date of the First Shavuos<sup>47</sup>**

Sivan 29, 5704

June 20, 1944

Pvt. Frank J. Offenbacher  
Hq. Co.  
141st Engr. (C) Gp.  
Camp McCoy, Wisconsin

Dear Pvt. Offenbacher:

I am in receipt of your letter of the 13th of Sivan and wish to answer the inquiry therein.

Your question was as follows: The 10th day of Nissan in the year of the Exodus (year 2448 after creation) occurred on Shabbos (as therefore we call that Shabbos, Shabbos Hagadol). Therefore, if the tenth of the month was Saturday, then the Jews went out of Egypt on a Thursday. According to this reckoning it is impossible that the giving of the Torah was on Shabbos since the 50th day after Thursday - of the Exodus - should be a Friday. How is it that we write in our pamphlet<sup>48</sup> that the giving of the Torah was on Shabbos?

**Answer:**<sup>49</sup> The tenth of Nissan, 2448 was on Shabbos (See: Shabbos 87:2, also Tur and Schulchan Arueh Orach Chaim #430). Nevertheless the giving of the Torah was on Shabbos as our sages said (Tractate Shabbos 86,2) Matan Torah was fifty-one and not fifty days after the Exodus. (See Maharsho On Tract. Avoda Zora 3,1 and Magen Abraham on Orach Chaim [494:1]). Between the 15th of Nissan and the sixth of Sivan there are only fifty days but it is only

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47. From a secretarial carbon copy bearing archival markings written by the Rebbe. This letter was sent on the stationery of Machne Israel.

48. *Shovuoth* (Merkos L'Inyonei Chinuch, 1944) a short twelve-page pamphlet outlining the holiday's history and customs.

49. See also *Shulchan Aruch Admur HaZaken* 494:1 and *Likkutei Sichos*, vol. 3, p. 997, fn. 10.

according to our reckoning of the calendar, where the month of Iyar is always 29 days. However, at that time, the number of days in each month was determined separately and Iyar was not fixed at 29 days. In fact the month of Iyar, year 244[8], was 30 days as we find in Shabbos 87, 2. Therefore, there were 51 days between the Exodus and Matan Torah and Matan Torah was on a Saturday instead of a Friday.

May we take this opportunity to congratulate you on the fact that you interest yourself in such questions. Surely you will try to influence your comrades-in-arms, to bring them closer to Torah and Judaism and to interest them in the traditional heritage of their people. At all times Machne Israel stands ready to aid you to the best of its ability. Please do not hesitate to call on us in any problem which may arise.

Yours with Torah greetings,  
Rabbi M. Schneerson  
Chairman Executive Committee

Handwritten initials: CM

Tishrei 5, 5704  
September 22, 1944

Lt. Cdr. A. Jablons  
U. S. Fleet Hospital No. 114  
Naval Advance Base Personnel Depot  
San Bruno, California

Dear Lt. Cdr. Jablons:

May we at first extend to you our sincerest and best wishes for success at your new station in San Bruno. Surely here too you will devote much effort towards the spreading of the cause of Torah-true Judaism among the members of this community.

During Rabbi Feldman's visit to you in San Diego you promised to send a list of about 500 names of San Diego Jews. Since we have not receive any such list as yet please inform us as to whether it was sent out already and lost in the mails.

We have reprinted, separately, upon popular request, the "Laws Concerning Tefillin". Enclosed you will find a copy. If more copies are desired we shall be glad to supply same immediately.

One of the great Hassidic rabbis once connected the subject of Tefillin with that of Rosh Hashona. He cited the Talmud (Berachoth 6a) that the Almighty also wears Tefillin in which are written the praises and virtues of the Jewish nation. Since the Almighty must wear kosher Tefillin it follows that He must forgive all our sins, so that the praises of Israel in His Tefillin may be true.

Hoping for your continued cooperation and with our heartiest wishes for a 'Gmar Chasima Tova', we remain

Sincerely yours,

Rabbi M. Schneerson  
Chairman, Executive Committee



## Helping the Jews of the West Coast<sup>50</sup>

Tishrei 5, 570[5]<sup>51</sup>

September 22, 1944

Lt. Cdr. A. Jablons  
 U. S. Fleet Hospital No. 114  
 Naval Advance Base Personnel Depot  
 San Bruno, California

Dear Lt. Cdr. Jablons:

May we at first extend to you our sincerest and best wishes for success at your now station in San Bruno. Surely here too you will devote much effort towards the spreading of the cause of Torah-true Judaism among the members of this community.

During Rabbi Feldman's<sup>52</sup> visit to you in San Diego you promised to send a list of about 300 names of San Diego Jews. Since we have not received any such list as yet please inform us as to whether it was sent out already and lost in the mails.

We have reprinted, separately, upon popular request, the "Laws Concerning Tefillin".<sup>53</sup> Enclosed you will find a copy. If more copies are desired we shall be glad to supply same immediately.

One<sup>54</sup> of the great Hassidic rabbis once connected the subject of Tefillin with

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<sup>50</sup> Lieutenant Commander Abraham Jablons (d. 1989).

<sup>51</sup> From a secretarial carbon copy bearing archival markings written by the Rebbe. This letter was sent on the stationery of Merkos L'Inyonei Chincuh.

<sup>52</sup> Rabbi Yitzchak Feldman. His visit is described in *Kovetz Lubavitz*, No. 5, p. 81.

<sup>53</sup> See letter dated 23 Elul, 5704, on the Rebbe Responsa app.

<sup>54</sup> The following is quoted in the name of Rabbi Levi Yitzchok of Berditchov (see, for example, *Sefer Zechus Yisrael — Eser Oros*, p. 52 (section 3, par. 35)).

that of Rosh Hashona. He cited the Talmud (Berochoth 6a) that the Almighty also wears Tefllin in which are written the praises and virtues of the Jewish nation. Since the Almighty must wear kosher Tefllin it follows that He must forgive all our sins, so that the praises of Israel in His Tefllin may be true.

Hoping for your continued cooperation and with our heartiest wishes for a 'Gmar Chasima Tova', we remain

Sincerely yours,

Rabbi M. Schneerson

Chairman, Executive Committee

March 8th, 1946

Mr. Julius Stulman,  
171 West Street,  
Brooklyn, N.Y.

Dear Mr. Stulman:

After such a long silence it was really very nice to hear from you. In behalf of the Merkos L'Inyonei Chinuch, and in my own name, I want to thank you for your very kind contribution of \$2,500.00 for which our receipts are enclosed herewith.

This contribution is truly a timely help, in view of the very critical financial position with which the Merkos L'Inyonei Chinuch has been struggling for the past <sup>and still is.</sup> six months. We are indeed gratified to note in your letter that it will be, G-d willing, the forerunner of substantial contributions in the future, for I need hardly say that you have come to be regarded by the Merkos L'Inyonei Chinuch as one of its main pillars of support.

I will conclude with a "Torah word" as is my custom.

We are going to read the portion of Pekudey this coming Shabbos wherein Moses presents an account for all the contributions given toward the construction of the sanctuary in the desert. The portion begins with the words: "These are the accounts of the tabernacle, the tabernacle of the testimony, as they were rendered according to the commandment of

and still is

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Mr. Julius Stulman

March 7, 1946

Moses, etc."

Needless to say that G-d, the Creator of heaven and earth, could have created a Sanctuary for Himself.

However, G-d wanted to give Israel an opportunity to prove themselves worthy of the Divine Presence among them, of which the Sanctuary was the emblem, through their wholehearted contributions towards the construction of the Sanctuary. That is why it is called the "Tabernacle of Testimony", for it served as a testimony to the Jews' worthiness of G-d's Presence among them.

The Torah is eternal. Now that the physical sanctuary is no longer extant, the Jewish people themselves form the spiritual sanctuary of G-d through the study of the Torah and the preservation of our traditions. The process of 'constructing the sanctuary' is now actually carried on by those, like you, who help maintain our institutions where the spirit of the Torah and tradition is continually fostered.

With kindest personal regards, and all good wishes,

Very sincerely yours,

Mabbi Mendel Schneerson  
Chairman, Executive Committee

RMSbk

March 8th, 1946

Mr. Julius Stulman,  
171 West Street,  
Brooklyn, N.Y.

Dear Mr. Stulman:

After such a long silence it was really very nice to hear from you. In behalf of the Merkos L'Inyonei Chinuch, and in my own name, I want to thank you for your very kind contribution of \$2,500.00 for which our receipts are enclosed herewith.

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Needless to say that G-d, the Creator of heaven and earth, could have created a sanctuary for Himself.

However, G-d wanted to give Israel an opportunity to prove themselves worthy of the Divine Presence among them, of which the sanctuary was the emblem, through their wholehearted contributions towards the construction of the sanctuary, that is why it is called the "Tabernacle of Testimony", for it served

as a testimony to the Jews' worthiness of G-d's Presence among them.

The Torah is eternal, now that the physical sanctuary is no longer extant, the Jewish people themselves form the spiritual sanctuary of G-d through the study of the Torah and the preservation of our traditions. The process of 'constructing the sanctuary' is now actually carried on by those, like you, who help maintain our institutions where the spirit of the Torah and tradition is continually fostered.

With kindest personal regards, and all good wishes,

Very sincerely yours,

Rabbi Mendel Schneerson

Chairman, Executive Committee

RMS:bk

November 2,<sup>55</sup> 1946

Mr. Julius Stulman,  
171 West Street,  
Brooklyn, N.Y.

Dear Mr. Stulman:

I have just learned that you have returned from your trip to the West Coast, and I wish to extend to you my greetings of welcome upon your return. I trust your trip was successful in every way.

My venerable father-in-law שליט"א, quoting Rabbi Schneur Zalman, once said, that when a Jew goes on a journey, 'G-d directeth the steps of man' (Psalms 37,23). That is to say, though on the face of it, it appears that the object of the

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55. The date is unclear in the carbon copy.

journey is only some business venture or other similar purely material reason, in reality however, in the case of a Jew, there can be no doubt that the ultimate reason for the journey is a spiritual one, prompted by the soul's desire to bring about the realization of some spiritual object, or Mitzvah, which could not or would not otherwise have been fulfilled,[ whether] in the place of the journey's destination, or on the way thither, or return.<sup>56</sup>

I hope that your journey was successful both materially and spiritually.

With kindest personal regards,

Very sincerely yours,

Rabbi M. Schneerson

Chmn. Exec. Committee

P.S. Knowing that you are back home, I have ordered the office to send you some of our most recent publications.

### Spread the True Light<sup>57</sup>

Kislev 24, 5708

Mr. Julius Stulman  
171 West Street  
Brooklyn N.Y.

My dear Mr. Stulman:

On the eve of Chanukah, I take the opportunity to wish you a very happy and inspiring festival.

The Chanukah lights recall another kind of light the Sabbath lights kindled

<sup>56</sup>. See *Igros Kodesh* of the Rebbe Rayatz, vol. 3, letter 723 (pp. 112f.), et al.

<sup>57</sup>. The copy received was very blurry and some words were not so legible. We took the liberty to speculate some of the words which were added in brackets so the text should flow.

in every Jewish home on Friday eve.

The difference between the Chanukah lights and the other is in that the latter are [restricted to] the inner [chambers] of the home while the Chanukah lights are given a place by the [entrance]... (in . . . the Chanukah lights are placed by the entrance leading to the front yard or street) or by the window that their light shine forth into the street.

Herein lies the special significance of the Chanukah lights. More than two thousand years ago when the Greek (Hellenistic) philosophy began to spread, the Jewish people were given the mission to counteract it by spreading the light of the true knowledge of G-d... **true** morality and justice, with courage and self-sacrifice. It is not enough that the Torah light brightens the Jewish home; it is necessary, and nowadays especially, to spread the light of Judaism and the Torah to the outside, and to dispel the darkness that covers the earth.

Needless to say that the M. L. Ch. is dedicated to this [goal], and because of your devoted support to this organization, Chanukah greetings are truly fitting to you.

With kind regards and best wishes,

Sincerely yours

**Rabbi Mendel Schneerson**

Chairman, Executive Committee

Encl.: Two copies of our latest publication - "The Miracle of the Dreidle."<sup>58</sup>

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58. A short Chanukah play in one scene by Rabbi Nissan Mindel.



Sivan 16 5710  
June 1, 1950

Joint Distribution Committee  
270 Madison Avenue  
New York, N.Y.

Gentlemen:

We are informed that Dr. Joseph J. Schwartz has visited Teheran recently in connection with the plight of the Jewish refugees from Kurdistan who fled to Teheran from violent outbreaks against them in their native surroundings. We understand that your agency is presently engaged in relief work in behalf of these refugees on the spot.

We would appreciate to receive from you any information you may have about the morale and general spiritual state of these refugees, and what, under the circumstances, can be done for the strengthening of their morale in general and for the education of their children in particular. In this direction we would like to assist them within the framework of our possibilities, viz. by sending them some of our educational material, religious requirements, etc. We would have to know, of course, what language or languages they are versed in.

Also kindly inform us if Dr. Schwartz is still in Teheran, and if so, what his address is there. If he is no longer there, who represents the Joint in Teheran, and where would we communicate with your representative there in connection with the above?

Your cooperation will be appreciated.

With all good wishes,

Sincerely yours,

Rabbi Mendel Schneerson

By

Sec'y

RMS:n:e

**The Jews in Tehran<sup>59</sup>**

Sivan 16 5710

June 1, 1950

Joint Distribution Committee  
270 Madison Avenue New York, N.Y.

Gentlemen:

We are informed that Dr. Joseph J. Schwartz has visited Teheran recently in connection with the plight of the Jewish refugees from Kurdistan who fled to Teheran from violent outbreaks against them in their native surroundings. We understand that your agency is presently engaged in relief work in behalf of these refugees on the spot.

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Also kindly inform us if Dr. Schwartz is still in Teheran, and if so, what his address is there. If he is no longer there, who represents the Joint in Teheran, and where could we communicate with your representative there in connection with the above?

Your cooperation will be appreciated.

With all good wishes,

Sincerely yours,  
Rabbi Mendel Schneerson  
by Nissan Mindel Sec'y

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59. From a secretarial carbon copy.

13th of Tammuz 5710  
June 28th 1950

Mr. Israel Katz  
183 Main Street  
Worcester 8, Mass.

Dear Mr. Katz:

Your contribution, to be applied as I see fit, has been received, and receipt is enclosed herewith. Since you had left it to my discretion, I turned it over to the Special Fund which is used for aid to special cases, where persons would not otherwise accept charity. This is one of the activities of my late father-in-law of sainted memory, which, like all other of his activities, is continued as heretofore.

Today is the anniversary of my saintly father-in-law's liberation from Soviet prison (in 1927). The 12th-13th of Tammuz are celebrated annually as "Chag Hageulah" (Festival of Redemption) by his followers and friends throughout the world. It is the anniversary of the triumph of light over darkness.

This celebration is an opportunity for all of us to become more closely associated with his life's work, and become a part of his infinite existence. Each one of us can do this by carrying out that mission which he has singled us out to do, and we must do it with ever growing devotion and resoluteness.

With all good wishes to you and yours, and thanking you for your cooperation,

Very sincerely yours,

Rabbi Mendel Schneerson

RMS:nm

**The Rebbe's Infinite Existence<sup>60</sup>**

13th of Tammuz 5710

June 28th 1950

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183 Main Street  
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With all good wishes to you and yours, and thanking you for your cooperation,

Very sincerely yours,  
Rabbi Mendel Schneerson

RMS:nm

\_\_\_\_\_  
60. From a secretarial carbon copy.

By the Grace of G-d  
26th of Tammuz, 5716  
Brooklyn, N.Y.

Mrs. Jennie H. Miller Faggen  
1837 N. 33rd Street  
Philadelphia, Pa.

Blessing and Greeting:

I am pleased to receive, on occasion, regards from you through my brother-in-law Rabbi S. Gourary, and to learn of your consistent interest in the Lubavitcher Yeshivoh Tomche Tmimim.

I was particularly gratified to be informed that you intended to make good your pledge during the current month of July. While I am sure that it is not necessary to remind you about it, I am confident that you will not take amiss these few lines, inasmuch as the financial position of the Yeshivoh is very pressing at this time, and it is hoped that you will see your way clear to extend your help as soon as possible. This would be timely also considering that we are at present in the "Three Weeks" and are approaching the "Nine Days," commemorating the Destruction of the Beth Hamikdosh. Since that destruction, the Yeshivoh are the real sanctuaries of G-d, and every deed that helps to fortify these houses of learning of G-d's Torah goes a long way to offset the Destruction and to hasten the Redemption and Restoration of the Beth Hamikdosh, through our Righteous Messiah, may he come speedily in our time.

As our Sages say that G-d rewards in kind, in a very generous measure, I send you my prayerful wishes for G-d's generous blessings to you and yours, and for a healthful and pleasant summer in particular.

With blessing,

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

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

By the Grace of G-d  
11th of Nissan, 5718  
Brooklyn, N.Y.

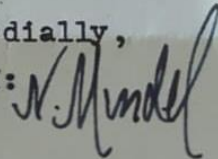
Greeting and Blessing:

On the occasion of the forthcoming Yom-Tov Pesach, I send you my prayerful wishes that the Festival of Our Freedom bring you and yours true freedom, freedom from anxiety material and spiritual, from anything which might distract from serving G-d wholeheartedly and with joy, and to carry over this freedom and joy into the whole year.

Wishing you and yours a kosher and happy Pesach,

Cordially,

BY:



Letter received.

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

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

FREE RENDITION

By the Grace of G-d  
Erev Resh-Hashanah  
5719, Brooklyn, N.Y.

X To the N'shei uBnois Chabad Branches  
Everywhere -  
G-d bless you all

Blessing and Greeting:

On the threshold of the new year, may it bring blessings to us and all our people, I wish you all collectively, and each one of you individually, a good and sweet year.

This includes, of course, the blessing of success in the work of each Branch, both as regards the growth of membership as of the quality of the work.

And - need it be said - in matters of the Torah and Mitzvoth, of goodness and haliness, there is always room for continuous improvement, no matter how good the present is.

\* \* \*

X Since the basis of your work is Ahavas Yisroel - love of Jews - as explained at great length in the teachings of Chassidus and, especially, in the saintly talks of our Rabbis the leaders of Chabad,

X I bring you here an excerpt of a talk by my saintly father-in-law - a story once related by the saintly Tzemach Tzedek, whose birthday it is today, Erev Rosh Hashanah; may his Zechus protect us and all our people.

\* \* \*

The story related by the Tzemach Tzedek is one that he had heard from his grandfather, the Old Rebbe, who in turn had heard it in Meseritch. It is about the Baal-Shem-Tov:

Chassidus

It was the custom of the Baal-Shem-Tov before he revealed himself (as the leader of the new movement), and also in the early years after his revelation, to travel and visit small rural Jewish communities. There, in the market place, he would gather around him the plain Jewish folk, men, women, and children, and relate to them stories. Mostly these were stories from the Aggadoth (Midrashim) of

FREE RENDITION

By the Grace of G-d  
Erev Rosh-Hashanah 5719,  
Brooklyn, N. Y.

To ~~the~~ N'Shei uBnois Chabad Branches,  
Everywhere —

G-d bless you all

Blessing and Greeting:

On the threshold of the New Year, may it bring blessings to us and all our people, I wish you all collectively, and each one of you individually, a good and sweet year.

This includes, of course, the blessing of success in the work of each Branch, both as regards the growth of membership as of the quality of the work.

And — need it be said — in matters of the Torah and Mitzvoth, of goodness and holiness, there is always room for continuous improvement, no matter how good the present is.

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our Sages. He would explain the story to them at length, or he would use the subject matter as the basis of a story of his own, so that the moral of it would be firmly impressed on their minds.

During one such occasion the Baal-Shem-Tov spoke on the subject of Ahavas Yisroel. He emphasized how great this love should be in view of the great love which G-d has for every Jew, giving the following illustration:

There lived a Jew in that town, called R. Yaakov, who knew the Talmud, Gemoro, Rashi and Tosefos by heart, and used to learn it from memory. (This was not unusual in Jewish townlets in those days).

Learning from memory requires, of course, greater concentration than learning from a book. One day as he was learning from memory, concentrating on a difficult Tosefos, his little son came up to him and said something clever to him. R. Yaakov marveled at the child's cleverness, interrupting his learning. Such is the far-reaching effect of a child.

Similarly - continued the Baal-Shem-Tov - G-d, too, is, ~~as it were,~~ engaged engaged in, and attached to holy matters (as our Rabbis state). Yet when a Jew turns to G-d with a prayer and request, He interrupts His preoccupation and attends to the prayers and requests of His children.

When G-d said to His angels that He wanted to create Man, the angels asked what kind of a creature that would be. Hearing the answer, they said, "What is man that You should be mindful of him?" What good will such a creature do?

But when the Jew rises early in the morning, runs to Shul to pray, then becomes immersed in business worry all day, yet tears himself away from all his affairs to run to Shul for Minchah, and between Minchah and Maariv he stays to learn Ein-Yaakov, davvens Maariv, then carries with him the lesson of Ein Yaakov into his home and repeats it to his family -

Then G-d summons the angels and tells them of His pride in Man that He had created, saying to them:

"You angels are not weighed down by such burdens and obligations as having to support a wife and children; you do not know anxiety is and have no taxes. But Man has all these burdens which I placed

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Learning from memory requires, of course, greater concentration than learning from a book. One day as he was learning from memory, concentrating on a difficult Tosefos, his little son came up to him and said a חכמה (something clever) to him. R. Yaakov marveled at the child's cleverness חכמה, interrupting his learning. Such is the far-reaching effect of a child.

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Then G-d summons the angels and tells them of His pride in Man that He had created, saying to them:

"You angels are not weighed down by such burdens and obligations as having to support a wife and children; you do not know **what** anxiety is and have no taxes. But Man has all these burdens which I placed

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שלש ב"ב →  
 א"כ
 
 on him, requiring him<sup>↑</sup> to support his wife and children in accordance with the laws of the Torah, and he is weighed down by obligations and taxes, and the yoke of the Golus. Yet - see how wonderful is his daily conduct!"

Reflecting on this, and calling forth in one's mind the image of G-d's pride in every good deed of the Jew - will bring far-reaching results in one's personal conduct.

\* \* \*

As has been frequently pointed out, the talks and stories related by the Nesim (the Heads of Chabad) are intended as guidance and instruction for every one who hears them. At the same time they bring added strength, stimulation and blessing, to help ~~them~~ one materialize them into personal experience. It remains only up to the listener to fulfil this in accordance with the intention.

May G-d help every one to act accordingly and to be blessed with success in all respects.

With the blessing of Kesivo Vachasimo  
 Toivo to each one of you and the members  
 of your household -

/Signed/ Menachem Schneerson

on him, requiring him <sup>61</sup>in accordance with the laws of the Torah, to support his wife and children and he is weighed down by obligations and taxes, and the yoke of the Golus. Yet - see how wonderful is his daily conduct!”

Reflecting on this, and calling forth in one’s mind the image of G-d’s pride in every good deed of the Jew — will bring far-reaching results in one’s personal conduct.

As has been frequently pointed out, the talks and stories related by the Nesiim (the Heads of Chabad) are intended as guidance and instruction for everyone who hears them. At the same time they bring added strength, stimulation and blessing, to help one materialize them into personal experience. It remains only up to the listener to fulfill this in accordance with the intention.

May G-d help every one to act accordingly and to be blessed with success in all respects.

With the blessing of Kesivo Vachasimo Toivo to each one of you and the members of your household -

/Signed/ Menachem Schneerson

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61. The following sentence was unnecessarily emphasised, the Rebbe noted “ההדגשה מיותרת”, additionally the Rebbe reconstructed the order of the sentence.

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

HYacinth 3-9250

מנחם מענדל שניאורסאהן  
ליובאוויטש

770 איסטערן פארקווי  
ברוקלין, נ. י.

By the Grace of G-d  
28th of Tishrei, 5722  
Brooklyn, N. Y.

Greeting and Blessing:

Your letter of September 7th reached me with some delay. In it you write about your attitude, as well as that of your wife's towards the Jewish way of life.

Judging by your personal views, as expressed in your letter, I do not think I need elaborate on the fact that establishing a Jewish home in accordance with the Jewish way of life and religious observance in the daily life, is essential to true happiness and harmony, not only spiritually but also materially, since for the Jew, the material and spiritual must go hand in hand together.

Living as we do in a world troubled by uncertainty and confusion, how happy are we that G-d, in His infinite kindness, has shown us the true way of life, a life of harmony, peace and security.

As for the problem of establishing this in your home because of the present lack of cooperation on the part of your wife, the reason for your wife's reluctance may be a natural reaction to a pressure exerted by the husband, which she may misinterpret as an effort to be boss, lord and master of the household. Therefore, if this same influence would come from friends, rather than from you, she may be more responsive. It would be especially well that she should come under the influence of young American-born women who have true Yiddish homes and follow the Jewish way of life. Fortunately, there are a number of such young housewives whose cooperation could be enlisted.

In the light of your description of your present environment, it would be a good idea to consider the possibility of moving to a community or a neighborhood which is orthodox. your parents live, may offer a solution.

With prayerful wishes for the success of your efforts and determination to live up to the way of our Torah, which is called Toras Chaim, the Law of Life, and Mitzvoth whereby Jews live, and hoping to hear good news from you,

With blessing,

*M. Schneerson*

Needless to say, you may write to me again without hesitation.

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

דל שניאורטאהן  
ובאוויטש  
סטערן פארקווי  
וקלין, ג. י.

By the Grace of G-d  
4th of Adar I, 5722  
Brooklyn, N.Y.

Blessing and Greeting:

I received your letter of February 1st, and I read with interest about your acquaintance with a girl, whom you are trying to bring closer to Yiddishkeit, although for the present you do not consider her Orthodox as yet.

I trust that you will continue your good efforts personally, as well as enlist the cooperation of others to bring the girl around to the Jewish way of life. To love our fellow Jews is one of the great principles of our Torah, especially in the light of the saying of the Baal Shem Tov that G-d loves every Jew infinitely more than a father loves an only child born to him in his old age.

Wishing you success in your work and hoping to hear good news from you,

With blessing,

By *Shimon Shindel*

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

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

By the Grace of G-d  
7th of Elul, 5722  
Brooklyn, N.Y.

Mrs. B. Bernstein  
28 Franklin Gardens  
Edgware, Middlesex.

Blessing and Greeting:

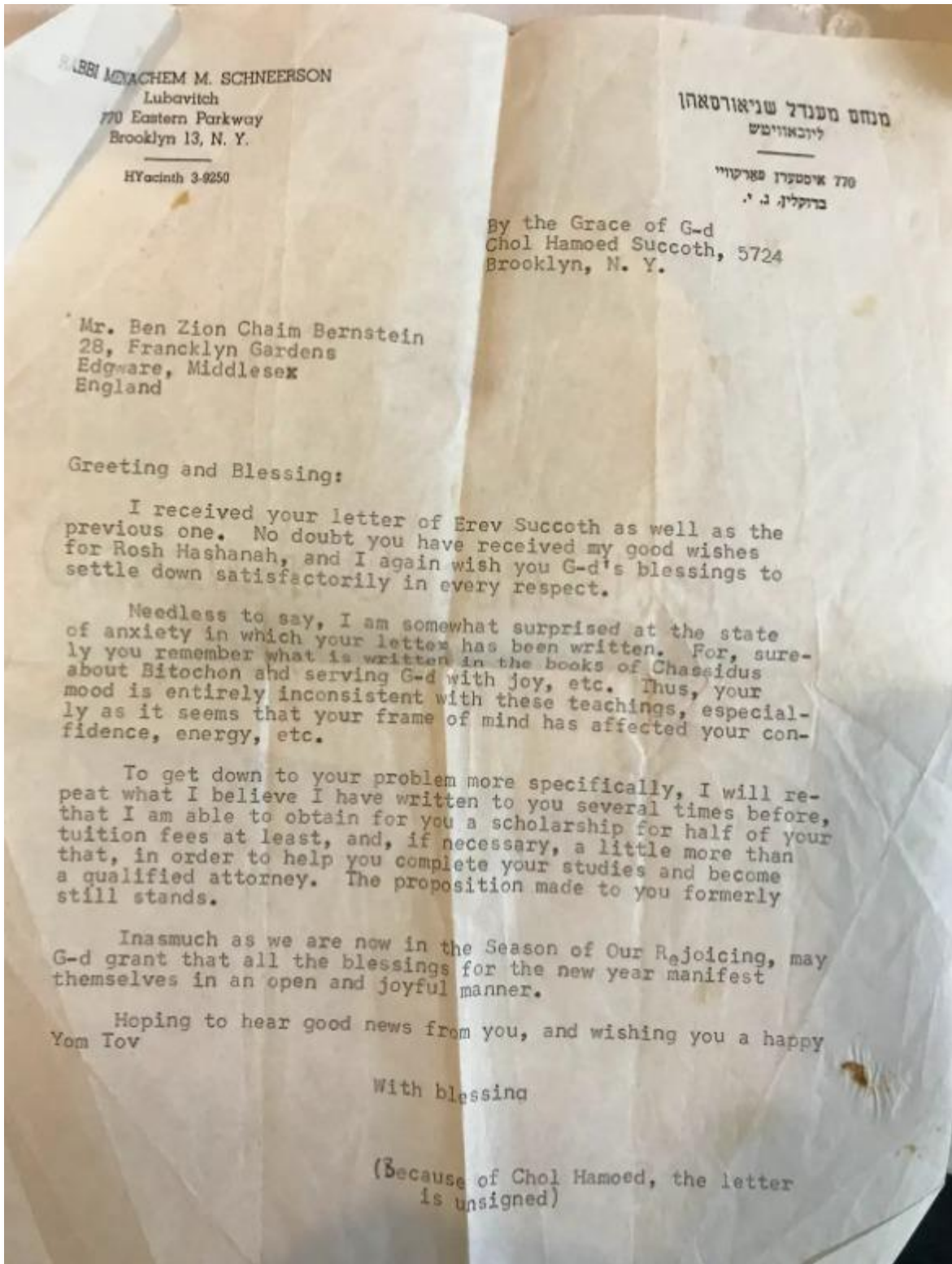
I received your letter, and I am pleased to note that your son has conveyed to you the contents of our discussion concerning his future. He had explained to me that though the practice of Law has its limitations, there are other possibilities.

May G-d, Whose benevolent Providence extends to each and everyone individually, lead him in the way that is truly good for him in regard to his future and, particularly, to a suitable Shidduch, and may you have true Yiddish Nachas from him.

Wishing you and yours a kesivo vachasimo toivo, for a happy new year, materially and spiritually,

With blessing,

By *Mina Schneerson*





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

Free Translation

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

By the Grace of G-d  
Rosh Chodesh Kislev, 5742  
Brooklyn, N. Y.

To All Friends of Beth Rivkah and to  
the Participants in the Beth Ashkenazi  
Dedication Dinner and 40th Jubilee  
in particular -

Greeting and Blessing:

I was pleased to be informed that this historic event is to take place on the eve of the 19th of Kislev - the anniversary of the Geulo (Liberation) of the Alter Rebbe, Founder of Chabad, in the month that is highlighted by the Festival of Lights, Chanukah.

Everyone will surely be inspired by the spirit of these auspicious historic days, especially being gathered for such a worthy cause.

During the four decades since Beth Rivkah was established, this Torah-true educational institution has raised loyal Jewish daughters, who are now dedicated mothers of Beth Rivkah students, each one of whom will be well prepared and qualified for her most responsible and privileged role as a true *Akeres Habayis*, the foundation of the Jewish home, making it what a Jewish home should be.

All who know how to appreciate the vital importance of Torah-true education, will be delighted and encouraged by the success of Beth Rivkah in acquiring, with G-d's help, the spacious building for its elementary division. It is also very fitting that the new facility will bear the name Beth Ashkenazi, dedicated to the blessed memory of the famed and illustrious Rabbi Meir and Rebbetzin Tauba Ashkenazi, whose exemplary dedication and selfless devotion to Jews and Yiddishkeit, and to Torah education in particular, often under most trying circumstances, has been an inspiration to all.

Surely, all friends of Beth Rivkah will wish to have a share in the new building and will generously respond to help raise the funds that are necessary to prepare the new premises for the earliest possible occupancy. Indeed, I am confident the response will be enthusiastic, if one will but reflect that, by the Grace of G-d, we live in a land where one can work for the cause of Torah and Torah education without peril or problem - certainly none like those encountered by the late Chief Rabbi of Shanghai, Rabbi Ashkenazi, and his devoted Rebbetzin, of blessed memory, during those difficult war years. How incomparably greater is our duty to dedicate ourselves to this sacred cause with enthusiasm and joy, especially when it concerns such an important and worthy Torah-true educational institution as Beth Rivkah.

May G-d grant that everyone should indeed do so, with body and soul, and certainly money-wise, with a generous heart and an open hand. And the Al-mighty does not remain indebted, and promptly sends His blessings to everyone involved, and all one's family, "from His full, open, holy, and ample Hand," in addition to the essential thing, namely, the Zechus of the good deed itself.

With prayerful wishes for much Hatzlocho,  
and for a Bright Chanukah,

/Signed: Menachem Schneerson/

**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  
18th of Adar Sheni,  
5744. Brooklyn, N.Y.

18/24

Mrs. Rena Kaufman  
202 Lake Meryl Dr.  
W. Palm Beach, Fl. 33411

Blessing and Greeting:

I received your letter of March 5th, and may G-d grant the fulfillment of your heart's desires for good in regard to all those for whom you requested a blessing.

I trust it is unnecessary to emphasize to you at length that all blessings come from G-d, and the channel to receive them is through the everyday life and conduct in accordance with His Will. Therefore, every additional effort in matters of Torah and Mitzvoth, though a "must" for their own sake, widens these channels. This should include, especially, extra care in the observance of Kashrus of foods and beverages.

In general, if there is any doubt as to the medical treatment, it is good to consult a doctor-friend to recommend the course of action.

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

With blessing,

*M. Schneerson*

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,  
20th of Menachem-Av, 5749  
Brooklyn, N.Y.

To All Participants in the Dinner  
Celebrating "Celebration 28" of  
Merkos-Lubavitch, Minnesota  
G-d bless you all.

Greeting and Blessing:

It is with great pleasure that I was informed of the forthcoming dinner celebrating the 28th anniversary of Lubavitch in Minnesota, taking place on the 26th of Menachem-Av.

May it be blessed with much success.

Especially so since the current Jewish year is a **Leap Year**.

The significance of a Leap Year has been explained on previous occasions, as have the practical lessons we can learn from it. We shall here discuss one point that especially relates to this gathering: the subject of "giver" – the sun – and "receiver" – the moon. During a Leap-Year the two meet together, thereby reconciling the difference between the solar year and lunar year, and accomplishing the Divine intention that Pesach always be in the Month of Aviv – springtime.

The main point of this is that, through the mutual effect upon each other, namely the "giver" and "receiver" – the "giver" simultaneously also being a "receiver" and the "receiver" also a "giver" – the two become one, thereby fulfilling the Divine design for both of them, and for the world as a whole.

This point is particularly outstanding in regard to educational activities, where the "giving" is primarily from the educator – the teacher – to the one who is being educated – the student. That is why it is especially important that the "giving" be in the fullest possible measure, quantitatively and qualitatively: the Torah and Mitzvos implanted in the child should not be merely by force of habit, but should permeate the child's thoughts, speech and actual deeds so that this is reflected in his daily conduct – in fear of G-d, respect for parents and teachers, improved character traits and so on, so that it be evident – at Yeshiva, at home, at shul and also in the street – that this is a product of an educational activity on high standards of holiness.

In order that the "giving" be even more complete, educators and counselors should bear in mind that they are, at the same time, also "receivers" – and to a tremendous extent, incomparably more than the effort and work they invest in their students. Indeed, who can estimate the merit and reward associated with the sacred work of raising the Almighty's "kinder," children of the Supreme King of Kings, the Holy One, blessed be He?

However, in order that the educational activities be able to fulfill its responsibilities in the best possible way, it has to rely upon yet another class of "givers" – Torah-supporters who understand the value of Torah education and the preciousness of Jewish men, women and children. And, in this connection, there is an added dimension to this year, in that it is the **40th Year** of the passing of my father-in-law, of saintly memory, when the Almighty opens wide the channels of "A HEART THAT UNDERSTANDS, AND EYES THAT SEE, AND EARS THAT HEAR" (Devorim 29:3) – to sense, perceive and appreciate the preciousness of Jews and Yiddishkeit, and how good it is to be a "giver-receiver," as explained above.

With esteem and with blessings for success  
and for good tidings in all the above.

## THE SCHREIBER ARCHIVE

Mr. Elimelech Mordecai (Max) Schreiber was a philanthropist who oversaw the building of hundreds of Mikvaos. He also worked with an organization *American Committee for Taharas Hamishpacha in Israel*, which had the Rebbe listed as one of its honorary presidents<sup>62</sup>.

Mr. Schreiber was born and raised in the Lower East Side, and ran a successful clothing business. The cost that Schreiber needed to raise for each Mikvah in Eretz Yisrael at that time was \$6,000 — the government covered the rest. In the later years of his life, he split his time between Eretz Yisrael and his home in Manhattan. Over his lifetime he helped construct over 300 Mikvaos. Mr. Schreiber passed away towards the end of 1979.

A Nephew of Mr. Schreiber once went past the Rebbe for dollars, The Rebbe remarked that since Mr. Schreiber's passing, no one had stepped into his place to take on his role. He encouraged the nephew to take on the task of helping to build additional Mikvaos<sup>63</sup>.

Mr. Schreiber tracked and numbered the mikvaos he supported, noting each contribution. The Rebbe consistently donated \$18 to these mikvaos, and Mr. Schreiber kept a record of which ones received the Rebbe's contributions. Mr. Schreiber would forward his correspondence with the Rebbe to others to encourage them to learn from and follow the Rebbe's actions. He frequently underlined key sections of the letters to provide extra emphasis.

Due to his practice of forwarding letters, many of his correspondences with the Rebbe are found in various archives.

A number of letters were published in *Hiskashrus* issues [1202](#), [1213](#), and [1230](#) (see also issues [1193-4](#)). Additionally, see a recent Teshura (Mizrachi, 10 Tammuz, 5784, pp. 36-40), which utilizes the Israeli government archives and includes a letter from the Rebbe to Mr. Schreiber. A letter from Mr. Schreiber to the Rebbe, from one of these archives, is also being published here<sup>64</sup>.

There are a few additional letters addressed to him in the Rebbe Responsa app dated 21 Iyar, 5734, Chanuka, 5736, and 12 Shevat, 5737.

We kindly request that anyone in possession of a letter addressed to Mr. Schreiber, graciously share it with us, so that we may publish it for the benefit of the public.

The letters published below are from the Yeshiva University Archives, Rabbi Leo Jung Papers. We extend our gratitude to Mrs. Shulamith Z. Berger, Curator of Special Collections at Yeshiva University's Mendel Gottesman Library, for her graciousness, kindness, patience, and long-standing support to researchers.

A special thank you goes to **Nochum Shmaryahu Zajac** for generously sharing most of these papers for publication. In this Zchus, may he be granted the ability, with Hashem's help, to publicize more papers and further research in the future.

62. A photocopy of the letterhead appears below. Credit is due to Dovi Safier of DMS Yeshiva archives for this image.

63. The video of the dollars can be viewed at <https://www.chabad.org/372582>.

64. From the Israeli government's national archives, Golda Meir papers, Yom Kippur war, 6497-4/א, pages - 151-2. Credit is due to Rabbi Peretz Mochkin.

PHONES: MONUMENT 3-4819  
GEDNEY 6-3768

ועד האמריקאי למען סהרת המשפחה בארה"ק

ב"ה

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Jerusalem

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טהרת המשפחה בא"י  
הרב אפרים זלמן היילפרין, ירוש' ת"ו

יו"ר ועד הפועל  
הרב משה צבי ארי' ביק  
הרב צבי הירש איזענשטאט

גזברים  
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הירש בודק  
שבתאי פרענקעל

מוכיר כבוד  
ירוחם פישל סימאנווויץ

מנהל  
הרב יחיאל עלבוים

נשיאות  
בנציון זילבער  
חיים וואכטעל  
יצחק אקס  
ישראל יודא סעפשימוס  
מרדכי צבי דיקער

סגני נשיאות  
אבא פינקלשטיין  
אלימלך מרעס  
ב. בערנשטיין  
וואלף סוקעניק  
יצחק איוויק שטראהל  
יצחק מאיר ביונים  
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שלמה שטיין

ועד ההנהלה  
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אדמו"ר מבלאז'וב, יו"ר  
הרב אברהם יצחק פיינעלזשון  
הרב בנימין זאב הענדלעס  
הרב דוד ליפשיץ  
הרב דוד שטערן  
הרב דוד דוב האלענדער  
הרב חנני' וי"ש ל. מוישעלבוים  
אדמו"ר מאסאנוס  
הרב יודא דוב גאלינסקי  
הרב דר. יוסף בריווער  
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הרב מאיר קאליש  
הרב מנחם טענדל פערלמאן  
הרב מנחם הארעוויץ  
הרב משה הארעוויץ  
אדמו"ר מאסאנוס  
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נשיאי הכבוד  
(לפי אדב)  
הרב אברהם יחזקע העשיל  
אדמו"ר מקופיטשניץ  
הרב אהרן קאטלער  
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הרב יוסף אלו' הענקין  
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אדמו"ר מסקווערא  
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אדמו"ר מליבאוויטש  
הרב מרדכי שלמה פרידמאן  
אדמו"ר מאנאויץ  
הרב משה פוינשטיין  
הרב משה ראזען

בין כסא לעשור, תשמ"ו

למען כה"ג צמ"ס וכו' וכו' שלימ"א

ש.ו' רב וכ"ס ו  
הננו פונים בזה אל מעכ"ה בבקשה חמה לבא לעזרת עבודת הק'  
של חיזוק וביצור יסוד הדת של סהרת המשפחה בארה"ק.  
כידוע לכה"ה נחרבו, ב"ה, בא"י ישובים רבים שבהם גרים  
עשרה אלפי עולים חדשים, וקול בוקע שחקים מגיע מהם לעזור  
להקים בישוביהם מקוואות סהרה, כדי להציל ולחזק יסוד הדת של  
סהרת ישראל אשר עליו מסרו נפשם אבותינו ואמותינו בכל דור.  
"מרכז סהרת המשפחה בא"י" מספל בענין זה בהתאמצות רבה,  
אולם אין בכחותיו הדלים של הישוב למלאות רק חלק קטן מהדרישות  
הרבות. עזרת אחב"י שבאמריקה מוכרחה איפוא לבוא, כדי לאפשר  
להקים מקוואות סהרה במקומות הנחוצים כ"כ ברחבי הארץ.  
הננו פונים לכן אל מעכ"ה שיואל בסובו לנצל את כח השפעתו  
לדרוש מראשי קהלתו שירשו לסדר "אפיל", או לפחות להקציב  
סכום הגון למען חיזוק קדושת ישראל בארץ ישראל.  
כאשר כה"ה מבין היטב א"א לנו לפנות במשאלותינו זאת -  
למרות חשיבותה המיוחדת - לכל הקהל הרחב באמריקה, הננו נאלצים  
לסמוך רק על הרבנים ומנהיגי עדה החרדים לדבר ה' והיהודעים עד  
היכן ענין זה סביע לעתידו של עמנו המקודש - שיבואו לעזרתנו.  
הננו מקוים לכן כי כה"ה יתאמץ בכל אפשרותו לענות לקול קריאה  
קדושה ונשגבה זו מארה"ק.  
בכבוד רב הראוי למעכ"ה ובברכה גמח"ס,

מרכז סהרת המשפחה בא"י, ועד האמריקאי למען סהרת המשפחה בארה"ק  
הרב אפרים זלמן היילפרין, ירוש' ת"ו, הרב יחיאל עלבוים, מנהל

By the Grace of G-d  
19th of Adar 2, 5727  
Brooklyn, N. Y.

Mr. Elimelech Mordecai Schreiber  
55 Wilbur Avenue  
Newark, N. J. 07112

Greeting and Blessing:

I duly received your letter of March 4th with the enclosures, for which I thank you very much. May G-d grant that all matters continue to advance in a growing measure.

Especially as we are now coming from the auspicious days of Purim, when "For the Jews there was light, joy, gladness and honor." In addition to the plain sense of these words, our Sages interpret them according to their inner meaning, namely "Light - this is Torah," etc. This means that insofar as Jews are concerned the spiritual and material go hand in hand together, and in a way that the spiritual is predominant and the foundation of the material. Great is the Zechus of everyone who utilizes all his capacities to illuminate Jewish life with the light of the Torah and Mitzvoth, not only in his immediate surroundings, but also in distant places, especially in the Holy Land, as in your case.

Wishing you continued and growing Hatzlocho,

With blessing,

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

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

By the Grace of G-d  
13th of Menachem Av, 5730  
Brooklyn, N. Y.

Mr. Elimelech Mordecai Schreiber  
327 Central Park West  
New York, N. Y. 10025

Greeting and Blessing:

After not hearing from you for a considerable time,  
I received your recent letter and enclosure.

I am somewhat suspicious about your not mentioning  
the addition of a new Mikvah in the Holy Land, as you al-  
ways inform me. Perhaps you do not want to remind me  
about my participation - Bli-Neder - though I explicitly  
asked you to do so. At any rate, I am enclosing my  
symbolic participation of twice Chai, so that if in the  
interim two new Mikvahs have been added, I will not be in  
arrears; otherwise, this will be an advance for the two  
new Mikvahs in the future.

An expression of appreciation is always welcome, but  
in this case I am sure the Mitzvo itself is the greatest  
reward. The present situation in Eretz Yisroel calls for  
a special effort in matters of Torah and Mitzvoth, in the  
spirit of the present days. I trust you will have good  
news to report about your stepped-up activities in this  
direction.

Now that we are coming from the days which have been  
prophetically promised to be turned into days of rejoicing  
and happiness, and entering into the period of consolation,  
may G-d grant that all your affairs should likewise turn  
out to be happy and comforting in every respect.

With blessing,

*M. Schneerson*

NOTE

IF I ONLY HAD 25 RABBIS IN THE  
U.S.A. LIKE THE LUBAVITCHER RABBI MY  
PROBLEM OF MIKVAS IN ERETZ ISRAEL  
WOULD BE ANSWERED.

Max Schreiber

327 CENTRAL PARK WEST  
NEW YORK, N. Y. 10025

ה"ו

Dec. 6, 1970

The Jewish Center  
130 West 86th St  
New York City.

Dear Rabbi D<sup>A</sup> Leo Jung:

Enclosed are some Zerox copies from Eretz Yisrael and the States.

In the fourteen years that I am working for Mikvahs in Eretz Yisrael (יִשְׂרָאֵל), I wish to call to your attention that I have never received even a \$5.00 contribution from the Jewish Center for Mikvahs in Eretz Yisrael.

This is truly unbelievable, but is a honest to goodness fact. The only thing that I ever received through the Medium of the Jewish Center was a check that was turned over from my dear and close friends, Martin Klein, Eli Klein and Sol Klein and Stephen Klein. This check was given to Rabbi Lamm to send to the Lubavitcher Kibbutz, Kefar Chabad. This \$400. check which should have been given to me in all fairness, because of the great Chizuk which it would have given me and which I lacked and needed so sorely, because of the unbelievable poor response to Mikvahs in Eretz Yisrael, and especially to me who is working for Mikvahs in Eretz Yisrael all alone for 14 years. I want you to know that the \$400 dollars did not build the Original Kefar Chabad Mikvah. This Mikvah was built by me (מִי) and we are now building a new wing which is twice the size of the 1st Mikvah Building we built in Kefar Chabad (יִשְׂרָאֵל)

I am the sponsor of the New Mikvah Building in Nachlas Har Chabad. This is the 100th Mikvah Building. The reason why we stopped building the new addition in Kefar Chabad was because I asked the Lubavitcher Rabbi which Mikvah does he prefer 1st and the Lubavitcher Rabbi ruled to put up Nachlas Har Chabad Mikvah 1st as they have no Mikvah at all and then finish up the New Addition of Kefar Chabad.



Max Schreiber

327 CENTRAL PARK WEST  
NEW YORK, N. Y. 10025

-2-

ה"ב

ה"ג

This New Mikvah which is number 100 is built completely and personally paid by me ( אני ).

Now I ask a question. How is it possible that such a Balabatishe, and rich congregation cannot have the ( אני ) Zechus to build at least one Mikvah. Building in Eretz Yisrael after writing The Jewish Center letters for at least 12 years. I cannot even get a helping hand contribution from this Congregation. My only answer must be like the Chibiner Rav ( רבי ) and the Brisker Rab ( רבי ) told me personally. They said to build a Mikvah Building in Eretz Yisrael and even to lend a helping hand, you must have a special ( אני ) and not everyone is granted this great Zechus.

ה"ד

May the Almighty ( אני ) bless you and Rabbi N. Lamm and all the Jewish Center Congregants with the wisdom, foresight, and Great ( אני ) Zechus to build a Mikvah Building or lend a real large helping hand contribution for Mikvahs in Eretz Yisrael.

My fondest personal regards and

*Handwritten initials*

אני אני אני אני אני

Max Schreiber

*Handwritten signature: Max Schreiber*

P. S.

I just received a request and an order from Rabbi Victor Vorhand to build a Mikvah Building in the name of Congregation Yesheva Haichel Moshe. This is Rabbi Vorhand's Schule on 91st between West End Ave and Riverside Drive. This is my 93d Mikvah Building ( אני ) in Eretz Yisrael.

CHAIM & CHANA MUSS

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

ליובאוויטש  
770 איסטערן פארקווי  
ברוקלין 13 נ.י.

By the Grace of G-d  
18th of Menachem Av, 5731  
Brooklyn, N. Y.

Mr. Elimelech Mordecai Schreiber  
327 Central Park West  
New York, N. Y. 10025

Greeting and Blessing:

I am in receipt of your letter of August 2nd.

First of all thank you for the good news about the additional Mikvah, for which you have found a sponsor. I trust that the construction of the Mikvah has already been begun, for the essential thing is the act.

Enclosed is my symbolic participation, Bli-Neder, in the new Mikvah.

I was pleased to note that you are back at work, and may G-d grant that you should have a Refuo Shleimo, and continue your good work in good health, to spread and strengthen Yiddishkeit in general, and in the area of Taharas Hamishpocho in particular. May you always have good news to report.

With blessing,  
*M. Schreiber*

P.S. I have not heard about the outcome in regard to the Mikvah in Newark, pursuant to my writing to you in that connection. I am certain, however, that not only have you extended your help as you indicated, but that you took a personal interest in it to see that it should be carried out in the best possible way. I trust that if your further help is needed, whether by way of advice or in some other way, you will surely not withhold the good NEWS.

WE ARE DRAWING WOMEN FROM SO. ORANGE, WEST ORANGE, HILLSIDE, NEWARK, ELIZABETH, PATTERSON, MILWAUKEE, ALBUQUERQUE, ALBANY, SHAROTZBERG, ALL FROM N. J. OUR ATTENDANCE INCREASES CONSIDERABLY - AND WE ARE NEXT BUSY (5-2) 11:30 AM.

REAR RABBI SCHNEERSON (M) I AM UP TO MY 103<sup>rd</sup> MIKVAH BUILDING WHICH IS THE 3<sup>RD</sup> MIKVAH OF MY SECOND HUNDRED MIKVAH BUILDINGS. I EXPECT TO BUILD (5-7) IN THE NEXT YEAR. I TURNED OVER THE BUILDING OF MIKVAH TO JUDAL SCHREIBER. NEWARK MIKVAH, I TURNED OVER THE BUILDING OF MIKVAH TO JUDAL SCHREIBER. HE HAS BEGAN TO USE HIS SO. ORANGE ADDRESS AND MY NAME AND WE ARE (5-2) (5-7) IN THE NEXT YEAR. THE BUILDING FEE AND OUR ATTENDANCE IS GROWING.

TO 96-100 MIKVAHS

DATE OCT 12 1971 No. 1-315 / 260

PAY TO THE ORDER OF AMERICAN COMMITTEE TAHARAS HAPUSACHAS 90<sup>00</sup> / 100

九十元 09

National Bank of North America M. SCHNEERSON

EASTERN PKWT. AT KINGSTON AVE., BROOKLYN, N. Y.

96 100 0900 200 3 0900 100

*M. Schreiber*

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

מוחזק מונחיל שניאורטארו  
ליובאוויטש  
770 איסטערן פארקוויי  
ברוקלין, נ. י.

By the Grace of G-d  
In the Days of Selicoth,  
5731. Brooklyn, N. Y.

Mr. Elimelech Mordecai Schreiber  
327 Central Pk. W.  
New York, N.Y. 10025

Greeting and Blessing:

With the approach of Rosh Hashono, the beginning of the New Year, may it bring blessings to us all, I send you and all yours my prayerful wishes for a good and happy year, materially and spiritually.

With the traditional blessing of

כתיבה וחתימה טובה

Cordially

*M. Schneerson*

P.S. I have just received your letter of September 12th with enclosures. I was pleased to hear that your health has improved, and may G-d grant that you should have a complete Refuo. No doubt you received my previous letter with the enclosed check. I take this opportunity to enclose a further check for the next Mikvah.

P.S

the Rabbi CONTRIBUTES 18<sup>00</sup> FOR EVERY MIKVAH I Build ( ) IN ERETZ ISRAEL

*Max Schreiber*

101 MIKVAH

DATE 10/6

1971 No.

1-315  
260

PAY TO THE ORDER OF AMERICAN COMMITTEE TAKHARAS HAHASIDIM \$18<sup>00</sup>

EIGHTEEN

DOLLARS

National Bank of North America  
EASTERN BRANCH, 41 KINGSTON AVE., BROOKLYN, N. Y.

M. SCHNEERSON

*M. Schneerson*

RABBI MENACHEM M. SCHNEERSON  
Lubavitch  
770 EASTERN PARKWAY  
BROOKLYN, N. Y. 11213



*File Schreiber*

Mr. Max Schreiber  
327 Central Park West  
New York, N. Y. 10025

Tel. HYacinth 3-9250

Cables: LUBAVITCH NEWYORK

מזכירות  
כ"ק אדמו"ר מנחם מענדל שליט"א שניאורסאהן  
ליו באוויטש

SECRETARIAT of RABBI MENACHEM M. SCHNEERSON  
the Lubavitcher Rabbi  
770 EASTERN PARKWAY, BROOKLYN 13, N. Y.

B. H. 25th of Tishrei 5732  
Brooklyn, N. Y.

Mr. Elimelech Mordechai Schreiber  
327 Central Park West  
New York, N. Y. 10025

Greeting and Blessing:

I am directed by the Rebbe שליט"א  
to acknowledge receipt of your letters of  
September 26th and 27th.

Enclosed is a check for the 102nd Mikvah.

Cordially

*M. Schneerson*  
Secretary

*DEAR RABBI JUNG & RABBI LAMM  
I WAS OFFERED 150 DOLLARS FOR THE  
LUBAVITCHER RABBI CHECK AND HIS SIGNATURE THIS  
FRIDAY IN SCHULE. I TURNED IT DOWN BECAUSE I  
KNOW THE RABBI WILL NOT APPROVE OF SAHE. PLEASE READ THE ZISRELI  
LETTER AND YOU WILL SEE WHATS GOING ON IN JERUSALEM. PLEASE LISTEN  
TO ME AND SAVE THIS LETTER & SIGNATURE. IT WILL BE WORTH A FEW  
HUNDRED DOLLARS A FEW YEARS FROM NOW. I'M NOT KIDDING. I CAN SELL  
THESE CHECK & SIGNATURES FASTER THAN MIKVAHS. DOR*

102-103 d.	No.
M. SCHNEERSON	
10/22 1971 <span style="float: right;">1-315 260</span>	
PAY TO THE ORDER OF Mr. E. M. Schreiber "MIKVAHS"	\$ 36 <sup>00</sup>
Thirty Six and 00/100-----	100 DOLLARS
National Bank  of North America 781 EASTERN PARKWAY - BROOKLYN, NEW YORK	
<i>M. Schneerson</i>	
⑆0260⑆⑆0315⑆ 002 3⑆⑆0902⑆⑆8⑆⑆	

**המרכז הארצי למען טהרת המשפחה**  
ISRAEL CENTRAL COMMITTEE FOR TAHARAS HAMISHPACHA

ירושלים ת"ו, רח' חגי זו, טל. 85414 ת.ד. 5067 פ.ד. 11 CHAGAI ST. JERUSALEM

בע"ה. ירושלים, כ"ה תשרי תשל"ב



למעלת כבוד  
ידידנו ומכובדנו הדגול, מעמודי התווך של מפעלנו הק', בזבר מפעלנו בארה"ב  
מוה"ר א. מ. שרייבער הי"ו

שלום ורוב ברכה,

שמחנו לקבל ממנו בימים האחרונים מספר מכתבים, וכך העתקי המכתבים ששלח  
לשונים, גם זכינו מספר פעמים לשוחח אתו אישית בסלפון, אשר כל זה משמח אותנו במאד,  
דבר הטראה שמע"כ נמצא ת"ל במצב בריאות טוב. כן יתן לו ה' וכה יוסיף להיות תמיד בבריות  
גופא ונהורא מעליא ובמלוא כוחו ואונו.

מאוסרים הננו עד למאוד לראות כי ה' מצליח דרכו להרבות טהרה בישראל,  
וכי לאחרונה בלבד זכה למכור כמה מקואות לנדיבים שונים, והוא בעצמו זכה לקנות המקוה  
ה-102. עובדא זו מחזקת את ידי כולנו לפעול ולהפעיל למען הטהרה ביתר שאת וביתר עז  
ולצכות יותר ויותר אחים ואחיות לסמור על מצוה קדושה זו. אשרי לו ואשרי חלקו שזכה  
להיות עמוד התווך למען הטהרה בארץ הקודש, ומקרב לב אנו מאחלים לו - בשם רבבות אלפי  
אחים ואחיות - שיזכה להאריך ימים בטוב ובנעימים מתוך אושר ועושר, ולהצלה מופלגה בכל  
אשר יפנה, ולסמוע תמיד בשורות טובות ממנו, אכי"ר.

כן הננו רוצים להביא לידיעת מעלתו כי החלטנו להקדיש לו את המקוה אשר  
ב"גדרה". מקוה זו היא יפה ומפוארת מכל הבחינות, וגם גדולה יותר משאר המקואות, ואנשי  
המקום נהנים ממנה מאד. אנו בטוחים שמקוה זו תהי' בודאי לשביעות רצונו, וכך נבקשו  
שיואיל להמציא לנו נוסח מדויק עבור השלט אשר נסדר אי"ה במקוה זו.

העתק מכתבנו להרב גרוס עבור המקוה שלו כבר שלחנו לו לפני שבועיים  
ובודאי כבר קיבל אותו. כמו כן אנו מכינים מכתב להר"ר אברהם קרויזער הי"ו ועוד נמציא  
לו העתק ממכתב זה. גם להרב באמזער נשלח מכתב בקרוב וגם מזה נמציא לו אי"ה העתק.

עוד היום נשלח אי"ה מכתב לכ"ק האדמו"ר מליובאוויטש שליט"א העומד  
לימינו בכל פעם שזוכה מע"כ למכור מקוה ובכך מחזק את מע"כ בעבודתו הקדוש (אגב,  
רצינו להעיר למע"כ שהי' רצוי שמע"כ ימציא לנו את השיק שקיבל מהאדמו"ר מליובאוויטש  
כחתימת ידו, ונוכל להפיק מזה אי"ה תועלת מרובה מכל הבחינות אצל חסידיו כאן  
בירושלים).

ועם צאתנו, אנו מכפילים את תודתנו העמוקה על כל הטוב והחסד אשר עושה  
עם מפעלנו הק', והשי"ת ימלא את כל משאלות לבו לטובה עד עולם אכי"ר.

בכל הכבוד וההוקרה

יהושע לו

המרכז הארצי למען טהרת המשפחה בישראל, ירושלים

י.ג.  
"יש אנונימית ליה ראכתבים  
לחיותין צ'לסז ואנה הולין

Max Schreiber

327 CENTRAL PARK WEST  
NEW YORK, N. Y. 10025

ב"ה

Oct. 13, 1971.

Rabbi M. M. Schneerson  
770 Eastern Parkway  
Brooklyn, N. Y.

Dear Rabbi Schneerson (M.M.S.)

It was with great joy that I received your letter and \$90.00 check covering the New Mikvahs being built (ב"ה) in the poor Kibbutzim in Eretz Yisrael, which covers and is an \$18.00 participation (chaye) for every new Mikvah Building constructed in Eretz Yisrael.

ב"ה

You are now paid up to the 101st Mikvah Building. I am at this writing (ב"ה) up to my 103d Mikvah which is the 3d Mikvah Building of the second hundred Mikvah Buildings. I expect to build Bezrath Hashem (ב"ה) in the poor Kibbutzim in Eretz Yisrael.

ld, /

This Mikvah Building is sponsored by Abraham Kraushar, the son of Henry Kraushar (ב"ה) who was my 1st President when I was the Treas. of the Boro Park New Mikvah which was the 1st New Modern Mikvah built in the U.S. A.

5 K

What a great Zechus (ב"ה) you have, to have a share in Eretz Yisrael. May the Almighty (ב"ה) bless you and the Rebetzim with good long lasting good health and (ב"ה) / 14 M

[ 3

Max Schreiber

*Max Schreiber*

Max Schreiber

327 CENTRAL PARK WEST  
NEW YORK, N. Y. 10025

ב"ה

-2-

P. S.

I honestly and truly enjoyed the visit in your Succah to the Simchas Beth Hashoavy" last Wed. night. I was really thrilled I came.

In regards to the Newark Mikvah, my dear friend Judel Schreiber (not a relative) took over because I moved to N.Y.C and he sends out the Roshi Hashuna membership dues, mail for the year, and he uses my name with a South Orange address and (ש"ס) the money comes in and this covers the deficit to run the Mikvah, as we keep the entrance fee down to the \$1.50 charge so as to encourage the women to attend. We now have women from So. Orange, West Orange, Maplewood, Springfield, Elizabethtown, Hillside, Newark, Irvington, Milburn, Caldwell, Bloomfield, Thornhills, Union, all from N. J. and are doing fine financially.

As far as using my name and address of So. Orange, N. J. when I live in N.Y.C, I want to see how they "Schmass" for such a sin after (ש"ס), 180 years. I heard some great news and personal regards from students attending your Lubavitch Club Houses near the college campuses. The news I heard is just terrific, keep up the great work and blessings from the Almighty (ש"ס) to you and the Rebetzen.

Max Schreiber

327 CENTRAL PARK WEST  
NEW YORK, N. Y. 10025

ב"ה

October 2, 1972

Rabbi Dr. Leo Jung  
The Jewish Center  
131 West 86th Street  
New York, N.Y. 10024

Dear Rabbi Jung:

I was overcome by your thrilling letter, really to the point of tears, giving me a little "chizuk" on my work covering "Taharath Hamishpacha", the building of mikvah buildings throughout the length and breadth of Eretz Yisrael and especially now, covering the Russian Olem Jews who are pleading to us for immediate help, especially in the desert where many are placed, as we are the only mikvah organization in Eretz Yisrael who is covering and doing this religious work. I want you to know I am the only one "individual" who is doing this work. My only partner for the last 13 years is the Almighty. This is the honest truth, "believe me".

I wish you to know, honestly and sincerely, that besides the letter from the Lubavitcher Rabbi, your letter, Rabbi Jung, and that of Rabbi Gross of Igud Harabonim are the only letters on "chizuk" which I ever received and which cover all the rabbinical organizations, in this great United States of America, and also covers organizations like the Young Israel Council, and the Union of Orthodox Congregations of America. This is why I am so thrilled and overwhelmed and elated for your very kind words and letter covering the construction of mikvah buildings in all the poor kibbutzim of Eretz Yisrael and now in the desert.

If there are people who may think that the construction of mikvah buildings in Eretz Yisrael is the only thing I cover and do (I have reached  $\approx$  at this writing 119 mikvah buildings), please read the cables attached to this letter, which were transmitted to Eretz Yisrael.

I want you to know that I am standing shoulder to shoulder with and fighting and helping the gedolim in the United States on the desperate question "Who Is a Jew?" They are Rabbi Me...



*Max Schreiber*

327 CENTRAL PARK WEST  
NEW YORK, N. Y. 10025

ב"ה

Rabbi Dr. Leo Jung

-2-

October 2, 1972

Feinstein, the Lubavitcher Rabbi, Rabbi Joseph B. Soloveitchik, Rabbi Y. Henkin, Rabbi N. Riff, Rabbi Dr. Samuel Belkin, Rabbi I. Hutner, and many more. I must mention some of the gedolim of Eretz Yisrael like Rabbi Y. Abramsky, Rabbi Joseph Dov Soloveitchik, the Brisker Rav's <sup>1/3</sup> oldest son, Rabbi Michel Feinstein, Rabbi Moshe Hebroni, Rabbi T. Schneir-of Chibiner Yeshiva, the Gerer Rabbi.

Read the attached articles placed in the papers like Algemeiner News, the Jewish Press, the Jewish Forward and many personal letters covering the rabbis listed above and many more not listed.

We have a few rabbis who went out strongly and shamefully against all the gedolim in Eretz Yisrael and the United States. The R. C. A. president and the R. C. A. organization are definitely against the thinking of all the gedolim of Eretz Yisrael and the United States. They made their position known through the medium of the newspapers. This was followed by articles and statements the world over, to stop these "chutzpanicks" which are led by its president and the R. C. A. rabbinical group.

One of the smartest rabbis of the R. C. A. who professes to be a good friend of the Lubavitcher rabbi, but is what is called a concealed rebel of the "Who is A Jew?" issue. He is located and situated at the east side and uptown section.

All I can say is, I now serve notice on these smart rabbis which in my language I call "wise guys" to watch out. When the gedolim are insulted, I will not take it lying down. I can assure them that before I get through with them the same Almighty who helped me reach 119 mikvahs all alone, yes, all alone, in Eretz Yisrael, He will help me, together with the gedolim. When we get tough and get after them, they will definitely have to "run to the hills". Now, please do

*Max Schreiber*

327 CENTRAL PARK WEST  
NEW YORK, N. Y. 10025

ב"ה

Rabbi Dr. Leo Jung

-3-

October 2, 1972

not take this as a threat, but as a promise, and in all my life, I never fell down on a promise.

My suggestion to the rabbis who have an affiliation with the R. C. A. Rabbinical group is, "Be smart and watch your step".

If Dr. Berg, the minister of the Interior, wishes to proceed with the question of "Who Is A Jew?" and keep fighting the gedolim all over the world and show his "chutzpah", especially by doing underhand work and throwing the truly religious Knesseth member, Dr. Avner Chai Sciaky out of the Knesseth and not even opening his mouth to stop this "Maase Nevla". Remember, Dr. Berg, there will be a day of reckoning for this and for insulting the gedolim world over. This will come as sure as there is a heaven above. I am not talking through my hat. We have all the clippings of newspapers, periodicals, letters and magazines, all from the United States and Eretz Yisrael. We have reliable people on the scene. This is not an assumption, it is from the gedolim and their contacts. If you do not heed to the advice from the gedolim, world over, then this puts you into an unheard of position of being a "Chutzpanick" of giant proportions. Why don't you stand up and in the open shout that Golde Maier cannot and should not do such a nasty thing, "maase nevula" in Eretz Yisrael. Since when did she become a gudol b'Yisrael? Again, wake up. It's time to do something for true, unadulterated, religious yiddishkeit in Eretz Yisrael.

Like the president of the I. B. M. Company says, "Think".

Shalom.

*Max Schreiber*  
Max Schreiber

October 3, 1972

Mr. Max Schreiber  
327 Central Park West  
N. Y., N. Y. 10025

My dear Mr. Schreiber:

Thank you very much for your letter of October 2nd. I am very conscious of the problems which trouble you and I have found it useful to deal with great patience with the offenders and with those who are taking too lenient a view about the obligation every day of the week to fight, to work, to persuade for all matters touching G-d's Torah and therefore, Jewish survival.

I share your admiration of the Lubavitcher Rebbe, whose work I have been privileged to promote in Africa, Asia, and Europe. May you continue in good health to serve the L--d and the Jewish people.

With every good wish,

Very sincerely yours,

Rabbi Leo Jung

RLJ:ps

Max Schreiber

327 CENTRAL PARK WEST  
NEW YORK, N. Y. 10023

ה"ב

Nov. 14, 73

Rabbi M. M. Schneerson (מ"מ שניידער)  
1304 President St  
Brooklyn, N. Y.

Lubavitcher Letter

Dear Rabbi Schneerson (Lubavitcher Rabbi)

I was thrilled to receive your letter and the \$180 dollar check which represents ten (10) 18 dollars covering your request to give Chai (1) dollars for every Mikvah I build (בנייה) in Eretz Yisrael.

In the 13 years I am working (עובד) for Mikvahs in Eretz Yisrael I must reveal the truth to you. I cannot point out to the help I received for Mikvah Buildings in Eretz Yisrael. It does not amount to more than you can count on the fingers of one hand. The batting average is definitely and no doubt, zero. This covers all the Rabbinical organisations and especially the largest, the R.C.A. numbering 650 Rabbis, "The Rabbinical Council of America" and for good measure, throw in the Mirachi Organisation of the U. S.A., lead by Maurice Sage, President, with other high important Rabbis, officers, "pictures are attached".

I wish to thank you for the great Chinuk which I received from you throughout all these years (שנים) Toda Rabba.

I still have the Almighty (אלוהים) as the only partner in the U.S.A. to help me carry this heavy load. I really can't complain as of this writing I have (כבר) reached "the 132d" Mikvah Building (בנייה) in Eretz Yisrael.

I will personally follow up the additional building at Nachlas Har Chabad

*Max Schreiber*

327 CENTRAL PARK WEST  
NEW YORK, N. Y. 10025

-2-

ה"ב

*I really needed this (ohinuk) letter "honestly"  
I really did need same.*

*Shalom V"Bruch.*

*M. S.*  
*Max Schreiber*

*P.S.*

*You will note our Mikvah Building on Golan  
Heights was hit by enemy fire. Please note cable I  
sent Eretz Yisrael with instructions to start putting  
up a New Mikvah Building in Golan Heights.*

CHAIM & CHANA MUSS

The following letter was published before. However, in this letter, Mr. Schreiber added a P.S. with the count of Mikvaos that the Rebbe donated to.

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  
12th of Shevat, 5737  
Brooklyn, N. Y.

Mr. Elimelech Mordecai Schreiber  
327 Central Park West  
New York, N. Y. 10025

Greeting and Blessing:

Thank you very much for your recent correspondence.

As we are now coming from Yud Shevat, the Yahrzeit of my father-in-law of saintly memory, may G-d grant that you and I, in the midst of all our people, should be fully inspired by the example of his life and work and total dedication, and that this inspiration should be translated into actual deed. It is surely unnecessary to emphasize to you that if in all areas of public endeavor "the essential thing is the deed," this is particularly important in such an area as Taharas Hamishpochq, which is the foundation of every Jewish home, and ensures that newborn children should be pure, Tahara being the foundation of many other qualities, as stated at the end of Sotah

טהרה מביאה לידי פרישות ופרישות מביאה לידי קדושה כו.  
ענוה כו' יראת חטא כו' חסידות כו'.

May G-d grant that you should go from strength to strength in all above, and always have good news to report.

With blessing *M. Schneerson*

P.S. The Lubavitcher Rabbi has a mikvah building in Eretz Yisrael paid up, plus \$18, toward 233 mikvah buildings in Eretz Yisrael to date. "ת."

PLEASE MAKE CHECK PAYABLE TO:  
AMERICAN COMMITTEE FOR TAHARAS HAMISHPACHA  
IN ISRAEL

Yocheved Vorhand, Sec., 303 W. 91st St., New York City, N.Y. 10025  
Attention: Max Schreiber Your gift is tax deductible

**DRAFT OF A LETTER FROM DR. NISSAN MINDEL  
- ON BEHALF OF THE MERKOS L'INYONEI CHINUCH -  
TO THE JEWISH SPECTATOR, REGARDING AN ARTICLE THEY HAD PUBLISHED**

CIRCA 5708

We have read with interest your editorial "Unity in the Jewish Day School Movement," a subject whose timeliness and importance cannot be overemphasized.

For our part, we wish to shed some light on the problem, in so far as it concerns our organization and work.

When the Merkos L'Inyonei Chinuch was founded about six years ago in the cause of Torah true Jewish education in this country and abroad, it undertook a series of pioneer activities hitherto entirely neglected. Among such activities was the earnest endeavor to reach the vast majority of Jewish youth which had become completely estranged from Judaism. The methods used for this purpose were: specially prepared juvenile literature, youth clubs called 'Mesibos Shabbos' and the Release Hour. Through these means tens of thousands of Jewish children have been reached, who hitherto knew nothing of their Jewishness, Jewish history and traditions, and spiritual heritage. The Merkos L'Inyonei Chinuch has so far published about a million volumes of literature, text-books, festival booklets, etc. and two monthly journals, one in Yiddish and one in English, which have just celebrated their fifth anniversary of uninterrupted appearance.

In addition to the above, the Merkos L'Inyonei Chinuch concentrated a great deal of effort on Chinuch habanoth - Girl Education, a field which had been grossly neglected in America. The M.L.Ch. has founded no less than twenty five schools for girls, called 'Beth Rivkah' and 'Beth Sarah' in New York and outside of the metropolis, always careful to establish such schools in such sections or communities where none existed before, and where the need was greatest.

There is no doubt that the field of activity for the cause of Jewish education in America is vast, and we welcome any individual or organization, new and old, desiring to do something constructive in this field. However, like you, we deplore duplication of effort wherever it exists, and the lack of unity and mutual understanding. A case in point is the field of publications. The Merkos L'Inyonei Chinuch has proved clearly its competence in this field, and its accomplishments are a matter of public record. Therefore when a newly formed organisation, avowedly dedicated to the cause of Jewish education, begins to duplicate this work, or threatens to, instead of concentrating on other phases of activity to more profitable advantage, this is clearly duplication.

For instance, the M.L.Ch. has published the first volume of Jewish history - "Our People"; the second volume is in press, and the third and fourth, completing the work, will be ready in due course. Yet despite this, rumors are current that another organisation is working on the publication of a similar history book.

חסר הסיום

We wish to congratulate you upon taking up the cause of unity and cooperation in the field of Jewish education, and trust your call will meet with the response it truly deserves.

לפענ"ד להדגיש שבעת שנתייסד המל"ח, מוסד אי מפלגתי בהחלט, לא הי' אף מוסד א' עוסק בהדפסת ספרים והוברות על טהרת הקודש וכיו"ב בשאר עניני תכנית המל"ח. ובמילא להדגיש זמן התייסדות המל"ח כפול ומשולש



We have read with interest your editorial "Unity in the Jewish Day School Movement," a subject whose timeliness and importance cannot be overemphasized.

For our part, we wish to shed some light on the problem in so far as it concerns our organization and work.

When the Merkes L'Iyenei Chinuch was founded about six years ago in the cause of Torah true Jewish education in this country and abroad, it undertook a series of pioneer activities hitherto entirely neglected. Among such activities was the ~~most~~ earnest endeavor to reach the vast majority of Jewish youth which had become completely estranged from Judaism. The methods used for this purpose were: specially prepared juvenile literature, youth clubs called 'Mesibes Shabbes' and the Release Hour. Through these means tens of thousands of Jewish children have been reached, who hitherto knew nothing of their Jewishness, Jewish history and traditions, and spiritual heritage. The Merkes L'Iyenei Chinuch has so far published about a million volumes of literature, text-books, festival booklets, etc. and two monthly journals, one in Yiddish and one in English, which have just celebrated their fifth anniversary of uninterrupted appearance.

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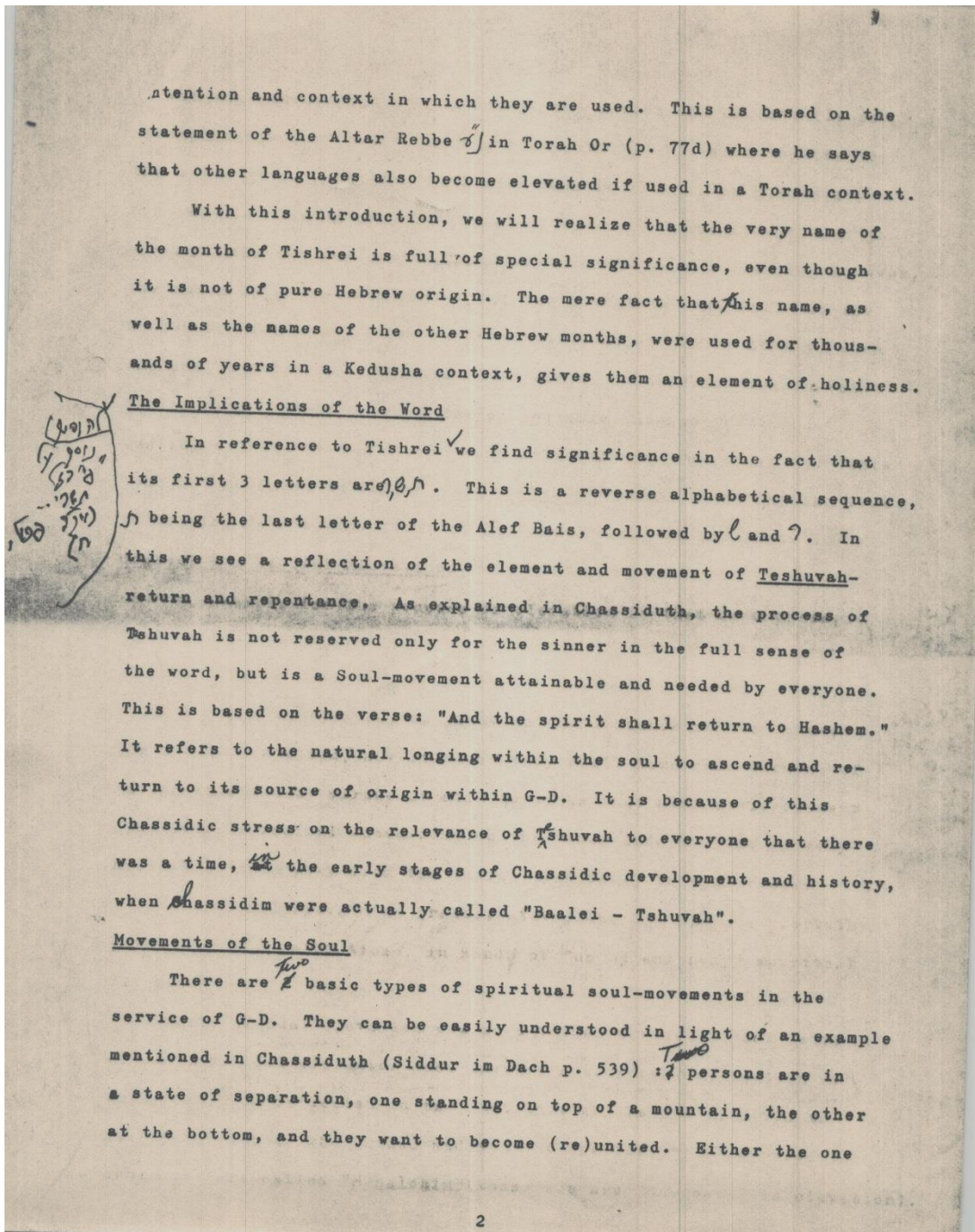
We wish to congratulate you upon taking up the cause of unity and cooperation in the field of Jewish education, and trust your call will ~~be~~ meet with the response it truly deserves.

*transcribe*

201  
P1107

*Handwritten Hebrew text:*  
אנחנו מציינים את יום השנה החמישי של מוסדותינו  
החינוכיים, ונודה על הצלחה גדולה שהשיגנו  
במסלול זה, ונודה על תמיכת הציבור והמנהל  
המלכותי, ונודה על שיתוף הפעולה של כל  
המנהלים והמורים, ונודה על שיתוף הפעולה  
של כל הילדים והנערים, ונודה על שיתוף הפעולה  
של כל ההורים, ונודה על שיתוף הפעולה של כל  
הקהילה.

SOME OF THE REBBE'S EDITS ON  
AN ARTICLE ABOUT THE MONTH OF "TISHREI"  
(SEEMINGLY WRITTEN FOR "DI YIDDISHE HEIM", CIRCA 5740S)



In reference to Tishrei ^ we find significance...

^ להוסיף | נוסף על פי רז"ל תשרי . . (ויק"ר פכ"ט, ח) - [תשרי ותשובה ותכפר על חובי עמך]

[The Rebbe instructs to add: "in addition to the explanation of our sages: Tishrei . . ]

at the top can descend or the one at the bottom can ascend. (It is also possible for them to meet at mid-point). The same applies to the union of the soul to G-D: Sometimes it ascends to Hashem as, for example, during prayer, and other times, it causes G-dliness to descend, through the observance of Mitzvot. In our example, however, the union is a one-time meeting of the <sup>two</sup> individuals, while in the Soul-G-d union the process is a constant one. That is to say, when the soul attains a certain level of union, it does not remain satisfied with it, but seeks a deeper and more intense level, not wanting to stop at any given point in its search for infinity. This constant movement is called "Ratzo V'shov," which is an ongoing flux of drawing near in love (Ratzo) and withdrawing in awe (Shov).

Gradual and Radical Elevations

An example for the process of elevation is that of a chain, made of many rings and links: whether the elevation is from link number ~~no~~ 1 to <sup>number</sup> no. 2 or from <sup>number</sup> no. 1 to <sup>number</sup> no. 1000 or <sup>number</sup> no. 1,000,000, it is still gradual, this is because, as great as the distance may be between the 2 links involved, nevertheless they still have some element of interconnection by virtue of all the links that ultimately connect the two. A radical elevation, on the other hand, is one whereby a break is made away from the chain. The soul, in its process of elevation, undergoes many gradual elevations and also, at certain points, radical elevations, in kinds of "up, up, and away" spiritual flights.

While gradual elevation can be attained through either Ratzo or Shov, radical elevation must involve a thorough combination of both. This is reflected in the fact that angels are referred to as "Omdim" (those who "stand and stay at one level") as opposed to souls who are called "Mehalchim" (those who are "On-goers" in elevation).

Mitzvo SO  
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 עשר

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*To explain the concept of Ratzo V'shov the author writes the following:* when the soul attains a certain level of union, it does not remain satisfied with it, but seeks a deeper and more intense level, not wanting to stop at any given point in its search for infinity.

The Rebbe notes:

כ"ז רצוא

וחסר פי' השוב

This is all Ratzo, and the explanation of *shov* is missing

*In the section titled: Gradual and Radical Elevations The authour had written:* The soul, in its process of elevation undergoes many gradual elevations and also, at certain points, radical elevations in kinds of "up, up, and away" spiritual flights.

*The Rebbe re-worded the line to read:* The soul, in its process of elevation, at a certain point, undergoes a radical elevation, in kind of "up, up, and away" spiritual flights.

*The Rebbe then noted on the entire paragraph (including the heading):*

ענין בפ"ע שאינו תלוי ברצו"ש, וגם אינו שייך ונחוץ לתוכן המאמר

[This is a concept of its own that is not dependent on Ratzo V'shov, and is also neither connected nor necessary for this article]

*The author wrote:* radical elevation must involve a thorough combination of both [Ratzo and Shov]. *The Rebbe notes:*

מהי השייכות?

? תשובה מאהבה רק רצוא

The question is raised ~~as to~~ why this is so, since angels are spir-  
 itual entities unshackled by physical limitations, who must be under-  
 going various types of elevations. This answer <sup>e</sup> (is given) that their  
 elevation is gradual and not radical. It is gradual because it is  
 ? unilateral, some angels stress love of G-D, while others, awe. This  
 in itself is limitative, and therefore their respective elevations  
 in intensity of love or awe <sup>are</sup> ~~is~~ only gradual, comparable to the links  
 of the chain, whether the chain of love, or the chain of awe. They  
 therefore are called "Omdim". Only souls, who are the <sup>hal</sup> Me'achim,  
 are able, in addition to gradual elevations, to achieve radical, non-  
 transitional elevations. This is because they fully engage in bi-  
 lateral Ratzo V'shov, in an all-encompassing manner, thus attaching  
 themselves to the All-encompassing En Sof (the Infinite G-D). <sup>II</sup> Also  
 involved in this context is the element of effort: when either  
 Ratzo or Shov is stressed to the exclusion of the other, it is  
possible that such divine service is predicted <sup>a</sup> on natural tenden-  
 cies. Some persons naturally stress Ratzo (prayer, private spir-  
 itual self-development), while others excel in Shov (kind deeds  
 to others, community involvement, Mivtzaim activities). In such  
 cases, the inner resources of the individual are not tapped. It  
 usually takes obstacles that one has to surmount, to elicit such  
 inner resources. To surmount one's natural tendencies (in the ser-  
 vice of Hashem) is one of the greatest "obstacles" and challenges  
 of a lifetime, which requires tremendous effort, and the calling  
 forth of the real inner-self. Only through ~~such~~ intense effort is  
it possible to reach radical elevation.

#### Periods of Emphasis

While it is true that the soul should fully function at both

*The author wrote regarding gradual elevations: It is gradual because it is unilateral. The Rebbe circled the line, underlined the word "because" and noted: ?*

This is because they fully engage in bi-lateral Ratzon V'shov, in an all-encompassing manner, *The Rebbe underlined the words "because" and "bi-lateral" and noted:*

?

הליכה ע"י תפלה רק רצוא

ע"י תורה רק שוב

[Progression through prayer is exclusively *Ratzon*, [progression] through Torah is exclusively *Shov*]

*The Rebbe doubly-underlined the word "Possible" and underlined the last line taking out the word "such".*

## YECHIDUS WITH A GROUP OF STUDENTS - 7 ADAR I 5719\*

### **Question 1: Explain the existence of g-d and prove the creation of the earth?**

Answer: You do not need proof of that. Do you have a printed book or paper?

Would you say it came into being by accident or that it had a cause - a purpose?

You say a printer printed it. - How do you know? You accept it.

Why do you accept it? Because it makes sense.

You see by the system of the words, sentences, phrases, etc. that a person – intellect – caused or assembled the letters.

In the same manner there is no need for proof of earth's origin.

### **Question 2: well, science has proved by various means that it was caused by natural phenomena - for instance: the theory of the expanding universe or "Evolution"?**

Answer: That is not a cause but merely a description of creation and the time elements derived by such means, as the study of the rocks, the study of decay, of radio-active metals, the study of thermodynamics which do not coincide. This would hold true only if pressure, temperature, and atmospheric conditions were like they are today. Now, The "Expanding Universe" is merely a theory, and theories in general merely explain the existence of various phenomena but we do not necessarily constitute proof that the same are accurate.

(In the beginning it was believed that the earth was the center of the universe and that the sun, stars, etc. rotate around her. ) There was once a man by the name of Copernicus, who observed several phenomena on the basis of which he formed a theory that the earth rotates around the sun. Copernicus had no proof for this but

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\* . Note: This Yechidus was written down from memory soon after it took place, and not edited by the Rebbe.

he formed this theory simply because it explained these phenomena - and this then became an accepted theory. About fifty years ago, Einstein formulated his "Theory of Relativity", in which he stated that in a system of two or more bodies in movement it is impossible to determine which one is the stable. Thus we see that men of science contradict each other.

Getting back to the various methods of determining, the opinions differ greatly and contradict each other for, according to geology we obtain a figure of one billion; according to radio-activity a figure of 1/2 billion; and according to the study of thermodynamics a figure of two billion. This is a difference of not only one million or two million, but a rate of one million to two million to four million. Thus we observe again that scientists contradict each other.

All this, however, "Expanding Universe" Theory, is based upon the assumption that the universe was filled with uniform particles. What if we were to assume rock? Now, if you see a simple system of two objects [or] you saw a [slightly] more complicated system. You might conclude that a man (simple) or peasant constructed it. If you saw a more complicated machine you might say a person of still higher intellect constructed it, when you observe a highly complicated intricate machine, such as a robot or an electric brain, which calculates differentials, integrals, etc. it follows then, that an extremely powerful intellect must have constructed it.

Let us take the human body. It consists of various intricate systems, such as blood vessels etc., which could have been constructed only by an extremely powerful intellect. Take this pen for instance. It consists of protons, neutrons, and atoms moving around regularly. The world, with a system so complicated, [it] follows, that it could have been created only by a most extremely powerful intellect.

**Question 3: Therefore is the conclusion you have drawn, one reached solely by the process of elimination?**

Answer: It is not just a conclusion based on the process of elimination, but a witnessed fact. (How do you conduct an experiment?) You accept the results of an experiment which was witnessed by 1, 2, 20, 100, or 200 people but usually no more. This divine revelation upon Mount Sinai is an experiment witnessed by



millions. In our generation there are Jews who believe and bear witness to the fact that there were one or two million Jews who believed, and so for a period of 30 or 50 generations. we therefore have an unbroken chain of witnesses to the fact of the Divine revelation on Mount Sinai.

**Question 4: Could it have been a legend like any other religion, such as the Mohammedan religion?**

Answer: The Mohammedan religion for instance [b]ears the witness of only one man. Mohamed came to his tribe, (from the desert and told them that Allah revealed himself to him to write the verses of Koran, the whole belief is based upon the words of one man; one person who came from the desert. One person may have been under hypnosis, hallucinations, or in a trance.

The Christian religion is based on the fact that \_\_\_\_\_ came to his 10 or 12 disciples and told them that the holy Spirit revealed..., all this is based on the words of one man.

The Jewish religion (on the other hand) was witnessed by two million from all walks of life. There were male and female, children and old men, middle aged and youths, skilled laborers and lawyers, men of medicine, and rabbis [and people] of all walks of life. and in the presence of these two million witnesses, G-d revealed himself to the Jewish people.

**Question 5: what proof do we have of the existence of heaven - we never saw it with a telescope?**

Answer: What is your conception of heaven? (After you die you go to a place and spend there the rest of your existence). Can you measure intellect with a yardstick? can you say that my intellect is two yards and the next man's is 1 1/2 yards? By the same token ... [heaven] is spiritual and has no definite boundaries (material) by which it can be measured.

**Question 6: If there is an after life, how can you explain the fact that people have died and by massaging the heart etc. have been brought to life?**

Answer: The spirit had not entirely... [departed, rather it was in a] faint, [a] deep prolonged faint. Can you state the difference between a dead body and a live body ?- the organs are the same? The heart is beating? That is a condition (of motion) and not a cause - what caused this condition? the brain? What is the difference between a dead brain and a living brain? Electrical waves ?... the soul.

**Question 7: Why may we eat the meat of a cow and not of a pig? chemically they are the same?**

Answer: The difference is one of proportion. You learn in chemistry that two materials contain the same elements in different proportions. one is a benefit and the other is poison. Strychnine for instance, is the same materials found in sugar, bread, etc. yet if you take bread and sugar it will benefit your body, and if you go to the drugstore and take a pill of Strychnine it will harm the body.

**Question 8: Why is non-kosher food not harmful to non-Jews?**

Answer: Food is fit for the stomach (beneficial for the body) and unfit for the [lungs]. In a like manner, what can be good for one person can be harmful to the other... (air injected to the blood-stream).

**Question 9: can you prove that non-kosher food has a harmful effect?**

Answer- Through many generations of experimenting it was found.

**Question 10: Why do we observe the Shabbath if the atmospheric conditions of that day are the same as those of any other day?**

Answer: We observe eclipses and cycle... 28 years cycle of the sun... that occur regularly etc...

Are you acquainted with the functions of the female body? Cycles occur regularly every 30 or 28 days. In a like manner the male body also undergoes various cycles, but with less noticeability. So we Jews observe a certain cycle which occurs every seven days.

**Question 11: Is there something "you can put your fingers on" about this cycle?**

Answer: Jews throughout their experience have found it (the Shabbath) wholesome for their existence.

**question 12: Jews believe in four elements fire, earth, air, and water, however in school we are taught a hundred elements?**

Answer: The mistake lies in the answer of the definition of the word element. An element according to Jewish belief is not the simplest form of matter. What is meant by reference of water - something that brings "moisture". These are the exact words of the "Sefer Yetzira" (The book of the creation of the world or earth) in referring to water, quotes. "In this watch there are wheels and some springs" - the watchman would say...,

Now can I ask you a question? Have you ever performed experiments? How many? Billions? Less than a billion? Yes you have accepted... When you go into a subway and drop a dime into the turnstile, must you understand how the train works? A person cannot exist if he must understand how... each time he eats a piece of bread must you first understand how the oven works? Before eating meat or drinking milk must you first understand how the cow digested the grass? When you press a button do you stop to consider how the radio works?... 20-50 years ago - Crazyman? waves... ether... yet you never saw ether, waves...

The train itself is a miracle, you have the tons of the wagon, and you have the passengers, weighing so many pounds, you have the gravitation friction, etc., yet you take it for granted you will arrive at the next station.

Do you believe there was a man by the name of Columbus? Without doubt, but you never saw Columbus and you never shall see him in the future, but you take the word of the historians that he sailed to America from Spain.