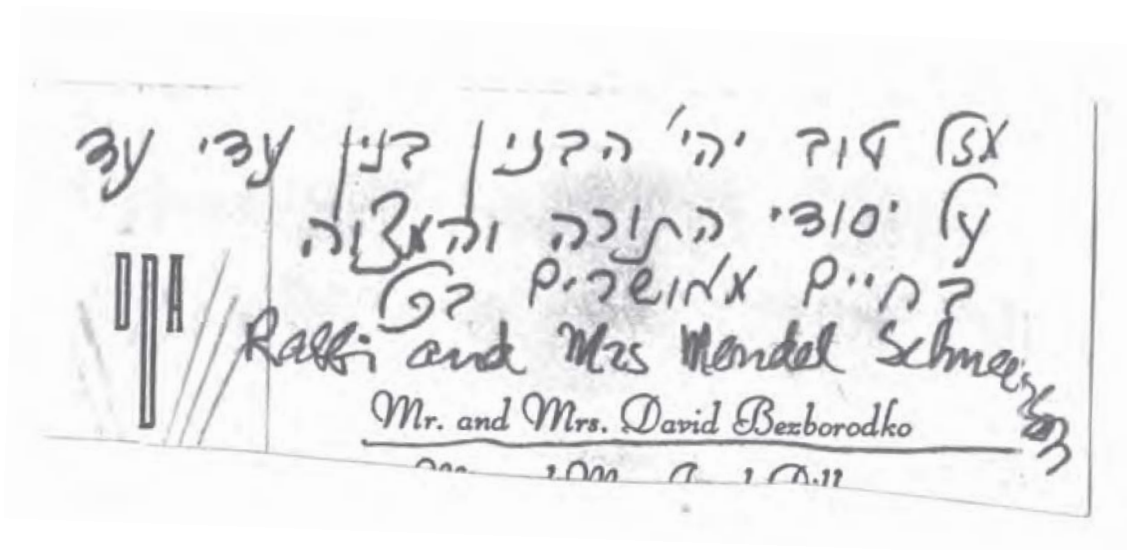


# תשורה *Memento*

From the wedding celebration of  
*Yisroel Aryeh Leib & Sarah*  
*Liberon*

3rd of Marcheshvan, 5785



MEMENTO

From the Wedding Celebration of  
Yisroel Aryeh Leib and Sarah שיהיו

Liberow

3rd of Marcheshvan, 5785

Produced by:  
 **Rebbe  
Responsa**

A Project dedicated to collect digitize  
and provide access to the Rebbe's English letters  
To view thousands of the Rebbe English Letters,  
Download the Rebbe Responsa app



B.H.

## *Foreword*

With joy and gladness, we give thanks to Hashem for his kindness as we celebrate the Simcha of the marriage of our children, Yisroel Aryeh Leib & Sarah 'שׁ.

The Rebbe writes in a letter<sup>1</sup>:

“In connection with the wedding... We are sure that there is no way more proper to commemorate this most important date in her life than by the printing of a book in which this date will be inscribed for generations to come.

“At the same time may we call your attention to another custom which has become widespread in our circles. At different affairs such as weddings and Bar Mitzvahs the host purchases a certain amount of "Blessing Manuals" and distributes them to the guests before grace is recited. This serves two purposes; first, it takes the place of Sidurim and we are sure that all the guests recite grace without mistakes; secondly, since the "Manual" is given as a token gift from the wedding the guest takes it home and begins to learn about many of the other blessings and subjects contained in the "Manual".”

In the same vein, and based on the Minhag at the wedding of the Rebbe and Rebbetzin, it has become customary amongst Anash to share as a memento of the occasion, hitherto unpublished writings of our Rebbeim.

We are therefore honored to present this special memento. Included here is a collection of letters, answers and photographs of the Rebbe, which are being printed for the first time. Most of the letters are scans of the original, a few, however, are from copies (typed or handwritten).

Additionally we include herewith (a) A letter the Rebbe sent to the famed mashpia Reb Mendel Futerfass - Great-Grandfather of the Chosson - for the wedding of his son. (b) A Letter for the wedding of the Chosson's Grandparents (c) A copy of the memento distributed at the Rebbe's wedding.

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.

***Families Liberow & Hodakov***

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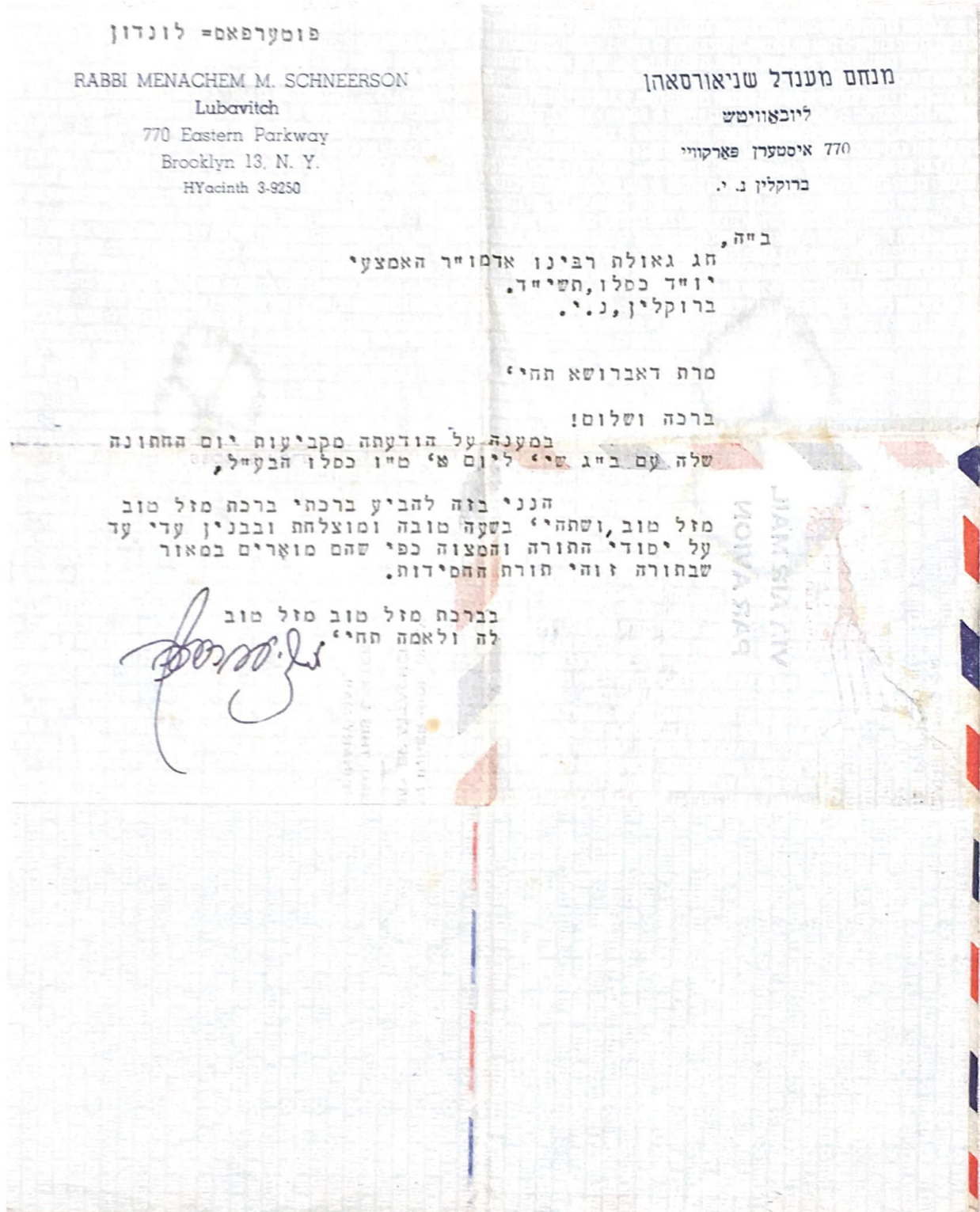
<sup>1</sup> Dated Shevat 29, 5704 to Rabbi Greenglass. The entire letter can be accessed on the Rebbe Responsa app.

Letter to the Great-Grandparents of the Chosson, Reb Mendel & Mrs. Leah Futerfass, upon the Marriage of their son Berel שי'

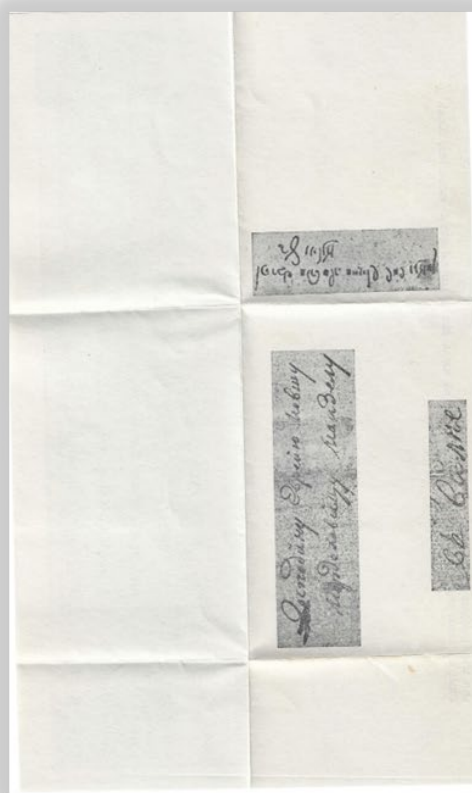
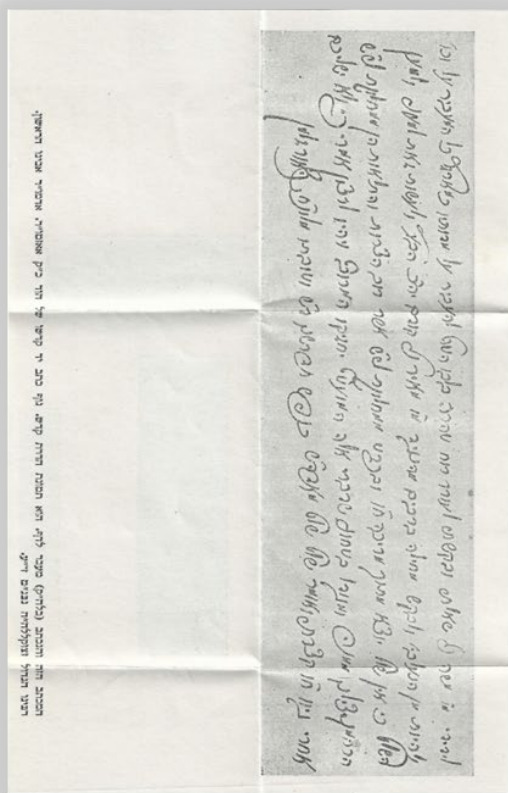
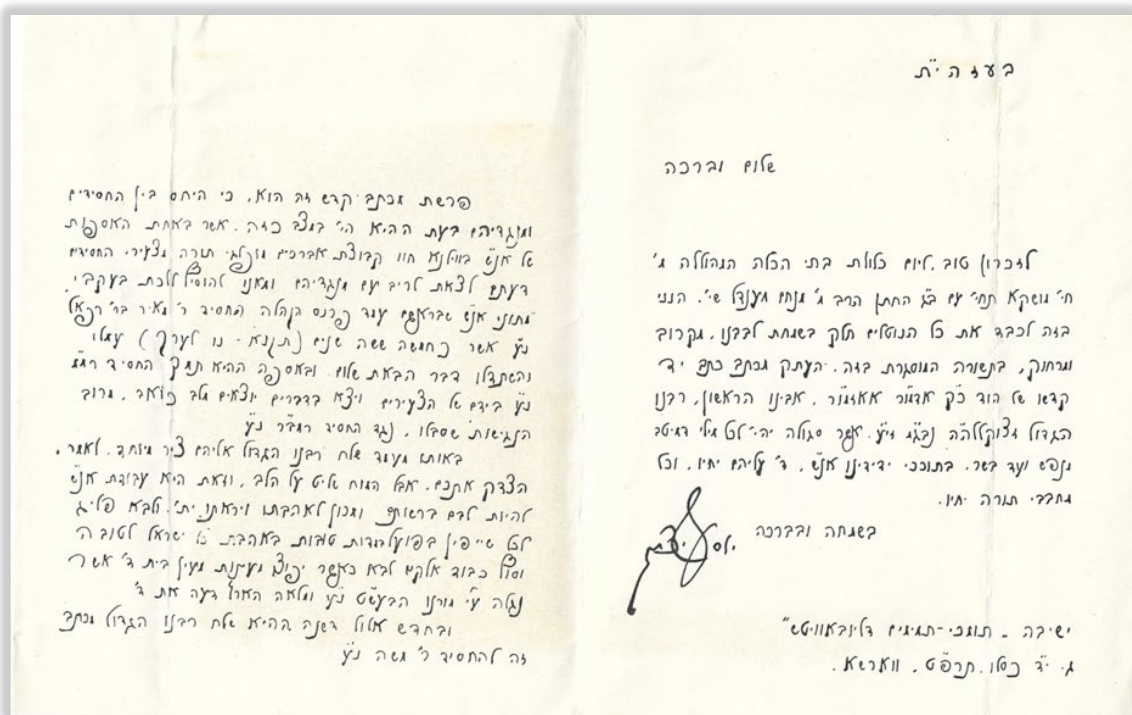


This Letter was sent to the family in England while Reb Mendel was still incarcerated in Russia. Note the unique titles ascribed to him.

Letter to the Grandmother of the Chosson, Mrs. Dobrusha  
Liberow, upon her wedding.



# The memento distributed at the Rebbe's and Rebbetzin's wedding: a facsimile of a letter from the Alter Rebbe.



## Letters from the Rebbe

### *The motives of a convert*

*Conversion to Judaism must be performed by an orthodox Rabbi and for the right motives*

By the Grace of G-d

[Summer, 5714]

Brooklyn, N.Y.

Mrs. [...]

Blessing and Greeting:

In reply to your letter, in which you ask my opinion on the matter of a non-Jewish girl wishing to embrace judaism.

The first thing in such a case is to make sure that conversion to judaism is carried out by an orthodox Rabbi, for if it is done by a Reform “Rabbi” it is possible that it may not be valid. Needless to say, that even when the conversion is performed by an orthodox Rabbi, the motivation of the girl is of the utmost importance. For if she does it out of religious conviction, it is one thing, but it is quite another thing if she has other motives, such as marriage and the like, for in that case G-d’s great mercies are needed to make the future life of the couple concerned more or less satisfactory. However from the point of view of the Shulchon Oruch, if the conversion is performed by an orthodox rabbi it is valid enough.

May G-d help you to be able to inform good news about yourself and family.

With blessing,

[signature]

## Letter to the participants in the Annual Dinner of the United Lubavitcher Yeshivoh, 20th of Shevat, 5723

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

(Free Rendition)

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

By the Grace of G-d  
Fourth day of the [weekly] Portion  
"And Moshe was a shepherd,"<sup>1</sup>  
5723. Brooklyn, N.Y.

To the Participants in the Annual Dinner of the  
United Lubavitcher Yeshivoh "Tomche Tmimim,"  
G-d bless you all.

Greeting and Blessing:

This year's annual event of the United Lubavitcher Yeshivoh Tomche Tmimim takes place on the auspicious 24th day of Teveth, the Yahrzeit-Hilulo<sup>2</sup> of the Old Rebbe, author of the Ianya and Shulchan Aruch, founder of the Chabad-Lubavitcher movement, its school of thought and way of life.

Of special significance is the fact that this day will mark the 150th anniversary of his Histalkus (departure), and that the time-setting<sup>3</sup>, both in regard to the day of the week as well as the Sidra of the week,<sup>4</sup> is exactly the same as on the day of his Histalkus.

It is, therefore, confidently to be hoped that all participants in this assembly will bring themselves into a spiritual affinity with the Baal-haHilulo, which will express itself in a fitting response - by each and everyone - to the call of the Yeshiva, thereby attaining the maximum success for the cause, both spiritually and materially (i.e. financially).

\* \* \*

One of the last, possibly the very last, of the writings of the Old Rebbe, which he wrote shortly before his Histalkus, (an epistle known by its initial words Nefesh hashfelo<sup>5</sup> - the "humble soul"), speaks of the life-purpose and special service of every Jew in these latest generations, namely, to learn and disseminate the Torah, to practise Gemilus Chassodim (deeds of kindness) and Tzedoko, in a spirit of mutual accord and love, and to return to G-d.

These three things - the study and dissemination of the Torah, the practice of Gemilus Chassodim, and the return to G-d, which must be motivated, reflecting also the three loves: love of G-d, love of the Torah, and love of fellow-Jew<sup>6</sup> - are the cornerstones of the Chinuch (education) in the Lubavitcher Yeshivoh.

Here the students are inspired to learn and to teach the Torah with love; to practise Gemilus Chassodim willingly and selflessly, as demonstrated by the alumni of the Lubavitcher Yeshivoh who are active in the strengthening and spreading of Yiddishkeit

Note: Although this letter is prefaced by "Free Rendition," letters published on the Rebbe's stationery were meticulously edited by the Rebbe.



everywhere, even in the remotest corners of the earth; and, finally, to lead the way of the return to G-d - through prayer,<sup>7</sup> by showing and teaching how to davven and to uncover and strengthen the bond of the Jewish heart with G-d.

\* \* \*

The active friends and supporters of the Lubavitcher Yeshivoh, in addition to their personal obligations in all three domains mentioned above, have the great Zechus of being able to acquire a share in the accomplishments of the Yeshivoh in these domains, by contributing to the strengthening and expansion of the Yeshivoh - with their own money, time and effort, as well as by getting their friends and acquaintances to do the same.

\* \* \*

The Old Rebbe, to whose sacred memory this occasion is dedicated, had declared: "G-d gives us material goods, that we may convert them into spiritual goods."<sup>8</sup>

May G-d, out of His generous Hand, grant to each and everyone present, together with all our people Israel, their full needs, and may everyone convert his and her material blessings into spiritual, by living the authentic Jewish way of life, the life of Torah and Mitzvoh, and supporting kosher Chinuch in particular, and within this framework, as mentioned earlier, helping the Lubavitcher Yeshivoh unload their burden of deficits, and enabling them to expand their work to meet the ever-growing needs and demands of the hour.

With esteem and blessing

/Signed/ Menachem Schneerson

- <sup>1</sup>(Shemos, Ex. 3:1). The quotation is relevant to the occasion of the Old Rebbe's Yahrzeit and his place in Jewish life. Cf. "In every generation there descend 'sparks' from the soul of Moshe Rabbenu, peace unto him, and they clothe themselves in the body and soul of the sages of that generation, the 'eyes' of the congregation, in order that they impart knowledge to the people that they may know the greatness of G-d and serve Him with heart and soul." (Tanya, ch. 42).
- <sup>2</sup>The auspiciousness of such a day is evidenced also from the emphasis by the Old Rebbe on the fact that his release from imprisonment (on the 19th of Kislev) occurred on the "great day of the Hilulo" of his master, thr Maggid of Mezeritch. (Beis Rebbe, part I, ch. 18).
- <sup>3</sup>The Old Rebbe passed away on Motzoei Shabbos (Shemos), on the night of the 24th of Teveth.
- <sup>4</sup>The Old Rebbe said: "A Jew should live according to [the spirit of] the weekly Sidra." (Kuntres Bikur Chicago, p. 7).
- <sup>5</sup>Printed in Likutei Diburim, part IV, p. 1192.
- <sup>6</sup>"The Old Rebbe opened the way for every Jew to realize the three loves in actual practice." (Ibid., part III, p. 1028).
- <sup>7</sup>See Likutei Torah, Bamidbor, 13:4.
- <sup>8</sup>See Hayom Yom, 27th of Teveth.

*150th anniversary of the Histalkus of the Alter Rebbe; His last writings are the cornerstone of the Lubavitcher Chinuch, as demonstrated by the alumni even in the remotest corners of the earth; the supporters have a share in this great Zechus; Converting the material into spiritual.*

## *Probable theories*

*Applying the theory of probability to emphasize the magnitude of miracles; the Torah values science more than science values itself*

RAV MEIR SHLOMO M. SCHERERSON  
Lubovitch  
710 Eastern Parkway  
Brooklyn 12, N. Y.  
March 1960

ברוך ה' אלהינו  
ה' שנת תש"ס  
ליום חמישי  
בביתנו  
ביום חמישי  
בביתנו

By the Grace of G-d  
15th of Marcheshvan, 5720  
Brooklyn, N. Y.

Rabbi Shrage Zeev Zimmerman  
45 East Chester St.  
Long Beach, N. Y.

Greeting and Blessing:

I am in receipt of your letter. Thank you very much for your expression of sympathy. May the Almighty grant the speedy fulfillment of the prophecy "G-d will destroy death forever, and will wipe the tear from every face," etc.

Referring to your question whether it would be permissible to apply the theory of probability in the matter of the selection of the 70 elders out of 72 candidates, as described in Midrash etc., in order thereby to emphasize the magnitude of the miracle in that those who had been preordained to be selected, actually drew the proper designation - the answer is, clearly, that it is quite permissible to make this application, and use this approach.

The theory of probability, which is based on rational foundations, and similar scientific principles, have a recognized status in the Torah. Moreover, as I have explained elsewhere at greater length, the Torah even grants these acceptable principles greater force than science itself, including the so-called exact sciences. For, all sciences can and do only claim the validity of probability, but not of absolute truth, and this is not because science has not yet advanced sufficiently, but because of the very "nature" of science, which can work on and produce only theories. And what is more: from the scientific point of view it is altogether impossible to state as to what is actually going on in this world, inasmuch as all that we know and "operate" with are only impressions, without being ever able to determine what is reality per se. On the other hand, our Torah and our faith speak in absolute terms, namely that G-d created heaven and earth and all their hosts, and that there is a reality outside of the human senses and perceptions, and furthermore, the conclusions of science which are not in conflict with the Torah are recognized by the Torah as legitimate, to the extent of affecting the Din in accordance with the Torah, as in the case of a sick person, where the opinion of the physician is the decisive factor whether or not the restrictions of Shabbos and Yom Tov should be lifted by reason of Pikuach Nefesh, etc., etc.

I will conclude this letter on the basis of the teaching of our Sages that the essential thing is the deed. In other words, I want to express my hope that you have regular periods of study every day, both in Nigleh and in the inner aspects of the Torah as revealed in the teaching of Chassidus, and that you do not confine these good activities to yourself, but are also sharing them with others.

With blessing *M. Schneerson*

## *The proper stance on the Reform Movement*

*The Reform Movement itself is destructive, however the vast majority of the individual members are in the category of a “captive child”*

By the Grace of G-d  
14th of Kislev, 5738  
Brooklyn, N.Y.

Mr. ...  
Leeds 17, Yorkshire  
England

Greeting and Blessing:

I am in receipt of your letter of Nov 13th, with the enclosed booklet by your late grandfather-in-law, on the subject of attitude to the Reform Movement.

There is no need for me to elaborate to you on the matter, since you are obviously fully aware of it, and it is also the subject matter of the enclosure

As for the question how best to counter the harm done by this movement, and what form such action should take, etc. this, of course, depends on prevailing local conditions, although it does not in any way affect the attitude to the Ideology of the movement itself, which is a matter of a clear Psak Din.

I might add that insofar as conditions in the U.S.A. are concerned, and I believe the situation is similar also in England, the vast majority of the members who are affiliated with Reform Temples are not “convinced” members of the movement, but in the category of a “captive child,” who is the victim of circumstances, not having had the opportunity to be brought up in an atmosphere of Torah and Mitzvoth, and thus completely deprived of any knowledge of true Yiddishkeit. Thus, whatever knowledge, and unfortunately distorted knowledge, they may have is not due to any personal conviction, but having been exposed to the wrong influence, where the main factors are convenience and being fashionable, and the like. In other words, while the Reform Movement itself is undoubtedly destructive, the individual members should be regarded with compassion, and should be helped by example and precept, and words coming from the heart

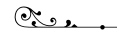
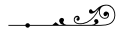
which penetrate the heart and are eventually effective, to be drawn closer to true Yiddishkelt, Torah and Mitzvoth, in the daily life and conduct.

It is difficult to be more specific as regards actual guidelines which, as mentioned above, largely depend on local conditions, However, in England there are surely many orthodox community-minded Jews with whom you could discuss this problem.

With blessing,

**M. Schneerson**

Publisher's note: See *Rambam, Hilchos Mamrim*, ch. 3, 3.



*The Rebbe's edits*

*“sample letter - for those who will receive Shmura Matzas this year”  
by the Lubavitch Youth Organization (“Tzach”)*

...at least enough Shmura for the **Kaarah on the** first two nights of Passover

...our custom is ~~fully~~ explained in the enclosed excerpt... delivered ~~several years~~  
**some time** ago.

...This is not an appeal for funds...

Sample Letter - for those who will receive Shmura Matzas this year

HEBREW DATE  
ENGLISH DATE

Hon. Jacob K. Javits  
500 Park Ave.  
New York, New York

Dear Mr. Javits,

With the approach of the Passover holidays, we are happy to once again share with you and your family our Chassidic custom of long standing related to this most joyous and holy occasion.

It is an old and revered custom among Lubavitcher Chassidim throughout the world to present fellow Jews in their communities with a set of "SHMURA" Matzoth for the requirement of the "Kaarah" (seder plate) on the two Sedorim.

"Shmura" Matzah is the round, hand baked Matzah, prepared and baked according to the fullest requirements of the Torah. They are not obtainable in the average store, nevertheless, thousands of Jews in every community around the world make every sacrifice to obtain at least enough "Shmura" for the first two nights of Passover.

*Karah on the*  
The origin and basis of our custom is ~~fully~~ explained in the enclosed except from an address by His Eminence, Rabbi Menachem Mendel Schneerson, the Lubavitcher Rebbe, delivered ~~several years~~ ago. *Some time*

In keeping with this most meaningful custom, and realizing that due to stress of circumstances and burdens entailed by your many responsibilities, you may not have the opportunity to obtain "Shmura" Matzoth for your Passover table, we are pleased to present you and your family with these traditional Matzoth.

Matzoth, according to the holy Zohar, is the "Food of faith", and the "Food of health". The fulfilling of this Mitzva according to its fullest requirements will assuredly stand you and your dear ones in good stead, for an increased measure of faith and good health materially and spiritually.

With our sincerest best wishes for a "Kosher and Freilichen Pessach", and traditional Torah greetings,

Tzeirei Agudas Chabad  
Lubavitch Youth Organization

Rabbi D. Raskin  
Director

P.S. This is not an appeal for funds. We are pleased and honored to have the privilege of sharing with you the Mitzvah of Shmura Matzohs for Passover.

## *Excerpt from the sicho of Shabbos Mevorchim Nissan 5714*

*This excerpt was edited by the Rebbe in Yiddish, Hebrew and English, printed on the Rebbe's letterhead and sent to many people (especially to Rabbis and community), it was subsequently reprinted many times.*

Tel.: HYacinth 3-9250

Cables: LUBAVITCH NEWYORK

מוֹכִירֵי  
כ"ק אדמו"ר מנחם מענדל שליט"א שניאורסאהן  
ליובאוויטש

SECRETARIAT of RABBI MENACHEM M. SCHNEERSON  
the Lubavitcher Rabbi

770 EASTERN PARKWAY, BROOKLYN 13, N. Y.

By the Grace of G-d  
2nd of Nissan, 5714  
Brooklyn, N.Y.

Greeting and Blessing:

We are sending you herewith an excerpt (in a free rendition) from an address by the Lubavitcher Rabbi שליט"א delivered on Shabbos Mevorchim Nissan, 5714. You will surely give currency to this message in a suitable way.

With thanks in advance, and with best wishes for a Happy and Kosher Pesach -

Secretariat

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The month of Nissan has many special religious practices, some of which are scriptural precepts, some Rabbinic precepts, and some have the sanctity of time-honored custom.

The festival of Pesach is particularly rich in the said precepts: scriptural, Rabbinic, and customary.

It used to be customary for the Rav to send to members of his community Shemurah Matzoth - a set of six Matzoth, for the requirements of the Kaarah (Seder-Plate) on the two Sedorim, or, at least, two Matzoth, for the purpose of the 'Kazayith Matzah' (i.e. the Middle Matzah of the Kaarah).

At first glance, the basis for this custom seems to be as a source of income for the Rav. But there is also a more profound consideration underlying this custom: The preparation of Matzah for the fulfilment of the sacred Mitzvah (namely, the two top Matzoth, and especially the Middle Matzah which serves for the Kazayith and Aphikomen) is regulated by a variety of laws and details, of which the average layman is either unaware, or which he himself is not able to attend to. Hence the custom of the Rav's sending Shemurah Matzah to members of his community made sure that they would have Matzah for the Sedorim which fulfils the detailed requirements of the Law.



Regrettably, the custom has, for various reasons, been discontinued in many quarters. It is not my purpose to examine here the reasons for this. What I do wish to say is that I should like to see this custom restored and widely practiced.

This custom need not be confined to the Rav. Anyone in the community held in esteem, whether Rav, Shochet, Reverend, or even Shamash, if he feels reasonably sure that the gesture would be well taken and the Matzah would be used at the Seder, would do well to send to his friends Matzoth in accordance with the said custom, i.e. round 1), hand-made 2), Shemurah 3) Matzoth. In this way hundreds, even thousands, of fellow Jews would be sure to observe the Mitzvah of eating Matzah at the Seder table which has been prepared according to the fullest requirements of the Torah. This custom can similarly be observed in the case of communal Sedorim (in Hotels, etc.)

Matzah, according to the holy Zohar 4), is 'Mechla d'asvosso' and 'Mechla di'mhemnusso' - the 'Food of Health' and the 'Food of Faith'; it is evidence of the absolute trust of our ancestors in Divine Providence, and of our similar trust, and it has the quality of strengthening this faith. Observing this holy Mitzvah in its true spirit, the Zohar states, increases the inner faith in G-d which is in the heart of every Jew. Nowadays, more than ever, it is necessary to foster this faith, which is the basis of all the Mitzvoth and of true Jewish life in general. Fulfilling this Mitzvah according to the best and fullest requirements of the Torah will surely bring increased vitality in the observance of the Torah and Mitzvoth all year round; and a healthy year spiritually must also bring with it a healthy year physically and materially.

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- 1) Cf. Responsa MaHaRi Asad, Orach Chayyim, 157.
  - 2) Cf. sources quoted in Sedei Chemed, Asifas Dinim, under Chometz uMatzah, 13. Sheorim M'tzuyonim bHalocho on Kitzur Shulchan Oruch, 110, Hagadas Hamvaer (Petrikow, 1914).
  - 3) Cf. Pri-Chodosh on Shulchon Oruch, Orach Chayyim, 453. Rav's Shulchon Oruch, *ibid*, 19.
  - 4) Zohar, part II, 183b, also 41a. Kimei Tzeischo, 5708, by my father-in-law of sainted memory, (Kuntres 56), end of ch.12.

## The Rebbe's edits

An excerpt of a Sicho from Shabbos Parshas Vayigash, 5729.  
- Free translation from the original Yiddish -

### "Self-Propulsion"

Another problem of space flight was presented by the fact that high above the earth in outer space there are **is** no air currents **dence enough** that **wings or** propellor ~~or jet streams~~ can thrust against to provide the "push" that makes flight possible. ~~It was discovered that if~~ ~~The jet flames were thrust against one another this could~~ **propulsion** provides **the** [insular?] a kind of internal thrust sufficient to enable flight in the absence of ~~surrounding air.~~ **outside "agent."**

So likewise one can attain even a higher status than using external ~~or evil~~ forces as means of propulsion. One can summon up from inside oneself an "internal" propulsion utiliz[ing] only the forces of G-dliness within the Jew. This indeed is the ultimate goal - space flight in the realms of outer space that can be accomplished ~~only~~ by means of internal thrust. So the Jew must strive to supersede evil. After using whatever forces there are that can be used for G-dliness, the full realizing of the internal life of the Jew is realized to perfection when he can provide the momentum of his spiritual movement solely from the power of G-dliness thus signifying that the internal ~~evil~~ **חומריות** has been transcended and one has reached the **highest** level of ~~outer~~ spiritual space flight.

*This Sicho was said after the first man landed on the moon. It discusses the various lessons that can be applied from this historic event to man's service of G-d. The Rebbe looked over this English transcript, correcting various details and adding several points in his holy hand. [another 6 pages of this transcript can be found in [teshura](#) Kaplan-Greene 5784.]*

"Self-Propulsion"

Another problem of space flight was presented by the fact that high above the earth in outer space there are no air currents <sup>is since</sup> that propeller or jet-streams can thrust against to provide the "push" that makes flight possible. ~~It was discovered that if the jet flames were thrust against one another this could provide~~ <sup>the</sup> kind of internal thrust sufficient to enable flight in the absence of surrounding air. <sup>outside "outlet"</sup>

So likewise one can attain even a higher status than using external or ~~evil~~ forces as means of propulsion. One can summon up from inside oneself an "internal" propulsion utilized only the forces of G-dliness within the Jew. This indeed is the ultimate goal - space flight in the realms of outer space that can be accomplished <sup>only</sup> by means of internal thrust. So the Jew must strive to supersede evil. After using whatever forces there are that can be used for G-dliness, the full realizing of the internal life of the Jew is realized to perfection when he can provide the momentum of his spiritual movement solely from the power of G-dliness thus signifying that the <sup>internal</sup> evil has been transcended and one has reached the level of outer spiritual space flight.

## Maaneh

*to the editor of Lubavitch News Service, before Purim 5724  
who submitted the following report*

THIS NEWS RELEASE WILL ACCOMPANY A PHOTO OF A LUBAVITCH YOUTH ORGANIZATION INSTRUCTOR HELPING A CHILD PREPARE A MISHLOACH MONOTH BASKET.

THE PICTURE HAS BEEN TAKEN AND IS IN THE PROCESS OF BEING DEVELOPED. ONCE IT IS DEVELOPED, 100 COPIES WILL BE MADE.

BECAUSE OF THE PHOTO, THIS RELEASE CAN BE EXPECTED TO APPEAR IN A LARGE NUMBER OF NEWSPAPERS.

ALL YIDDISH, HEBREW, ANGLO-JEWISH AND ENGLISH NEWSPAPERS WILL BE SUPPLIED.

להוסיף גם ע"ד מתנות לאביונים

שיפור הלי'

February 20, 1964

21

# Send Food Gifts And Give To Poor

## Lubavitcher Rebbe Reminds World Jewry To Observe Purim Precepts

### Listening To Megillah Is Not Enough

BROOKLYN (LNS)—The Lubavitcher Rebbe, Rabbi Menachem M. Schneerson, world leader of the Lubavitcher movement, has issued a call to world Jewry to observe a more meaningful and complete Purim festival.

While speaking publicly at Lubavitcher headquarters, the Rebbe, as in previous years, pointed to the widespread misconception on the part of many Jewish people with

regard to the observance of the Purim festival. The Rebbe called to mind that in addition to listening to the reading of the Megillah (Book of Esther) on both the evening and morning of Purim, and other significant Purim observances (such as the "Al Hanissim" prayer, and others) there are two special Precepts to be observed on the Day of Purim, namely "Mishloach Monos" (sending food gifts to friends) and "Mattenos loEvyonim" (donating to the poor).

These Mitzvas, the Rebbe pointed out, can easily be observed. In the case of "Mishloach Monos," by giving a friend two kinds of edibles, such as fruit, candy, cake, soda and the like. The minimum requirement in observing "Mattenos loEvyonim" is to give at least one penny to each of two needy individuals (however, one who gives more generously to the needy is, of course, "more praiseworthy").

It is, however, unfortunate, the Rebbe said, that many Jewish people are uninformed on these two Purim obligations, and do not observe them merely because they lack the information.



LUBAVITCH YOUTH organization instructor Stanley Levitt helps 10-year-old Sholom Baras prepare a "Mishloach Monoth" basket for Purim.

*As printed in "The Sentinel", Chicago 7 Adar, 5724*

THIS NEWS RELEASE WILL ACCOMPANY A PHOTO OF  
A LUBAVITCH YOUTH ORGANIZATION INSTRUCTOR  
HELPING A CHILD PREPARE A MISHLOACH MONOTH  
BASKET.

THE PICTURE HAS BEEN TAKEN AND IS IN THE PROCESS  
OF BEING DEVELOPED. ONCE IT IS DEVELOPED, 100  
COPIES WILL BE MADE.

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1057

BY RE J. J. J. J.  
R. J. J. J. J.  
A. J. J. J.

# הוספה בכתי"ק למכתב כללי-פרטי מז' אד"ר תשכ"ז לא' מאנ"ש אשר בנו (בן עשרים) עבר מהישיבה בכפר-חב"ד ל770

**מחנה מענדל שניאורסאהן**  
ליובאוויטש  
770 איסטערן פארקווי  
ברוקלין, נ. י.

**BBI MENACHEM M. SCHNEERSON**  
Lubavitch  
770 Eastern Parkway  
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ב"ה, ז' אדר, ה'תשכ"ז  
ברוקלין, נ. י.

הו"ח אי"א נו"נ עוסק בצ"צ כו'  
מו"ה

**שלום וברכה!**  
מאשר הנני קבלת מכתבו מאדר"ח אד"ר,  
בעמדנו בימי אדר ראשון - שהוא הוא חדש העיבור וההוספה - הרי  
ההוראה אשר בענין עיבור השנה (כדלקמן) - היא בחדש זה ביתר שאת  
ויחר עז.  
ענינו של חדש העבור-ה"ה למלאות חסרון הימים של שנים שעברו,  
כדי שיבואו המועדים בזמנם וכו', כמבואר בדברי חז"ל.  
ולא עוד אלא שמזמן לזמן - וכמו בשנה זו - המילוי הוא יותר  
ובתוספת על החסרון של שנים שעברו, אשר תוספת זו ממלאה ושוללת חסרון  
שבהווה ושבעתיד הקרוב.  
והנה ע"פ תורת הבעש"ט, שבכל מה שהאדם רואה או שמע - ישנה  
הוראה בשבילו בעבודת השם, עאכו"כ בענין של תורה (לשון - הוראה)  
ומצותי' -  
בנדון זה הרי ההוראה ברורה, שביד כל אחד ואחת (שהרי עבור השנה  
משנה ופועל בחיי כל אחד ואחת) למלאות כל מה שחסר בעבר,  
ולא עוד אלא שביכולתו לקדם פני העתיד, שלא יחסר כל בו.  
ותוקף מיוחד בענין העבור וההוראות שבו, כיון שנצטוו על זה,  
ביחד עם המצות שיציאת מצרים חלוי' בהם, ובהקדמה להן -  
ועד שאמרו - לא הי' צריך להתחיל את התורה אלא מהחדש הזה לכם  
- שהיא מצוה ראשונה שנצטוו בה ישראל - הציווי לקדש חדשים ולעבר  
שנים.  
בברכה (הרמב"ם) וכו' (דברי אהרן)  
הוא (הוא) ה'תשכ"ז

ז' אדר: ראה מג"א (או"ח סתק"פ סק"ח) שענינו - באדר. וכתוד"ד אמר  
(נזיר יד, א) ובפני' הרא"ש (שם) שכמו כן הוא יום משה ושמה. ויתרה  
מזו במגלה (יג, ב) שהמן שמח כו' ולא הי' יודע כו'. הוא חדש העיבור:  
ולא אד"ש - ר"ה יט, ב (ראה רש"י ותוס' שם. ובירוש' מגילה פ"א ד"ה, הובא  
בתוס' שם). והנה י"א דנפק"מ בזמן בר מצוה וכיו"ב. אבל בירוש' (מהמציאות  
שאינה רגילה כ"כ דמאי ביניהון) מוכח דלא כן (ויש להסביר זה ע"פ פי'  
הרידב"ז שם). [ומש"כ בלבוש (או"ח סנ"ה ס"י) ראי' לדין בר מצוה מזה  
שהוא נק' חדש העבור - י"ל שכוונתו לראי' חזקה צמצום ציוותך, אליבי' דאמת,  
וק"ל]. בדברי חז"ל: ר"ה כא, א. סהמ"צ להרמב"ם מ"ע קנ"ג. בשנה זו: שמינית  
למחזור קטן, שהחסרון - לולא חדש העבור - (אפילו) בסוף השנה הוא כז' יום  
שעה א' חקנ"ב חלקים (ראה רמב"ם הל' קדה"ה פ"ו ה"ד-יא. ובארוכה בס'  
שבמקצוע זה). תורת הבעש"ט: ראה "היום יום" ס' אייר. ס' המאמרים תשי"א  
ע' קלא. ובכ"מ. תורה. הוראה: זח"ג נג, ב. שנצטוו על זה: הוא אמרו ית'  
החדש הזה לכם (סהמ"צ להרמב"ם שם. ס' החינוך ועוד. להרמב"ן בפ"י דעת  
הבה"ג - בסהמ"צ שם שרש א - משמור את חדש האביב או ושמרת את החוקה הזאת  
למועדה). ועד שאמרו: יל"ש בא רמז קפז. רש"י בראשית בתחלתו - הובא ונת'  
באוה"ח להצ"צ עה"פ (ע' רנה ואילך).

שהות בנו שי' כאן - אין רצוי, כיון שאין כאן כל השגחה, וד"ל.  
בברכה להרחבה ולבשו"ט ו(בקשר ליום ההולדת) לשנת הצלחה (חתי"ק)

## Photos

*The Rebbe encourages the children of "Tzivos Hashem" on his way to 770  
circa Winter 5742*



*The Rebbe Distributes Coins for Tzedoko before entering his car, circa 5745*



*On the Rebbe's Right is R' Levi Liberow – uncle of the Chosson*

