

TESHURA

MEMENTO FROM THE WEDDING OF

YONA & BELLA WEISS

27 SHEVAT 5785

B"H

FOREWORD

With gratitude to Hashem, we are overjoyed to celebrate with you in the marriage of our dear children, **Yona & Bella** sheyichyu.

As has become customary in the last decades, we take this opportunity to share a memento with all those who came to take part in our joy.

Ever since he was a young Bochor, the Chosson's father, Rabbi Moshe Weiss, was an avid collector of the Rebbe's letters, both those written in Hebrew and Yiddish, as well as those written in English.

While the letters in Lashon Kodesh and Yiddish have been collected and printed in organized fashion in Igros Kodesh, the Rebbe's English letters were left largely neglected, never properly organized or accessible.

In recent years, with the launch of the Rebbe Responsa app, this has been changed. Now, anyone looking to find a given English letter from the Rebbe, has access to over 5000 of them at his or her fingertips.

In the weeks leading up to the wedding, Rabbi Weiss graciously lent his archive to the Rebbe Responsa team for research, and Baruch Hashem with their help a total of 9 new letters have been located and prepared for print (one of them with extensive edits in the Rebbe's handwriting), for our readers to enjoy.

It is worth noting that the amount of available English letters from the Rebbe pales in comparison to the actual numbers that are estimated to have been sent. If you or anyone close to you may have access to a new English letter, please reach out to the Rebbe Responsa team so that the public can benefit from yet another gem of the Rebbe's wisdom and guidance.

May the Simcha of this wedding bring us to the ultimate Simcha of the Geulah Shleimah, with the coming of Moshiach now!

WEISS & SANDMAN FAMILIES

NEWLY PUBLISHED LETTERS

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

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

By the Grace of G-d
26th of Teveth, 5715
Brooklyn, N.Y.

Mrs. M. H. Schwadron
15 W. 84th Street
New York, N.Y.

Blessing and Greeting:

I received your letter of 12th of Teveth, and I learned subsequently that you went away for a while, but have now returned. I was pleased to learn also that you took title on the day before you left, and I take this opportunity to wish you and your husband Mazzaltov and much joy in your new home, which you are soon to build, with G-d's help.

I am sure that your physical home will have its proper counterpart in a fine and happy spiritual Jewish and Chassidic home. And as the physical home is designed to keep out any harmful cold in the winter and heat in the summer, so spiritually, too, your home will be immune to any harmful outside influences which try to cool down the inner sanctity of the Jewish home, or to bring in 'strange fire' from outside. But on the contrary, you will make your home so that its influence will be like a landmark in your new community.

Your check was turned over for a 'Kiddush' in the Shul, as requested.

With prayerful wishes, and

With blessings *m. Schneerson*

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26th of Teveth, 5715
Brooklyn, N.Y.

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With prayerful wishes, and

With blessing [signature]

RABBI MENACHEM M. SCHNEERSON

Lubavitch
770 Eastern Parkway
Brooklyn 13, N.Y.

HYacinth 3-9250.

By the Grave of G-d
16th of Tammuz, 5720
Brooklyn, N.Y.

Mr. Nathan Vogel,
20 Grosvenor Road,
London, E.3.

Greeting and Blessing:

I received your letter of the 17th of Sivan and I was pleased to read in it about your own programme of Torah study, as well as about the education of your children, which is, in fact, so fundamental that the commandment "and thou shalt teach them diligently to thy children," is placed in the prayer of Shema twice, since it is the very foundation of our life and the life of our people.

As in all matters of holiness, we have been commanded to go from strength to strength, and there is always room for improvement; inasmuch as all things of goodness and holiness come from G-d who is Infinite, I trust that you also will make growing efforts in this direction. This will open new channels and vessels to receive G-d's blessings in a growing measure.

I hope you will find the enclosed copy of my message both interesting and useful, for, although it is dated, it is timely all year round.

Hoping to hear good news from you,

With blessing,

By
Nissan Middel.

By the Grave of G-d
16th of Tammuz, 5720
Brooklyn, N.Y.

Mr. Nathan Vogel,
20 Grosvenor Road,
London, N.3.

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with blessing,
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Nissan Mindel.

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Lubavitch

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Brooklyn 13, N. Y.

HYadnth 2-9250

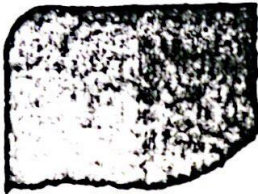
מנחם מענדל שניאורסאהן

ליובאוויטש

770 איסטערן פארקוויי

ברוקלין, נ. י.

By the Grace of G-d
3rd of Nissan, 5721
Brooklyn, N. Y.



Itzchak

Greeting and Blessing:

I was pleased to receive your letter of March 11th, in which you write that you have joined the Yeshiva of Lud, and will begin your studies there immediately after Pesach.

You mention that you are fully aware of your limitations, etc. But actually, since every Jew has a Divine soul, whereby he is connected with and attached to the Ein Sof, there are no limitations as long as this attachment is kept strong. This is also the secret of Jewish existence and survival against all the limitations of nature, and in defiance of all the natural laws. For, in the natural order of things, the chances of Jewish survival are those of the survival of a lamb surrounded by seventy wolves, as our Sages say. This is also the central message of the Festival of Pesach, which has established that the Jewish people are not subject to the laws of nature, time and place, but to the Divine Providence, and that in each generation this history repeats itself in one way or another. The Old Rebbe, author of the Tanya, emphasized still further that every day each and every one of us should identify himself with the experience of Yetzias Mitzraim in every aspect of his daily life.

Wishing you a Kosher and happy Pesach,

With blessing,

By _____

By the Grace of G-d
3rd of Nissan, 5721
Brooklyn, N. Y.

... [Y]itzchak

Greeting and Blessing:

I was pleased to receive your letter of March 11th, in which you write that you have joined the Yeshiva of Lud, and will begin your studies there immediately after Pesach.

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Wishing you a Kosher and happy Pesach,

With blessing,
By Nissan Mindel

by the Grace of G-d
22nd Iyar 5721

Blessing and Greeting

This is to acknowledge receipt of your letter from which I was pleased to know that from now on you are going to write regularly and may G-d grant that you have good news to report.

I trust that the suspicious story of Lag Bomer was fully in the use of, especially because of its significance to Jewish children as you are surely familiar with the history and significance of this day.

Enclosed is a copy of my message to the annual convention of Chabad women and needless to say you are included

with blessing
by Yisroel Meisel

9.11. 10th Sivan 5721

For technical reasons the letter has been delayed. In the meantime your letter was received which confirmed receipt of my letter of 2 /ta Nissan.

With reference to the information which you received from your friend's teacher and her interpretation of my suggestion to inquire of Rev. that it meant "NO", I cannot understand her logic for if I meant to say no I could have said so. It further surprises me in the light of your describing your friend's teacher as a frum girl (a) on what basis does she usurp the authority of a Rov where there are scores of Rabbanim on hand. Surely she ought to know the Issur of teaching a Din in the presence of one's teacher (Rov) even when one knows the Din without a doubt. (b) what is worse is- if your description of the friend and of the conditions is right- that the Din is clear in the Shulchan Aruch in the affirmative-Yes. This shows first of all that she does not know the Din and worse still- she has misled her friend. All this is based of course on the assumption that your description of your friend's character and the pertinent conditions is correct.

The top half of the letter on the facing page has already been published and can be found here: (<https://RebbeResponsa.app/letters/5721/21175>).

The P.S. however, is being published here for the first time.

Regarding its contents, see also letter dated 27 Nissan 5721 (which may be alluding to the exchange mentioned here): <https://RebbeResponsa.app/letters/5721/21162>

P.S. 10th Sivan 5721

For technical reasons, the letter has been delayed. In the meantime your letter was received which confirmed receipt of my letter of 27th Nissan.

With reference t[o] the information which you received from your friend's teacher and her interpretation of my suggestion to inquire of a Rov, that it meant "NO", I cannot understand her logic. For if I meant to say no I could have said so. It further surprises me in the light of your describing your friend's teacher as a frum girl: (a) on what basis does she usurp the authority of a Rov where there are scores of Rabbanim on hand. Surely she ought to know the Issur of teaching a Din in the presence of one's teacher (Rov) even when one knows the Din without a doubt. (b) what is worse is- if your description of the friend and of the conditions is right- that the Din is clear in the Shulchan Aruch in the affirmative-Yes. This shows first of all that she does not know the Din and worse still- she has misled her friend. All this is based of course on the assumption that your description of your friend's character and the pertinent conditions is correct.

Luba
770 Eastern Parkway
Brooklyn 13, N.Y.

By the Grace of G-d
21st of Adar, 5724
Brooklyn, N.Y.

Greeting and Blessing:

Your letter reached me with some delay. I was glad to read in it that you have made good progress in your learning of the Torah. I hope that you will not rest content with your accomplishments in the past, but that you will make ever growing efforts to speed your achievement, not only in the study of the Torah, but, also, especially, in the fulfillment of Mitzvoth, for the essential purpose of the study is that it should lead to practice and fulfillment.

You ask about the transmission of the Torah and Mitzvoth from generation to generation, and you mention that there are certain aspects which you do not understand especially in regard to certain details connected with the Mitzvoth. All these matters have been explained adequately in various sacred books of Mussar and Chassidus. If you will discuss this matter with any Rov in your environment, you will be able to clear up all these matters and doubts. X OF QUESTIONS

I want to make one general observation, however, and this is so obvious it is surprising that it had not occurred to you. The point is this:

It does not surprise anyone if a small child does not understand the thinking of a very wise man or an advanced scientist, even though between the small child and the scientist is only a difference of years and development. For a small boy can one day become even a greater scientist, while the scientist was once a small boy. Why should it, therefore, be surprising if a human being can not understand G-d the Creator, especially as there is nothing in common between the Creator and the created? It is only because G-d, in his wisdom and kindness, saw fit to reveal to us some glimpses of the reasons for this or that Mitzvah, that we have any idea about the significance of the Mitzvah, but actually, no human intelligence, however great, can fully understand the Mitzvah or any details connected with them.

With regard to the question of, and similar questions which are dealt with in the Shulchan Aruch, you consult with a Rov, who will be able to tell you the Psak Din and the Torah View on these and similar questions.

The important thing for you at this time is to apply yourself with devotion and diligence to the study of Torah, the kind of study that leads to action and good conduct, as our Sages emphasized. Moreover, with this study of Torah, and especially with the observance of the Mitzvah, You will get a deeper insight into the meaning and significance of the Mitzvoth. The illustration for this is simple:

When a person is hungry, but wishes to know how food turns into energy in the human body, the way to go about it is not to refuse to take nourishment until the question is answered, but rather to take nourishment first, and then try to get an answer to his question. For, in addition to the fact that the nourishment is needed to keep alive, it is also needed in order to facilitate the various functions of the body, including the brain. Similarly, it is with matters of the soul and spirit, where Torah and Mitzvoth are the nourishment of the soul. Surely no further elaboration is necessary.

With Blessing

/signed/ in the name of

Menachem M. Schneerson

By the Grace of G-d

21st of Adar, 5724

Brooklyn, N.Y.

Greeting and Blessing:

Your letter reached me with some delay. I was glad to read in it that you have made good progress in your learning of the Torah. I hope that you will not rest content with your accomplishments in the past, but that you will make ever growing efforts to speed your achievement, not only in the study of the Torah, but, also, and especially, in the fulfillment of Mitzvoth, for the essential purpose of the study is that it should lead to practice and fulfillment.

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I want to make one general observation, however, and this is so obvious it is surprising that it had not occurred to you. The point is this:

It does not surprise anyone if a small child does not understand the thinking of a very wise man or an advanced scientist, even though between the child and the scientist is only a difference of years and development. For a small boy can one day become even a greater scientist, while the scientist was once a small boy. Why should it, therefore, be surprising if a human being can not understand G-d the Creator, especially as there is nothing in common between the Creator and the created? It is only because G-d, in his wisdom and kindness,

saw fit to reveal to us some glimpses of the reasons for this or that Mitzvah, that we have any idea about the significance of the Mitzvah, but actually, no human intelligence, however great, can **fully** understand the Mitzvoth or any details connected with them.

With regard to the question of [.....], and similar questions which are dealt with in the Shulchan Aruch, you [should] consult with a Rov, who will be able to tell you the Psak Din and the Torah View on these and similar questions.

The important thing for you at this time is to apply yourself with devotion and diligence to the study of Torah, the kind of study that leads to action and good conduct, as our Sages emphasized. Moreover, with this study of Torah, and especially with the observance of the Mitzvoth, You will get a deeper insight into the meaning and significance of the Mitzvoth. The illustration for this is simple:

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With Blessing
/signed/ in the name of
Menachem M. Schneerson

By the Grace of G-d
23rd of Sivan, 5789
Brooklyn, New York

Blessing and Greeting:

Thank you very much for your letter. It was good to see you, and I am glad that you enjoyed the visit. I trust that since then you have made considerable progress in matters of Yiddishkeit, as is expected of Jewish children, the children of Abraham, Isaac and Jacob, Sarah, Rivkah, Rachel and Leah, the Fathers and Mothers of our people, a title of which I am sure you are justly proud.

Moreover, there is the assurance that when a Jew truly resolves to do what is right and proper, and to conduct himself, or herself, in accordance with G-d's Will, he or she receives help from On High.

With regard to your mentioning about the coming of Moshiach, it is fitting what you write, but you should keep in mind that every good deed that a Jew does, be he young or old, boy or girl, brings closer the coming of Moshiach. Therefore, if you will conduct yourselves as mentioned above, and be a living example to your friends, you will help to bring about the coming of Moshiach all the sooner.

With Blessing,
M. Schneerson

By the Grace of G-d
23rd of Sivan, 5739
Brooklyn, New York

Blessing and Greeting:

Thank you very much for your letter. It was good to see you, and I am glad that you enjoyed the visit. I trust that since then you have made considerable progress in matters of Yiddishkeit, as is expected of Jewish children, the children of Abraham, Isaac and Jacob, Sarah, Rivkah, Rachel and Leah, the Fathers and Mothers of our people, a title of which I am sure you are justly proud.

Moreover, there is the assurance that when a Jew truly resolves to do what is right and proper, and to conduct himself, or herself, in accordance with G-d's will, he or she receives help from On High.

With regard to your mentioning about the coming of Moshiach, it is fitting what you write, but you should keep in mind that every good deed that a Jew does, be he young or old, boy or girl, brings **closer** the coming of Moshiach. Therefore, if you will conduct yourselves as mentioned above, and be a living example to your friends, you will help to bring about the coming of Moshiach all the **sooner**.

With Blessing,
M. Schneerson

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

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

By the Grace of G-d
16th of Iyar, 5743
Brooklyn, N. Y.

Mrs. V. Eshaghian
340 E. 64th St.
New York, N. Y. 10021

Blessing and Greeting:

I received your letter and enclosure of April 26th, as well as your previous correspondence. ~~May G-d grant the fulfillment of your heart's desires for good.~~

There is surely no need to emphasize to you at length that since all blessings come from G-d, and the channel to receive them is through the everyday life and conduct in accordance with His Will, every additional effort in matters of Torah and Mitzvoth, though a must for their own sake, widens these channels.

Receipt is enclosed for your Tzedoko, and may it bring you additional Divine blessings in all needs.

With regard to your question whether you should go to Eretz Yisroel or continue here - in general, this is the kind of question that would be good to discuss with knowledgeable friends, and also with a doctor-friend, as it is written, "Help comes with the abundance of counsel."

It would seem, however, that from the viewpoint of medical treatment, there is reason to believe that it may be advisable to be near your physicians who have carried out the tests and have been treating you, until you feel that your situation has been completely brought under control.

Inasmuch as we are approaching the Festival of our Receiving the Torah at Mt. Sinai, I trust you know that Jewish women had a very special role at that time in that they were the first to be approached about receiving the Torah, as our Sages tell us. This emphasizes the special capacities that Jewish women have in helping preserve the Torah and Tradition, not only in their own home, where every Jewish housewife is the Akeret Habayit, but also in regard to the environment and all our Jewish people as a whole.

Wishing you and yours a joyous and inspiring festival,

With blessing,

M. Schneerson

P.S. Since writing the above, received also your letter of May 6. It is customary to mention in prayer one's name with mother's name. If you'll let me know the names, I will remember in prayer at the holy place. It would be well to check the Mezuzot - if not done within past 12 months. Receipt enclosed.

By the Grace of G-d
16th of Iyar, 5743
Brooklyn, N. Y.

Mrs. V. Eshaghian
340 E. 64th St.
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RABBI MENACHEM M. SCHNEERSON

Lubavitch
770 Eastern Parkway
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מנחם מענדל שניאורסאהן

ליובאוויטש

770 איסטערן פארקוויי

ברוקלין, נ.י.

By the Grace of G-d
15th of Elul, 5746
Brooklyn, N.Y.

Mr. Moshe Richman
Toronto, Ont.

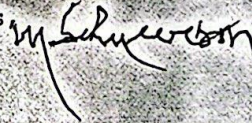
Greeting and Blessing:

This is the time when Jews extend good wishes to one another for the coming New Year. In keeping with this pleasant custom, I am pleased to extend to you and your family prayerful wishes for a good and sweet year, materially and spiritually.

I was particularly gratified to be informed of your forthcoming 50th birthday celebration - לאירך ימים ושנים טובות. This is, indeed, a welcome occasion, not only for the immediate family, but also for the wider family in the community at large. For you have the Z'chus of seeing the good fruits of your labours, particularly your involvement with the educational institutions and programs of Lubavitch in your city. And, inasmuch as Torah-Chinuch is a "perennial plant," bearing fruits and the fruits of fruits continuously and from generation to generation - there is no greater and more lasting Z'chus than this. It will certainly stand you and your family in good stead for HaShem's blessings in all above, including the blessing to continue seeing the good fruits in a growing measure for many, many good years to come.

With esteem and blessing for a

כחיבה ורחימה טובה לשנה טובה ומחוקה
and good tidings.



By the Grace of G-d
15th of Elul, 5746
Brooklyn, N.Y.

Mr. Moshe Richman
Toronto, Ont.

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With esteem and blessing for a
כתיבה וחתימה טובה לשנה טובה ומתוקה
and good tidings

M. Schneersohn

THE REBBE'S EDITS ON A LETTER TO MR. PINCHAS MEIR (PETER) KALMS

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

Handwritten signature and scribbles

מנחם מענדל שניאורסאהן
ליובאוויטש

770 איסטערן פארקוויי
ברוקלין, נ. י.

By the Grace of G-d
3rd Light of Chanukah, 5741
Brooklyn, N. Y.

Mr. Pinchas Meir Kalms
45 Sheldon Avenue
Highgate, London, N. 16

Greeting and Blessing:

This is to acknowledge receipt of your letter and enclosure.

I am reluctant, on principle, to involve a layman, however knowledgeable, even if he possessed Smichah, in a matter that is the subject of debate between Rabbis. However, after you received a detailed letter from a Rabbi, and request a clarification, I have no choice but to address myself to the issues at hand in reply, though necessarily not in depth.

I must begin with a general but crucial point, namely, that the arguments against my supposed stand are based on misinformation, or on misconception of what my stand is. Indeed, I find it difficult to understand how this could have happened, since I have repeatedly explained my position. So I will recap it once again:

1. I am completely and unequivocally opposed to the surrender of any of the liberated areas currently under negotiation, such as Yehuda and Shomron, the Golan, etc., for the simple reason, and only reason, that surrendering any part of them would contravene a clear Psak-Din in Shulchan Aruch (Orach Chayim, sec. 329, par. 6, 7). I have repeatedly emphasized that this Psak-Din has nothing to do with the sanctity of Eretz Yisroel, or with ^{beliefs in} Moshiach, the Geula, and similar considerations, but solely with the rule of Pikuach-Nefesh. This is further emphasized by the fact that this Psak-Din has its source in the Talmud (Eiruvim 45a), where the Gemora cites as an illustration of a "border-town" under the terms of this Psak-Din - the city of Neharde'a in Babylon (present-day Iraq) - clearly not in Eretz Yisroel. I have emphasized time and time again that it is a question of ^{and} security that should be judged purely on the basis of Pikuach-Nefesh, not geography.

2. The said Psak-Din deals with a situation where ~~an enemy~~ ^{gentile} besieges a Jewish border-town, ostensibly to obtain "straw and hay," and then leave. But because of the possible danger, not only to the Jews of the town, but also to other cities, the Shulchan Aruch rules that upon receiving news of the ~~approaching enemy~~ ^{gentile}, the Jews must mobilize immediately and take up arms even on Shabbos - in accordance with the rule that "Pikuach-Nefesh supersedes Shabbos."

(The term is Pikuach Nefesh)

Note: this letter in its final draft (as it was sent to Mr. Kalms) was printed in the recent book "Make Peace" (SIE, 5784) p. 316 ff. Presented here is the letter in its original first draft with the Rebbe's handwritten edits.

*Note further, that upon receiving the Rebbe's letter, Mr. Kalms apparently responded with a letter of his own, to which the Rebbe responded with an additional letter (13 Shevat 5741, *ibid.* pp. 322 ff.), where he further expounded on some of the points in the letter below. That letter is also accessible here: <https://RebbeResponsa.app/letters/5741/23208>*

מהיר

3 העתקת

By the Grace of G-d
3rd Light of Chanukah, 5741
Brooklyn, N. Y.

Mr. Pinchas Meir Kalms
45 Sheldon Avenue
Highgate, London, N. 16

Greeting and Blessing:

This is to acknowledge receipt of your letter and enclosure.

I am reluctant, on principle, to involve a layman, however knowledgeable, even if he possessed Smichah, in a matter that is the subject of debate between Rabbis. However, after you received a detailed letter from a Rabbi, and request a clarification, I have no choice but to address myself to the issues at hand in reply, though necessarily not in depth.

I must begin with a general but crucial point, namely, that the arguments against my supposed stand are based on misinformation, or on misconception of what my stand is. Indeed, I find it difficult to understand how this could have happened, since I have repeatedly explained my position. So I will recap it once again:

1. I am completely and unequivocally opposed to the surrender of any of the liberated areas currently under negotiation, such as Yehuda and Shomron, the Golan, etc., for the simple reason, and only reason, that surrendering any part of them would contravene a clear Psak-Din in Shulchan Aruch (Orach Chayim, sec. 329, par. 6, 7). I have repeatedly emphasized that this Psak-Din has nothing to do with the sanctity of Eretz Yisroel, or with ~~belief in~~ "days of Moshiach", the Geula, and similar considerations, but solely with the rule of Pikuach-Nefesh. This is further emphasized by the fact that this Psak Din has its source in the Talmud (Eiruvim 45a), where the Gemora cites as an illustration of a "border-town" under the terms of this Psak-Din - the city of Neharde'a in Babylon (present-day Iraq) clearly not in Eretz Yisroel. I have emphasized time and time again that it is a question of ~~security that~~ **and** should be judged purely on the basis of Pikuach-Nefesh, not geography.

2. The said Psak-Din deals with a situation where ~~an enemy~~ **gentiles (the term is גוים, not enemies)** besieges a Jewish border-town, ostensibly to obtain "straw and hay," and then leave. But because of the possible danger, not only to the Jews of the town, but also to other cities, the Shulchan Aruch rules that upon receiving news of the ~~approaching enemy~~ **gentiles approaching**, the Jews must mobilize immediately and take up arms even on Shabbos - in accordance with the rule that "Pikuach-Nefesh supersedes Shabbos."

Should

-2-

of Pikuach Nefesh

3. Should there be a question whether the ~~security~~ risk does in fact create a situation of Pikuach-Nefesh, then - as in the case of illness, where a medical authority is consulted - the authority to make a judgment is vested in the military experts. If military experts decide that there is a danger to security, there could be no other overriding considerations, since Pikuach-Nefesh overrides everything else. On the other hand, should the military experts declare that while there is definitely a security risk, yet it should be taken for some other reason, such political considerations - this would clearly be contrary to the Psak-Din, (2) (good will of the gentiles)

such

(2)

(3)

and hours

(4)

60 days

(5)

Now in regard to the liberated areas, all military experts, Jewish and non-Jewish, agree that in the present situation giving up any part of them would create serious security dangers. But some of them are prepared to take a chance in order not to antagonize Washington and/or to improve the "international image," etc. To follow this line would not only go against the clear Psak-Din, but would also ignore costly lessons of the past. One glaring case in point is the Yom-Kippur War. Several days before the attack, there were urgent sessions of the government discussing the situation with the military. Military intelligence pointed to unmistakable evidence that an Egyptian attack is imminent, and the military experts advised a preemptive strike that would save many lives and prevent an invasion. The politicians, however, rejected this action on the ground that such a step, or even a general mobilization, before the Egyptians actually crossed the Suez, would mean being branded as the aggressor, and would jeopardize relations with the USA. As a result of this tragic decision, many lives were needlessly sacrificed, and the situation came close to total disaster, but for G-d's mercies. Suffice it to mention that the then Prime Minister later admitted that all her life she would be haunted by that tragic decision.

but it is

informs them they

4. I know, of course, that there are Rabbis who are of the opinion that in the present situation, as they see it, it would be permissible from the viewpoint of the Shulchan-Aruch to return areas from Eretz Yisroel. Also known on what basis they defend this view. One of the arguments is that the present situation is not identical with the hypothetical of Neharde'a cited in the Talmud, and that surrendering some areas would not endanger the security of Eretz-Yisroel.

(7)

(8)

(7) The hollowness of this argument is patently clear. The Golan, Yehuda and Shomron are border areas with Syria and Jordan, whose avowed intentions are no secret. They demand these areas to keep, and if not surrendered voluntarily, to take them by force, and eventually take everything else. For a Rabbi to say that the said Psak-Din does not apply in the present situation obviously shows a complete misunderstanding of the situation.

(be)

5. A further example of how facts can be publicly distorted is in connection with the surrender of the oil wells in Sinai. I warned at that time that it would be a terrible mistake to give them up, since oil, in this day and age, is

~~should~~

3. Should there be a question whether the security risk does in fact create a situation of Pikuach-Nefesh, then - as in the case of illness, where a medical authority is consulted - the authority to make a judgment is vested in the military experts., If military experts decide that there is a danger ~~to security~~ **of Pikuach Nefesh**, there could be no other overriding considerations, since Pikuach-Nefesh overrides everything else. ~~On the other hand,~~ Should the military experts declare that while there is **definitely such a security** risk, yet it should be taken for some other reason, such as political considerations (**good will of the gentiles**) - this would clearly be contrary to the Psak-Din, [*cont. from edits page 1: for the Psak-Din requires that security Pikuach Nefesh, not political expediency, should be the decisive factor*].

Now in regard to the liberated areas, all military experts, Jewish and non-Jewish, agree that in the present situation giving up any part of them would create serious security dangers. [*cont. From edits page 1: Certainly nNo one claims says that giving up any part of them would enhance the defensibility of the borders. But some military experts are] ~~But some of them are~~ prepared to take a chance in order not to antagonize Washington and/or to improve the "international image," etc. To follow this line would not only go against the clear Psak-Din, but would also ignore costly lessons of the past. One glaring case in point is the Yom Kippur War. ~~Several dDays and hours~~ before the attack, there were urgent sessions of the government discussing the situation with the military. Military intelligence pointed to unmistakable evidence that an Egyptian attack is imminent, and the military experts advised a preemptive strike that would save many lives and prevent an invasion. [*cont. from edits page 1: However, the politicians, with the acquiescence of some military experts, rejected*] ~~The politicians, however,~~ rejected this action on the ground that such a step, or even a general mobilization, before the Egyptians actually crossed the **Suez border**, would mean being branded as the aggressor, and would jeopardize relations with the USA. [*cont. from edits page 1: This misguided decision was contrary to the said Psak-Din of the Shulchan Aruch, as pointed out above. It soon became clear, unfortunately, that tThe tragic results of that decision bore out the validity of the Shulchan Aruch's position (as if it necessary) for many*] ~~As a result of this tragic decision, many lives were needlessly sacrificed, and the situation came close to total disaster, but for G-d's mercies. Suffice it to mention that the then Prime Minister later admitted that all her life she would be~~*

haunted by that tragic decision.

4. I know, of course, that there are Rabbis who are of the opinion that in the present situation, as they see it, it would be permissible from the viewpoint of the Shulchan-Aruch to return areas from Eretz Yisroel. ~~I~~ **But it is** also known on what **information they based**~~is they defend~~ this view. ~~One of the arguments~~ [cont. from edits page 1: One argument is that the present situation is not identical with the hypothetical case of Ncharde'a cited in the Talmud, because Eretz Yisroel is not in a state of "being besieged by ~~the enemy gentiles~~". A second argument] is that the present ~~situation is not identical with the hypothetical of Ncharde'a cited in the Talmud, and that surrendering some areas would not endanger~~ **lives** ~~the security of Eretz Yisroel.~~

~~The hollowness of this argument is patently clear. The Golan, Yehuda and Shomron are border areas with Syria and Jordan, whose avowed intentions are no secret. They demand these areas to keep, and if not surrendered voluntarily, to take them by force, and eventually take everything else. For a Rabbi to say that the said Psak Din does not apply in the present situation obviously shows a complete misunderstanding of the situation.~~

[cont from edits page 1:] That these arguments are based on misinformation is patently clear.

The Arab neighbors are ~~preparing themselves~~ militarily; ~~they are besieging Eretz Yisroel~~; **what is more**, they do demand these areas as theirs to keep, and openly declare that if not surrendered voluntarily, they will take them by force, and eventually everything else. A Rabbi who says that the said Psak-Din of the Shulchan Aruch does not apply in the present situation, ~~obviously shows that he is completely~~ **radically** misinformed on what the situation actually is.

5. A further example of how facts can be publicly distorted is in connection with the surrender of the oil wells in Sinai. ~~I~~ **some** warned at that time that it would **be** a terrible mistake to give them up, since oil, in this day and age, is

~~people in Eretz Israel~~

it was

-3-

received
and
this

an indispensable vital weapon, for without it planes and tanks are put out of action as surely as if they had been knocked out. Nevertheless, there were Rabbis that defended the surrender of the oil wells - again having glibly accepted "information" (and I know who supplied it) that the country has ample oil reserves that would last for months. When I suggested to them to verify this information with anyone who has some idea about the physical limitations of storing oil to build up reserves, especially in a small country with limited storage space - my suggestion was ignored. Sure enough, before long the Government found it necessary to demand from the USA urgent oil deliveries, because the reserves would last only a few days. Moreover, a prominent member of the Government and of the negotiating team in the Camp David agreement publicly admitted that it was a serious mistake to have surrendered the oil wells. (Not to mention the fact that having to buy oil in the spot market at exorbitant prices has a crippling effect on the economy.)

6

67

I was taken to task (and this also in full public view) for placing so much emphasis on the security of Eretz Yisroel, the argument being that what has protected the Jewish people during the long Golus has been the study of Torah and the practice of Mitzvos; hence Torah-observant Jews should not make the inviolability of Eretz Yisroel as the overriding cause. I countered that they missed the point again, for my position has nothing to do with Eretz Yisroel as such, but with the security of the Jews living there - on the ground of Pikuach-Nefesh, which would equally apply to any part of the world. I have not yet received an answer on this point, either.

IT IS KNOWN

Pikuach Nefesh

67. I was similarly criticized for accusing the Government of Eretz Yisroel of reluctance to find and apprehend the perpetrators of the murderous attack in Hebron on that Friday night. I do not know what this has to do with the issue of returning liberated areas, or with my relationship with members of the Government. It has always been the policy of Lubavitch to discuss problems and issues, but not personalities. As a matter of fact I have always had, and still have, a good personal relationship with members of the Government. At any rate, the facts are as follows. Before coming out to charge the Government publicly with not trying to apprehend the murderers, I tried to do what I could behind the scenes. I knew that there were two schools of thought in the Government on this issue. One held that it would expedient not to press the hunt for the killers on the ground that to find them and put them on trial, etc. would exacerbate tensions; therefore it would be better put the matter at rest by procrastination. The other held, as I did, that the Government should take all possible action to apprehend the killers and punish them swiftly, not only because the blood of our brethren cries out to us from the earth, but also, and just as importantly, for security reasons, to prevent further similar attacks. For, anyone who knows the mentality of those Arab circles from which the killers came, knows that failure to hunt them down and punish them would be interpreted as a sign of weakness and an encouragement to repeat such attacks. This debate went on for weeks. When I saw that inaction was the Government's policy, and that it would be a serious blow to security, I made my public statement. Fortunately it had an impact and finally the hunt began in earnest.

People in Eretz Yisroel

an indispensable vital weapon, for without it planes and tanks are put out of action as surely as if they had been knocked out. Nevertheless, there were Rabbis that defended the surrender of the oil wells - again having ~~gullibly~~ **received and** accepted **this** "information" (and I know who supplied it) that the country has ample oil reserves that would last for months. When ~~I~~ **it was** suggested to them to verify this information with anyone who has some idea about the physical limitations of storing oil to build up reserves, especially in a small country with limited storage space - ~~my~~ **the** suggestion was ignored. Sure enough, before long the Government found it necessary to demand from the USA urgent oil deliveries, because the reserves would last only a few days. Moreover, a prominent members of the Government ~~and of the negotiating Team in the Camp David agreement~~ publicly admitted that it was a serious mistake to have surrendered the oil wells. (~~Not to mention the fact that having to buy oil in the spot market at exorbitant prices has a crippling effect on the economy.~~)

[cont. from edits page 1: Be it also noted that since the surrender of the oil wells in Sinai - according to the Government's own figures - some 2-1/2 billion dollars was paid by it to Egypt for oil from the very same wells that had been surrendered. Not to mention the fact of having to buy oil also in the spot market, all at exorbitant prices, ~~which is having a crippling effect on the economy.~~

6. Parenthetically, ~~I know, and others~~ **it is well known too**, who supplied the Rabbis with ~~this mis~~ "information". When one of the Rabbis was asked - after it had become all too obvious that their Psak-Din was based on false information - why he does not come out and openly reverse his position, the answer was that if he admitted publicly that he had been misled by a prominent Jew, with beard and Peos, who is active in Jewish affairs, it would create a Chilul Hashem. Queried further whether this consideration Halachically overrides correcting ~~the wrong~~ a Psak-Din affecting the Pikuach-Nefesh of ~~three million~~ **many** Jews -- there was no further response.]

7. I was taken to task (and this also in full public view) for placing so much emphasis on the security of Eretz Yisroel, the argument being that what has protected the Jewish people during the long Golus has been the study of Torah and the practice of Mitzvos; hence Torah-observant Jews should not make the inviolability of Eretz Yisroel as the overriding cause. I countered that they missed the point ~~again~~, for my position has

nothing to do with Eretz Yisroel as such, but with the security **Pikuach Nefesh** of the Jews living there - ~~on the ground of Pikuach Nefesh~~, which would equally apply to any part of the world. I have not yet received an answer on this point, either.

8. I was similarly criticized for accusing the Government of Eretz Yisroel of reluctance to find and apprehend the perpetrators of the murderous attack in Hebron on that Friday night. I do not know what this has to do with the issue of returning liberated areas, ~~or with my relationship with members of the Government. It has always been the policy of Lubavitch to discuss problems and issues, but not personalities. As a matter of fact I have always had, and still have, a good personal relationship with members of the Government.~~ At any rate, the facts are as follows. Before coming out to charge the Government publicly with not trying to apprehend the murderers, I tried to do what I could behind the scenes. ~~I knew that~~ **It is known** that there were two schools of thought in the Government on this issue. One held that it would be expedient not to press the hunt for the killers on the ground that to find them and put them on trial, etc. would exacerbate tensions; therefore it would be better to put the matter at rest by procrastination. The other held, ~~as I did~~, that the Government should take all possible action to apprehend the killers and punish them swiftly, not only because the blood of our brethren cries out to us from the earth, but also, and just as importantly, for security **Pikuach Nefesh** reasons, to prevent further similar attacks. For, anyone who knows the mentality of those Arab circles from which the killers [??] came, knows that failure to ~~hunt them down and~~ punish them would be interpreted as a sign of weakness and be an encouragement to repeat such attacks. This debate went on for weeks. When I saw that inaction was the Government's policy, and that it would be a serious blow to security **Pikuach Nefesh**, I made my public statement. Fortunately it had an impact, and finally the hunt began in earnest

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resulting in the speedy apprehension of the leader of the gang.

¹¹ But the sad epilogue of this chapter, which is in itself a reflection of the state of affairs in Eretz Yisroel, is that although many weeks have passed since the murderers were caught, they have not as yet been put on trial, and there is still no word as to when this will come to pass. No further commentaries are necessary.

¹² As for the matter regarding the reception given to the person involved in this controversy on his arrival in New York, as if I, or my emissaries, instigated the demonstration against him, etc. - needless to say that this charge is totally without foundation. ¹³ As already stated, I am ~~always~~ careful not to identify by name anyone who takes an opposing view, and ~~always~~ limit myself to issues and not personalities. Especially where the person is known to me personally and I have a high regard for him, and - from my side - still regard as a friend. ~~I also know, of course, the gravity of the sin of "shaming anyone in public."~~

Handwritten notes:
NPT
T.M.R.
S. H. H. H.
an oral
d. 15 MS: 124
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14

In conclusion, I must say that in general I find myself ¹³ at a disadvantage in any situation where I find it necessary to disagree with a Rabbi publicly ~~on a~~ matter of Halachah, because it also jeopardizes the work of Lubavitch in the dissemination of Yiddishkeit; also it is at variance with my own principle that I often have occasion to recommend, namely, that one should not take upon oneself to Pasken Snaalos, but consult a competent Rav. But where there is a matter of Pikuach Nefesh, especially involving three million Jews in Eretz Yisroel, I have no right to remain silent.

Handwritten note: an orthodox

On the other hand, just as strongly as I resent being accused of having a hand in a demonstration against a Rabbi, I feel that a Rabbi has to act as a Rabbi in strict accord with the Shulchan Aruch, and not be swayed by political considerations. And where Pikuach-Nefesh is involved, there is no compromising with the Din that it supersedes everything, even if the outcome is in doubt, or a thousand doubts.

Wishing you a bright and inspiring Chanukah,

With esteem and blessing,

resulting in the speedy apprehension of the leader of the gang.

~~But~~ **Parenthetically** the sad epilogue of this chapter, which is in itself a reflection of the state of affairs in Eretz Yisroel, is that although many weeks have passed since the murderers ~~was~~ caught, ~~they have~~ not as yet been put on trial, and there is still no word as to when this will come to pass. No further commentaries are necessary.

[cont. from edits page 2: It should be noted, however, that the policy of playing down terrorist attacks and avoiding counter-action wherever possible is, unfortunately, one that goes back many years, evidently for the reasons indicated above, as is also borne out by enclosed newspaper clippings.]

9. A further criticism leveled against me is that my pronouncements on the issue are more political than Rabbinic. This, too, baffles me, for inasmuch as the matter has to do with Pikuach Nefesh, it is surely the duty of every Jew, be he Rabbi or layman, to do all he can **permitted by the Shulchan Aruch** to help forestall - or, at any rate, minimize - the danger. ~~And as~~ **In every a case** of Pikuach-Nefesh, every possible effort must be made, even if there is a ספק (doubt) and many doubts whether the effort will succeed. ~~The same can be said of the criticism that I use my personal friendship with political figures in order to gain support for my stance in these matters.]~~

10. As for the matter regarding the reception given to the person involved in this controversy on his arrival in New York, as if I, or my emissaries, instigated the demonstration against him, etc. needless to say that this charge is totally **not true. Even in an oral discussion** ~~without foundation. As I already stated,~~ I am always careful not to identify by name anyone who takes an opposing view, and ~~always~~ limit myself to issues and not personalities. Especially where the person is known to me personally and I have a high regard for him, and - from my side - still regard as a friend. ~~I also know, of course, the gravity of the sin of "shaming anyone in public".~~

In conclusion, I must say that in general I find myself ~~at a disadvantage~~ *[cont. From edits on page 2: in any situation where I find it necessary to disagree with a **an orthodox** Rabbi publicly on a matter of Halachah, because it also jeopardizes the work of Lubavitch in the dissemination of Yiddishkeit; also it is at variance with my own principle that I often have occasion to recommend, namely, that one should not take upon oneself to Pasken Shaalos, but consult competent Rav. But where there is a matter of Pikuach Nefesh, especially involving three million Jews in Eretz Yisroel, I have no right to*

remain silent.

~~On the other hand, just as strongly as I resent being accused of having a hand in a demonstration against a Rabbi, I feel that a Rabbi has to act as a Rabbi in strict accord with the Shulchan Aruch, and not be swayed by political considerations. And where Pikuach Nefesh is involved, there is no compromising with the Din that it supersedes everything, even if the outcome is in doubt, or a thousand doubts.~~

Wishing you a bright and inspiring Chanukah,
With esteem and blessing,

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P.S.

The following has been delayed as I was waiting for the enclosed newspaper clippings before replying to the criticism against the group of Rabbis who are alleged to have brought the controversy into the limelight of the English press. Actually, the complaint should have been addressed to the group of Rabbis, and, in any case, it has no relevance to my stand. However, in view of the general confusion regarding these issues, as already noted above, I will clarify this point also.

The fact is that the subject matter had ~~already~~ ^{at least} been publicized in the same English press, and in a much sharper form, by a group of prominent Jews, as can be seen from the enclosed clippings, as early as June 15, and there was also a sequel to it. ~~On the other hand,~~ the declaration by the group of Rabbis (which received less favorable coverage) appeared, according to my recollection, on the 2nd of July. I do not have this particular clipping at hand, but no doubt the critics have it and can verify it.

One point which I hesitated embodying in my letter, but decided to add in this P.S., is this. ~~Those~~ Rabbis who, differing from my view, declared their ~~opinion of the~~ Torah- and Halachah-view on the question of returning liberated areas in Eretz Yisroel, also based it on the principle of Pikuach-Nefesh, but in reverse to mine. ~~In their opinion, since they believed that~~ returning liberated areas would advance the cause of peace with the Arabs, and thus save lives, it was certainly permitted to do so. Indeed, it clearly follows from this viewpoint that not only is it permissible, but mandatory to do so, and every day that it is delayed endangers the security of the three million Jews living in Eretz Yisroel.

~~From the above it inexorably follows also~~ that the thrust of the argument as it is applied to the Golan, Yehuda and Shomron applies also to the Old City of Jerusalem; and in fact more forcefully, since the clamor for the return of Old Jerusalem is more genuinely unanimous and stronger by all the Arabs, including Egypt, Saudi Arabia, and the whole Islamic world (while not all of them are so enthusiastic about creating a new and independent Palestinian state on the West Bank); ~~and apparently also by the Pope~~. For the said Rabbis to be consistent Halachically, the return of Old Jerusalem is not only permissible, but imperative! (17)

PP.S.

Needless to say, this letter is personal and confidential, except, of course, in regard to your correspondent on this matter. As for showing it to others, I suggest you consult with ~~your~~ Lubavitch friends, to ensure the honor of the Torah.

P.S.

The following has been delayed as I was waiting for the enclosed newspaper clippings before replying to the criticism against the group of Rabbis who are alleged to have brought the controversy into the limelight of the English press. Actually, the complaint should have been addressed to the group of Rabbis, and, in any case, it has no relevance to my stand. However, in view of the general confusion regarding these issues, as already noted above, I will clarify this point also.

The fact is that the subject matter had ~~already~~ **at first** been publicized in the same English press [*cont. From edits page 2: giving expression to the opposite view*], and in a much sharper form, by a group of prominent Jews, as can be seen from the enclosed clippings, as early as June 15, and there was also a sequel to it. ~~On the other hand,~~ the declaration by the group of Rabbis (which received less favorable coverage) appeared, ~~according to my recollection,~~ **around or** on the 2nd of July. I do not have this particular clipping at hand, but no doubt the critics have it and can verify it.

One point which I hesitated embodying in my letter, but decided to add in this P.S., is this. ~~Those~~ Rabbis who, differing from my view, declared their ~~opinion of the~~ Torah - and Halachah - view on the question of returning liberated areas in Eretz Yisroel - also based it on the principle of Pikuach-Nefesh, but in reverse to mine. ~~In their opinion, since they believed that returning liberated areas would advance the cause of peace with the Arabs, and thus save lives, it was certainly permitted to do so. Indeed, it clearly follows from this viewpoint that not only is it permissible, but mandatory to do so, and every day that it is delayed endangers the security of the three million Jews living in Eretz Yisroel.~~

~~From the above it inexorably follows also that~~ [*cont. From edits page 2: Their opinion is based on the belief that returning liberated areas would advance the cause of peace with the Arabs and thus save lives. If this opinion is valid, it inexorably follows from it that*] the thrust of the argument as it is applied to the Golan, Yehuda and Shomron applies also to the Old City of Jerusalem; and in fact more forcefully, since the clamor for the return of Old Jerusalem is more genuinely unanimous and stronger by all the Arabs, including Egypt, Saudi Arabia, and the whole Islamic world. (while not all of them are so enthusiastic about creating a new and independent Palestinian state on the West Bank); ~~and apparently also by the Pope~~: For the said Rabbis to be consistent

Halachically, the return of Old Jerusalem is not only permissible, but imperative! [*cont. From edits page 2: Hence, in all conscience, they are duty-bound to incorporate in their Psak-Din the return of the Old City of Jerusalem.*]

PP.S.

Needless to say, this letter is personal and confidential, except, of course, in regard to your correspondent on this matter. As for showing it to others, I suggest you consult with ~~your~~ Lubavitch friends, to ensure the honor of the Torah.

The following two pages are a list of additions that were meant to be incorporated into the letter after it was retyped with the Rebbe's edits. We have already incorporated them in their proper place within the letter (see earlier pages).

- 23 of 22*
1. enemy's preparations;
 2. for the Psak-Din requires that ^{*Psak Nefesh*} security, not political expediency, should be the decisive factor.
 - 3x 4. However, the politicians, with the acquiescence of some military experts, rejected
 - 4x 5. This ~~misguided~~ decision was contrary to the said Psak-Din of the Shulchan Aruch, as pointed out above. ~~It soon became clear, unfortunately, that the tragic results of that decision bore out the validity of the Shulchan Aruch's position,~~ for many
 3. ~~Certainly~~ ^{*says*} no one ~~claims~~ that giving up any part of them would enhance the defensibility of the borders. But some military experts are
 6. One argument is that the present situation is not identical with the hypothetical case of Ncharde'a cited in the Talmud, ~~and a second argument~~ is that ~~(because Eretz Yisroel is not in a state of "being besieged by~~ ^{*the enemy."*}
 7. That these arguments are based on misinformation is patently clear.
 8. The Arab neighbors ^{*ed*} are preparing ~~themselves~~ ^{*ed*} militarily; they are besieging Eretz Yisroel; they do demand these areas as theirs to keep, and openly declare that if not surrendered voluntarily, they will take them by force, and eventually everything else. A Rabbi who says that the said Psak-Din of the Shulchan Aruch does not apply in the present situation, ~~obviously shows that he is completely misinformed on what the situation actually is.~~ ^{*radically*}
 9. Be it also noted that since the surrender of the oil wells in Sinai - according to the Government's ~~own~~ figures - some 2-1/2 billion dollars was paid by it to Egypt for oil from the very same wells that had been surrendered. Not to mention the fact of having to buy oil also in the spot market, all at exorbitant prices, ~~which is having a crippling effect on the economy.~~
 10. Parenthetically, ^{*it is well*} ~~I know, and others know too,~~ who supplied the Rabbis with this ~~misinformation!~~ When one of the Rabbis was asked - after it had become all too obvious that their Psak-Din was based on false information - why he does not come out and openly reverse his position, the answer was that if he admitted publicly that he had been misled by a prominent Jew, with beard and Peos, who is active in Jewish affairs, it would create a Chilul Hashem. Querried further whether this consideration Halachically overrides ~~correcting the wrong~~ ^{*a*} Psak-Din affecting the Pikuach-Nefesh of ~~three million~~ Jews -- there was no further response.

*permitted by
the Shulchan
Aruch*

11.

It should be noted, however, that the policy of playing down terrorist attacks and avoiding counter-action wherever possible is, unfortunately, one that goes back many years, evidently for the reasons indicated above, as is also borne out by enclosed newspaper clippings.

12.

A. A further criticism leveled against me is that my pronouncements on the issues are more political than Rabbinic. This, too, baffles me, for inasmuch as the matter has to do with Pikuach Nefesh, it is surely the duty of every Jew, be he Rabbi or layman, to do all he can to help forestall - or, at any rate, minimize - the danger. *And as in the every case* of Pikuach-Nefesh, every possible effort must be made, even if there is a doubt, and many doubts whether the effort will succeed. The same can be said of the criticism that I use my personal friendship with political figures in order to gain support for my stance in these matters.

13.

in an uncomfortable position

*do not retract
their rulings*

14.

such a matter of Halachah. For when a layman sees that there are Rabbis who, having been misled by misinformants, yet still cling to their position even after the misinformation has been brought to light, it must necessarily affect his confidence in the credibility of Rabbinic authority in general. *Especially* This, obviously, runs counter to the basic policy and work of Lubavitch in disseminating Torah-true Yiddishkeit, with emphasis on the honor of the Torah, and the honor of the true bearers of the Torah, the Rabbis who dedicate all their life to the study of Torah and who live accordingly and exemplify Torah-true Yiddishkeit in the fullest measure.

15.

giving expression to the opposite view,

16.

Their opinion is based on the belief that returning liberated areas would advance the cause of peace with the Arabs and thus save lives. If this opinion is valid, it inexorably follows from it that

17.

Hence, in all conscience, they are duty-bound to incorporate in their Psak-Din the return of the Old City of Jerusalem.

לזכות

החתן הרה"ת יונה מרדכי

והכלה מרת בילא

שיחיו ווייס

לרגל נישואיהם בשעתו"מ

ביום כ"ז שבט ה'תשפ"ה

יה"ר שיזכו לבנות בית נאמן בישראל

על יסודי התורה והמצוה

כפי שמוארים במאור שבתורה זוהי תורת החסידות

*

ולזכות הוריהם

הרה"ת ר' משה אהרן צבי וזוגתו מרת העניא רבקה רות שיחיו

ווייס

שערמאן אוקס, קאליפורניא

הרה"ת ר' זאב איתמר וזוגתו מרת לאה שיחיו

סאנדמאן

ניו הייווען, קונעטיקאט