



Memento

*From The Wedding Celebration of
Chaim & Devorah Leah*



Piekarski

7th of Teves, 5785

BH

Foreword

With gratitude and thanks to HaShem we welcome all our esteemed guests to take part in our *Simcha*, the wedding of our children *Chaim* and *Devorah Leah* י"ש.

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

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

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

Some highlights include:

- 1) A treatise written by the Rebbe in 5704: "*Some principles based on the teachings and philosophy of Chabad*" – in 8 points, each built off the previous, the Rebbe outlines the purpose of creation and our our *Shlichus* in this world.
- 2) Unpublished *Sichos* Edited by the Rebbe.
- 3) A plethora of letters in various stages of preparation.

All of which are being ***published here for the first time*** along with photocopies of the original pages of the Rebbe's handwritten notations.

A detailed table of contents can be found below, starting on page 4.

May the merit of bringing joy to the Chosson and Kallah bring us to the greatest joy of all, when we will celebrate the rebuilding of the Beis Hamikdosh, speedily in our days.

Piekarski & Samuels Families

BLESSINGS TO OUR GRANDCHILDREN CHAIM AND DEVORAH LEAH PIEKARSKI

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

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

Part of this very unique history is the ground-breaking children's monthly magazines, TALKS AND TALES (English) and SHMUESSEN MIT KINDER (Yiddish) which your Zeidy Mindel wrote during the course of over forty five years. Each and every article in the Talks and Tales had the distinction of the Rebbe's careful editing before going to print each month. You will see the Rebbe's notations on a sample of some of these articles.

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

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

You will also find two letters from your Zeide Rabbi Avrohom Sender Nemptzov A"H, who was one of the first students in Tomchei Temimim, where he studied after his marriage to your Bubbe Rebbetzin Shaina Sara (nee Mindel, Zeidy Mindel's aunt) who was an amazing person in her own right, and lived to over 110 years with all her mental capacities! In one of these letters to our Rebbe (copies of which he sent to his son-in-law, Zeidy Mindel), written soon after the passing of the Frierdiker Rebbe, he pleads for the Rebbe to accept the leadership of Lubavitch.

The Rebbeim considered Zeidy Mindel their dear friend - addressing personal letters to him in a warm and caring manner, some of which are included here.

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

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

With love and blessings,

Zaidy and Bubby - Shalom Ber and Frida Schapiro

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Note to the Reader

On the following pages are reproduced copies of the Rebbe's corrections on various letters, Sichos and articles written in English by his personal Secretary Rabbi Nissan Mindel A"H. For the benefit of the readers, we have deciphered and typed the Rebbe's handwritten corrections.

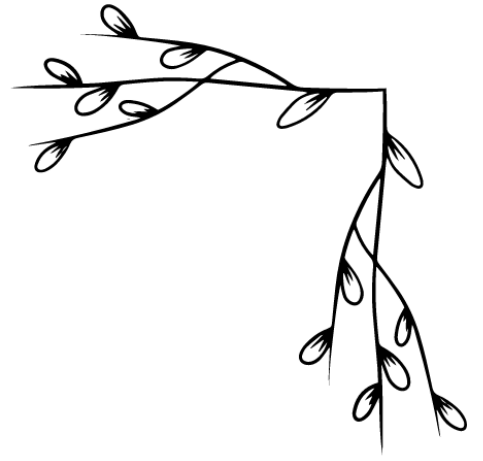
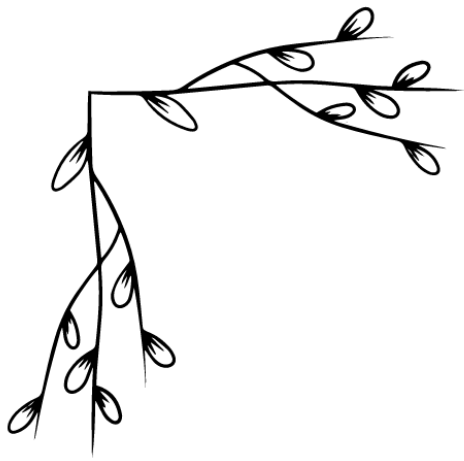
Words added by the Rebbe appear in **bold**, words deleted by the Rebbe in ~~strikethrough~~ and words emphasized by the Rebbe in underline (as opposed to words underlined by Rabbi Mindel which we have *Italicized*).

Letters with a large amount of corrections have been retyped in full, and printed facing the copy of the original, while those with only few corrections have the words written by the Rebbe typed underneath (with some additional words for context).

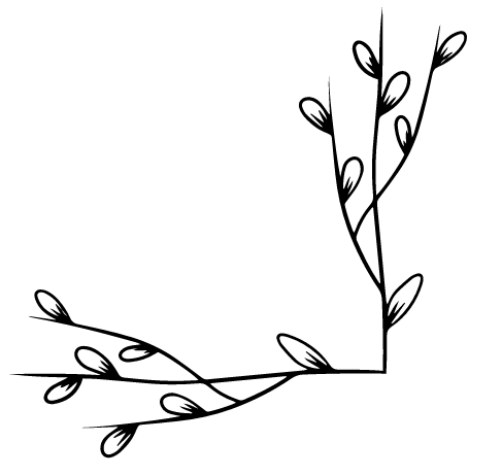
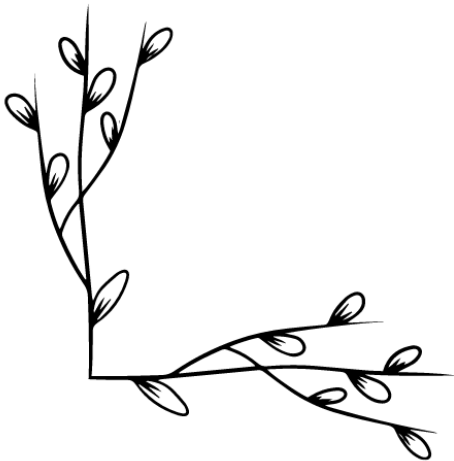
It is worth noting the style of the Rebbe's corrections on English publications, which are not final changes, rather the Rebbe relied on his personal secretary, Rabbi Nissan Mindel to write the final version. Hence, many of the Rebbe's corrections are in Hebrew, many of the English corrections are accompanied by a question mark and often a sentence is deleted by using (parentheses).

For the benefit of the reader we have added-in footnotes-translations of the Rebbe's Hebrew corrections, taken from Rabbi Nissan Mindel's translations (sometimes seen written next to the Rebbe's notes), where we did not have Rabbi Mindel's translation, the translation is prefaced by an equals (=) sign.

All footnotes have been added by the editor.



*The Letter &
the Spirit*



M.L.C. Cowen¹

5704

1944

SOME PRINCIPLES BASED ON THE TEACHINGS AND PHILOSOPHY OF CHABAD.²

By Rabbi Mendel Schneerson
(Son-in-law of The Lubavitcher Rebbe)

G-d created the entire Universe, and each and all existing things have a Divine "Spark" that vitalizes them, without which they would turn to extinction and nothingness. This spark is invisible but is there nevertheless, as in the case of a man's soul, which is not visible, yet is unmistakably there.

The more clearly this Divine invisible spark is discernable, the nearer the thing approaches its true status, and it is this progressive revelation of the Divine spark that marks the particular thing's state of development.

The Creator is the origin of all life and its very basis, and therefore the greater the degree of vitality in a given thing, the more advanced is its status in the general pattern of Creation. Thus we have a general classification of the Creation with its four kingdoms: The Inorganic – plant - animal - man - one higher than the other.

The desired purpose of Creation is the manifestation of Deity through this progressive revelation of the Divine spark in all things.

The Creator is absolutely free, for He created both the Universe and its laws. Only man, in all creation, enjoys something akin to that freedom and choice, which is one of the proofs that man stands over and above all, in the general pattern of development.

Man, in the exercise of his free will and independent choice, may choose to oppose the desired purpose of creation by not co-operating with it. In that case he contributes rather to the obscurity and concealment of the Divine, and not only fails to advance along the scale of development possible to him, but actually recedes from it, bringing down with him also all other things involved. Such general non-cooperation on the part of man can bring about destruction in the world.

If, however, man uses his free choice for good purposes, he brings forth increased Divine revelation. Not only does he then advance along the course of his own individual unfoldment, but by this very effort adds something new and constructive of his own to the Creation. He performs, so to speak, an act of Creation, himself.

In a way, it is therefore possible to say that the Creator endowed man with the power of Creation. There is in fact a passage to that effect in the Midrash Rabbah. Ch.98. "Israel (Jacob) creates worlds".

¹ =sent to Mr. Elchonon (Alexander) Cowen on the stationery of the Merkos L'inyonei Chinuch.

² For the context of this treatise, see Igros Kodesh Vol. 1, pp. 327-328.

M.L.C. /

Lowen5701
1944SOME PRINCIPLES BASED ON THE TEACHINGS AND PHILOSOPHY OF CHABAD.

By Rabbi Mendol Schneerson
(Son-in-law of The Lubavitcher Rebbe)

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Aid for our work in Europe

Draft of a letter to Mr. Shmuel Broida³ of the Keren Hatzalah – [27] Nissan, 5711

Relationship of Keren Hatzalah & Lubavitch; Shock that no funds have yet been received

→ בלה"ק

[The Rebbe instructed the letter to be rewritten in Hebrew, which is printed below]

מכ' מיוחד להרב עפשטיין⁴

As you know, the Keren Hatzalah has for a number of years had an established practice to allocate a substantial proportion of its funds for the Refugee Aid activities organized by and conducted under the personal guidance of my father-in-law, the late Lubavitcher Rabbi of sainted memory.

You and some of your colleagues in the Keren Hatzalah have had an opportunity to personally acquaint yourselves with this work when you visited our European office and institutions and have seen for yourselves how consistently this work has been maintained and even expanded. Indeed, I was gratified to hear that at one of the budgetary meetings ⁵ **בשנה זו** of the Keren Hatzalah, you related of your experiences in Paris with regard to our work, and spoke very highly of it.⁶

וסיפר ג"כ עד"ז כשדבר ש"ז Welfare Board ודרש מהם המעות בשביל קרן ההצלה

⁷I understand that during the budgetary deliberations at that meeting, the Keren Hatzalah considered and approved, the allocation of funds to **some various** European causes.

Under the circumstances I am surprised ⁸ **תמי' מהולה בצער** that to this date no funds have been received from ~~you~~ **קרן הצלה** for our work in Europe. We have been looking forward to your help to alleviate to some extent the pressing need which is greater than ever,

וביותר גדלה תמיהתי אחרי השמועה שהגיעה לכאן שענין עזר אחר ביוראפא כבר ניתן בשבילו סכום נכון לפי ערך.

Knowing of your personal attitude, as well as of that of your esteemed colleagues in the Keren Hatzalah, towards this particular field of **our** activity ~~in Europe~~ which has been so well organized and built up and so selflessly conducted, I feel certain that you ~~would wish to maintain~~ **יעשה מה שביכולתו** ~~לכה"פ בצע~~ your traditional participation in it through a proportionate allocation of your funds **לכה"פ בצע** ~~את~~ **לכה"פ בצע**, for which I thank you in anticipation.

Assuring you of my **fullest** appreciation, and for the success of your good work, Cordially yours,

[On the side of the page in N. M.'s handwriting: I have not heard from you regarding the annual allocation for this cause.]

³ Mr. Samuel Broida (5648 - 5733) was a Lithuanian-born community activist in Chicago, leading many roles, including "Va'ad Ho'ir," founding the "Best Kosher Co.," and "Keren Hatzalah."

⁴ The Letter to Rabbi Epstein is printed below, after the Hebrew version of this letter.

⁵ This sentence was re-worded as follows: at one of the meetings deliberating on *current* budget allocations of the Keren Hatzalah.

⁶ Broida's impressions of the Lubavitch refugees and subsequent meeting with the Rebbe Rayatz as told over by Rabbi Shlomo Zalman Hecht can be accessed at https://www.chabad.org/library/article_cdo/aid/354496/jewish/Other-Side-of-the-Tapestry.htm.

⁷ The Rebbe crossed out this paragraph and then erased the strikethrough, leaving a question mark.

⁸ =Shocking and painful surprise.

→ התורה פירוש פ"ו

3 א"ת 21
תורה 227

As you know, the Keren Hatzalah has for a number of years had an established practice to allocate a substantial proportion of its funds for the Refugee Aid ~~work~~ activities organized/and conducted by under the personal guidance of my father-in-law, the late Lubavitcher Rabbi of sainted memory.

You and some of your colleagues in the Keren Hatzalah have had an opportunity to personally acquaint yourselves with this work when you visited our ^{European} office and institutions ~~in Paris~~ and have seen for yourselves how consistently this work has been maintained and even expanded. ~~Indeed~~ Indeed, I was gratified to hear that at one of ^(deliberating on the current budget allocations) the budgetary meetings of the Keren Hatzalah, you related of your experiences in Paris with regard to our work, and spoke very highly of it.

I understand that ^{during the} at ~~the~~ budgetary deliberations at that meeting, the Keren Hatzalah considered/and approved the allocation of funds to ^{some} various European causes.

Under the circumstances I am surprised that to this date no funds have been received from you for our work in Europe. We have been looking forward to your help to alleviate to some extent the pressing need which is greater than ever, ~~owing to~~

Knowing of your personal attitude, as well as of that of your esteemed colleagues in the Keren Hatzalah, towards this particular ^{our} in Europe field of activity/which has been so well organized and built up and so selflessly conducted, I feel certain that you would wish to maintain your traditional participation in it through a proportionate allocation of your funds, for which I thank you in anticipation.

Assuring you of my fullest appreciation, and with blessing for the success of your good work,

Cordially yours,

Please not send from your regarding your
 financial situation for this week.

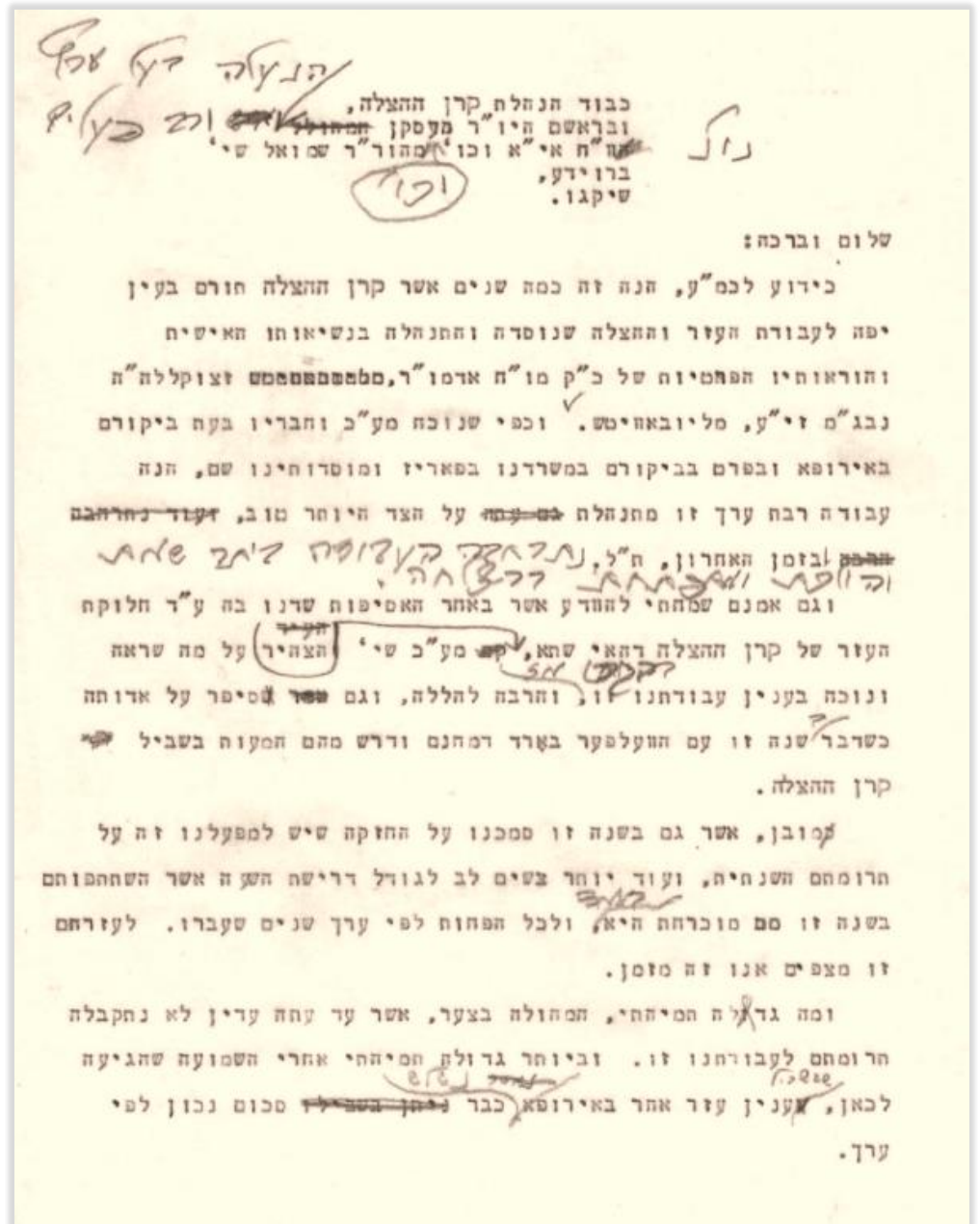
Hebrew version of the above letter

כבוד הנהלת קרן ההצלה,
 ובראשם היו"ר העסקן המהולל
הנעלה בעל מרץ איש ורב פעלים
 נוי"נ הווי"ח אי"א וכו' וכו' מהור"ר
 שמואל שיי
 ברוידע,⁹
 שיקגו.

שלום וברכה:

כידוע לכמי"ע, הנה זה כמה שנים
 אשר קרן ההצלה תורם בעין יפה
 לעבודת העזר וההצלה שנוסדה
 והתנהלה בנשיאותו האישית
 והוראותיו הפרטיות של כ"ק
 מו"ח אדמו"ר, זצוקלה"ה נבג"מ
 זי"ע, מליובאוויטש. וכפי שנוכח
 מעייכ וחבריו בעת ביקורם
 באירופא ובפרט בביקורם
 במשרדנו בפאריז ומוסדותינו שם,
 הנה עבודה רבת ערך זו מתנהלת
 גם עתה על הצד היותר טוב, ועוד
 נתרצה הרבה ובזמן האחרון,
 ת"ל, **נתרחבה העבודה ביתר**
שאת והולכת ומתפתחת בהצלחה.

וגם אמנם שמחתי להוודע אשר
 באחד האסיפות שדנו בה ע"ד
 חלוקת העזר של קרן ההצלה
 דהאי שתא, גם העיר והצהיר
 מעייכ שיי [תחילה נרשם "קס
 מעייכ שיי והצהיר" ותיקן כנ"ל] על
 מה שראה ונוכח בענין עבודתנו
בהיותנו בקורו אז, והרבה להללה,
 וגם אמר שסיפר על אדותה כשדבר
 בשנה זו עם הוועלפער באָרד



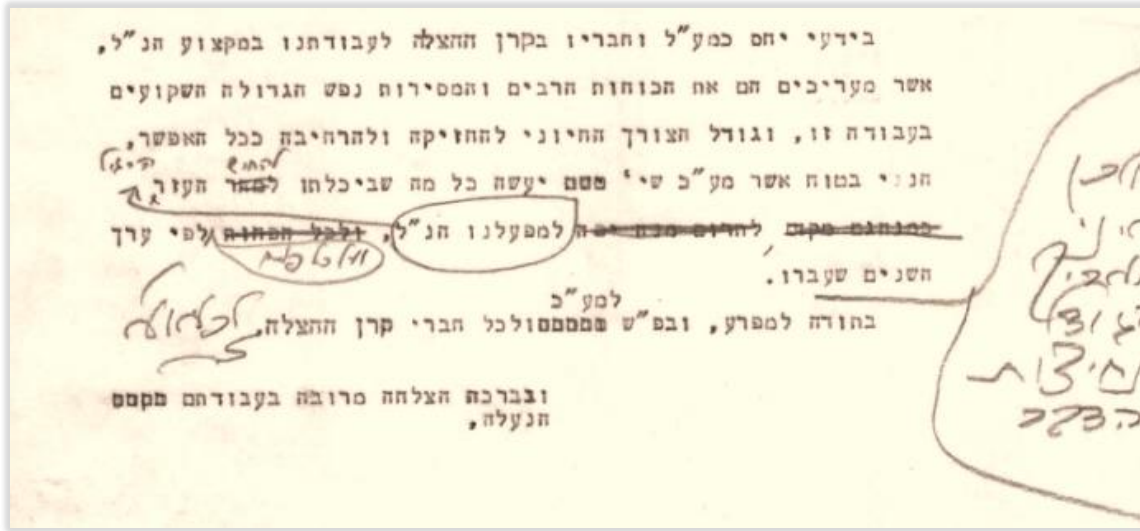
דמחנם ודרש מהם המקוה בשביל א קרן ההצלה.

כמובן, אשר גם בשנה זו סמכנו על החזקה שיש למפעלנו זה על תרומתם השנתית, ועוד יותר בשים לב לגודל דרישת השעה אשר השתתפותם בשנה זו מוכרחת היא **במאז**, ולכל הפחות לפי ערך שנים שעברו. לעזרתם זו מצפים אנו זה מזמן.

ומה גדלה תמיתהי, המהולה בצער, אשר עד עתה עדין לא נתקבלה תרומתם לעבודתנו זו. וביותר גדלה תמיתהי אחרי השמועה שהגיעה לכאן, שענין עזר אחר באירופא **נשלש** כבר **ניתן בשביל סכום נכון לפי ערך.**

⁹ אגרות נוספות אליו: אג"ק חכ"א ע' קלט. וש"נ.

בידעי יחס כמע"ל וחבריו בקרן ההצלה לעבודתנו במקצוע הנ"ל, אשר מעריכים הם את הכוחות הרבים והמסירות נפש הגדולה השקועים בעבודה זו, וגודל הצורך החיוני להחזיקה ולהרחיבם ככל האפשר הנני בטוח אשר מע"כ שיי יעשה כל מה שביכלתו להחיש העזר הרגיל למפעלנו הנ"ל, ועל כל פנים לפי ערך השנים שעברו.

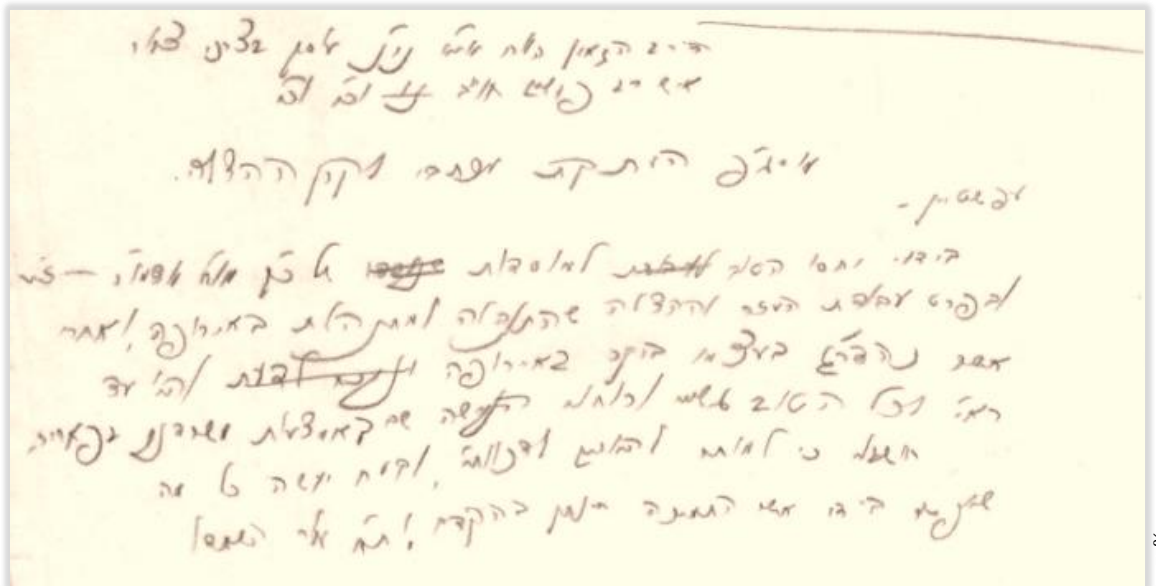


ולכן איני מאריך בגודל נחיצות הדבר
בתודה למפרע, ובפ"ש למע"כ ולכל חברי קרן ההצלה; לכאו"א
ובברכת הצלחה מרובה בעבודתם הנעלה,

"מכתב מיוחד להרב עפשטיין"

נעתק מכת"י של המזכיר הר"נ מינדל, המכתב נדפס באג"ק ח"ד (ע' רסה) והשינויים נעתקו בחצאי רבוע [כזה]

[ב"ה, כ"ז ניסן, ה'תשי"א ברוקלין, נ.י.]



הרב הגאון הו"ח אי"א נוי"נ עוסק בצרכי ציבור איש רב פעלים חו"ב וכוי [מהור"א וכו' שליט"א] עפשטיין¹⁰

[שלום וברכה!] מוסג"פ העתקת מכתבי ליקרן ההצלה"י. בידעי יחסו הטוב למוסדות של כ"ק

מו"ח אדמו"ר זצוקללה"ה נבג"מ זי"ע ובפרט עבודת העזר וההצלה וסידור הפליטים באירופא, ואחרי אשר כהדר"ג בעצמו ביקר באירופא והי' עד ראוי לכל הטוב הגשמי ורוחני הנעשה שם באמצעות משרדנו בפאריז, חושבני שלמותר להאריך לדכוותי, ובטח יעשה כל (מה שאפשרי) [אשר] בידו אשר התמיכה תינתן בהקדם. (ות"ח על השתדל') [ותשוואות חן חן לכהדר"ג עבור השתדלותו הנמרצה בזה. בברכת רפואה קרובה.]

¹⁰ הרב אפרים עפשטיין (תרל"ו - תש"כ), אחיו של הגר"מ עפשטיין ראש ישיבת סלבודקה, הגיע לארצה"ב בשנת תרע"א ושימש כנשיא ועד הישיבות בארה"ב, והי' רב בעיר שיקאגא מאז עד פטירתו. הי' עסקן נמרץ והציל כו"כ נפשות בעת שתי מלחמות העולם.

The only way to lead a consistent life

Draft of a letter to Mr. Julius Stulman¹¹ - 23 Shevat, 5712

Uniqueness of Judaism's approach; emphasis on day-to-day practice; only through being able to follow before fully understanding can one lead a dependable life; need for immediate change in practice

The printed copy of your talk at E. C.¹² with the accompanying letter of Jan. 21st, duly reached me. However, owing to the intervening 2nd Yahrzeit of my f.i.l. of sainted memory, which took place on the 10th of Shevat, with preparations before it and the attention claimed by many out of town visitors, etc., I was unable to reply to you sooner.

I read your talk with great interest and found many thoughts in it which are both constructive and well expressed.

Inasmuch as you permit me to make some critical remarks on it, and without going into a detailed analysis of it, since it is a fait accompli, I will make one overall observation concerning ¹³שיכולים אנו להבין ע"י ההתבוננות בהחיי the general approach of the Jewish religion to the problems of life, as it differs fundamentally from other religions.

The outstanding and underlying basis of the Jewish religion is that notwithstanding its profound appreciation of intellectual research and philosophy, its primary concern is the practical deed and every-day behavior of man, both in his relationship to G-d and to his fellow man.

This approach to life is clearly brought out by the fact that our Torah - both our Written Law (the Bible) and our Oral Law (the Talmud) - devotes by far the most of its attention to the practical aspects of life, and comparatively little attention to intellectual research into theology or philosophy, which is left to the esoteric teachings of the Torah. ~~-a province limited to the few.~~

Hence, as you know, the Jew makes religion the basis of his every-day life, fulfilling its precepts as a matter of course, without the prerequisite condition of knowing the deeper meaning and significance of the religious precepts. ~~Religion to the Jew is, therefore, a very practical everyday reality, not something abstract.~~

והטעם ע"ז מפני שרק באופן כזה אפשר לאדם להשריש בעצמו, אופן בגופו ובחיינו בעוה"ז, דגילות סדר בחיינו שיהי' בר קיימא גם בפני נסיונות ונוסף ע"ז הנה רק בדרך כזו אפ"ל להיות דתי, היינו להתקשר עם אלקה, לקשר הנברא עם הבורא ורק בדרך כזה יש קיום להדתיות באדם. שלא יחלף כליל או

המורם מזה, שהדרך לקבוע בקביעות איזה שינוי בחיים מכמו שהם עתה צ"ל קשור תומ"י בשינוי בחיים המעשיים. וא"א להשיג זה ע"י התבוננות וכו'. ובפרט בהנוגע לדתיות שזהו היסוד למוסריות¹⁴

¹¹ Mr. Yehuda (Julius) Stulman (15 Nissan 5666 - 10 Iyar 5757) was a business-man and philanthropist, meriting extreme *Kiruvim* from the Rebbe Rayatz and the Rebbe, he was the major supporter of the Merkos L'Inyonei Chinuch in its early years. A deep thinker, many of the Rebbe's - close to 100 - letters to him emphasize the importance of practical day-to-day observance, even before properly understanding the reasons for the Mitzvos.

¹² =Earlham College.

¹³ Which becomes understandable after reflection on.

¹⁴ The reason for this is that only in this way can man establish a well balanced and firmly rooted way of life, in his own existence and daily conduct during his life on this earth, a way of life which would remain unshaken by trials and temptations. Besides, only in this way (through the practice of the religious precepts) can one be religious, that is to say, to

JS

The copy of
Your printed talk

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The outstanding and underlying basis of the Jewish religion is that notwithstanding its profound appreciation of intellectual research and philosophy, its primary concern is the practical deed and every-day behavior of man, both in his relationship to G-d and to his fellow man.

This approach to life is clearly brought out by the fact that our Torah - both our Written Law (the Bible) and our Oral Law (the Talmud) - devotes by far the most of its attention to the practical aspects of life, and a comparatively little attention to intellectual research into theology or philosophy, which is left to the esoteric teachings of the Torah, a province limited to the few.

Hence, as you know, the Jew makes religion the basis of his every day life, fulfilling its precepts as a matter of course, without the prerequisite condition of knowing the deeper meaning and significance of the religious precepts. Religion to the Jew is, therefore, a very practical every day reality, not something abstract.

It is a pity that this important point was entirely omitted in your talk, for herein lies a fundamental difference between the Jewish religion and other religions in their approach to life as a whole.

Hoping this letter finds you and yours in the best of health,

Cordially yours,

Handwritten notes in Hebrew are present throughout the page, including a large section on the left margin and a signature at the bottom right.

It is a pity that this important point was entirely omitted in your talk, for herein lies a fundamental difference between the חוק של חיי הנשמה בגוף, חוק שנתגלה לנו ע"י Jewish religion and other religions in their approach to life as a whole. Hoping this letter finds you and yours in the best of health,

Cordially yours,

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have communion with G-d and maintain a constant union between the created and the Creator. And only in this way can religion exist and work.

It follows, therefore, that when one desires to change his life to be more in keeping with the tenets of (religion, the foundation of) morality, it must be coupled with an immediate change in one's habits and practical, every-day life. This cannot be attained merely by reflection or philosophy.

¹⁵ Law in the life of the soul on this earth, as it is embodied in its physical frame, a law which has been revealed to us by our Jewish religion.

The True Purpose of a “Study Group”

Draft of a “Message” to the The Study Group Worcester, Mass. - Purim, 5712

Na'aseh v'Nishma has been our guiding light throughout history; Faith in the face of certain death; wording of the Megillah “Remembered and Practiced”

ב"ה

Purim 5712

c/o

The Study Group
Worcester, Mass.

Sholom U'Brocho:

I was pleased to learn of the formation of a study group in your community, and I wish you much success.

Although the name "Study Group" implies that study and the acquisition of knowledge are the main objectives of your group, the first step to real understanding of G-d and the deeper aspects of life is the realization that we cannot and must not make our own understanding a prerequisite condition of our practising the Divine precepts. In other words, we cannot say to G-d, Let us first understand your laws; then we will follow them.

When our people came into being, on receiving the Torah at Mount Sinai, they declared: נעשה ונשמע - "We will *do* (first), then we will (try to) understand."¹⁶ This proclamation has remained our guiding light for all times and at all places. The Jew must observe the Mitzvoth whether he understands their deeper significance or not; his experience of the Mitzvoth eventually will ~~open-up~~ **develop**[?] the faculties of our understanding and in this he has Divine assistance.

Jews have, likewise, always realized that our history is not shaped by understandable natural laws or forces, but by Supreme Divine Providence, which is above and beyond our understanding.

A case in point is the festival of Purim which we ~~will~~ celebrate ~~in a few~~ ~~today's~~ ~~time~~. Ahasuerus, an absolute ruler, had signed, sealed and delivered the decree to annihilate the entire Jewish population in all the 127 provinces of his vast empire. There seemed not a glimmer of escape. The Jews could not logically understand why such a terrible decree was hanging over their heads. Haman had accused them

¹⁶ *Shemos* 24:6.

c/p U

Purim 5712

The Study Group
Worcester, Mass.

Sholom U'Brocho:

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Although the name - "Study Group" - implies the objective of study and the acquisition of knowledge, ^{are the main objectives of your group} the first step to real understanding of G-d and the deeper aspects of life is the realization that we cannot and must not make our own understanding a prerequisite condition of our practising the Divine precepts. In other words, we cannot say to G-d, Let us first understand your laws; then we will follow them.

When our people came into being, on receiving the Torah at Mount Sinai, they declared: ^{we will do} -"We will do (first), then we will (try to) understand." This ^{proclamation} principle has remained our guiding light for all times and at all places. ^{the way must} We observe the Mitzvoth whether ^{he} we understand their deeper significance or not; ^{his} our experience of the Mitzvoth ^{essentially will} opens up the faculties of ^{his} our understanding and in this ^{be} we have Divine assistance.

develop

Jews have, likewise, always realized that our history is not shaped by understandable natural laws or forces, but by Supreme Divine Providence, which is above and beyond our understanding.

A case in point is the festival of Purim which we will ^{to} celebrate in a few days' time. Ahasuerus, an absolute ruler, had signed, sealed and delivered the decree to annihilate the entire Jewish population in all the 127 provinces of his vast empire. There seemed not a glimmer of escape. The Jews could not logically understand why such a terrible decree was hanging over the heads. Haman had accused them

of adhering to their own laws and way of life. But, if he was right, then precisely for this reason they should not have become exposed to such mortal danger, inasmuch as the Torah is a *Torath-Chaim*, a law of *life* and a way of *life*, not death.

Yet, during the entire year that the decree was pending, the Jews remained steadfast in their faith and loyalty to G-d, although there was but one avenue of escape from certain death, as our Sages tell us,¹⁷ and that was precisely the opposite: abandonment of their way of life and merging with the non-Jewish population. But the Jews – did not אף לא אחד או אחת מהם¹⁷ choose this apparently “logical” solution.¹⁹

Their salvation also came through a miraculous chain of events which completely turned the wheel of fortune from destruction to renewed life, physical and spiritual, and from mourning to gladness.

Now the words of the Megillah, “These days shall be remembered and practised,”²⁰ can be better understood. Remembering our relationship with G-d must *immediately* lead to our *practising* His precepts. Through practising G-d’s precepts, despite any inclination to the contrary stemming from one’s inner enemy (Yetzer-Hora) or external hindrances or influences, the Jew remains rooted in G-d’s Torah and His Mitzvoth, which make our people indestructible.

I trust that you will follow this true approach, and will extend your good influence throughout your community,

With Purim greetings, and blessing,

¹⁷ *Torah Or, Megilas Esther*, 97a; *Megilas Setarim* commentary on *Esther* 3:13.

¹⁸ Not even one Jew or Jewess chose [the sent letter reads “not a single Jew or Jewess chose”].

¹⁹ See *Torah Or* loc. cit.

²⁰ *Esther* 9:28.

of adhering to their own laws and way of life. But, if he was right, then precisely for this reason they should not have become exposed to such mortal danger, inasmuch as the Torah is a Torath-Chaim, a law of life and a way of life, not death.

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With Purim greetings, and blessing,

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The Philosopher's Mistake

Draft of a letter to Professor Shimon Kaplan²¹ - 8th of Tammuz, 5712²²

Difference between America and Poland; every discussion must begin with a premise; on the premise that the Torah is Divine there is no room for discriminatory analysis, if it is not Divine there is no point analyzing it; Rights to the Holy Land

I was pleased to receive your reprinted article, from the quarterly JUDAISM, on Hermann Cohen's Philosophy of Judaism. I appreciate your thoughtfulness, which was especially welcome after such a long silence.

Inasmuch as you do not write any personal news, I presume that both you and Mrs. Kaplan are well, and that everything is in good order.

With regard to the article, it is, generally speaking, gratifying to note that in this so-called materialistic America a great deal is being written on the subject of Judaism. ~~From whatever point of view such articles are written.~~ ²³ ואף אם קצת חלק מהמאמרים אינם כתובים בעין טובה הרי בכל זה the very fact indicates an healthy interest in the subject. Unlike conditions in Poland, etc., where heresy was the chief antagonist of religion, here in this country it is rather agnosticism and simple ignorance that we have to contend with. Therefore, ~~every~~ **something** done to arouse interest in our faith is commendable, and there can be no danger of overdoing it.

As for the contents of the article, it is, obviously, impossible in the course of a letter to dwell at length on such a subject. Hence I can only limit myself to one general observation which is relevant to any discussion on religion, a question which is now **also** particularly timely in connection with developments in our Holy Land.

The observation I wish to make ²⁴ אע"פ שהיא פשוטה is this: Before embarking on any **scientific or** philosophical discussion, it is necessary first to ascertain the premise on which the question is going to be discussed. Having taken a certain premise as the basis of ~~our~~ **the** discussion, ~~we~~ **one** must confine ~~our~~ **the** discussion to the methods applicable to that premise.

²¹ Dr. Shimon (Simon) Kaplan (26 Kislev 5654 - Purim 5739) was a Russian-born professor at St. John's college, Annapolis, Maryland.

²² The subsequent version of this letter is printed in *The Letter & The Spirit* Vol. 2, p. 39. Translations of the Rebbe's Hebrew corrections are taken therefrom.

²³ Although not all articles are written in a favorable vein,

²⁴ Though simple enough,

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The observation I wish to make^{is} is this: Before embarking on any philosophical discussion, it is necessary first to ascertain the premise on which ~~the~~ the question is going to be discussed. Having~~been~~ taken a certain premise as the basis of our discussion, we must confine our discussion to the methods applicable to that

Where the choice lies between two premises which are contradictory and mutually exclusive, and having chosen one or the other, it would obviously be illogical and contradictory, while accepting the one, to use methods which are appropriate only to the other.

In our case, there are two such alternatives:

[The Rebbe underlines “two alternatives” and notes: ?**one alternative = 2 2 alter. = 4**²⁵]

1) To accept Divine Revelation **on mount Sinai** as a fact, which implies that the Torah was given by G-d, ~~and~~ (that the Holy Land enjoys a special function and Divine Providence), 2) That Divine Revelation is not accepted as a fact, implying that our religion is the product of man's intelligence, ~~and~~ (that the Holy Land is no different from any other land, the State of Israel being the result of heroism, political conjuncture and/or other circumstances all man-made).

If it is accepted, as we do, that the Torah is G-d-given, revealed at Mount Sinai, then *a priori* all critical **by human intellect** and discriminatory analysis **by it** of the wisdom of the Torah is ruled out, since the Torah represents Infinite Divine Wisdom. **but not the understanding** ²⁶ במדה המבוארת לקמן

In such a case, it would be illogical to say, This part of the Torah I like and accept; that part I do not like and reject, or supplant, ²⁷ חלק זה הי' מתאים רק לזמן מרע"ה ומקומו משא"כ עתה וכיו"ב. For the very concept of Divine Revelation presupposes something which is above and beyond human intellect ²⁸ ולמעלה מזמן ומקום; only to the extent which is Divinely ordained by the Revelation itself can the human intellect grasp it. רק בפרטים שהתורה עצמה אומרת שתלוי בזמן ומקום. ²⁹ אפשר לעשות חילוק בין מקום למקום וזמן לזמן (This is **also** the basis for the Rabbinical injunctions which have been incorporated in our religious practice as part of the Torah, such injunctions being rooted in and deducted from and according to the principles revealed at Sinai. Thus religious problems arising in the use of all modern technical devices, such as radio, television, microphone, etc., can be regulated according to the principles and laws found in the Chumash, Mishnah and Gemara).

On the other hand, if the Torah is regarded merely as a

²⁵ =One alternative means that there is already one option, hence two alternate options would imply two original options, with a total of four.

²⁶ (Which does not rule out a limited measure of understanding, as mentioned below).

²⁷ The other is obsolete, suitable only to the time and conditions prevailing during the life of Moses, which I supplant, and the like!

²⁸ =And above and beyond time and place.

²⁹ And only in such instances where the Torah itself determines conditions of time and place can such conditions be applicable.

premise.

Where the choice lies between two premises which are contradictory and mutually exclusive, and having chosen one or the other, it would obviously be illogical and contradictory, while accepting the one, to use methods which are appropriate only to the other.

In our case, there are two alternatives: 1) ~~either~~ To accept Divine Revelation as a fact, which implies that the Torah was given by G-d, and that the Holy Land enjoys a special function and Divine Providence, 2) That ~~there~~ Divine Revelation is not accepted as a fact, implying that our religion is the product of man's intelligence, and that the Holy Land is no different from any other land, and the State of Israel ^{being} the result of heroism, political conjuncture and/or other circumstances - all man-made.

If it is accepted that the Torah is G-d-given, revealed at Mount Sinai, as we do, then a priori all critical and discriminator analysis of the wisdom of the Torah is ruled out, since the Torah represents Infinite Divine Wisdom. In such a case, it would be illogical to say, This part of the Torah I like and accept; that part I do not like and reject, or supplant. For the very concept of Divine Revelation presupposes something which is above and beyond human intellect; only to the extent which is Divinely ordained by the Revelation itself can the human intellect grasp it. (This is also the basis for the Rabbinical injunctions which have been incorporated in our religious practice as part of the Torah, such injunctions being rooted in the principles revealed at Sinai.) Thus all modern technical devices, such as radio, television, microphone, etc., can be regulated according to the principles and laws found in the Chumash, Mishnah and Gemara).

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human product, no debate is necessary as to its binding force, for, obviously, the human intellect some 3000 years ago could not be binding today.

In point of fact, nevertheless, we find that religious philosophers in the last century**ies** ~~including Hermann Cohen,~~ made precisely this mistake. While accepting the premise that the Torah is 'From Heaven,' they have applied methods of thinking and deduction admissible only if the opposite premise were true.

Similar confusion reigns also in regard to the Holy Land, which can serve as a further illustration of the point I make. One often hears it said that Jewish inalienable right to the Land of Israel, despite many centuries of non-possession, stems from the Torah, where it is clearly recorded that G-d ordained it to be Israel's everlasting inheritance. ~~But when possession is regained (though as yet incomplete), a form of government is instituted that goes about its business~~ ~~ואילו וכאילו~~ ³⁰ ~~ותיכף לזה מדברים ע"ד אורח חיים אשר צ"ל שם, היפך התורה אורא וכאילו~~ as though the Holy Land were like any other land conquered and held by the force of arms.

So much for my general observation.

I had planned to write you the above in Russian, in keeping with our previous correspondence. However, for the lack of a Russian typewriter, I requested Dr. N. M. to put it in English.

With kind regards, Cordially yours,

³⁰ Yet in the same breath statements are made about instituting there a way of life contrary to the Torah,

human product, no ~~its~~ debate is necessary as to its binding force, for, obviously, the human intellect some 3000 years ago could not be binding today.

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Saving Morocco

Draft of a letter to Rabbi Dr. Leo Jung - 27th of Iyar, 5713

History of Lubavitch & the JDC; Public services have always been part of Chabad; 60 Villages in dire straits; Changes in JDC's policies and administration

Rabbi Dr. Leo Jung
131 W. 86th Street
New York, N.Y.

My dear Rabbi Jung:³¹

I was gratified that ~~our representative and~~ **the** director of our overseas office in Paris, Rabbi Benjamin Gorodetzky, had an opportunity to confer with you before his return to Europe. It was further gratifying, though not surprising, to hear of the cordial interest which you showed in every phase of our work, and of your sincere desire to further this cause. Knowing of your affinity with the work of my father-in-law of saintly memory, I am certain that you are as staunch a supporter of his work and institutions, as ever. ³² **גם עתה ולהבא עוד יותר**

It is well over 30 years that Lubavitch has enjoyed the **fullest** confidence and support of the JDC, dating back to the early twenties in Russia, later continuing in Europe, and now extending also to North Africa and the Holy Land. Whether help was needed for agricultural settlements, or vocational training, or for the support of uprooted clergymen, or for religious, educational and cultural institutions - a public services going back two centuries to the founder of Chabad, who made it part and parcel of the movement - the JDC was always ready and willing to support Lubavitch in its devoted and selfless work in behalf of the Jewish community, and the individual.

The JDC - Lubavitch cooperation has proved of great and practical value to all concerned, the JDC, Lubavitch, and most of all to the beneficiaries: the refugees during their sojourn and after settlement, the educational institutions and students, and the communities at large.

I feel certain, therefore, that you personally, as Chairman of the Cultural Committee of the JDC, your colleagues, and the leader-

³¹ It should be noted that several months later the Rebbe was directly involved in Rabbi Jung's election to the office of "the Committee of Experts on Cultural Affairs of the Conference on Jewish Material Claims Against Germany." see letter from the Rebbe to Jung (8 Teves, 5714) "I am pleased that I was instrumental in your acceptance of this office". Letter from Dr. Moses Leavitt (Vice-Chairman of the JDC) to Rashag (December 3, 1953) "I have spoken to Dr. Nahum Goldmann about Rabbi Leo Jung . . . I feel very confident that Dr. Jung will be appointed to the Cultural Committee . . . I appreciate very much Rabbi Schneersohn's appeal to me and I wish you would assure him that I will do all in my power to be of help". Letter from Dr. Nahum Goldman (President of the Claims Conference) to Rashag (December 4, 1953) "I have received your telegram and will put your proposals before the Committee which has to deal with the nominations for the Cultural Committee."

³² The following sentence was reworded as follows: you will continue to be a staunch supporter of his work and institutions, and more so than ever.

Rabbi Dr. Leo Jung
131 W. 86th Street
New York, N.Y.

My dear Rabbi Jung:

I was gratified that ~~our~~ ^{the} representative and director of our overseas office in Paris, Rabbi Benjamin Gorodetzky, had an opportunity to confer with you before his return to Europe. ~~and I am~~ It was further gratifying, though not surprising, to hear of the cordial interest which you ~~have~~ showed in every phase of our work, and of your sincere desire to further this cause. Knowing of your affinity with the work of my father-in-law of sainted memory, I am certain that you will continue to be ^{with growing and more than ever.} you are as (staunch a) supporter of his work and institutions as ever.

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3/2/85
12/11
3/11
3/11

It is well over 30 years that Lubavitch has enjoyed the ^{fullest} confidence and support of the JDC, dating back to the early twenties in Russia, later continuing in Europe, and now extending also to North Africa and the Holy Land. Whether help was needed for agricultural settlements, or vocational training, ~~in Russia~~ or for the support of uprooted clergymen, or for religious, educational and cultural institutions, the JDC was always ready and willing to support Lubavitch ^{Jewish} in ~~what~~ its devoted and selfless work in behalf of the ^{and the individuals} community, ^{public} - ^{service} going back two centuries to the founder of Chabad, who made it part and parcel of the movement -

The JDC - Lubavitch cooperation has proved of great practical value to all concerned, the JDC, Lubavitch, and most of all to the beneficiaries: the refugees during their sojourn and after settlement, the educational institutions and students, ~~and~~ and the communities at large.

I feel certain, therefore, that you personally, as Chairman of the Cultural Committee of the JDC, your colleagues, and the leader-

ship of JDC in general, will continue to regard the policy of cooperation between the JDC and Lubavitch as an essential and vital necessity in Jewish life.

In the light of the above, it was rather surprising that there should have been any thought on the part of some JDC administrators to limit the educational work of Lubavitch in Morocco to the larger cities, leaving out of account the more than 60 villages where our educational work is organized on a permanent basis

היינו מוכרחים ע"י המצב בחינוך ובת"ת בכלל וע"י הצעקה נפשית של בני"ש לייסד שם עכ"פ מינימום של ביה"ס³³

ואשר מתאבק הנני קשה להשיג האמצעים על קיומם, במשך כמה וכמה חדשים שפסקו העזר ע"ז, נוסף על האמצעים שעלינו להמציא גם במקומות שהדזיונט עוזר שם

ומלבד הצד הכספי שבה הנה צד עקרוני בזה, כי ליובאוויטש יש לה נאמנות בחינוך על יסוד עבודתה בזה זה כמה דורות

I am sure such an attitude could have only been a temporary expediency, since it is not compatible with the policy which the JDC has consistently pursued over the years with regard to the work of Lubavitch. Needless to say, the need for educational work in the villages and rural areas of Morocco is at least as urgent as that prevailing in the larger cities. I earnestly hope that this omission will be rectified at the earliest possible date.

~~It is also to be hoped most earnestly that whatever changes~~

ועוד נקודה עיקרית שהועמדה זה עתה על סדה"י בהתאם להשינויים³⁴

are contemplated in the administration of the European headquarters and overseas branches of the JDC, care will be taken that the time honored policy of the JDC towards Lubavitch be safeguarded, so that not only could we maintain our full range of work, but even increase its scope in accordance with the need of the hour.

I am certain that in so far as your position and influence, as Chairman of the Cultural Committee, bear weight, you will do your utmost to cultivate the JDC-Lubavitch cooperation, which has rendered such great service in behalf of our people.

With warmest regards, and blessing,

³³ We were impelled to organize at least a minimum of educational facilities, in view of the appalling lack of same, and the desperate appeals of our brethren there to save their religious heritage.

The continuation of the Rebbe's addition was not included in the final letter.

³⁴ Another point of utmost importance which has recently caused us concern is connected with contemplated changes.

of JDC

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ship in general, will continue to regard the policy of ~~XXXXX~~ cooperation between the JDC and Lubavitch as an essential and vital necessity in Jewish life.

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In the light of the above, it was rather surprising, that there should have been any thought on the part of some administrators to limit the educational work of Lubavitch in Morocco to the larger cities, leaving out of account the more than 60 villages where our educational work is organized on a permanent basis. Such an attitude could have only been a temporary expediency, since it is not compatible with the policy which the JDC has consistently pursued over the years with regard to the work of Lubavitch. Needless to say, the need for educational work in the villages and rural areas of Morocco is at least as urgent as that ~~is~~ prevailing in the larger cities. I earnestly hope that this omission will be rectified at the earliest possible date.

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Vertical handwritten notes in Hebrew on the right side, overlapping the second paragraph.

It is also to be hoped most earnestly that whatever changes are contemplated in the administration of the European headquarters and oversea branches of the JDC, care will be taken that the time honored policy of the JDC towards Lubavitch be safeguarded, so that not only could we maintain our full range of work, but even increase its scope in accordance with the need of the hour.

Handwritten notes in Hebrew on the right side, overlapping the third paragraph.

I am certain that in so far as your position and influence, as Chairman of the Cultural Committee, bear weight, you will do your utmost to cultivate the JDC-Lubavitch cooperation, which has rendered such great service in behalf of our people.

With warmest regards and blessing

Vertical handwritten notes in Hebrew on the left side, overlapping the third paragraph.

Morocco report

In connection to the previous letter, we present the following 2 drafts of a report of Chabad activities in Morocco, Circa summer 5713

Dear Friend:

about
The most recent report on our educational system in Morocco, North Africa, lists 67 (~~sixty-seven~~) institutions OHOLEY JOSEPH ITZCHAK LUBAVITZ, named after the late Lubavitcher Rabbi of sainted memory, with a student body of ⁴4000 (four thousand), boys and girls, and about 100 (one hundred) teachers.

Many of the students receive not only free education and books, but also free meals, clothing, ~~medical care~~.

Considering that it is only about two and half years since the program was started, it will be seen at once how necessary and vital ~~is~~ the work, and how phenomenal its growth.

Beth
These institutions comprise a Teachers Seminary, Yeshivoh, Yeshivoh-ketanoth, Talmud Torahs, Evening Classes and (Beth Sarah and Rivkah) schools for girls. Many native born teachers are being trained, who are already doing important educational work in behalf of children who have not been absorbed yet in our institutions for lack of facilities.

The record speaks clearly of the ~~devotion~~ ^{devotion} and selflessness of our workers in the field, who give freely of their time, ~~effort~~ energy and health in behalf of the neglected children of North Africa. However, we need your financial help to maintain and expand the facilities of our schools for the many thousands of Jewish children who are still without Torah and without any education. The local population is too poor to bear the financial burden. Help must come from outside, from you. Please respond generously and promptly. Your donation goes a long way there, all the way to save thousands of Jewish children from being lost to our people forever, G-d forbid. Send your donation for our North African campaign immediately, and earn their eternal gratitude and G-d's everlasting blessings.

Very truly yours

...of **about** 4000... | ...vital is the work... | (Beth Sarah and Beth Rivkah)

[The Rebbe switches the order of the two paragraphs]

66
Dear Friend:

About ✓
The most recent report on our educational system in Morocco, North Africa, lists ~~67~~ ⁶⁶ (sixty-seven) institutions OHOLEY JOSEPH ITZCHAK LUBAVITZ, named after the late Lubavitcher Rabbi of sainted memory, with a student body of ⁴⁰⁰⁰ (four thousand), boys and girls, and ~~about~~ ^{all} 100 (one hundred) teachers. *(and two)*

Many of the students receive ~~not only~~ ^{and many receive} free education and books, but also free meals, clothing, medical care.

Considering that it is only about two and half years since the program was started, it will be seen at once how necessary and vital ~~if~~ ^{for men, and one for women} the work, and how phenomenal its growth.

But These institutions comprise a Teachers Seminary, Yeshivoh, Yeshivoh-ketanoth, Talmud Torahs, Evening Classes and *(Beth Sarah and* Rivkah) schools for girls. Many native born teachers are being trained, who are already doing important educational work in behalf of children who have not been absorbed yet in our institutions for lack of facilities.

program
The record speaks clearly of the ~~devotion~~ ^{devotion} and selflessness of our workers in the field, who give freely of their time, ~~effax~~ energy and health in behalf of the neglected children of North Africa. However, we need your financial help to maintain and expand the facilities of our schools for the many thousands of Jewish children who are still without Torah and without any education. The local population is too poor to bear the financial burden. Help must come from outside, from you. Please respond generously and promptly. Your donation goes a long way there, all the way to save thousands of Jewish children from being lost to our people forever, G-d forbid. Send your donation for our North African ~~campaign~~ ^{campaign} immediately, and earn their eternal gratitude and G-d's everlasting blessings.

Very truly yours

Many All of the students...

[The Rebbe switches the order of the two paragraphs]

On the significance of Sefirah

Draft of

A Message by the Lubavitcher Rabbi,
Rabbi M. Schneerson שליט"א,
Iyar, 5713

Counting is needed for changeable factors; Time is constant, so why count it?; Time is truly what one makes of it, and thus can be turned into infinity

The period of Sefirah connects the festival of Passover with the festival of Shavuoth. We begin counting the days of the Omer immediately after the day of the Exodus from Egypt, the day of liberation from physical slavery, and count (both the days and the weeks) for forty-nine days(, making seven weeks) and then celebrate the Festival of Receiving the Torah, the (day of our spiritual) **culmination point** [of the] liberation.

The purpose of counting or measuring any quantity is to ascertain the exact number or measure of a certain thing, the quantity of which is variable. A census of the population, for example, is taken from time to time, since the population can either increase or decrease, and we want to ascertain its progress. Similarly, statistics are kept of various economic factors, etc. Were such factors stationary and unchangeable, or were they uncontrollable, there would be no real purpose served in going over such statistics by periodic counting or measuring.

Now Time belongs to those things over which man has no control or influence. Time just marches on, and we can neither slow its march, nor speed it, nor can we change its quantity and make an hour last more or less than sixty minutes. From this point of view, the idea of Sefirah would seem **unintelligible/comprehensible**.

³⁵עוד זאת אפילו בדברים המשתנים ענין המנין מורה על חשיבות שלכן

~~(There is, however, another purpose in establishing a quantity. It is connected with the importance of a thing. If a thing is important, it is important not only as a whole, but in parts, too. Each unit of the thing is important,)~~ and we wish to establish the exact number of such units, not being satisfied merely with an estimate, or a general appraisal such as being of a large, small, or medium quantity.

~~From this point of view, measuring Time makes sense, for everybody will agree that time is important.~~

~~But there is more to Time.~~ We have said that Time, unlike most other things which are changeable in quantity, is unchangeable and beyond our control. But this is true only **superficially**. We have no influence over time in an (objective) way; (subjectively), however, (that is as far [as] we are personally and

³⁵ Moreover, even among things of variable quantity, the idea of counting or measuring signifies importance; hence.

A Message by the Lubavitcher Rabbi,
 RABBI M. SCHNEERSON מו"ק, שו"ט,
 Iyar, 5713
 ON THE SIGNIFICANCE OF SEFIRAH

The period of Sefirah connects the festival of Passover with the festival of Showuoth. We begin counting the days of the Omer immediately after the day of the Exodus from Egypt, the day of liberation from physical slavery, and count (both the days and the weeks) for forty-nine days (making seven weeks), ~~xxxix~~ and then celebrate the festival of Receiving the Torah, the (day of our spiritual) liberation.

culmination point

The purpose of counting or measuring any quantity is to ascertain the exact number or measure of a certain thing, the quantity of which is variable. A census of the population, for example, is taken from time to time, since the population can either increase or decrease, and we want to ascertain its progress. Similarly, statistics are kept of various economic factors, etc. Were these factors stationary and unchangeable, or were they uncontrollable, there would be no real purpose served in ~~keeping~~ ^{going over} such statistics by periodic counting ~~and~~ or measuring.

Now Time belongs to those things over which man has no control or influence. Time just marches on, and we can neither slow its march nor speed it, nor can we change its quantity and make an hour last more or less than sixty minutes. From this point of view, the idea of Sefirah would seem unintelligible. ~~comprehensible~~

*נדב 314
 16.5.8
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 R. J. ...
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 1/20/8
 1/20/8*

(There is, however, another purpose in establishing a quantity. It is connected with the importance of a thing. If a thing is important, it is important not only as a whole, but in parts, too. Each unit of the thing is important, and we wish to establish the ^{exact} number of such ~~units~~ units, not being satisfied merely with an ~~approximate~~ ^{being} estimate, or a general appraisal such as, of large, small, or medium quantity.

From this point of view, measuring Time makes sense, for everybody will agree that Time is important.

But there is more to Time. We have said that Time, ^{most} unlike other things which are changeable in quantity, is unchangeable and beyond our control. But this is true only externally. We have no influence over time in an (objective) way; (subjectively), however, (that is as far we are personally concerned and

superficially

our immediate environment is concerned), Time holds out for us possibilities not existing in other things. For while man's influence over things under his control is limited, his influence over Time is, in a sense, unlimited. For Time is like a 'vessel' which is highly elastic, with an infinite absorptive capacity. It has the power of expanding or contracting, depending upon how much or little we put into this 'vessel.' We can fill our time with unlimited content, or waste it away, and the very same unit of Time may mean an infinity to one, or shrink to nothingness to another. Its true measure is (relative and) in direct proportion to what is achieved in it.³⁶

Herein lies the special significance of Sefirah — of counting the days (and weeks) to the day of Receiving the Torah at Sinai.

For the Torah, "whose measure is longer than the earth and broader than the ocean,"³⁷ containing the infinite wisdom of G-d, was given to finite beings, men limited to a life of **short span of time**, "threescore years and ten, **שנה**³⁸ **ועשרים** **והיו ימיו מאה ועשרים** **שנה**"³⁹ ~~and in every other way.~~

In preparation for receiving the Torah, we were commanded to count the days (and the weeks) in order that we be impressed with the significance of Time (both in small units, and in larger periods) : **וגם להבין איך אפשר להיות להאדם המוגבל אחיזה בתורה הבל"ג כי**⁴⁰

It is hereby emphasized that although we cannot alter the flow of time, either stretch it or retract it, this is so only superficially. In reality, each particle of time, not any long period but even a day, gives us almost infinite possibilities. Therefore, although human life is limited on this earth to a certain number of years, ~~the Jew~~ **one** is not limited in his possibilities to use them in such a way, and to accomplish so much, as would take others thousands of years to accomplish.

³⁶ See also the Rebbe's letter of Erev Rosh Hashono, 5703 - Printed as the Introduction to the *Young Scholar's Daily Calendar*.

³⁷ *Iyov* 11:9.

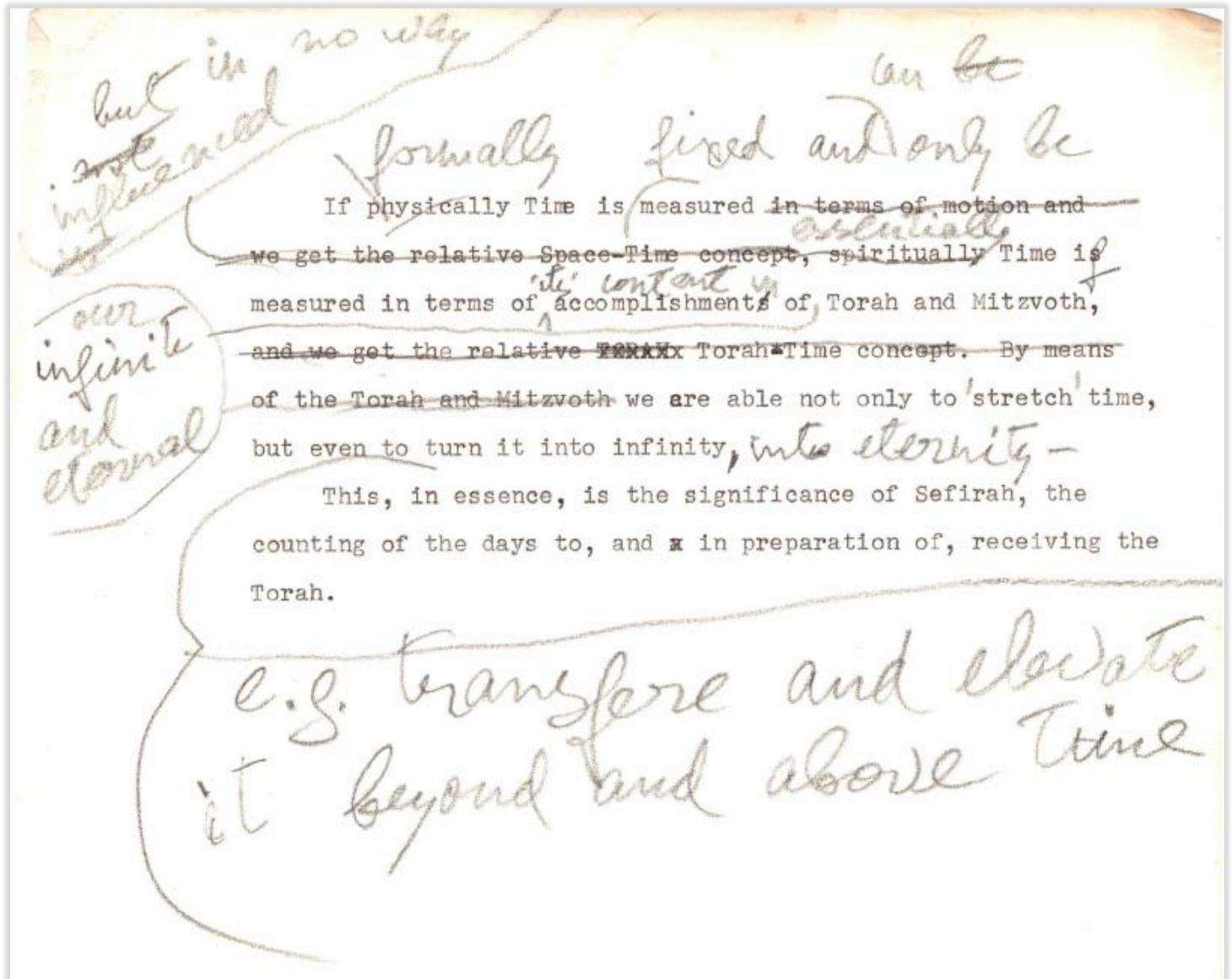
³⁸ *Tehillim* 90:10.

³⁹ Or, if in strength, fourscore years. [and his days will be 120 years]" That is why, in preparation.

⁴⁰ Can a being so limited in time do justice to such an unlimited gift? Can a finite being like man have any grasp of the infinite Torah?

If physically **formally** Time is **fixed and can be only be** measured in terms of motion and we get the relative Space-Time concept **but not in no way influenced**, spiritually **essentially** Time is measured in terms of **its content in** accomplishment of **our infinite and eternal** Torah and Mitzvoth, and we get the relative Torah-Time concept. By means of the Torah and Mitzvoth we are able not only to 'stretch' time, but even to turn it into infinity, **into eternity - e.g. transfer and elevate it beyond and above Time.**

This, in essence, is the significance of Sefirah, the counting of the days to, and in preparation of, receiving the Torah.



“...formally Time is fixed and can only be measured but not influenced, essentially, however, if it be measured in terms of its content and our accomplishment in the sphere of our infinite and eternal Torah and Mitzvoth, we are able not only to “stretch” time, but even to turn it into infinity and eternity, i.e., transfer and elevate our own time beyond and above Time...”

Pure Monotheism

Letter to Mr. Tuvia Rombro - 3rd of Sivan, 5724

Shovuos lesson: the Ten Commandments were given to each Jew individually, thus unifying the One people into One G-d through the One Torah; pure monotheism means there is nothing else.

By the Grace of G-d
3rd of Sivan, 5724
Brooklyn, N. Y.

Mr. Tuvia Rombro
c/o Orlando Garment Co.
420 27th St. Orlando, Fla.

Greeting and Blessings

After not having heard from you for a long time, I was pleased to receive your regards through Rabbi M. Teleshevsky. I have been inquiring after you from time to time through Rabbi Mendel Feldman. But the recent regards, although in general terms and without any particulars, were particularly welcome in view of the long interval.

Inasmuch as everything is by Divine Providence, it is also significant that I received your regards just a few days before the festival of Shovuo, the Season of Our Receiving the Torah. For the Torah was given not only to all the Jews collectively, but also to each one individually, and it unites all Jews, and makes the Jewish people into one organism. Thus, the Ten Commandments begin with the words "I am G-d *thy* G-d." This first commandment contains the profound idea of pure monotheism upon which the whole Torah and Jewish way of life are based. Like the rest of the Ten Commandments this commandment is given in the second person singular, addressed to each Jew individually. The observance of the *one* Torah, given by the *One* God, merges all Jews into *one* people, and all of Nature into the *one* G-d, thus realizing pure monotheism, which means that in reality there is not only One G-d and no more, but One G-d and nothing else.

At this time, I send you and Mrs. Rombro and all your family a happy and inspiring festival, and a year filled with Torah Yiddishkeit in the daily life. This will surely bring you additional Divine blessings in all your needs, as well as good health and true Nachas, to compensate in the maximum possible degree for the sorrow in the past.

Hoping to hear good news from you, and with personal regards and

With blessing

Guided Expression

Draft of a letter to Mr. Abraham Dunn - Circa 5710's

In our days a message must be clear, or it may be misconstrued to the opposite intent; the results of the 'philosophy' that lets "every man do what is right in his own eyes."

Dunn.

I received ~~with pleasure~~, your letter in reference to my Rosh Hashanah Message, ~~as well as~~ and read with interest the literature ⁴¹המוסג"ב on the subject of "Creative Destiny."

As I ~~believe that~~ **surely** your aim, like mine, is to help ⁴²לכה פ באיזה מדה improve the general state of present day humanity as a whole, and of individuals in particular, I trust that you will not take amiss the remarks I venture to make in this letter, which will necessarily be confined to ~~several~~ **a few one or two** points, since a letter is hardly the medium for an elaborate discussion of the subject. I will begin with a general introductory observation.

Anyone considering the underlying causes of the present-day ~~problems and~~ difficulties facing mankind, must come to the conclusion that one of the main causes is the ~~terrible~~ **utter** confusion and misconception that prevail in the ~~general~~ appraisal of things and definitions, to the extent that many "take darkness for light, and light for darkness" (Isaiah [5:25]). ⁴³ולכן In addressing oneself to the general public, especially on a subject intended to influence their conduct and morality, one must be wary to express his thoughts in as clearly defined terms as possible, leaving no room for misunderstanding or misinterpretation, at least in so far as the basic ideas of the message are concerned. For when the definitions are not fully clarified, not only will the effectiveness of the message be checked thereby, ~~אפילו~~ but it could also be misconstrued to propagate an idea which **may be** is diametrically opposed to that which had been intended by the author.

With this in mind, I ~~make so bold as to observe that~~ in reading your paper on Creative Destiny and its supplements, I ~~asked myself~~ ⁴⁴קמה שאלה עיקרית, Will the reader know what the author considers "creative?" Unfortunately, in our time especially, and at all times also, ⁴⁵אף שאפשר לא כ"כ בולט the question of what is a "creative action" is a moot point, and highly controversial. Let me illustrate, When a farmer deforests some plot of land to sow wheat, from his point of view, the extermination of the trees is a "creative action." However, from the point of view of Nature, or even from the view of society as a whole, i.e. from a broader approach than the farmer's and on a higher level, the extermination of those trees may be considered a destructive action, and the total loss may ~~be~~ more than offset the individual gain. Or, take the case of vivisection. From the point of view of the scientist it is "creative," being considered necessary for the advancement of medical science, while from ~~any~~ **many** other point of view it is a "destructive" action, so that the anti-vivisectionists may after all have a legitimate case in claiming it to be ~~inhuman and~~ immoral **and not HUMAN** to inflict pain and loss of life on G-d's creatures. Or, coming

⁴¹ =The enclosed literature.

⁴² =At least in a certain measure.

⁴³ =And therefore.

⁴⁴ =An essential question arose.

⁴⁵ =Even if it is not necessarily so noticeable.

אני מקווה שאתה

Dunn.

I received with pleasure, and read with interest, your letter in reference to my Rosh Hashanah Message, as well as the literature on the subject of "Creative Destiny."

אני מקווה
Surely
necessarily

As I believe that your aim, like mine, is to help improve the general state of present day humanity as a whole, and of ~~xxxxxxx~~ individuals in particular, I trust that you will not take amiss the remarks I venture to make ~~xxxx~~ in this letter, which will be confined to several points, since a letter is hardly the medium for an elaborate discussion of the subject. I will begin with a general introductory observation.

one or two

Anyone considering the underlying causes of the present-day problems and difficulties facing mankind, must come to the conclusion that one of the main causes is the terrible confusion and misconception that prevail in the general appraisal of things and definitions, to the extent that many "take darkness for light, and light for darkness" (Isaiah). I, addressing oneself to the general public, ~~xxxxxxxxxxxxxxxxxxxx~~ on a subject intended to influence their conduct and morality, one must be wary to express his thoughts in as clearly defined terms as possible, leaving no room for misunderstanding or misinterpretation, at least in so far as the basic ideas of the message are concerned. For when the definitions are not fully clarified, not only will the effectiveness of the message be checked thereby, but it could also be misconstrued to propagate an idea which is diametrically opposed to that which had been intended by the author.

utter
/especially

observe

With this in mind, I make so bold as to suggest that in reading your paper on Creative Destiny and its supplements, I asked myself, Will the reader know what the author considers "creative?" Unfortunately, in our time especially, and at all times also, the question of what is a "creative action" is a moot point, and highly controversial. Let me illustrate. ~~xxxxxxxxxxxxxxxxxxxx~~ When a farmer deforests some plot of land to sow wheat, From his point of view, the extermination of the trees is a "creative action." However, from the point of view of Nature, or even from the view of society as a whole, i.e. ~~xxxxx~~ from a broader approach than the farmer's and on a higher level, the extermination of those trees may be considered a destructive action, and the total loss may more than offset the individual gain. Or, take the case of vivisection. From the point of view of the scientist it is "creative," being considered necessary ~~in the~~ for ~~xxxxxxx~~ the advancement of medical science, while from any other point of view it is a "destructive" action, and the anti-vivisectionists may after all have a legitimate case in claiming it to be inhuman and immoral to inflict pain and loss of life on the G-d's creatures. Or, coming

הוא
may be
אני מקווה
אני מקווה

many

and not HUMAN

to an even more pressing ⁴⁶קרוב אלינו⁴⁶ problem of the clash of ideologies in our present day ~~confused~~ world, between the totalitarian and democratic world outlook. The totalitarians claim that theirs is the right method of furthering the cause of humanity and creativeness, and ~~the end justifies the means~~, even to the extreme, the ruthless extermination of the opposition; while from the democratic point of view, freedom of expression is a basic element of our society, and absolutely essential for its healthy development. What is "creative" to one is destructive and abominable to the other.

To touch upon another point, which is basically related to the above. You advocate free play of the Creative Spirit which exists within every person, man, woman and child, and that previous beliefs or conceptions should not be allowed to interfere with the free expression of their Creative Spirit, etc. This immediately brings to mind the tragic problem of juvenile delinquency, one of the most serious plagues of the present generation. I need hardly state, that one of the factors contributing largely to the demoralization of the young generation of today is the so-called "progressive" idea of encouraging children to express themselves freely, without restraint, and without ~~any~~ attempt to guide ~~or influence~~ their thinking and behavior. Nor is it necessary for me to emphasize that the general increase in the crime rate of today is due to a large extent to the modern tendency of drifting away from the ~~time hallowed~~ precepts and self-discipline which can only be derived from a religious education and a religious way of life. What makes this drift more lamentable is the fact that it is "justified" on the ~~false~~ 'philosophy' which condemns any kind of preconceived ideas and principles, failing to make a distinction between true religious precepts and base prejudices, and advocating that "every man do what is right in his own eyes."⁴⁷

Lastly, it is well to bear in mind the old (adage) **parable**² that no one can lift himself up by pulling at his hair.⁴⁸ This is to say, that so long as man will not recognize and submit himself to the precepts and commandments which come from a Source above and beyond the human intellect, all so-called remedies to cure mankind's ills must necessarily remain palliative. ⁴⁹וג"ז רק לזמן קצר ביותר⁴⁹

Sincerely yours,

נ. ב. ע"ד התראות⁵⁰

⁴⁶ =Closer to us.

⁴⁷ See *Shoftim* 17:6.

⁴⁸ See *Brochos* 5b.

⁴⁹ =And even so, will only last a short while.

⁵⁰ =N.B. Regarding [arranging] a meeting.

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to an even more pressing problem of clash of ideologies in our present day confused world, between the totalitarian and democratic world outlook. The totalitarians claim that theirs is the right method of furthering the cause of humanity and creativeness, and ~~the end justifies the means~~, even by ^{to the extent} the ruthless extermination of the opposition; while from the democratic point of view, freedom of expression is a basic element of our society, and absolutely essential for ~~the~~ its healthy development. *What is "creative" to one is destructive and abominable to the other.*

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Sincerely yours,

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N/A

United through individuality

Draft of a Message to the Sixteenth Annual Convention of Neshei Ubnos Chabad – Lag b'Omer, 5731

G-d created everyone diverse yet expects us all to unite, this can only be achieved through the Torah; how the above plays out in the Jewish family with the woman as its base

The Convention is taking place this year on Shabbos Mevorchim Sivan, the month of Mattan Torah. And inasmuch as everything is by Hashgocho Protis, it is an opportune moment to dwell on one of the aspects of Mattan Torah which has a direct bearing **also** on the Convention.

Torah from Sinai begins with the Ten Commandments, of which the first two: "I am G-d, **thy G-d**" ((containing) **שְׂרָשׁ וְיִסּוּד**⁵¹ of all positive Mitzvoth) and "You shall have no other gods" ((containing) **שְׂרָשׁ וְיִסּוּד** of all prohibitions) constitute the (foundation?)⁵² of the Unity of G-d. A pre-condition to Mattan Torah was the unity of the Jewish people (as it is written, *And Israel encamped there facing the Mountain* - **וּפִי חֶזֶק לֵל**⁵³ "as one man with one heart"). The essence of Mattan Torah is to realize in the material world the Unity of G-d, through the ("one nation on earth,") the Jewish people, fulfilling the 613 Mitzvoth of the ~~one~~ *one Torah*.

At first glance it is difficult to understand how such unity can be achieved, considering that G-d **Himself** created mankind as diverse individuals, differing in their opinions ("as they differ in their faces so they differ in their minds"), living in a world ~~which is~~⁵⁴ **שְׂנֵבָרָא עִי הִי** likewise variegated in climate and physical features? How can a whole nation attain ~~complete~~ **true** unity within itself and bring unity into such a diversified world?

The explanation is to be found in the verse, "And they stood themselves *under the Mountain*" - all of the 600,000 adult Jews **וּנְשֵׂיהֶם וּבְנֵיהֶם וּבְנוֹתֵיהֶם**⁵⁵, receiving the Torah, submitted themselves to it so completely, that all mundane matters ceased to exist for them, as it were; their self-effacement (*bittul*) and joy of receiving the Torah left room for nothing else. And since the "Mountain" was the same for all, and all were permeated with the same feeling of self-effacement and joy, this brought true unity into all the 600,000 individual **וּנְשֵׂיהֶם וּבְנֵיהֶם וּבְנוֹתֵיהֶם**⁵⁶ Jews, and also unity of the One G-d into the world, through the one Torah.

יְסוּד עִם בְּנֵי הַתְּחִיל בְּאֶחָד הֵי אֲבֵרָהּ וּבְנֵי - מִשְׁפַּחָה אַחַת. וְגַם עֵתָה יְסוּד הָעַם הִ"ה לְמִשְׁפַּחוֹת⁵⁷

Similarly in regard to the Jewish family. Although, each member of the family is a separate individual, with a particular function and purpose in life **assigned to him by** **הַשְּׂגָחָ"פ**, etc., nevertheless **צִ"ל**⁵⁸ **מְצִיאוֹת אַחַת עִי** when all the members of the family accept the *One Torah* from the *One G-d* in such a way that the Torah and Mitzvos are the **only** essential thing, and all other things are merely secondary, and have a significance only insofar as they are related to the essence - then there is true unity in the family.

⁵¹ The root and foundation

⁵² The sentence was rewritten to read: "proclaim the Unity".

⁵³ In the singular form, indicating, as our Sages explain.

⁵⁴ Which He likewise created variegated.

⁵⁵ With their wives, sons and daughters.

⁵⁶ With their families.

⁵⁷ The Jewish people began with one family, that of our father Abraham, and ever since then the Jewish family has been the foundation of our people.

⁵⁸ There is unity in the family, there can be no unity of the Jewish people. How is family unity achieved? In the same way as mentioned above:

The Convention is taking place this year on Shabbos Mevorchim Sivan, the month of Mattan Torah. And inasmuch as everything is by Hashgocho Protis, it is an opportune moment to dwell briefly on one of the aspects of Mattan Torah which has a direct bearing on the Convention.

also

Torah from Sinai begins with the Ten Commandments, of which the first two: "I am G-d" (containing all positive Mitzvos) and "You shall have no other gods" (containing all prohibitions) constitute the foundation of the Unity of G-d. A pre-condition to Mattan Torah was the unity of the Jewish people (as it is written, And Israel encamped there facing the Mountain - "as one man with one heart"). The essence of Mattan Torah is to realize the Unity of G-d in the material world which is achieved through the Jewish people ("one nation on earth") fulfilling the 613 Mitzvos of the one one Torah.

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At first glance it is difficult to understand how such unity can be achieved, considering that G-d created mankind ~~xxxx~~ as individuals, differing in their opinions ("as they differ in their faces so they differ in their minds"), living in a world which is likewise variegated in regard to climate and physical features? How can a whole nation attain complete unity within itself and bring unity into such a diversified world?

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True

The explanation is to be found in the verse, "And they stood themselves under the Mountain" - all of the 600,000 adult Jews receiving the Torah ~~xxxxxxxx~~ submitted themselves to it ~~xxxxxxxxxxxx~~ so completely, that all mundane matters ceased to exist for them, as it were; their self-~~xxxxxxxx~~ effacement and joy of receiving the Torah left room for nothing else. And since the "Mountain" was the same for all, and all were permeated with the same feeling of ~~xxxxxx~~ self-effacement and joy, this brought true unity into all the 600,000 individual Jews, and ~~xxxxxxx~~ also unity of the One G-d into the world, through the one Torah.

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Similarly in regard to the Jewish family. Although each member of the family is a separate individual, with a particular function and purpose in life, etc., nevertheless when all the members of the family accept the one Torah from the One G-d in such away that the Torah and Mitzvos are the essential thing, and all other things are merely secondary, and have a significance only insofar as they are connected with the essence - then there is true unity in the family.

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In attaining this family unity - bearing in mind also that Jewish families are the component parts of the Jewish people, hence the basis of the unity of Klal Yisroel - the Jewish mother and daughter have a most important part, as Akeres being the Habayis, as ~~xxxxxxx~~ has been underscored at length on other occasions.

only

In attaining this family unity - bearing in mind also ⁵⁹כי that Jewish families are the component parts of the Jewish people, hence the basis of the unity of Klal Yisroel - the Jewish mother and daughter have a most important part, being the Akeres Habayis, as has been underscored on previous occasions.

[Editor's note: The Rebbe's corrections on the continuation of this letter have not reached us as of yet]

59 As mentioned above.

The Jewish “Root System”

Draft of a Message to the 2nd European Convention of Lubavitch Women's and Girls' Groups

The lesson from the vital function of “roots”; a woman’s role in the life-saving work of reviving the roots

Text of message for 2nd European Convention, London

15th of Teves 5739

Blessing and Greeting:

I was pleased to be informed of the forthcoming second European Convention, . של נשי .

לברר (beginning on Rosh Chodesh Shevat, on the keynote theme: “Roots.” May G-d grant that it should be with utmost Hatzlocho in every respect.

The theme of the Convention is meaningful in many ways, reflecting the vital functions of roots in the world of plants(*)

שרש ודחז"ל על האבות⁶⁰

To mention some of the most basic ones:

The roots are, of course, the source of vitality of the plant, from the moment of its birth when the seed takes root, and thereafter, bringing it to fruition and constantly nourishing it throughout its life with the vital elements of water and minerals, **etc.**, from the soil.

While the roots must work also for their own existence, growth, and development ⁶¹והיזוקים, their main function is to nourish the plant and ensure its full development, and also its regeneration through the production of fruits and the fruits of fruits. ~~Indeed the roots’ own development is part of that ultimate purpose.~~ At the same time the roots provide a firm base and anchorage for the plant, so as not to be swept away by strong winds and other elements.

It is in the sense of these basic functions of physical roots that we understand our spiritual roots.

The “primary roots” of our Jewish people are ⁶²נני our Patriarchs, Avrohom, Yitzchok and Yaakov, as our Sages declare: “Only three are called Ovos (Patriarchs).” On the maternal side, our primary roots are our Matriarchs, Sarah, Rivkah, Rachel, and Leah. Each of these founders and builders of the House of Israel contributed a distinctive quality, which, blended together, produced the unique character of our Jewish people.

Most typical - and original (in the sense of parentage) - is Avrohom Ovinu, of whom it is written, “One was Avrohom,” for he was one and only in his generation who recognized the oneness of G-d and, with complete self-sacrifice, proclaimed G-d’s Unity to a world steeped in idolatry **and polyth**[iestic beliefs]. His progeny, the Jewish people, is still unique in carrying on his work - a small minority in a world which has ~~been most unfriendly~~ **many gods**. From him we inherited, and derive strength from,

⁶⁰ - By way of instructive analogy for our Jewish roots, which - as our Sages declare - are our Patriarchs and Matriarchs, the founders of our people.

⁶¹ And strength.

⁶² As mentioned above.

Text of Message for 2nd European Convention, London

Date: ?

15th Teves, 5785

Handwritten notes: 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000

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Most typical - and original (in parentage) - is Avrohom Ovinu, of whom it is written, "One was Avrohom," for he was one and only in his generation who recognized the oneness of G-d and, with complete self-sacrifice, proclaimed G-d's Unity to a world steeped in idolatry. His "seed," the Jewish people, is still unique in carrying on his work, a small minority in a world which has been mostly unfriendly. From him we inherited, and derive strength from, the quality of Mesiras- nefesh, as well as the supreme obligation to pass on our heritage to our children, for it was ~~it was~~ his greatest merit in his devotion and total dedication to G-d that "he will bequeath to his children and household after him, that they will keep the way of G-d."

Every Jew and Jewess should realize that he or she is an integral part of the great "root system" that began with our Patriarchs and Matriarchs and continued through

the quality of Mesiras-nefesh, as well as the supreme obligation to pass on our heritage to our children; for it was his greatest merit in his devotion and total dedication to G-d that “he bequeathed to his children and household after him to keep the way of G-d.”

Every Jew and Jewess should realize that he or she is an integral part of the great “root system” that began with our Patriarchs and Matriarchs and continued to thrive through the ages, nourishing and sustaining our people, whom G-d calls “a branch of My planting, the work of My hands, to take pride in them.”

Yet, sad to say, there are many individual **אשר השרש שלהם** “roots” that, for one reason or another do not know where they belong, and some of them have become so atrophied as to be in danger of becoming completely withered, G-d forbid. It is therefore up to the healthy plants and roots to work all the harder to revive and strengthen the others, and help them rediscover their identity and place within the root system of our unique people.

(O ועוד וג"ז עיקר "שורש" מדגיש מה שאין ב"אבות" אף שהם המולידים ומורישים תכונות הנפש וכו' - אבל הילדים מתקיימים גם בריחוק ובניתוק מהאבות וגם לאחר הסתלקות האבות אבל השורש מוכרח קיומו לקיים האילן וגם צ"ל מקושר וקשור בחיותו כך חיי האבות והאמהות צ"ל קיימים ומחיים תמיד חיינו וכו'⁶³)

In this life-saving work, the role of the Jewish woman is of crucial importance, since she is the *Akeres Habayis*, the foundation (literally, the “root”) of the home, who largely determines the character and atmosphere of the household, and the future of the children in particular, as has often been emphasized. In the same vein, there can be no greater fulfillment for a Jewish girl than to prepare herself for her vital role of building the House of Israel, as a worthy descendant of our Matriarchs. As indicated above, it is a dual process: actively pursuing one’s own growth and development, and at the same time working for the preservation and growth of our people, through the spreading and the strengthening Yiddishkeit in the Jewish community at large, particularly in areas where Jewish women and daughters can contribute most, such as Kashrus, Taharas Hamishpocho, candle-lighting, etc.

Pursuing the analogy of roots to one more significant point - one does not look for flashing color and **external** beauty in roots, nor are they concerned with what some foolish people might say about their external looks, roots do their work humbly and modestly, indeed for the most part hidden from view altogether. Such is also the work of true Jewish mothers and daughters. In a world where fashion and vogue hold sway, and where expediency often takes precedence over eternal values and principles, our worthy mothers and daughters are not concerned with what some neighbor or passer-by might say about the way they conduct themselves and their homes in accord with the laws of our sacred Torah and Mitzvos. If these appear “old-fashioned” to the onlooker with his “modern” ideas of “new morality,” and the like - we, Jews, take pride in our old-fashioned, yet always new and eternal roots, and we strive to become ever more root-like and truer to the primary roots of our Jewish people, whom G-d designated as a “Kingdom of G-d’s servants and a Holy Nation.”

With prayerful wishes to each and all of you to go from strength to strength in all above, and

With blessing,

⁶³ By referring to our Ovos as “roots,” our Sages indicate a further essential aspect of roots that goes beyond the role of parents. To be sure, parents give birth to children and transmit to them some of their own physical, mental and spiritual qualities. But children are not directly dependent on their parents for survival; they can move away from their parents and from their parental home, and continue to thrive also after their parents are gone. But this is not so in the case of a plant and its roots. The roots are absolutely indispensable to the plant’s existence and their vitalizing influence must flow continuously to keep the plant alive and thriving. In the same way our Fathers and Mothers must always vitalize and animate our own lives.

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to thrive through the ages, nourishing and sustaining our people, whom G-d calls "a branch of My planting, the work of My hands, to take pride in them." Yet, sad to say, there are many individual "roots" that, for one reason or another, do not know where they belong, and some of them have become so atrophied as to be in danger of becoming completely withered, G-d forbid. It is therefore up to the healthy roots to work all the harder to revive and strengthen the others, and help them rediscover their identity and place within the root system of our unique people.

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אין די גאנצער וועלט
די יודישע פרויען
זענען די אקערס האביס
וואס מאכט די יודישע
הומען און קינדער
אויסצוגעבן

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With prayerful wishes that each and all of you go from strength to strength in all above, and

With blessing,

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הומען און קינדער
אויסצוגעבן

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הומען און קינדער
אויסצוגעבן

Mishkan-building Mothers

- (1) Instructions to the secretariat
- (2) Message to the Jewish Women's Convention of Glasgow – 29 Shevat 5744

Convention taking place in the week of "VaYakhel"="Convention"; the Women made the greatest sacrifice to build the physical Mishkan; and continue to do so for the spiritual "Mishkan"

Instructions to the secretariat:

Generally, when the Rebbe would receive an invitation to an event that he "wished to associate with" he would send a letter as his participation.

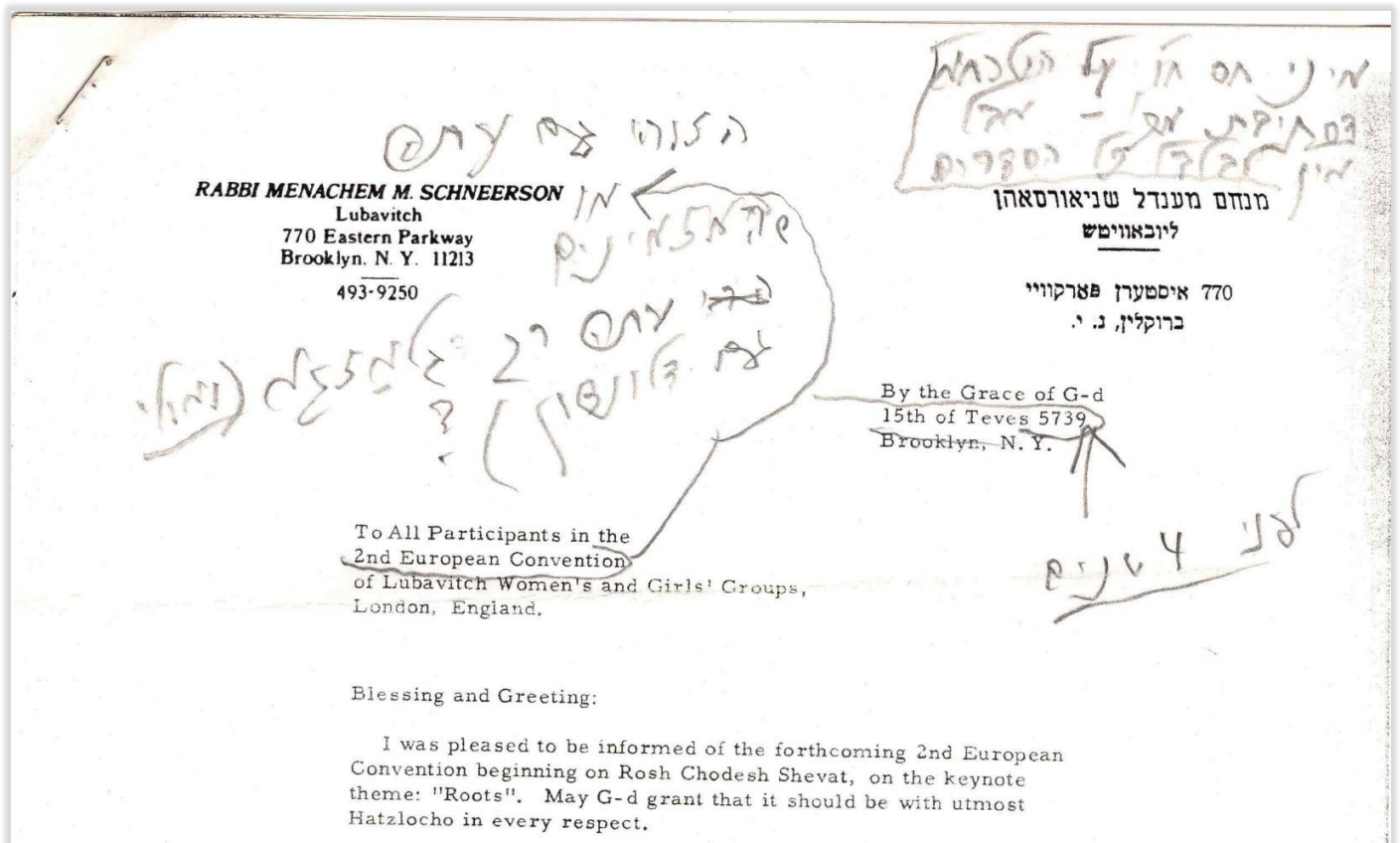
It seems that upon receiving an invitation to the Jewish women's convention of Glasgow in 5744, the Rebbe had instructed the secretariat to give in a copy of a previous letter (perhaps the letter of 24 Teves, 5744) upon which to base a letter to this convention.

The letter that was given in was a photocopy from "Return to Roots" where the Rebbe's letter to the 2nd European Convention was reproduced. The Rebbe's response was:

[15th of Teves, 5739] לפני 4 שנים

[2nd European convention] ? (ואולי גם דלונדון) הזוהי גם עתה או שהמזמינים הרי עתה רק דגלאזגא (ואולי גם דלונדון)!

איני חס ח"ו על הטרחה דכתיבת מכ' – אבל אין לבלבל כל הסדרים



Message to the Jewish Women's convention of Glasgow - 29 Shevat 5744

By the Grace of G-d
Erev Rosh Chodesh
Adar Rishon, 5744
Brooklyn, N. Y.

To All Participants in the
Jewish Women's Convention
Glasgow, Scotland

Blessing and Greeting:

I was pleased to be informed of the forthcoming Three Day Convention and Seminar taking place during the week of the Sedra Vayakhel.

It is customary to turn to the weekly Sedra of the Torah for inspiration and instruction in regard to the week's events, for 'Torah' means "instruction."

The Sedra Vayakhel begins with the "convention" of all the Jewish people which Moshe Rabbeinu called together to tell them about G-d's command and desire to have a Mishkan (Sanctuary) built and consecrated to His Name, as the visible symbol of G-d's Presence in the midst of all the Jewish people. The Sedra then relates of the generous response of both the men and women to the appeal for gold and silver and brass and the other materials necessary for the Mishkan with its holy belongings. Special mention is made of the enthusiastic response of the Jewish women, who readily parted with their most precious personal possessions for this holy cause, and inspired their husbands to follow their example.

What took place in connection with the construction of the physical sanctuary in the desert on the way to the Promised Land, has had its counterpart in the building of the spiritual sanctuary for the Divine Presence in the hearts and homes of Jews throughout the generations. Here, too, Jewish housewives and mothers excelled themselves with their readiness to make the greatest personal sacrifices to ensure that their home be truly a "Mishkan" for the Divine Presence, and that their children, boys and girls, would continue to build such sanctuaries of their own when they grow up and establish their own homes.

If this has been the vital role of Jewish women in past generations, when Torah Yiddishkeit was not faced with crucial challenges - how much more important is it for Jewish women, mothers and daughters, to fulfill their historic role of helping build and strengthen our "sanctuaries" in this day and age.

It is therefore very gratifying when Jewish women gather at a Convention and Seminar for just this purpose, so that through concerted and programmed activities all the better to fulfill their vital role in the preservation and dissemination of Torah-true Yiddishkeit.

With prayerful wishes for Hatzlocho in all above,

With blessing,

A cherished addition to my library

Letter to Mr. Yisroel Leib Lavut - 14th of Shevat, 5730

Thanks for sending manuscripts of our ancestor; continue his great tradition

By the Grace of G-d
14th of Shevat, 5730
Brooklyn, N. Y.

Mr. Yisroel Leib Lavut
2400 Van-Horne Ave. Apt.
111 Montreal, Canada

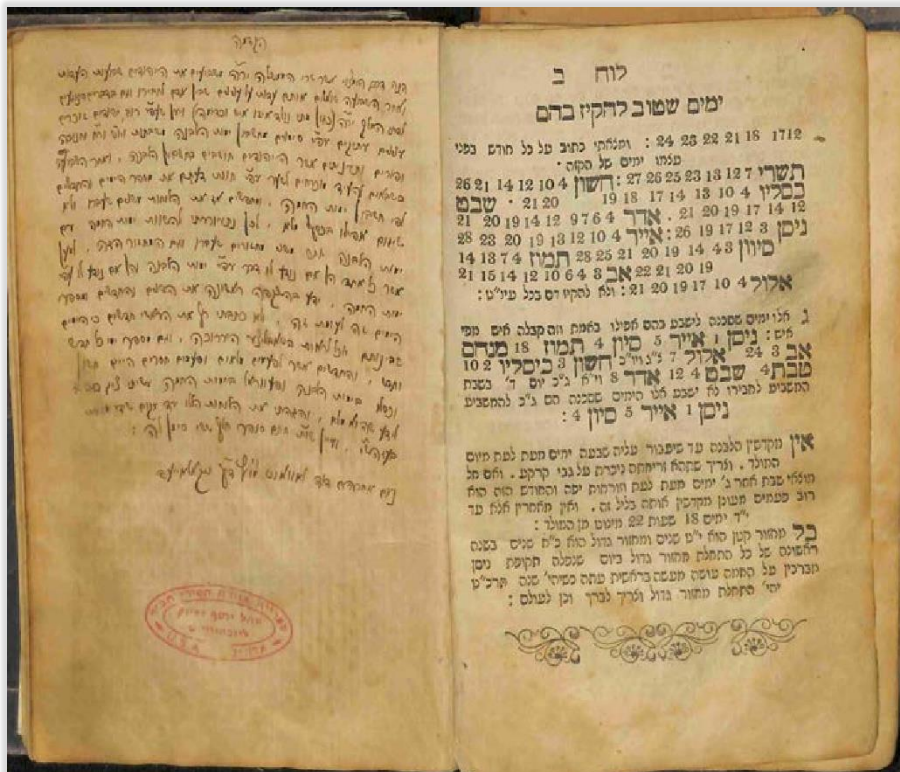
Greeting and Blessing:

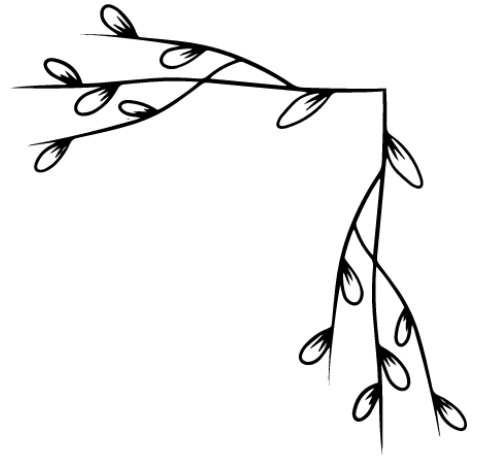
I was very pleased to receive regards from you, and also your very kind gift, Luach Jerusalem, 5627, with handwritten annotations by your grandfather and my great grandfather, Rabbi Avrohom Dovid Lavut. It will make a cherished addition to my library, and I trust will be also of practical usefulness. Consequently, if you or your brother have other material by our ancestor, such as letters, notes, etc., I would very much appreciate it if you would make them available to my library a[s] a gift or as a loan.

I will remember you and your wife in prayer, in accordance with the contents of your letter.

May G-d grant that you should have good news to report on the above, and that together with your brother, and all the members of your family, you should continue the great tradition of your and my distinguished ancestor Rabbi A. D. Lavut of blessed memory, that you should do so in good health and in a happy frame of mind, to a ripe old age.

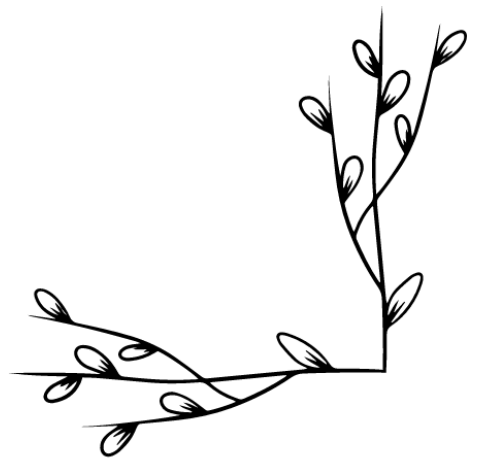
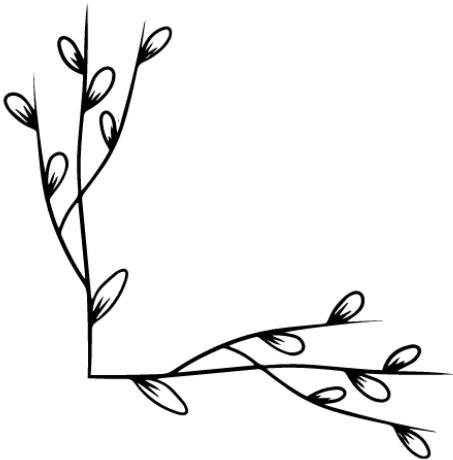
With blessing,





Sichos

Edited by the Rebbe



25 Elul 5711 - Questions and Answers

On the 25th of Elul 5711, the Rebbe received a group of college student for Yechidus, after a brief talk (that was later edited by the Rebbe in English⁶⁴ and Yiddish⁶⁵) the Rebbe gave the opportunity for the students to ask questions.

1 אקו די קאמפאניע פון די קאמפאניע
Questions and Answers

Q: Is the standard of learning for girls the same as for boys? ①

A: No, the reason for this is not because they lack the qualifications to elevate themselves to that standard of knowledge. It is because Almighty G*d awarded them with a more important and higher responsibility.

Q: Is the standard of learning for girls the same as for boys? , אים ישנו, מהו הטעם להחילוק,

A: No. The reason for this is not that girls lack the qualifications to elevate themselves to that standard of knowledge. It is that G-d awarded them a more important and higher responsibility. This greater task and obligation is the preparation of the future generation, the education of our young boys and girls in the true Jewish spirit. It is the mother in particular who the Torah obligated to fulfill this highly important task. To enable them to fulfill it to the fullest extent the Torah exempted them from the task of learning and fulfilling certain Mitzvos.

Q: What is the meaning of a 'Brocha' which the Rebbe Blesses?

A: The giving and receiving of a Brocha can be traced back to the times of our forefathers Abraham, Issac and Jacob, whom G-d had blessed with the power of blessing and who blessed their children on solemn occasions. Since that time it has always been a custom. In the words of my father-in-law the meaning of a Brocha is like rain (Gishmei Brocha). Rain can accomplish its function and be useful only when preceded by the plowing and tilling of the soil, planting the seeds and preparing the soil for growing. However, should rain fall on unplowed and untilled soil, not only won't it accomplish its function but furthermore it may cause damage. The same applies to a Brocha, the body (actions and desires of the body) must be tilled and plowed

⁶⁴ The Sicho was published at the time, and subsequently printed in various publications. A copy of the Rebbe's corrections were printed in Teshura—Shapiro 3 Sivan, 5760. The questions and answers were previously published in translation to Hebrew in Toras Menachem, and are printed here for the first time in the original English from two copies: 1) With a note written by the Rebbe, and corrections by the transcriber. 2) with additional corrections by Rabbi Nissan Mindel.

⁶⁵ The Yiddish version remained, as of yet, unpublished and is published below (in the Hebrew section), along with a copy of the Rebbe's corrections.

(properly executing them according to the Torah). Only then will the Brocha be useful and help the blessed elevate himself to a higher standard.

Q: What is the difference between a Rebbe and a Rabbi?

A: A Rabbi is one who teaches his pupils when they approach him and will answer *shaalos* when brought before him. A Rebbe does not wait for anyone to approach him, he reaches forth among the people and tries to awaken them and inspire them, and tries to find ways and methods to bring them closer to their religion.

Q: What is a Rebbe?

A: A Rebbe is one whose soul embraces so to speak the souls of his Chassidim. In other words, his Chassidim have a particular soul relationship with their Rebbe, receiving through him the Divine blessings, material and spiritual. When a Chassid comes to the Rebbe with a problem he tries to find in the Rebbe the part of his soul which is included in the Rebbe's soul and connect it with his soul and thus be connected with the Rebbe's soul. It is through this connection that the Chassid receives his material and spiritual life and needs. For example, let us take the electric bulb which produces light. The bulb itself is incapable of producing light, however there are electrical power plants stationed in some distant part of the city which generate the necessary power to produce the light. There must be a channel through which the power can pass and reach each individual bulb. The bulb itself must contain some device which enables it to receive the power. That is the wire which is connected to the power plant and is also connected to the bulb, when this connection is opened by turning on the switch the bulb receives the power and will function. Similarly, the Rebbe is the power plant which produces the needed strength and power to fulfill the commandments and obligations and also to channel from above the necessary material needs. The channel through which the Chassid can receive the strength and material necessities is his soul which is connected to the soul of the Rebbe. The sole duty of a Rebbe is to convey the above mentioned spiritual and material necessities to his Chassidim. Although the Rebbe is also required to fulfill his bodily functions (eating, sleeping etc.) however that is not his purpose or true function. The necessity for the Rebbe to fulfill them is solely because his soul is bound with an earthly body which cannot exist without these necessities. An example for this would be when one approaches a Rabbi complaining of a headache and the Rabbi offers him an aspirin as a remedy, it is useless to say that this is the function of a Rabbi. The same is with the Rebbe in his bodily functions.

Q: Can everyone become a Rebbe?

A: Being this is a special power presented from above, not everyone is capable of receiving this power and help.

Q: Can everyone elevate himself to the standard of 'Ruach Hakodesh'?

A: Every Jew has the potential for it, but it requires special preparations in learning and mainly by limiting one's desires and temptations. Only then can he rise to that standard. But every Jew, being he is a Jew gives him the potentiality to acquire it.

Q: Is the function of a Rebbe like that of a psychologist? Can the Rebbe take the place of a psychiatrist?

A: If necessary the Rebbe would use psychology to help solve the problem of a Chassid, but that is only a small part of his work. And even then there is a difference between a Rebbe and a Psychiatrist. When a psychiatrist speaks to his patient he regards him as an object of study. Though he is interested in curing his patient and in helping him to adjust to life, his approach is to derive not only a healthy patient but an accumulation of information about the human being for his further study. A Rebbe gives himself over completely to the person. When one is seeking a solution, the Rebbe does not study him but is more emotionally involved with the person who comes to see him.

Q: If the actual fulfillment of the commandment is more important than the knowledge behind it, and therefore one should do and carry out the laws even if he lacks the explanation, we are living a life of blind faith.

A: When a child is hungry and wants to eat immediately, his mother does not explain to him all the processes the food goes through, or how the oven functions, rather she gives him the food immediately so to stop his hunger and then she can proceed in explaining the methods the food is prepared. Or when a doctor prescribes a medicine he doesn't explain the contents or the way it was prepared. The doctor gives the patient the medicine that is to cure him, although he lacks the knowledge of medicine. Just as one needs food for his physical life, so does one need food for his spiritual life. The spiritual food is the commandments and obligations prescribed in the Torah. One must take the food although he lacks the explanation of them, in order to survive (spiritually). After fulfilling them if he still desires to have the knowledge he can go about to attain it.

Q: What is the purpose ('Tachlis') of Life?

A: To bring 'Lichtikeit' (in the spiritual meaning) into the world.

Q: What is the 'Tachlis' of 'Lichtikeit'?

A: To find a harmonious life. One can be in complete harmony when he has found the truth.

Q: How does one know that he has reached the 'Tachlis'?

A: One seeks something when he lacks something. When nothing is lacking he will not seek. If one has 'Lichtikeit' he will not be seeking anything then he will know that he reached the 'Tachlis'.

Q: How can one prove and explain scientifically the need of religion?

A: When we see something, we can say that it happened accidentally, or that it happened or was made on purpose. For instance, take a book in which you find hundreds of words composing many thoughts and finally an entire book. If you have never seen or heard about a printing press what would you say about the making of the book? That a bottle of ink spilled accidentally on paper was the cause of this book or you would say that it was made by someone

with a purpose. Undoubtedly, you will say that it was made with a purpose and it did not occur accidentally by the spilling of a bottle of ink. Now, take a pencil or any article, the pencil contains billions of atoms which have the same law, would you say that all the atoms happen to function by the same law accidentally, or that a higher force created them so, we must say it was created by a higher force. This will surely apply when we look about our surroundings and we find various articles, furthermore, being that they comprise an entire world with all its inhabitants. The formation of these beings could not have been by incident, it is only through a higher force that made it possible. We have now asserted that the world is a creation, and that it has a creator, Almighty G-d. Therefore, this compels us to state further that the Creator has a specific purpose in creating this earthly world. Considering the standard of living without any purpose, merely to carry out the bodily and earthly functions, we can't picture a greater cruelty than that. To place the billions of human beings in this earthly world and torture them by equalizing their desires and [] to that of animals, would be the greatest cruelty. Thus we would be compelled to state ו"ח that the Almighty is cruel, this is impossible to [... here the Rebbe explained why we must say that Hashem is "The essence of goodness"]. Therefore, there must be some purpose to the creation, which makes the world a means of elevation to a higher life. This is the belief in G-d and His commandments, through which one can connect himself to G-d. This is a simple proof that there must be religion and that there is a Creator.

Q: There being more than one religion, how can one prove that the Jewish religion is the true one?

A: A scientific discovery is accepted only when there is enough evidence or proof that the discovery is true. Ample evidence means, after reaching the result of the experiment one time it is repeated again and again, and if the results coincide with that of the first we then establish the truthfulness of the discovery. The same is also true, when 600 people performed an experiment using the same implements and 100 people performed the same experiment on the same basis and the results showed that the 600 people stated a belief on the basis of their experiments, while the 100 disagreed with them on the basis of their experiment you would accept the results of the 600 more readily than that of the 100.

Let us now consider the evidence which is given to confirm the other religions. The Moslems are well known to have had only one witness at the time of its origin. Furthermore, the only witness was also a mentally sick person. The Christians had only six or twelve witnesses to affirm its origin. The Jewish religion at the time of its origin, meaning at the time of the revelation on Mt. Sinai, had 600,000 Jews to witness this occurrence. These said witnesses themselves were present at the giving of the Torah and they themselves heard the voice of G-d pronouncing the commandments. The 600,000 witnesses consisted not merely of scholars but were composed of all walks of life, different occupations and professions (scholars, workers, scientists etc.), and all of them confirmed that same fact, the revelations of G-d on Mt. Sinai and the giving of the Torah. On that basis you must conclude that the Jewish religion is a more firmly established fact, and therefore it has the greatest amount of truth.

Q: What proof is there that there were 600,000 witnesses present at the time of the revelation?

A: If we will trace back generation by generation, we will find in each 600,000 people who will confirm the said fact, and they were told by their elders who in turn received the confirmation from their elders. This can be continued until the said generation who actually did witness the fact of revelation. This continuous transformation can be traced without the interruption of a single generation who should lack 600,000 people confirming the truthfulness of the giving of the Torah, and the observance of its commandments. Therefore, the proof is still present being it was never interrupted. And in this world witnesses are the best means of proof. No other religion can trace that far back and furthermore, to have that many witnesses. Adding all this together we must conclude that the real true existing religion is the Jewish religion.

Q: How can we say that the Jews truly believe in G-d when immediately after the receiving of the Torah they made the golden calf?

A: The forming of the golden calf did not signify their disbelief in G-d or contradict the fact of the revelation. It was only a transgression of one of the commandments which states the prohibition of believing in any other power but Almighty G-d.

Q: Does Science contradict Religion?

A: Science cannot contradict religion. Religion is true and science is true, therefore there cannot be any contradiction.

Q: Aren't there many cases that bring up a contradiction between the two?

A: It is not science but the men of science who may state a fact that will contradict religion. While they are in the midst of understanding the truthfulness of science, their knowledge too is limited and therefore they may come out with a statement that will contradict. But, science itself is true and cannot contradict religion.

Q: Some people would feel that being a good Jew does not necessarily mean adhering to the precepts of Torah. They feel they could be good Jews without fulfilling the 'Mitzvos'. How could this be explained to them?

A: When a doctor prescribes a medicine and the patient is reluctant and stubborn about taking it, the doctor, if he is honest, would not lead him astray and tell his patient to take something else in its place that would not have the same effect. Instead, he would try to explain to the patient the necessity of taking the medicine and relinquish the patient until he has exhausted all means of convincing him. Or, if one is in a coma and it is difficult to revive him a good friend would not give up on his task of trying to awaken him. He would do his utmost to help this individual, even if it means to hurt him for his benefit. If necessary he would give him shock treatments if he knows the patient will be revived.

Q: Why do we need ceremonies? Aren't they a burden upon a person?

A: We have already explained that the Almighty G-d is the perfect goodness. He would not create a thing that would be a burden for the people. It is only the people who consider it a burden. For, we are all limited to a certain degree, our mind and understanding is also limited which makes it impossible for us to grasp certain Haskolos to their fullest extent. Therefore, our intellect has not extended that far to grasp the truthfulness of the commandments and the

necessity of performing the prescribed ceremonies. However, being Almighty G-d commanded us to do such, it is surely a privilege and not a burden.

Q: Does a Rebbe use his supreme powers always?

A: As the first means, the Rebbe tries to apply the most simple method and only after medical help does not prove successful will the Rebbe use his supreme powers.

Q: When a man leaves his home on Yom-Tov to visit his Rebbe, the home lacks the holiday spirit, why should a Chassid leave his home to visit his Rebbe?

A: if it is satisfactory for a woman to permit her husband to leave the home for 6 or 7 hours to attend his business in order to earn a living and support his family with its physical needs, I can't see why should the spiritual life be different. Furthermore, the spiritual life is the main reason of creation. When a Chassid goes to his Rebbe, his reason of going is to receive his spiritual life and spiritual strength. This he also brings back home and thus betters the spiritual life of his wife and children. Therefore, if a man can attend to his business every day to receive his material strength, it should be satisfactory to receive his spiritual strength once a month etc. That is the basis of Chassidic custom to visit the Rebbe on Yom-Tov which is the most proper time to receive the necessary needs and strength to carry on his spiritual life.

Q: Are there any books in English explaining (more about) Chassidus and Chassidim?

A: At the present there aren't any which would give you the necessary knowledge. However, it would be a good idea if some of your group would volunteer to translate some of the Chassidic writings. I would be very grateful for that, and I would do my utmost in helping you succeed in that work. It is therefore my suggestion that those of you, including the girls, who are capable of doing this work, form the committee and we could start on this as soon as possible.

[In the middle of the Yechidus the Rebbe שליט"א posed a question:]

May I ask a question. How many of you present put on Tefillin daily? I don't mean to mention any specific names. The purpose of my question is to awaken those of you that have not as yet started to take upon yourself to start putting them on daily.

I want to wish you again, you with your families a

"KESIVO V'CHASIMA TOVO A GEMAR CHASIMA TOVO A SHONO TOVO UMESUKO"

Lag B'omer 5713

LAG-B'OMER MESSAGE TO YESHIVAH ⁶⁶ וישיבה קטנה STUDENTS

BY THE LUBAVITCHER RABBI, RABBI MENACHEM M. SCHNEERSON שליט"א,

AT STUDENTS RALLY, LAG B'OMER, 5713

We are in the midst of the days of Sefirah, and today, Lag B'Omer, is the dividing day between the somewhat more numerous days before Lag B'Omer, and the fewer days after Lag B'Omer. Lag B'Omer itself is a holiday ⁶⁷ באיזה פרטים יום **rejoicing**.

The days of Sefirah, and particularly Lag B'Omer, remind us of the experiences of Rabbi Akiba and his disciples, and bring a very important message, especially for Yeshivah students.

* * *

What (happened to) Rabbi Akiba? -

המאורע היסודי?

איך נעשה?

ולמה שהוא?

⁶⁸ [״תחלתו של רע״ק״]

The Talmud tells us⁶⁹ that when Rabbi Akiba set out to begin a life of learning, he was not at all certain how far he could go. Moreover, he was faced with great hardships, being very poor. However, some drops of water and a hard rock taught him a lesson. Observing the effect of constantly dripping waters on the hard rock, he said to himself: The rock is hard, and the water is soft, and the drops are small. Yet, even soft and small drops of water, falling on the hard rock steadily, day after day, week after week, month after month, (and) ~~year after year~~, [*The Rebbe placed 'and' before 'month'*] break through the hard rock!

(In the same way) ⁷⁰ עאכו״כ no matter how difficult it may seem to become a scholar, yet, if one begins to study with a firm will, with determination and perseverance, steadily without let-up, turning days into weeks, and weeks into months and years of diligent study, one is eventually bound to triumph, and become a man of learning. Rabbi Akiba took heart from this lesson, and, as you know, he did become one of the greatest *Tannaim*. The Talmud tells us further, that although Rabbi Akiba had been very poor, he was later blessed with great riches. This was also a reward for devoting himself to study, with no thought for anything else.

The lesson to all Yeshivah students is clear. When they set out on the road to learning, and the road seems to them long and difficult, and they begin to doubt whether this road is for them, whether they will ever succeed, or whether this road will be useful to them in their later life —

The Sefirah days should dispel all such doubts and discouragement. For

⁶⁶ Junior Yeshivah Students.

⁶⁷ In certain respects, a day of rejoicing.

⁶⁸ What was the turning point in Rabbi Akiba's life? How did he become such a great man?

⁶⁹ *Ovos D'Rabbi Nosson*, 6:2.

⁷⁰ This left no doubt in his mind that.

LAG B'OMER MESSAGE TO YESHIVAH STUDENTS

BY THE LUBAVITCHER RABBI, RABBI MENACHEM M. SCHNEERSON ~~is~~, AT STUDENTS' RALLY, LAG B'OMER, 5713

Handwritten notes in a cloud shape: "rejoicing" and other illegible scribbles.

We are in the midst of the days of Sefirah, and today, Lag B'Omer, is the dividing day between ~~between~~ the somewhat more numerous days before Lag B'Omer, and the fewer days after Lag B'Omer. Lag B'Omer itself is, ~~a holiday~~ in certain respects, a day of rejoicing. The days of ~~the~~ Sefirah, and particularly Lag B'Omer, remind us of the experiences of Rabbi Akiba and his disciples, and bring a very important message, especially for Yeshivah students.

Handwritten notes on the left margin: "What happened to Rabbi Akiba's life?" and other illegible scribbles.

Handwritten note: "was the turning point in how did he become such a great man?"

What happened to Rabbi Akiba's ^{life?} The Talmud tells us that when Rabbi Akiba set out to begin a life of learning, he was not at all ~~xx~~ certain how far he could go. Moreover, he was faced with great hardships, being very poor. However, some drops of water and a hard rock taught him a lesson. Observing the effect of constantly dripping waters on the hard rock, he said to himself: ~~xxxxxxx~~ The rock is hard, and the water is soft, and the drops are small. Yet, even soft and small drops of water, falling on the hard rock steadily, day after day, ~~month~~ week after week, month after month, ~~and year after year,~~ break through the hard rock! ^{215 NY} ~~In the same way,~~ ^{this led him to the certain conclusion that} no matter how difficult it may seem to become a scholar, yet, if one begins to study with a firm will, with determination and perseverance, steadily without let-up, turning days into weeks, and weeks into months, and years of diligent study, one is eventually bound to triumph, and become a man of learning. Rabbi Akiba took heart from this lesson, and, as you know, he did become one of the greatest Tannaim. The Talmud tells us further, that although Rabbi Akiba had been very poor, he ^{later} ~~was~~ ^{also a} blessed with great riches. This was ~~the~~ reward for devoting himself to study, with no thought for anything else.

Handwritten note on the left margin: "This left no doubt in his mind that..."

The lesson to all Yeshivah students is clear. When they set out on the road to learning, and the road seems to them long and difficult, and they begin to doubt whether this road is for them, ~~or~~ whether they will ever succeed, or whether this road will be useful to them in their later life ---

The Sefirah days should dispell all such doubts and discouragement. For

these days teach us of the experience of Rabbi Akiba: Where there is a sincere desire to learn, where there is a firm will and determination to succeed, success on the road to learning is certain. Moreover, in time this brings also success in other things, and blessings of true happiness, as we are taught also in this week's Sidrah:⁷¹ "If ye shall walk in My statutes," which Rashi explains to mean, If you shall make an - ⁷²עמלים effort to learn the Torah, then you will be blessed with all those Divine blessings which are enumerated in the Sidrah.

* * *

So much for the lesson which Rabbi Akiba's **life? story?** teaches us. What do we learn from the experience of Rabbi Akiba's students?

Rabbi Akiba had two kinds of students. Those whose fate was linked with the days before Lag B'Omer, ~~and they were in the majority~~; and those whose fate was linked with Lag B'Omer **and** the days after [*the sentence originally read: "the days after Lag B'omer"*]. Both types had the very same teacher, Rabbi Akiba; both kinds lived at the same time, and under the same circumstances. Yet, of the first kind, nothing was left; we do not even know their names. The second type, however, that is, the students associated with Lag B'Omer **and** the days after [*the sentence originally read: "the days after Lag B'omer"*], although they were fewer in number, yet they succeeded most wonderfully: their teachings, their names, continue to shine brightly in our life to this day; they are immortal.

What was the cause of such a radical difference between them? What was the secret of success of those other disciples of Rabbi Akiba? Their success was due to the fact that they had applied themselves to study with all their efforts and determination; ~~they studied, moreover,~~ with Ahavath-Israel, with mutual love, and peace, and respect for one another. The first lot of students, on the other hand, did not consider these things important; that proved their undoing and failure.

It is expected and demanded of Yeshivah students in general, and particularly of those attending a Yeshivah full of the spirit of Yirath-Shomaim and Chassidism,

⁷¹ Vayikro, 26:3.

⁷² Your utmost effort.

these days teach us and remind us of the experience of Rabbi Akiba: Where there is a ~~firm will~~ sincere desire to learn, where there is a firm will and determination to succeed, success on the road to learning is certain. Moreover, in time this brings also success in other things, and blessings of true happiness, as we are taught also in this week's Sidrah; ~~Shabbos~~ "If ye shalt walk in My statutes," which Rashi explains to mean, If you shall ^{truly} make ^{your utmost} effort to learn the Torah, then you will be blessed with all those Divine blessings which are enumerated in the Sidrah.

* * *

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Rabbi Akiba had two kinds of students. Those whose fate was linked with the days before Lag B'Omer, and they were in the majority; and those whose fate was linked with ^{and} the days after Lag B'Omer. Both types ~~students~~ had the very same teacher, Rabbi Akiba; both kinds lived at the same time, and under the same circumstances. Yet, of the first kind, nothing was left; we do not even know their names. The second type, however, that is, the students ^{and} associated with the days after Lag B'Omer, although they were fewer in number, yet they succeeded most wonderfully: their teachings, their names, continue to shine brightly in our life to this day; they are immortal.

What was the cause of such a radical difference between them? What was the secret of success of those ^{other} disciples of Rabbi Akiba? Their success was due to the fact that they had applied themselves to study with all their efforts and determination ~~they studied, moreover,~~ with Ahavath-Israel, with mutual love, ~~with~~ and peace, and respect for one another. The first lot of students, on the other hand, did not consider these things important; that proved their undoing and failure.

It is expected and demanded of Yeshivah students in general, ^{and particularly} of those attending a Yeshivah full of the spirit of Yirah ~~Shomaim~~ and Chassidism, ~~and~~

that they should know and remember always that their future is in their own hands: If they will endeavor to study the Torah with Ahavath-Yisroel, live in peace with their fellow students, and with mutual respect for one another, their names, too, will be an honor and credit to the Yeshivah, and they will become good Jews, great Jews, and be a credit and pride to the whole Jewish people.

* * *

May G-d help you ⁷³להצליח וגם בתוקף וגם להחליט בתוקף in your determination to learn the Torah; to learn it in accordance with the wishes and hopes of its great founder, my father-in-law of saintly memory, (from whom we all derive strength) - ⁷⁴אשר ברוך את כאו"א מתלמידיו to succeed in this trodden path.

Then we may be sure that you will, indeed, succeed in your learning, and also in your later life. It will then be possible to proclaim: "See the seedlings we have grown! Such is the fruit of a true Yeshivah upbringing. They learned properly, and **therefore** they have succeeded in everything!"

Lag B'Omer indicates the road, and inspires courage. Lag B'Omer brings an end to the pre-Lag B'Omer days and ways, and introduces a new order, the order of determination to learn, ~~of learning~~ with Ahavath-Israel which is **also** the ~~necessary~~ step and preparation for Ahavath-Hashem and Ahavath-Hatorah. Then G-d will send blessing and success, from His full and ample hand, to each and every one of you, your parents and all around you.

G-d bless you with much success: הצלחה.

⁷³ To make such a firm resolution, and to succeed.

⁷⁴ Who blessed every one of his students.

that they should know and remember always, that their future is in their own hands: If they will endeavor to study the Torah with Ahavath-Israel, live in peace with their fellow students, and with mutual respect for one another, their names, too, will be an honor and credit ^{to} ~~for~~ the Yeshivah, and they will become good Jews, great Jews, and be a credit and pride to the whole Jewish people.

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May G-d help you ^{to make * * * such a firm resolution, and to succeed,} in your determination to learn the Torah; ~~and~~ to learn it in accordance with the wishes and hopes of its great founder, my father-in-law of saintly memory ^{all} ~~from whom we derive strength~~ ^{the blessed every one of his students} to succeed in this trodden path. Then we may be sure that you will, indeed, succeed in your learning, and also in your later life. It will then be possible to proclaim: "See the ^{seedlings} ~~fruits~~ we have grown!" Such is the fruit of a true Yeshivah ~~upbringing~~ ^{therefore} upbringing. They learned properly, and they have succeeded in everything!"

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G-d bless you with much success, *on Beh. Hatzpocho.*

20 Menachem-Av 5736

It should be noted that this Sicho was not transcribed by Rabbi Mindel

The soul that descends from the high heavens to the deep pit here on this earth in a body of flesh and blood, finds itself in a double "Golus" enslavement. One is the enslavement in a body, a Golus which existed even when the Holy Temple—the Bais Hamikdosh—stood, and the second is the Diaspora, since the destruction of the Holy Temple.

For this double entrenchment we need a special protection to destroy "the enemy, and the one who seeks revenge." For during the time of the Holy Temple, and especially during the days of King Solomon, when the light of the world was at its peak, there existed peace, tranquility, harmony and contentment. --There was no enemy!-- However, later on when this peace and joy (began to become) dissipated, and ~~this was the beginning of~~ **then** came the exodus from our land, we had to ~~immediately~~ take proper steps and measures to destroy the enemy and destroyer on two fronts. First, we had to be sure to devastate the destructive powers that they shouldn't exist at all; and then secondly to turn darkness into light; sour to sweet; a liability into an asset; in such a way that even his enemies should make peace with him ~~(the serpent)~~ that they should be turned into friends and supporters, ~~up to the point that the kings will become [your nursing fathers] and their lords will become your nursers.~~

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King David, in whose days the construction of the Holy Temple was conceived, until he prepared it for King Solomon;

conceived, until he prepared it for King Solomon; and after that, the gates of the Temple were opened in the merit of King David (as is related in the Talmud Shabbos 31:), King David proclaimed that in order to crush the enemy [*The Rebbe changed the sentence from: "there is only one way and that is" to:*] ~~the~~ way is through the mouths of babes. These children whose breath is without sin--boys before Bar Mitzvah and girls before Bas Mitzvah--they have the strength that through their mouth, through their breath, there should be accomplished the ~~total~~ annihilation of the enemy, in both ways, ~~and in total.~~

From this we understand ~~simply and~~ clearly, the greatness and power of *sinless breath*! That only

and after that, the gate of the Temple were opened in the merit of King David (as is related in the Talmud Shabbos 31:), King David proclaimed that in order to crush the enemy ~~there is only one way and that is~~ through the mouths of babes. These children whose breath is without sin--boys before Bar Mitzvah and girls before Bas Mitzvah--they have the strength that through their mouth, through their breath, there should be accomplished the ~~total~~ annihilation of the enemy, in both ways, ~~and in total.~~

From this we understand ~~simply and~~ clearly, the greatness and power of sinless breath! That only through this formula will the enemy be quieted, and it will be turned over from enemy to ally, in a way of help, friendship.

With this we could also understand the explanation of the Talmud, which states that we do not interrupt the Torah study of school children ^{even} for the construction of the Holy Temple. Actually the erection of the Holy Temple is the "I will rest amongst them", and through which light comes to the entire world, and the entire world was illuminated because there was a Holy Temple, and there was the testimony to the entire world that the Shechina rests among the people of Israel; if this is the case, how come then that they didn't interrupt children's Torah study, the greatest thing on earth?

The answer is that is the Halacha dictates so, then there

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The answer is that if the Halacha dictates so, then there is a good reason for it. The Holy Temple can exist because and only when there is no enemy—Enemy number one, the evil inclination (the false g-d in the person), for then obviously if one hears and observes, so the inner enemy disappears—so too also the outside enemy vanishes, from the nations of the world, then—we can build the Temple with peace, tranquility and contentment. And this is a condition in the construction of the "Chosen House," that "and it will come to pass, when G-d will make you free to rest from all your enemies," then you will be able to build the Holy Temple, how could this be accomplished, when G-d will free you from your enemies, by destroying the enemies; and how is this brought about, through the little Torah school children, as "Abaye **was** asked What will be with me and you, and he was answered that we must have the breath of the children," and through them there will be the downfall of the enemy, and then the Holy Temple will be built.

~~The Ragaehove Gaon remarked that even when the Holy Temple is already built, then too do we need peace and tranquility, then the Temple is complete; then automatically we need the guarantee that God will free us from our enemies, which is realized—tThrough the voice of Jacob which is chirping in the halls of study, and prayer, then the hands of Esau are powerless, and have no penetration, as is said, "go and look in the houses of prayer and study, and if you will find the little children praying and studying—then you know why you are not successful."~~

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And this is the first obligation of Jewish Education, and as we know today is a time when everyone must become a teacher and educator, Since the times nowadays is a time of darkness, and deeper darkness, and since the Holy Temple stands ready in Heaven—ready to come down—but is being held up because we have to complete the last matters before the coming of the real and true complete redemption, therefore we cannot rely upon anyone else to do the job of educating; and since the Mishna tells us that "who is wise—he who learns from *every person*" from this we see and know that one could learn from *every person*—making him a teacher and educator—and in the Mishna there cannot be a mistake. It's so clear, that it's impossible that there should be a mistake, therefore the Mishna tells us that we could

~~learn from everyone, and everyone can teach us, making him for a teacher.~~ As the Psalmist says, "from all my teachers have I become wise."

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Even if we are a "midget" (for we are truly midgets in this generation) still it is like a midget standing upon a giant, our Rebbis and Neseim, who gave us the guidelines, and directives, and rules, and the prayers together with the strength, in order to be able to teach and educate, sons and daughters of our people Israel, including sons and daughters who are still young and small, or those who are old in years but young in knowledge, in the knowledge of Torah, that we should be able to carry out our mission in education with the greatest of speed.

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So much more so, must there be a big, strong, energetic drive, in the remaining few weeks, which have remained in many countries until the beginning of the new school year, to grab in that every Jewish child, and all Jewish children should find themselves in the "4 cubits" of Torah and in the "4 cubits" of the fear of G-d, and that they should be included in the "Thou shalt speak unto them, when thou sittest in thy home, and when thou goest in the way, and when thou liest down, and when thou standeth up;" and from the moment the child can speak, he must immediately begin to roam and recite and shout out aloud, and he must notify everyone that "The Torah which Moses commanded ^{us}, has been bequeathed and willed to the congregation of Jacob," and then they will be successful in conquering and destroying the enemy, that the adult educators will also leave their personal enslavements, and immediately thereafter there will be the true and complete redemption from the Diaspora,

It is also our duty to explain to the little tots, ~~male and female~~, boys and girls, the great privilege, and simultaneously the great responsibility, that they possess, that although he himself still needs a counselor; a teacher; a Rosh Yeshiva; a mentor; because he still lacks knowledge, but still only he has the power and ability, that while he is a student of Abaye and he is a child in his teachers home, still that which his Rebbi cannot accomplish--the youngster could accomplish, because

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and in the group, of the age of little children; and then when they hear the truth, exactly who they are and what they are, namely "Children blessed from Almig-ty G-d", and that only they can accomplish what ~~אביי ורביי~~ ^{אביי ורביי} cannot accomplish, and they can take the Shechina out of the Golus; and the people of Israel from the Golus; and their parents from the Golus; by their diligence and constant study, while sitting at home; or going in the streets or when retiring or rising; so we can well understand the excitement and storm that they will cause, until they will arouse everyone to storm the remnants of the fences of the Galus, and the partition of the Galus, and then there will be "that their voices will crack

and split the land" as is recorded by the story of Jericho, which is ~~at~~ ^{was} the foot "key" of the Holy Land, and we will then conquer the entire land of Israel, spiritually complete, and also physically complete up to the borderlines of "when G-d will broaden the boundaries,"

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And we know how it is by children. They have no connection with wars. Children sit and study, they have no worries of the world--worries and battles for bread by the sword--he doesn't have or need, for this is accomplished for him by his parents, his work is to recite a blessing, beginning with the general all-inclusive benediction that "all has been created by His word". He looks about himself and ^{where} they ask him "what is this?" and he answers this looks like a bunk. ~~So~~ they ask him how did

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him "what is this?" and he answers this looks like a bunk. So they ask him how did this bunk come to be, and his reply is that all has been created by his word."

A child says this with strength and conviction, and with the sincerity of a child, then this penetrates into the father and mother, grandfather and grandmother, and this prepares them—that we should go with our sons and daughters; which will also accomplish that we should go with our youth and our elders, to receive our promised leader and redeemer Mosheach Tzidkenu.

וכימי צאתך מארמ"צ

When It was the children who were first to recognize G-d; the children who were born in the last days before the coming of Moshiach; in this dark and blackened world; and they were successful; and (this was prefaced) one moment earlier their counselor spoke to them that which he had to speak to them.

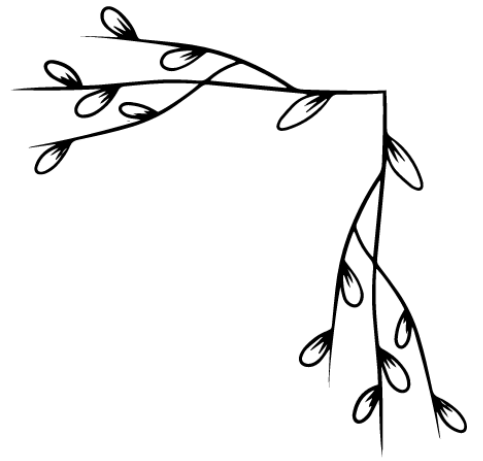
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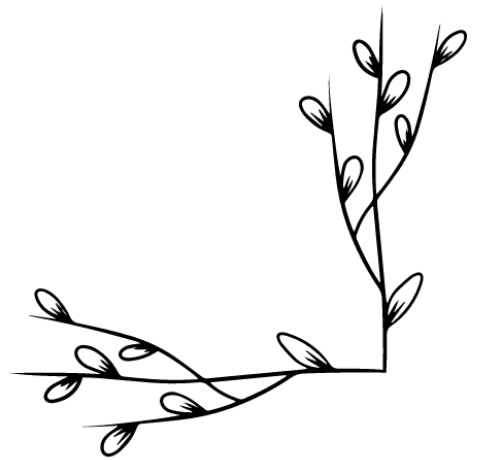
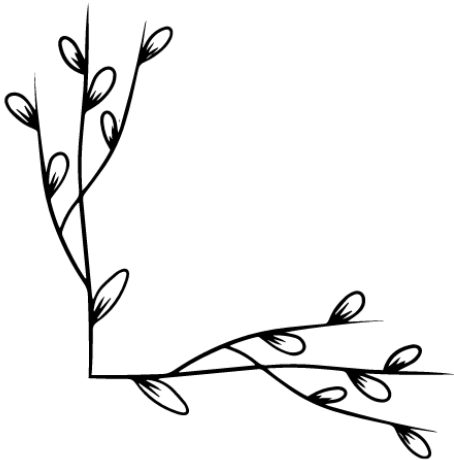
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My prayer

ואני תפילתי



Note

Exactly 83 years ago, Teves 5702, The first issue of the trailblazing journal *Talks & Tales* was produced (along with its sister-publication *Shmussen mit Kinder un Yugend*) and appeared uninterruptedly for almost 50 years, until 5749.

Authored and edited by Rabbi Nissan Mindel, the Rebbeim attributed extreme importance to the journal; the Rebbe Rayatz reviewing the early *Shmussen* and the Rebbe reviewing every edition of the *Talks* and often the *Shmussen* too.

Various series in the *Talks & Tales* were later reproduced in book form, they are the celebrated books: *My Prayer* (2 vol.), *The Storyteller* (5 vol.) and *Gallery of the Great*, which have already been translated into many languages; more books are still being prepared.

We present in the following pages the Rebbe's corrections on the following installments of *My Prayer*:

Asher Yatzar and ***Elokai Neshomo*** – Both printed in issue 264 of *Talks & Tales*; Nissan 5723. (due to technical reasons only the pages with corrections by the Rebbe are reproduced here)

Yekum Purkon – Issue 219; Menachem Av 5719.

Tachanun (Vehu Rachum) – Issue 123; Marcheshvan 5712.

Hallel on Rosh Chodesh – Published here for the first time.

K'gavna – My prayer vol. 2, p. 50.

My Prayers

6

אשר יצר

אשר יצר
אשר יצר

Blessed are You, O G-d, our L-rd, King of the Universe, Who has ~~xxxxxxx~~ formed man in wisdom, and created within him many openings and passages. It is revealed and known before the Throne of Your Glory that if one of these be opened [when it should be closed], or one of these be closed [when it should be open], it would be impossible to exist and stand before You even for one moment. Blessed are You, O G-d, the Healer of all flesh, Who works wondrously.

As we see from ~~this~~ the text of this blessing, it is a blessing of thanksgiving, the first of many we shall say during the morning prayer and throughout the day.

Having returned from the unconscious world of slumber, we become aware of one of the greatest miracles of this universe: our physical body, with all its fine and delicately constructed organs and vessels. The daily rebirth of our ~~our~~ physical powers moves us to sing G-d's praises long before we realize the greatness of the Creator through the wonders of nature in the world around us.

The feeling of being healthy, refreshed, and possessing the strength and ability to live a healthy physical life calls ~~for~~ forth our gratitude to our Creator. The "simple" processes of respiration, digestion and all other normal functions of our body are miracles of Divine wisdom; we hardly think of them, unless, G-d forbid, anything goes wrong. We would be ingrates if we were to take these blessings for granted and not thank ~~xxx~~ G-d every morning for his care, as the "Healer of all flesh."

This Blessing (which is said also after leaving the toilet room) is characteristic of our Jewish view that our human body is something to be kept clean and sacred. It reminds us that not merely the highest organs of the human body, but even the lowest, fulfill ^{our} vital functions, upon which ~~the~~ wellbeing and very existence ~~of~~ depend.

Elokai Neshomo

of our ~~the~~ physical body. The fulfillment of the 613 Divine commandments thus purify^{ies} the body. At the same time, most commandments are connected with some physical object, such as wool for Tzitzith, leather for Tefillin, wood for Succah, wax or oil for candles, and so on; while our body is sustained by physical food, ~~the~~ over which we make a blessing, before and after eating or drinking anything. In this way, we ~~bring~~ purify and make holy, not only our body, but also the whole of nature around us. All this we accomplish by means of our soul, through the agency of our body. But the soul itself is pure and holy when it comes to dwell in our body, and requires no purification for itself. Of course, the soul, too, is enriched through ~~the~~ its experience during its "temporary" residence in the body, and in many respects becomes wiser and more understanding of G-dliness.

"You breathed it into me." Our Sages say that just as when one breathes out with force, the breath comes from "within," so, in a manner of speaking, our soul is G-d's own "deep breath." In this way, our Sages emphasize the G-dly ~~aspect~~ quality of our soul. Of this, we are, of course, told in the Torah. ~~W~~ In the first chapter of Genesis we are told that all living things were created alive, their body and life coming at the same time. Man, on the other hand, was created in the "image" of G-d, endowed with a G-dly soul. In the second chapter of Genesis we are told that G-d first formed man's body from the earth and "breathed into his nostrils" a living soul. Man is therefore not just a more advanced ^{in the "animal kingdom,"} "animal,"/but a different creature, a world by himself.

"You preserve it within me." Being part of G-dliness, our

...but also the whole of nature around us...

soul has a natural desire to be with G-d always, and to return to its heavenly home, where it came from. It has no interest in material things and material pleasures, for it is pure spirit and delights only in spiritual things. Were it not for G-d Who preserves it within our body, it would fly out ^{of our body} and return to heaven. But the soul has a mission to fulfill on this earth, and G-d orders her~~e~~ to stay for its allotted time. Therefore, so long as the soul is within our body, we must serve G-d and fulfill His commandments, for He is our Lord and Master.

At the end of our life on this earth, our soul returns to its Creator, in the World of the Souls, where it is held to account for all that it has accomplished, or failed to accomplish, during our lifespan. There it remains with G-d ^{When} until the time of the Resurrection (Revival) of the Dead, ^{will come} when G-d will bring back to life the righteous dead, and ^{the} soul will return to a purified body, to enjoy everlasting life.

Thus, our sleep and our awakening are a daily reminder of our soul's eternal life. Sleep is but a sixtieth part of death, our Sages say (Berachoth 57b). We must always remember that our soul is pure, and we must do our best to keep it pure.

(Since this prayer speaks of our sleep and our awakening, we can see why we do not have to say it in the morning if we stay awake all night).

~~There it remains with (G-d) until~~ **When** the time of the Resurrection (Revival) of the Dead will come, ~~when~~ G-d will bring back to life the righteous dead, and the soul will return to a purified body, to enjoy everlasting life.

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Yekum Purkon

The Sefer Yeshorim brings down the following description of the original? use of Yekum Purkon.

After the destruction of the first Temple most of the Jews were exiled to Babylon. There they soon were granted many privileges, Amongst other things they ~~were permitted~~ **permission** to select a descendant of the Royal House of David as their representative for all Jewish affairs, both exterior and interior.

This official who was counted among the high Babylonian dignitaries, was called "Resh Galutha", exilarch. The following were the ceremonies at the occasion of his institution;

On a Thursday all Roshe Hayeshivoth (**Head of the academy**) of Sura and Pumbaditha and other people of high birth and learning gathered and by the sound of the Shofar the selection of the new Resh Galutha was pronounced, Then the new exilarch prepared a large banquet which ~~lasted two days.~~ **took place at** Thursday and Friday **and** where everyone was invited to partake,

YEKUM PURKON

25
The Sefer Yeshorim brings down the following description of the original use of Yekum Purkon.

After the destruction of the first Temple most of the Jews were exiled to Babylon. There they soon were granted many privileges. Amongst other things they ^{permission} were permitted to select a descendant of the Royal House of David as their representative for all Jewish affairs, both exterior and interior.

This official who was counted among the high Babylonian dignitaries, was called " Resh Galutha ", exilarch. The following were the ceremonies at the occasion of his institution;

On a Thursday all Roshe Hayeshivoth ^(Head of the Academy) of Sura and Pumbaditha and other people of high birth and learning gathered and by the sound of the Shofar the selection of the new Resh Galutha was pronounced. Then the new exilarch prepared a large banquet which lasted two days. Thursday and Friday where everyone was invited to partake,

took place

The real ceremonies, however, ~~took place~~ **began** on Shabbos. In the morning all the dignitaries gathered before the house of the Resh Galutha and led him ceremoniously into the decorated ~~Shul~~ **synagogue**. There he sat down on a specially constructed wooden platform, covered with expensive carpets and silk.

[many words in the next paragraph were underlined by the Rebbe, seemingly to indicate that they should be reviewed (for spelling, translation etc.)]

The Chasen began the service with the recital of ~~Mizmor Shir L'Yom Hashebes~~ and "Boruch sheomar" **etc.** ~~Then~~ ~~he~~ He said "Nishmas kol chay" alternately with the group of young dignitaries who were the honor guard of the new elected prince and sat with him on the platform, After the end of Shacharith, the people sat down. Then the Resh Galutha stepped forward to walk slowly to the specially designated place in the synagogue while the crowd watched respectfully in silence. As soon as he had sat down, the heads of the Yeshivoh of Sura and Pumbaditha went over to him and took their places on his right and left side, though in proper distance. Then the Chasen congratulated the exilarch in a well set, artful speech. He was followed by the Resh Galutha or one of the Roshe Hayeshivoh with a drosho on the current Sidrah. In the Kaddish that followed. the following words were included: **(translate)**→ "bechaye nesieinu resh galutha ubechayeichon. etc.", After a Berocho for the Roshe Hayeshivo, the presents of the various cities and countries to the new prince were called out and each one received a special "Misheberach". All this happened before ~~Kriath~~ **the reading of the Hatorah**. The leining? itself was interesting in that the Resh Galutha was called up as the third person, ~~but~~ **and** he did not have to walk over to the Almemor like anyone else, but the Sefer Torah was brought before him.

Flanked by the two Roshe Hayeshivoh he read his ~~Parsho~~ **portion** aloud, Usually there was a "meturgeman", a man specially designated to translate every ~~portion~~ **verse** of the Sidrah to the people who spoke mostly the language of the country and did not understand Hebrew too well. The ~~Parshah~~ **portion** which was read by the Resh Galutha, however, was not translated by him, The Rosh Yeshiva of Sura himself stood up to interpret and translate **this portion**, After he had finished a special ~~beroch~~ **Prayer** was said in behalf of the Resh Galutha, the Roshe Hayeshivoh and all the other people present. In order that everyone present may understand it. it was said in the Aramaic language, This special prayer is the same "Yekum Purkon" we say every Shabbos morning after ~~Kriath Hatorah~~. **the reading of the Torah.**

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^{the} reading of the Torah.

After the service the Resh Galutha was congratulated by the entire community. Then he was led back to his palace in a triumphant procession. All through the week celebrations were held and every Jew, rich or poor, was cordially invited.

* * *

אף שהנוסח נשאר כמו שהי' אבל הכונה עתה הוא לראשי הישיבות והקהל שבכל אתר
וכן עוד אומרים יקום פורקן שני על המתפללים בביהכ"נ. - ולכן אין אומרים אומרים אותו אלא אם מתפלל
בצבור - משא"כ הראשון.

TACHANUN

Amongst the different reports of the origin of "Vehu Rachum" which all point to the time after the destruction of the second Temple, **we shall bring** the following two stand-out:

The prince of a country where a large community of Jews had fled, told the three **Jewish** leaders that he would put them to test to see whether they are real Jews or not by throwing them into a fire-oven, **as Hanania mishoel and azaria were tested by Nebuchadnezar.**

He gave them thirty days to prepare themselves, which they spent fasting and praying. At the end of this period a pious old man told them that in his dream he had heard a voice reciting a **Tenach verse Pəsurak** in which the word "ki" happened twice and the word "lo" three times. Immediately one of the three said: This is the second **verse Pəsurak** of the 42nd chapter of Yeshayahu telling the Jews that they will go into the fire and will be saved.

The prince ordered a big fire to be lighted in the middle of the street - ?. The old man walked through it and the fire was split in three directions. Then the three men followed him. On the way through the fire each composed one part of Vehu Rachum.

וּחֶלֶק כִּי־אֶמְתַּחִּיל וּמִסִּיִּים בְּרַחוּם
הָרִאשׁוֹן אָמַר וְהוּא רַחוּם - וְסִלַּח אֶתְּהָ
הַב' אֲנִי מֶלֶךְ - וְרַחוּם אֶתְּהָ.
הַג' אֵין כַּמוֹךְ - עַד גְּמִירָא

A somewhat similar report is given in one of the responses of the Gaonim. It tells us that ~~Vespasian~~ **Titus** put a large group of Jews on three ships and sent them out into the sea without any steering equipment, helpless in the power of the waves and winds The ships arrived finally at three different places in ~~France Lyon, Arles and Bordeaux.~~ **והאחת מהם בעיר בורדו בצרפת.** At first they were received kindly and were given land and vineyards to support themselves But then a new ruler ascended to the throne of the country who did not like the Jews. He had them robbed of everything and persecuted them cruelly. A fastday was ordered by the leaders of the communities, for which two brothers, Joseph and Benjamin and their cousin Samuel composed the Vehu Rachum. Joseph wrote the first part till "Ono Melech". Benjamin wrote the next part, till "Ein komocho" and Samuel wrote the last part, Each chapter began and

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ended with "Rachum".

G-d helped them and the prince died a horrible death.

* ["*" = *to start a new line*] The **prayer Tefillah** composed by the brothers and their cousin soon spread all over the continent where Jews lived and were **was** accepted into the prayerbook and said every Monday and Thursday, as we still do nowadays.

HALLEL ON ROSH CHODESH

~~The Gemoro Pesochim says that~~ the prophets instituted the "Hallel" prayers for all holidays and occasions which commemorate the salvation of the Jewish people from grave danger or the happening of a miracle. Our ~~Chachomim~~ **sages** gave us the exact days on which to say Hallel.

However they did not include Rosh Chodesh among these days because, as the Gemoro ~~Erechin~~ says, it has not been sanctified by the prohibition of work like the other holidays. Yet, ~~the Gemoro Taanis tell us that~~ when Rav(*) came to ~~Babel~~ **Babylon** from Eretz Yisroel he found Jewish communities which had introduced Hallel into the prayers of Rosh Chodesh. The reason for this Minhag was that King David referred to the twelve days in the year in which the moon is renewed when he said twelve times Hallelu in the last chapter of Hallel. The fact that Hallel on Rosh Chodesh is only a Minhag ~~probably~~ **accounts also** for the custom to say it in abbreviated form.

An other ~~The Levush gives as reason~~ **is given** for this abbreviation: ~~that Rosh Chodesh is a day of repentance and judgement and therefore as on Rosh Hashono the jublations are dampened. According to the "Sheloh" every Rosh Chodesh,~~ **the time of the change of when the moon changes**, calls forth memories of the changing fate of Israel and its shortcomings. Therefore Hallel could not be said completely, since Yisroel has not yet completely learned to abide by G-d and His holy Torah,

~~However, we say the special Berocho over Hallel on Rosh Chodesh. although it is only a Minhag. This points to the extraordinary importance our Chachomim attribute to Hallel.~~

(*) see **Shmussen...**⁷⁵

⁷⁵ A biography of Rav appears in Issue 215 (Nissan, 5719) of Talks and Tales.

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להוסיף הערת מבוא: אע"פ שהנ"ל אינו במסגרת הרגילה דהמכ"ע -
כיון שתפלה זו נכלל ונאמרת ע"י כאו"א
בא פי' מקוצר וכללי שלה וכו'

my prayer

כגונא
K'gavna

Zohar II,
P. Terumah,
135a, f.

In Nusach Ari the Shabbat hymn (Ps. 92) is followed by an excerpt from the Zohar¹ (in Aramaic), beginning with the word K'gavna ("Just as," or "in the same manner as"). It is a profoundly mystical (i.e. cabbalistic) passage, and difficult to explain adequately within the frame of the present volume. A somewhat free translation will be given here, followed by a brief explanation, based on the discourse of the Alter

Vol. II, 14a f. Rebbe, author of the Tanya, in his Siddur.²
Warsaw 1867.

Just as the [~~six~~ sefirot] unite Above into One, so, too, does the [sefirah of malchut (kingship)] unite below with the mystery of One, becoming together with them Above - one paralleling one. The Holy One, blessed be He, who is One Above, does not descend upon His Throne of Glory until [the sefirah of malchut] ~~xxxxx~~ enters into the mystery of His Oneness to ~~xxxx~~ become one in one. This, as has been stated², is the mystical concept of "G-d is One and His Name is One"³.

Zechariah 14:9.

The meaning of this first section of k'gavna is as follows:

The six sefirot (chesed, gevurah, tiferet, netzach, ~~xxxxxx~~ hod, yesod) are united Above, i.e. in the realm of Atzilut, with their Emanator, the Or Ein Sof (Infinite Light). In their very source these emanations have no separate identities; they all coalesce there into the perfect oneness of the Infinite Light. It is only when these attributes emanate from their source "downward" into the lower worlds that they *and manifest themselves as attributes definite*

In his Siddur של בנו אדהאמ"צ | Just as the [six sefirot] unite | are united Above, i.e. in the realm of Atzilut, ע"י ספי' חב"ד with their Emanator

are ^{and all} revealed and acquire separate entities in the form of ^{perception} chesed and gevurah, etc. The significance of this concept
(kindness) (strictness)

2

is that it helps us understand the principle that ~~xxxx~~ "only at their root are the ^{strict judgments} stern attributes sweetened," since there the attribute of gevurah (^{strict} stern judgment) is dissolved into the attribute of chesed (kindness) and rachamim (mercy), though otherwise ^{these attributes are} incompatible. // Bearing this in mind, we will have a better insight into the subject matter of the next part of k'gavna:

The "Throne of Glory," in cabbalistic terms, refers to - the seventh sefirah - the sefirah, of malchut in the highest of the four supernal worlds, namely, Atzilut. Malchut (kingship) is the Divine attribute through which G-d dispenses His creative and benevolent manifestations. In other words, malchut is the outlet, as it were, for the six preceding sefirot. The term stems from ^{the metaphor} an analogy of a human king who rules by fiat.
- or "sitting down" -
"Descending upon the Throne of Glory" is a figure of speech denoting G-d's "descent" from a state of being ~~absolutely~~ unknowable and incomprehensible to a less sublime state of assuming the role of "King" of the whole created order.
The analogy from the physical act of sitting down is clear: it entails lowering one's entire stature, including the head. In cabbalistic terms it denotes G-d's reaching out to His creatures. With benefactor and beneficiary reaching out to each other as much as possible, the two meet and are united as "one into one."

It is on the holy day of Shabbat that the ascent of the lower worlds into the world of atzilut takes place, for this

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ascent is the result of, and part of the reward for, all the good deeds that have been performed during the preceding six work days. It is there, in the supernal world of ^aAtzilut, that the union of the Shechinah with its Source in the Infinite Light is effected. At this point, the ~~distinction~~ ^{separation} between G-d and His Name (where "G-d" refers to the Unknowable Supreme Being, and "His Name" refers to the Divine attributes by which G-d can be identified and comprehended to some degree at least) ~~is no longer relevant, because they are one and the same.~~ This, in essence, is the meaning of the expression, "G-d is One and His Name is one."

Bearing the above in mind, we gain a better insight into the ~~next~~ ^{second} part of k'gavna, which, in free translation, reads: ~~as follows:~~

The mystery of Shabbat [its most sublime, hidden nature, is as follows]: Shabbat [as said] unites within the mystical One, so that the mystical One may descend upon her during the [Maariv] Prayer of Shabbat night. ~~xxxx~~ For [at this time] the Holy Throne (malchut of ^aAtzilut) unites with ^{the} mystical One, elevating her for the descent of the Supreme Holy King upon her. For, as Shabbat was about to arrive she divested and separated herself from the "other side," and all strict judgments ~~disappeared~~ ^{vanished} from her. [Thus] she ~~remained~~ ^{remained} in unity with the Holy Light, and crowned herself with many crowns for the Holy King. Thereupon all wrathful powers and adversaries altogether fled from her and vanished, and there ~~was~~ ^{is} no "other" power to reign in all the worlds. Her countenance lights up with the Supernal Light, and she crowns herself here below, within the holy people; and all are crowned with new souls. Then the prayer brings her ^{G-d's} the blessing ~~of~~ ^{with} joy and radiant ^Countenance.

the distinction between **separated** G-d and His Name (... can be identified and comprehended to some degree at least) ~~is no longer relevant, because they are one and the same.~~ | reads: **as follows:** | she remained **(is)** in unity with the Holy light,

As explained by the Alter Rebbe, the mystery of Shabbat has two dimensions: one is connected with Shabbat night, the other with Shabbat day. The former is conceived in terms of "reflected light" from below - up; the latter is conceived in terms of "direct light" emanating from above - down.

The "reflected light" traveling from below - up represents all the good deeds of the past six work days, each good deed being a reflection of the Infinite Light emanating from the Supreme King of the Universe ^{and} returning to its Source. As the holy Shabbat arrives on Friday eve, and throughout the hours of the night, these lights return to, and are absorbed in, their source in the Infinite Light. Reciprocally, an even greater light from the Infinite Light descends into the lower worlds during the daylight hours of Shabbat. This reciprocal ascent and descent is further stimulated by the special Evening and Morning Prayers of Shabbat. Every Jew participating in the observance of the holy Shabbat receives the special flow of Divine light through the "additional soul" (neshamah yeterah) which descends and animates the Jew on Shabbat and imbues him and her with oneg Shabbat, the special spiritual pleasure of sublime joy and kedushah that ~~comes~~ ^{derives} from a real sense of closeness to the "radiant countenance" of the Infinite Light.

This is why the Shabbat is said to bring with it a "taste" of Olam haBa, the World To Come.

What is this "additional soul," or the "new soul," which animates the Jew on Shabbat?

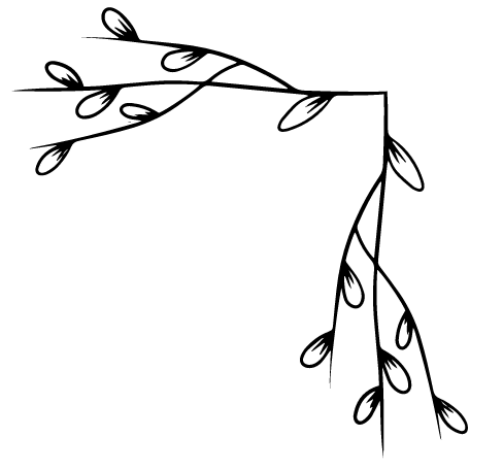
returning **sublimated** to its Source

"additional **and higher** soul" (neshamah yeterah - עליונה (יתרה באיכות) עוד נשמה)

On the authority of Etz Chayim, major source of Lurianic Cabalah

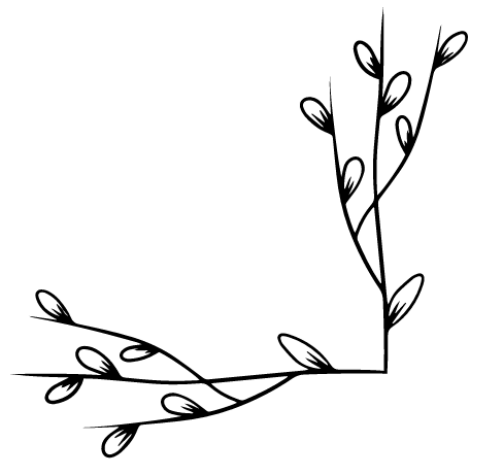
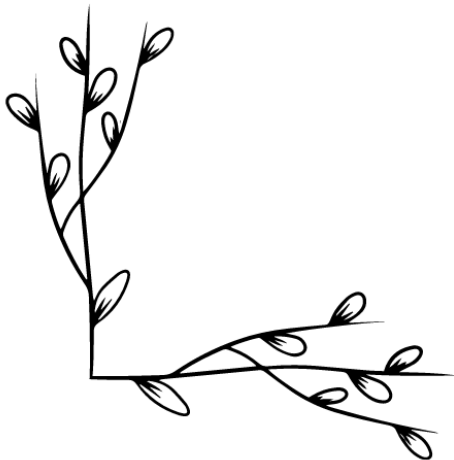
~~אמת~~ The Alter Rebbe explains⁴ it as follows: The soul, which is a part of G-dliness Above, comprises five dimensions or categories, named nefesh, ruach, neshamah, chayah and yechidah. Needless to say, the soul is incorporeal and cannot be confined in its entirety within a physical body. But it manifests itself functionally on the appropriate levels in various degrees, relevant to the degree of spirituality of the individual. The highest and most sublime dimension of the soul, namely the yechidah, only on an ordinary day, rarely manifests itself in a person, for it is altogether attached to its source Above. (In the Talmud it is referred to as the mazzal of the person.) On Shabbat, however, the yechidah of the soul does manifest itself and it irradiates the whole being of the Shabbat observer, and this is the meaning of the words, "and all are crowned with new souls," through which flows ^[G-d's] the blessing ^{with} of joy and radiant Countenance." "Radiant Countenance" is the mark of especial Divine grace, as in the Priestly Blessing, "May G-d cause His face to shine upon you ~~and~~ and be gracious unto you."⁵

Num. 6:25.



*“America is nit
andersh”*

Letters to the Kramer family



“The Kramer family has been a trail-blazer for the transplant of the center of Chabad on American soil.

“It was a pillar of support for my father-in-law of saintly memory from the day of his arrival in this country, in his efforts to "break the ice" and impress upon American Jews that "America is nit andersh" insofar as Torah and Mitzvoth are concerned, and certainly insofar as Chabad is concerned.

“Thus many in the Chabad movement have come to look up to the Kramer family for inspired dedication in an ever growing measure; or - to put it in a lighter vein of legal parlance -to plead the cause of Chabad with utmost eloquence and conviction to sway the Jury, specifically American Jewry.”

These are some quotes from the Rebbe’s letters to the Kramer family, who were instrumental in founding *Agudas Chassidei Chabad* of America, saving the Rebbe Rayatz from his imprisonment in Communist Russia, bringing him from the Nazi inferno of Warsaw to America, acquiring 770 as a home for the Rebbe Rayatz and the entire Lubavitch movement and more...

On the following pages we present a collection of the Rebbe’s letters to the Kramer family.

ה' איר, ה'תשי"ב

אז די געערטען קינדער פון
הח"ה אי"א נו"ם עוסק בצרכי
ציבור וכו' מו"ה משה אליעזר ע"ה
וברח רחל עלקא ע"ה קרייטער

ה' עליהם יחיו

שלום וברכה:

איך האב זיך דערהאזסט פון דעם בריה פון הח"ה אי"א נו"ם עוסק
בצרכי ציבור איש רב מעלים וכו' מו"ה אברהם דובער שי, או היינט
באנאכט איז דער יארצייט פון איער זעליגען פאטער ע"ה, און כ"ב איר
איז דער יארצייט פון איער זעליגע מוטער ע"ה. היל איך דערמיט
אזיסדריקן אז איך אלעמען מין האונט און ברכה, אז דער זכרון פון
איערע עלטערן ז"ל זאל זיין בא איך לעבעדיק לאורך ימים ושנים טובות.

בכלל איז א יארצייט פארבונדן מיט צוויי תנועות. מן איין זייט,
אי עס הערט דערקלערט אין ספרים, איז אין דעם פאג האט די נשמה פון
דעם נפטר אן עלי, א דעהויבונג, אריבערגיענדיק אין א העכערע
עולמות וואו א שמה פאר דער נשמה, און במילא
ד ימים ושנים טובות.

מה, דערפרישט דער יארצייט דעם זכרון
א תנועה היפך פון שמה.

ים ארויסרופן דא למטה נים א תנועה
ן עדינסטער באטראכטונג, אריינפראכטונג
אייגענעם לעבן דא אין דער העלט, אז
עלם - בעלי אהר עלי. דעם הייסט,
ע יאר אלץ סער דעהויבונג, גיענדיק
מה די אלע העלעך זינען פארבונדן
ל היל דורך שטייגען אין תורה עבות

אויך די נפטרים דעם גרעסט מעגליכן

גרונס השקפה פון אונזער דח, אז
אז אין קדושה און בא אידן בפרט.
ן אים עולם אין א צווייטן. און בא
מטה זינען זיי שמעדיק געווען פאר
ז דער אריבערגאנג אין אין ריכטונג
היל, פריער בעולם הזה הגשמי, און

ברכה

By the Grace of G-d
5th of Iyar, 5712
Brooklyn, N.Y.

English Rendition of Message
sent by the Rabbi *רמב"א*, to
the Kramer Family, on the
occasion of the Yahrzeit of
the late Mr. M. L. and Mrs. R.
Kramer, of blessed memory.

... A Yahrzeit is generally associated with two mixed feelings. On the one hand, as we learn from our sacred sources, the soul of the departed enjoys on the day of its Yahrzeit an elevation, passing from one spiritual world into a higher one, closer to its Creator. This is, therefore, a day of rejoicing for the soul, and hence a day of corresponding joy also for the near and dear ones left behind, for long and happy life.

On the other hand, the Yahrzeit naturally refreshes in the mind the loss sustained by children in the passing of their parents, giving rise to a feeling of sadness.

In truth, however, the Yahrzeit should not call forth any feeling of sadness, but rather a feeling of earnest reflection, introspection and self-examination, with a view to attuning one's life on this earth to the life-path of the soul Above, which is constantly on the ascent. This is to say, just as the soul On High is continuously rising, year after year, going "from strength to strength," so must also all those left behind on this earth, who are associated with the departed soul, steadily go from strength to strength, through advancement in "Torah, worship, and the practice of good deeds."

In this way, also, children give the greatest possible joy to their departed parents.

This is also underlines the basic view of our religion, that in reality there is no 'death' in matters of G-dliness in general, and among Jews in particular. There is only a transition from one world into another. And those whose life on this earth was always connected with G-dliness, Torah and Mitzvoth, experience this transition in one direction only - going from strength to strength, higher and higher, first in this world, and later in the world following - *עולמות*, always on the ascent.

[בי"ה, ה' אייר ה'תשי"ב]

צו די געערטע קינדער פון
 הווי"ח אי"א נוי"מ [עוסק בצרכי ציבור] וכו' מו"ח
 משה אליעזר ע"ה ומרת רחל עלקא
 ע"ה קריימער
 ה' עליהם יחיו

שלום וברכה!

אזוי איך האב זיך דערוואוסט פון דעם בריוו פון הווי"ח אי"א נוי"מ עוסק בצרכי ציבור איש רב פעלים וכו' מו"ח אברהם זובער שי, אז היינט באנאכט איז דער יארצייט פון אייער זעליגען פאטער ע"ה, און כ"ב אייר איז דער יארצייט פון אייער זעליגע מוטער ז"ל ע"ה. וויל איך דערמיט אויסדריקן צו איך אלעמען מיין וואונש און ברכה, אז דער זכרון פון אייערע עלטערן ז"ל זאל זיין בא איך לעבעדיק לאורך ימים ושנים טובות.

בכלל איז א יארצייט פארבונדן מיט צוויי תנועות. פון איין זייט, ווי עס ווערט דערקלערט אין ספרים, איז אין דעם טאג האט די נשמה פון דעם נפטר אן עלי, א דערהויבונג, אריבערגייענדיק אין א העכערע גייסטיקע וועלט, וואס דאס איז דאך גייער א גוטע זאך שמחה פאר דער נשמה, און במילא אויך פאר אלע אירע נאענטע לאורך ימים ושנים טובות.

פון דעם אנדער זייט, דא למטה, דערפרישט דער יארצייט דעם זכרון פון דעם פטירה, וואס רופט ארויס א תנועה היפך פון שמחה.

באמת אבער, דארף דער יארצייט ניט ארויסרופן דא למטה ניט א תנועה היפך פון שמחה, נאר דארף דינען אלס א צייט פון אתנועה פון ערנעסטער באטראכטונג, און אריינטראכטונג און חשבון הנפש: צוצופאסן די דעם אייגענעם לעבען דא אין דער וועלט, צו דעם לעבנסגאנג פון דער נשמה למעלה - בעלי אחר עלי, דאס הייסט, אזוי ווי די נשמה למעלה ווערט אלע יאר אלץ מעהר דערהויבן, גייענדיק מחיל אל חיל, אזוי דארפן [דא למטה] די אלע וועלכע זיינען פארבונדן מיט דער נשמה, אויך גיין מחיל אל חיל דורך שטייגען אין תורה ומצוות עבודה וגמילות חסדים. וואס

* [= סימן להתחיל שורה חדשה] און דורך דעם פארשאפט מען אויך די נפטרים א דעם גרעסט מעגליכען נחת רוח, וואס די קינדער האלטן מיט און בלייבן ניט הינטערשטעליק היי.

דאס שטרייכט אויך אונטער די גרונד השקפה פון אונזער דת, אז באמת איז דער ענין פון מיתה דא [□] ניטא.

[□] אין קדושה בכלל - און בא אידן בפרט

עס איז דא נאר אן איבערגאנג פון איין עולם אין א צווייטן. (* ווארום, כאטש אפילו בנוגע דעם גוף מערקט זיך דאך א צוריקוועג און אפשרוואכונג, אריבערגייענדיק פון יוגנט צו עלטערע יארן, איז אבער דער גאנג פון דער נשמה שטענדיק פארויס, גייענדיק אלץ העכער,

(* און בא די וואס אין זייער לעבענסצייט דא למטה זיינען זיי שטענדיג געווען פארבונדען מיט קדושה תורה ומצוות איז דער אריבערגייער אין איין ריכטונג אלץ העכער און העכער, מחיל אל חיל, פריער בעולם הזה הגשמי, דורך תורה ומצוות וגמילות חסדים, און שפעטער דערנאך בעולם הבא, בעלי אחר עלי.

[מחק תיבות "אזוי איז" סימן לבטל המחיקה ואח"כ מחק כל הפסקא: אזוי איז אויך אין פאל פון אייערע עלטערן ע"ה. כאטש פערזענליך האב איך זיי ניט געקענט, אבער אויף וויפל מיר איז באקאנט פון כ"ק מו"ח אדמו"ר צוקללה"ה נב"מ זי"ע און פון אנדערע וועלכע האבן זיי געקענט, איז בא זיי דאס לעבן געווען פארבונדן מיט תורה מצוות וגמילות חסדים. במילא איז דאך בא זיי דאך דא דער ענין פון כסדר'דיקע עלי מחיל אל חיל.]

בברכה

צו די געטרעט קינדער פון סם
הו"ה אי"א נו"מ וכו' מו"ה
משה אליעזר ע"ה זמרה רחל עלקא
ע"ה קריימער
ה' עליהם יחיו

שלום וברכה:

~~אזוי ווי איך האב זיך דערואוסט פון דעם בריו פון הו"ה~~
אי"א נו"מ עוסק בארכי ציבור וכו' מו"ה אברהם בער ש"י אז
היינט באנאכט איז דער יארצייט פון אייער זעליגען פאטער ע"ה,
און כ"ב אייר איז דער יארצייט פון אייער זעליגען מוטער ז"ל,
ווייל איך דערמיט אויפדריקן צו איך אלעמען מיין וואונטער אז דער
זכרון פון אייערע עלטערן זאל זיין בא איך לעבעדיק לאורך
ימים ושנים טובות.

אויב
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פ.י.פ.

אויב
פ.י.פ.

בכלל איז א יארצייט פארבונדן מיט צוויי תנועות. פון איי
זייט, ווי עס ווערט ערקלערט אין ספרים, האט די נשמה פון דעם
נפטר אן עלי, א דערהויבונג, אריבערענדיק אין א העכערע
גייסטיקע וועלט, וועס דעם איינציגן א גוטע זאך צו זיין
פון דער אנדער זייט, דאך למטה, דערפרישט דער יארצייט דעם
זכרון פון דער פטירה, וועס רופט ארויס א תנועה היפך פון שמחה.

באמת אבער, דארף דער יארצייט נישט ארויסרופן דאך למטה
א תנועה היפך פון שמחה, נאר דערפון זינען אלס א צייט פון
חשבון הנפש: צוצופאסן צו דעם לעבנסגאנג פון דער נשמה
בעלי אחר עלי, דעם היסט, אזוי ווי די נשמה למעלה ווערט
אלץ יאר דערהויבן, גייענדיק מחיל אל חיל, אזוי דארפן די אלץ
וועלכע זינען פארבונדן מיט דער נשמה, דאך למטה, אויך גיין
מחיל אל חיל מיט דער חורה ומצוה וגמילות חסדים, וועס דורך
דעם פארשאפט מען זיך נפטר'ס א נחת רוח, וועס די קינדער האלטן
מיט און בלייבן נישט היינטערשטעלן ח"ו.

אויב
פ.י.פ.

דעם שמרייכט אונטער די השקפה פון אונזער דה, אז באמת
איז דער ענין פון מיתה נישט נאך אן אריבערגאנג פון איין
עולם אין א צווייטן. ווערן פאסט אפילו בנוגע דעם גוף מערקט
זיך דאך א אוריקהעץ פון יעדע יעדע פון יונגט און עלטערע
ישרן, איז אבער דער גאנג פון דער נשמה שטענדיק פארן גאנצן
גייענדיק אלץ העכער, מחיל אל חיל, פריער בעולם הזה הגשמי,
דורך חורה ומצוה וגמילות חסדים, און לעצטער בעולם הבא,
בעלי אחר עלי.

און אפשר אונג

אזוי ווי איך האב זיך דערואוסט פון דעם בריו פון הו"ה
פערזענליך האב איך זי נישט געקענט, אבער אויף וויפל מיר איז
באקאנט פון כ"ק מו"ה אדמו"ר זצוקללה"ה נבג"מ זי"ע און פון
אנדערע וועלכע האבן זי געקענט, איז בא זי דעם האבן
געעסן פארבונדן מיט חורה ומצוה וגמילות חסדים. במילא איז
דאך בא זי דאך דא דער ענין פון כסדר דיסק עלי, מחיל אל
חיל.

אויב
פ.י.פ.

ברכה

אויב
פ.י.פ.

אויב
פ.י.פ.

English Rendition of Message
sent by [the Rabbi שליט"א] to
the Kramer Family, on the
occasion of the Yahrzeit of
the late Mr. M. L.⁷⁶ and Mrs. R.
Kramer, of blessed memory.

. . . A Yahrzeit is generally associated with two mixed feelings. On the one hand, as we learn from our sacred sources, the soul of the departed enjoys on the day of its Yahrzeit an elevation, passing from one spiritual world into a higher one, closer to its Creator. This is, therefore, a day of rejoicing for the soul, and hence a day of corresponding joy also for the near and dear ones left behind, for long and happy life.

On the other hand, the Yahrzeit naturally refreshes in the mind the loss sustained by children **and relatives** in the passing of their parents, (which cannot be contemplated with joy.)

ומעורר עי"ז רגש של צער.⁷⁷

In truth, however, the Yahrzeit should not call forth any feeling of sadness, but rather a feeling of earnest reflection, introspection and self-examination, with a view to attuning one's life on this earth to the life-path of the soul Above, which is constantly on the ascent. This is to say, just as the soul On High is continuously rising, year after year, going "from strength to strength,"⁷⁸ so must also all those left behind on this earth, who are associated with the departed soul, steadily go from strength to strength, through advancement in "Torah, worship, and the practice of good deeds."⁷⁹

In this way, also, children give the greatest possible joy to their dear departed parents.

This is also underlined **things** by the basic view of our religion, that in reality there is no 'death' in matters of G-dliness in general, and among Jews in particular. There is only a transition from one world into another. **And** those whose life on this earth was always connected with G-dliness, Torah and Mitzvoth, ~~thus~~ experience a **this** transition in one direction only - going from strength to strength, [higher and higher,] first in this ~~physical~~ world, and later in the ~~spiritual~~ world following - **עולם הבא** always on the ascent.

⁷⁶ Mr. Eliezer Moshe (Morris L.) Kramer (1869–1925) was the founder and first president of *Agudas Chassidei Chabad* in America.

⁷⁷ Giving rise to a feeling of sadness.

⁷⁸ *Tehillim*, 84:8.

⁷⁹ *Avos*, 1:2.

message
English rendition of ~~letter~~ sent by

to the Kramer Family, on the occasion
of the Yahrzeit of the late Mr. M.L.
Kramer and Mrs. R. Kramer, of blessed
memory.

... A Yahrzeit is generally associated with two mixed feelings. On the one hand, as we learn from our sacred sources, the soul of the departed enjoys on the day of its Yahrzeit an elevation, passing from one spiritual world into a higher one, closer to its Creator. This is, therefore, a day of rejoicing for the soul, and hence a day of corresponding joy also for the near and dear ones left behind, for long and happy life.

On the other hand, the Yahrzeit naturally refreshes in the mind the ~~sad~~ loss sustained by children in the passing of their parents, (which cannot be contemplated with joy)

In truth, however, the Yahrzeit should not call forth any feeling of sadness, but rather a feeling of earnest reflection, introspection and self-examination, with a view to attune one's life on this earth to the life-path of the soul Above, which is constantly on the ascent. This is to say, just as the soul On High is continuously rising, year after year, going "from strength to strength", so must also all those left behind on this earth, who are associated with the departed soul, also steadily go from strength to strength, through advancement in Torah, worship, and the practice of good deeds".

In this way, also, children give the greatest possible joy to their dear departed parents.

This is also underlined by the basic view of our religion that in reality there is no 'death' in matters of G-dliness in general, and among Jewish people in particular. There is only a transition from one world into another. ^{or} Those whose life on this earth was always connected with G-dliness, Torah and Mitzvoth, ~~thus~~ experience ^{as} a transition in one direction only - ~~always on the ascent~~ higher and higher, going from strength to strength, first in this physical world, and later in the ~~spiritual~~ world following ^{it} always on the ascent. And

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By the Grace of G-d
2nd of Tammuz, 5717
Brooklyn, N.Y.

Mr. and Mrs. Samuel Kramer⁸⁰
122 East 42nd Street
New York, N.Y.

Greeting and Blessing:

I was pleased to receive the news that your daughter Naomi gave birth to twin boys, and that the Bris is to take place tomorrow. May G-d grant that your newly-born grand children enter the Covenant of our father Abraham in a happy and auspicious hour, and that their parents bring them up to a life of Torah, Chuppah and Maasim Toivim, to be a delight and real Yiddish and Chassidish Nachas to them and to you.

The significance of a Bris, as the name implies, is a "covenant" with G-d. It would therefore, at first glance, seem illogical that this covenant be entered into by an infant only eight days old, and be valid and binding.

The answer lies in the very act itself, which shows that the Covenant between a Jew and G-d is not connected with reason or emotion. For, in truth, the relationship binding Jews with G-d ("Ye are children unto G-d, your G-d") is of a much higher order than even the natural relationship between parents and children. Because in the latter case, the parents give the child physical existence, while G-d's share in the child extends both to the body and soul, creating a natural and essential bond between the Jew and G-d from birth. which transcends reason and emotion. The Bris, therefore, is the actual and physical counterpart of this innate Covenant, to be sealed in the flesh. Hence, the intellectual and emotional state of the infant is of no consequence.

However, G-d commanded that the Jewish boy be eight days old when the Bris is carried out, not only in order that the infant be better fit physically for the circumcision, but especially in order that he be sanctified by the Shabbos. For the Shabbos is a memorial to the Creation (i.e. G-d's manifestation in nature) as well as to the Exodus from Egypt (i.e. G-d's manifestation in supernatural miracles). Thus the boy enters the covenant already strengthened and sanctified by the first Shabbos in his life, and grows up to serve G-d with an inner faith which transcends all human reason and emotion.

With the blessing of Mazzal Tov

⁸⁰ Mr. Yekusiel (Sam) Kramer (11 Cheshvan, 5655 - New York 1 Iyar, 5746) was the legal attorney for Agudas Chasidei Chabad of America and a Lubavitch activist. His family immigrated to America when he was one year old. His father was a wealthy philanthropist and the first president of Agudas Chassidei Chabad. The Kramer family were instrumental in developing Chabad in America. Sam was especially involved in the Rebbe Rayatz's release from prison in 1927. The Kramer family arranged and supported the Rebbe Rayatz's visit to the U.S. in 1929-1930 and his immigration to America in 1940. They helped purchase a house for the Rebbe Rayatz which then became the headquarters of Lubavitch. Sam also enjoyed taking videos and took many of the videos of the Rebbe Rayatz we have today.

By the Grace of G-d
15th of Iyar, 5728
Brooklyn, N. Y.

To the Family of the
Late Mrs. Feiga Dina Kramer

I was saddened to hear of the passing of your mother and grandmother,⁸¹ the wife of our unforgettable friend, the late Mr. Chaim Zalman Kramer⁸² of blessed memory.

I extend to all the members of the bereaved family my sincere sympathy and traditional expression of condolence -

THE ALMIGHTY COMFORT you amid the OTHER MOURNERS FOR ZION AND JERUSALEM.

May you not know of any more sorrow, but only goodness and benevolence be with you always.

With blessing,

By the Grace of G-d
7th of Iyar, 5735
Brooklyn, N.Y.

Mr. and Mrs. Yekusiel Kramer
285 Central Park West
New York, N.Y.

Greeting and Blessing:

I take this opportunity of expressing also in writing my pleasure to have again met with you and members of your family on the occasion of the 50th Yahrzeit of your father of blessed memory.⁸³

Your traditional observance of the Yahrzeit with us is an occasion that demonstrates the wisdom of the Wisest of All Men (Prov. 17:6), "Grandchildren are the crown of their ancestors." It is truly gratifying to see that your father's (olov hasholom) influence is reflected in his grandchildren and great-grand-children, and it is surely particularly gratifying to you to be the vital link in transmitting his cherished tradition to his posterity.

⁸¹ On the 10th of Iyar, The minhag of the Rebbeim was to send condolences in the second half of the *Shiva*. Note also that the standard "greeting and blessing" is omitted in these letter due to the laws of *aveilus*.

⁸² Mr. Chaim Schneur Zalman (Hyman; Chazak) Kramer (d. 8 Teves, 5724 (at age 80)) was the eldest Son of Moshe Eliezer Kramer. He served as president of Agudas Chassidei Chabad for fifteen years from his father's passing in 5685. He, together with his brothers, worked selflessly on behalf of the Rebbe Rayatz when the latter was in danger—first in Soviet prison and later in German occupied Poland.

⁸³ The night of the Yahrzeit, Mr. Samuel Kramer was Chazan. During this time the Rebbe watched him solemnly. After the services he, along with his family, went to the Rebbe's room for a *Yechidus*. The Rebbe escorted him to the door and said that it can be seen on his offspring that even though four generations have lapsed in America they are still keeping their Yiddishkeit (from a diary recorded at the time).

As I mentioned in our conversation, I trust that however gratifying indeed are the accomplishments, they will not be considered the optimum, but will stimulate even more ambitious and enthusiastic efforts to achieve more, both within the circle of the family and friends as well as in the community

The Kramer family has been a trail-blazer for the transplant of the center of Chabad on American soil. It was a pillar of support for my father-in-law of saintly memory from the day of his arrival in this country, in his efforts to "break the ice" and impress upon American Jews that "America is nit andersh" insofar as Torah and Mitzvoth are concerned, and certainly insofar as Chabad is concerned.

Thus many in the Chabad movement have come to look up to the Kramer family for inspired dedication in an ever growing measure; or - to put it in a lighter vein of legal parlance -to plead the cause of Chabad with utmost eloquence and conviction to sway the Jury, specifically American Jewry.

I reiterate my prayerful wishes to you for long and healthful life in happy circumstances, with lots of true Yiddishe-Chassidishe Nachas from all your offspring, amid prosperity for all the Kramer-Gree[n] clan, in the midst of all our people.

With esteem and blessing,

P.S. Receipts are enclosed for your Tzedoko, and may the Zechus stand you and yours in good stead.

By the Grace of G-d
2nd Chanukah Light, 5739
Brooklyn, N. Y.

Mr. Yekusiel Kramer
New York

Greeting and Blessing:

I was sorry to receive word just now that you are not well. May G-d send you a speedy Refuo,

Especially as we are now in the auspicious days of Chanukah, kindling the Chanukah Lights in increasing number from day to day.

The Zechus of your good works in spreading the light of the Torah and Mitzvos ("for a Mitzvah is a candle, and the Torah is light"⁸⁴) will surely stand you and all your family in good stead.

With prayerful wishes, with esteem and

With blessing,

⁸⁴ *Mishlei*, 6:23.

By the Grace of G-d
6th of Iyar, 5739
Brooklyn, N. Y.

Mr. Yekusiel Kramer
122 E. 42nd St.
New York, N. Y. 10017

Greeting and Blessing;

After not hearing from you directly for a long time, I was pleasantly surprised and gratified to receive your letter of April 25th, with the enclosure.

I was gratified, first of all, to note that you are home,⁸⁵ and trust that both you and Mrs. Kramer are in good health and continuing your good work and activities. May G-d grant that you should do so in a growing measure for many years to come, in good health and a happy frame of mind, with true Yiddish Nachas from each and all of your children and offspring.

Referring to the subject matter of your letter, it is surely unnecessary to emphasize to you at length that the greatest spiritual gratification that your father R' Moshe Eliezer can have is to see his children and grandchildren and all progeny following in his footsteps and maintaining the noble tradition of the family in matters of Yiddishkeit, Tzedoko and all Good Deeds.

May the Zechus of your donation on this occasion additionally stand you and yours in good stead in all above.

With personal regards and prayerful wishes and blessing

Cordially yours,

By the Grace of G-d
4 Iyar, 5746
Brooklyn, N. Y.

To the bereaved family of the
late Mr. Yekusiel Kramer
of blessed memory

I was saddened to learn of the passing of the head of the family, our very esteemed friend ר' יקותיאל ע"ה קריימר. I extend profound

sympathy to each and everyone of the bereaved family, together with the traditional blessing of condolence

המקום ינחם אתכם בתוך שאר אבלי ציון וירושלים

"The Almighty comfort you in the midst of all mourners of Zion and Jerusalem."

⁸⁵ See the previous letter, that Mr. Kramer had been hospitalized.

The late Yekusiel נ"ע Kramer has many good deeds and merits going before him, not least of which is his lifelong devotion to my father-in-law the Rebbe of Saintly memory, and to the Lubavitch movement and institutions. He had a major role in facilitating the resettlement of the Rebbe and the Chabad World Headquarters in this blessed land. The Z'chus of it will surely be a source of eternal g[ra]tification for his eternal soul; especially as he sees his lifelong work and spiritual legacy on earth being continued by his near and dear ones, in keeping with the time-honored Kramer family tradition.

May HaShem spare you any sorrow in the future, and may only goodness and benevolence be with you always.

By the Grace of G-d
4th of Tammuz, 5746
Brooklyn, N.Y.

Mrs. S. Kramer⁸⁶
285 Central Park West
New York, N.Y. 10024

Blessing and Greeting:

This is to acknowledge receipt of your letter, enclosing a contribution in honor of your late husband and our highly esteemed friend, Yekusiel Kramer, may he rest in peace.

Significantly your letter arrived in close proximity to Rosh Chodesh Tammuz - the Geula-month of my father-in-law, the Rebbe of saintly memory. As you know, your late husband was largely instrumental in helping bring about the Rebbe's deliverance, the anniversary of which we will be observing this month (12th-13th of Tammuz). Also later, when the Rebbe had to seek refuge in this country, your husband was very helpful in facilitating his resettlement, etc., - all in keeping with the cherished tradition of the Kramer family.

The everlasting Zechus of these dedicated endeavors, and the consistent support of the Rebbe's work and institutions, will surely be an inexhaustible source of Divine blessings to you and to all your family.

Your kind contribution, for which receipt is enclosed, has been earmarked for our Special Discretionary Fund which provides financial assistance in special confidential situations — one of the highest forms of Tzedoko. May the Zechus of it bring you and yours additional Divine blessings.

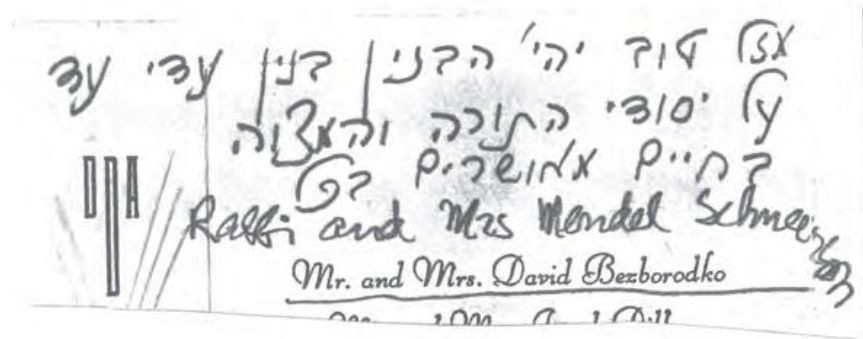
Many thanks also for your good wishes.

In the spirit of the Rebbe's Geula, may it bring you and yours a growing measure of geula from personal anxieties and distractions, so as to enjoy a full measure of true Nachas from your children and grandchildren and all offspring in good health and contentment, both materially and spiritually.

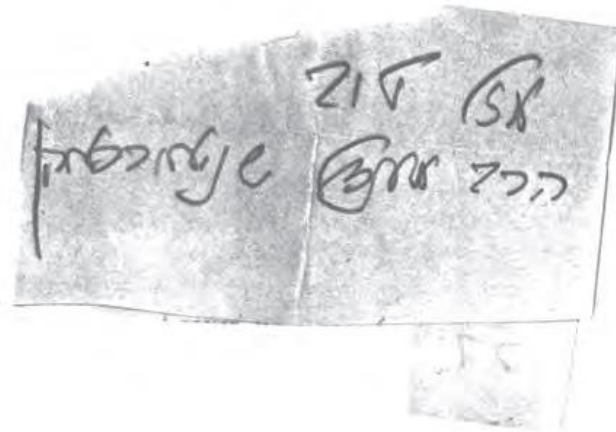
With esteem and blessing.

⁸⁶ Mrs. Tzivia (Sylvia) Kramer (1904–1994), daughter of Moshe Mordechai *halevi* Levine, and wife of Mr. Samuel Kramer.

The Rebbe's Handwritten Blessings



מזל טוב יהי הבנין בנין עדי עד
 על יסודי התורה והמצוה
 בחיים מאושרים בכל
Rabbi and Mrs Mendel Schneerson



מזל טוב
הרב מענדל שניאורסאהן