



נחמו עמי

COMFORT *my* NATION

Letters of consolation, direction, and encouragement
from the Lubavitcher Rebbe זצוקלה"ה נבג"מ זי"ע



Published here in response to the tragic events of Lag Baomer 5781 in Meron

ב"ה



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”בְּלֵעַ הַמּוֹת לְנֶצַח וּמַחַה ה' אֱלֹקִים דְּמַעָּה מֵעַל כָּל פָּנִים
וְחִרְפַּת עַמּוֹ יִסִּיר מֵעַל כָּל הָאָרֶץ...” (”שְׁעִי כֹה, ח)

HAMAKOM YENACHEM

I was saddened by the news of the passing of your mother, peace to her soul. I extend to you and all the bereaved family my sincere sympathy and the traditional expression of condolence — “Hamakom Ynachem Esschem Besoch Sh’ar Aveilei Tziyon VeeYrushalayim”. May G-d comfort you in the midst of the mourners for Zion and Jerusalem.

As has been explained on other similar occasions, the traditional blessing of condolence — linking the personal bereavement of a Jew with the destruction of the Beth Hamikdosh and Jerusalem of old — is significant in many ways, like all matters of Torah. Only several points will be mentioned here briefly.

Firstly, the personal bereavement of a Jew is shared by the Jewish people as a whole; as the loss of the ancient Sanctuary and glory of Jerusalem is shared by all Jews.

Secondly, just as it is certain that G-d will comfort all mourners for Zion and Jerusalem, in accordance with the many prophecies of our Prophets, so will the personal consolation be complete at the time of the Resurrection of the Dead

(T’chiyas Hameisim).

Thirdly, just as the complete and final Redemption of our people is linked with the growing commitment of all Jew to order their daily life in accordance with the directives of the Comforter of Zion and Jerusalem, the Giver of our Torah and Mitzvot, so it is expected of a Jew that the sad bereavement will be recompensed by greater adherence to the Torah and Mitzvot in the daily life.

May G-d grant that all the above be with Hatzlocho (success), especially that your position in the community gives you the responsibility and privilege to serve as an example to be emulated by others.

(Correspondence, 29 of Teveth, 5736)

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A COMFORTING THOUGHT

. . . Whatever the direct cause of the separation of the soul from the body (whether a fatal accident, or a fatal illness, etc.), it could affect only any of the vital organs of the physical body, but could in no way affect the spiritual

soul.

A further point, which is also understandable, is that during the soul's lifetime on earth in partnership with the body, the soul is necessarily "handicapped" - in certain respects - by the requirements of the body (such as eating and drinking, etc.). Even a *Tzaddik* whose entire life is consecrated to *HaShem* cannot escape the restraints of life in a material and physical environment. Consequently, when the time comes for the soul to return "home," it is essentially a release for it as it makes its ascent to a higher world, no longer restrained by a physical body and physical environment. Henceforth the soul is free to enjoy the spiritual bliss of being near to *HaShem* in the fullest measure. That is surely a comforting thought!

. . . One thing the departed soul can no longer do, and that is, the actual fulfillment of the *Mitzvos*, which can be carried out only jointly by the soul and body together in this material world. But this, too, can at least partly be overcome when those left behind do a little more *Mitzvos* and good deeds in honor and for the benefit of the dear *Neshama*.

More could be said on the subject, but I trust the above will suffice to help you discover within you the strength that G-d has given you, not only to overcome this crisis, but also to go from strength to strength in your everyday life and activities in full accord with the Torah.

In your case there is an added G-d given capacity, having been blessed with lovely children, long may they live, with a strong feeling of motherly responsibility to raise each and all of them to a life of Torah, *Chuppah* and Good Deeds, with even greater attention and care than before, and in this, as in all good things, there is always room for improvement.

Now to conclude with a blessing, may G-d grant you much Yiddish Nachas from each and all your children, raising them to Torah, Chuppah and Good Deeds in good health and peace of mind, and in comfortable circumstances.

(Correspondence, 5th of Nissan, 5735)

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ETERNAL LIFE

I have also had occasion to mention that even during the soul's sojourn in this life when clothed in a physical body, the real bond between people and members of a family is not a physical one but a spiritual one, for what makes the real person is not his flesh and bones, but his character and spiritual qualities. Hence, this bond remains, and all those who loved the person dearly should try all the more to bring gratification to his eternal soul and continuous spiritual elevation (*aliyas baneshama*) through greater adherence to the Torah, *Toras Emes* [the Torah of truth], in general, and particularly in the realm directly

related to the soul's passing—to observe what is prescribed for the period of Shiva, but not extend it, and similarly in regard to the period of *Shloshim*, but not beyond, and then, and always, serve G-d through the fulfillment of his Mitzvos as such service should be—with joy and gladness of heart.

Let me add one other point, and briefly. You should bear in mind that you and all your family are privileged to be in a position of leadership and influence—by both example and precept. Your exemplary conduct and every additional *Hiddur* [improvement in mitzvah observance] is reflected and multiplied in all those who observe you and are inspired by you. Therefore, even if it entails a special effort, it is surely of no consequence in relation

to the benefits that accrue to all those around you. Not to mention how careful one has to be not to give a wrong impression, especially being in *Chinuch* [education], as also your husband, on whom your conduct is bound to have an impact, too.

I trust you will accept all that has been said above in the spirit that it has been given. The important thing is to go about the daily life and conduct in accordance with the Torah, which is both *Toras Chaim* and *Toras Emes*, inasmuch as its teachings reflect the truth at its truest. And G-d will surely recompense you for all the grief, though at this time it is still incomprehensible how it will be recompensed.

(Correspondence, Erev Rosh Chodesh Kislev, 5738)



WHEN TRAGEDY STRIKES WHILE PERFORMING A MITZVAH

The following is a free translation of a letter by the Rebbe to someone who wrote to him regarding a tragic event that occurred in his, the correspondent's, home. This person had invited members of his community to a festive meal in his home on Shavuot, to celebrate the completion of a Torah scroll which was scheduled to be presented to the synagogue in the days following the festival. In the course of the celebration, a young woman suddenly fell ill and died.*

The distraught host wrote the Rebbe, posing the following three questions:

- A) How can it be that a mitzvah such as the writing of a Torah scroll should be the cause of such a tragedy?
- B) What should be done with the Torah scroll?
- C) What lesson must he, the host, derive from the fact that something like this occurred in his home?

The Rebbe's response:

...Regarding A):

(1) It is impossible for man, a finite creature, to comprehend all the reasons of the infinite Creator. Indeed, we'd have no way of knowing even some of G-d's reasons, were it not for the fact that G-d Himself told us to seek them out in His holy Torah (Torah meaning "instruction").

(2) According to the Torah, it cannot be that anything negative should result from any of G-d's mitzvot (including your Torah scroll); on the contrary, these protect against evil and prevent it.

(3) Each and every individual has been granted a set amount of years of life on earth. (It is only in extreme cases that one's deeds can lengthen it or shorten it (with some terrible sin, etc., G-d forbid.))

(4) Based on (1), (2) and (3) above, one can perhaps venture to say that had the departed one (peace be to her) not been invited to the Sefer Torah celebration, she would have found herself, at the onset of her attack, in completely different surroundings: on the street, in the company of non-Jews or, in any case, of strangers; without the presence of a doctor who is both a friend and a religious Jew; without hearing, in her final moments, words of encouragement and seeing the faces of friends and fellow Jews. Can one imagine: a. the difference between the two possibilities?; b. what a person experiences in each second of her final moments, especially a young, religious woman on the festival in which we celebrate and re-experience our receiving the Torah from the Almighty?!

(5) According to the teaching of the Baal Shem Tov—that every event, and its every detail, is by divine providence—it is possible that one of the true reasons that Mr. Z. was inspired from Above to donate the Torah scroll, etc., was in order that, ultimately, the ascent of the young woman's soul should be accompanied with an inner tranquility, occurring in a Jewish home---a home whose symbol and protection is the mezuzah, which opens with the words, "Hear O Israel, G-d is our G-d, G-d is one."

Regarding B):

The Torah scroll should be brought into the synagogue in conjunction with the shloshim from the young woman's funeral (even if the official presentation will be held on a later date).

Regarding C):

(1) Obviously, you and your wife, may you live, have many merits. Without having sought it, you had been granted the opportunity from Above for a mitzvah of the highest order: a. to ease the final moments of a fellow human being; b. to take care of a mes mitzvah (a dead body with no one to care for it) until the ambulance arrived. The extreme merit of the latter can be derived from the fact that Torah law obligates a Kohen Gadol, on Yom Kippur, to leave the "holy of holies" to take care of a mes mitzvah(!)

(2) Such special merits come with special obligations. In your case, these would include explaining the above to those who might have questions identical or similar to those posed in your letter, until they see the event in its true light: a tremendous instance of divine providence.



בבה אור גדול

המומים ומוזעזעים אנו, ביחד עם כלל ישראל מהאסון הנורא אשר פקד אותנו ביוםא דהילולא דרשב"י, אשר נפלו בהר אשר שם מקום מנוחתו - ארבעים וחמש מהשמונים בשמחתו ואשר עלו ההרה להתפלל במחיצתו.

ואנו הקרובים אל החלל נזעק מרה על פטירת אחד המיוחד מבין מפיצי מעיינות החסידות ואשר עסק במרץ בויכוי הרבים בהפצת הוברות 'לקראת שבת' ואוצרות המועדים' היוצאות לאור על ידינו

הרב אריאל ע"ה צדיק

אנו שולחים את תחנומינו למשפחתו היקרה תוך תפילה וזעקה אל הקב"ה שיאמר לצרתינו די ובמהרה נראה בנחת ציון וירושלים והקיצו ורגנו שוכני עפר והוא בתוכם ובראשם

מבין אור החסידות



קובץ זה מוקדש לזכרם של ארבעים וחמש הנשמות המהורות שנשפו ועלו השמימה באתרא קדישא מירון בל"ג בעומר תשפ"א

הרב' אריאל אהדות ז"ל	הרב' מנחם זקבך ז"ל	הרב' מרדכי פאקעטע ז"ל
הרב' משה אלהרד ז"ל	הרב' יונתן חברוני ז"ל	הרב' אריאל צדיק ז"ל
הרב' יוסף אלהרד ז"ל	הרב' ידידיה חיות ז"ל	הרב' משה צרפתי ז"ל
הרב' ישראל אלנקות ז"ל	הרב' יוסף מאובר ז"ל	הרב' שמואל קלנסבלד ז"ל
הרב' אברהם אמבון ז"ל	הרב' אליעזר יוזעף ז"ל	הרב' נחמן קירשנבוים ז"ל
הרב' יהושע אנגלרד ז"ל	הרב' אליהו כהן ז"ל	הרב' דוד קרוים ז"ל
הרב' משה אנגלרד ז"ל	הרב' יוסף יהודה לוי ז"ל	הרב' חיים ראק ז"ל
הרב' משה בן שלום ז"ל	הרב' משה לוי ז"ל	הרב' חנוך סלוד ז"ל
הרב' משה ברנמן ז"ל	הרב' שלמה ולמן ליבוביץ ז"ל	הרב' ידידיה פוגל ז"ל
הרב' אליעזר גפנר ז"ל	הרב' ישי מועלם ז"ל	הרב' אלעזר קלישי ז"ל
הרב' אלעזר גולדברג ז"ל	הרב' דניאל מורים ז"ל	הרב' מנחם קנובליביץ ז"ל
הרב' שרגא גשטמנר ז"ל	הרב' שמעון מטלון ז"ל	הרב' יוסף קאהן ז"ל
הרב' יוסף גרינבוים ז"ל	הרב' יוסף מסטורוב ז"ל	הרב' יהודה רובין ז"ל
הרב' חן דורון ז"ל	הרב' אליהו סמקובסקי ז"ל	הרב' דובי שטיינמין ז"ל
הרב' שמחה דיסקין ז"ל	הרב' חיים סלר ז"ל	הרב' אלקטת שילה ז"ל

המקום ינחם את המשפחות האבלות בתוך שאר אבלי ציון וירושלים ולא יסיפו לדאבה עוד, ויזכו לראות במהרה בבנים היעוד "הקיצו ורגנו שוכני עפר" והם בתוכם ובראשם, בקרוב ובעגלא דירן