

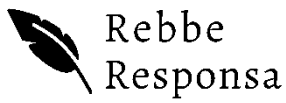
Rebbe Responsa

The Rebbe's English Letters

Hakhel

Then and Now

A Compilation of the
Rebbe's English Letters
On the Subject of Hakhel



RebbeResponsa@gmail.com

Forward

We are proud to present ‘Hakhel - Then and Now’, an article on the subject of Hakhel culled from the Rebbe’s English letters.

The Rebbe’s teachings on the importance of the Mitzvah of Hakhel and its application today are vast in quality and quantity, and are spread throughout hundreds of the Rebbe’s letters and talks, most of which were said or written in Hebrew and Yiddish.

While many works on this subject have been printed to date, a compilation of Rebbe’s English teachings on Hakhel has never been published.

In this article we present, for the first time, a selection of the Rebbe’s English letters on Hakhel, allowing all to learn the Rebbe’s words on Hakhel in their original English, untranslated.

At the end of this booklet, we have included several never-before-published English letters from the Rebbe Responsa collection. These letters will join the over 5,000 letters available on

our app, another step in furthering our mission to make the Rebbe's English letters accessible to all.

May we merit, this Succos, to finally fulfill the Mitzva of Hakhel in its entirety - in the Beis Hamikdosh Hashlishi with the coming of Moshiach.

Wishing you a Joyous Succos,

The Rebbe Responsa Team

Hakhel: Then and Now

Picture the scene: Millions of Jews — men, women, and children — assembled in Jerusalem on the Temple Mount. A hush falls over the enormous crowd, as the king of Israel ascends onto a platform and is handed his special Torah scroll. He opens it to a few special sections, reading them for the entire nation to hear and concluding with blessings special for the event. At this spectacular event, the nation is inspired and invigorated. A display of unity and a statement of purpose converge to revitalize and refocus a multifarious people.

Known as the Mitzva of Hakhel, when the Beis Hamikdosh stood, this scene repeated itself on a septennial basis. However, after the destruction of the Beis Hamikdosh, when the Jewish people went into exile, this important Mitzva ceased to be practiced.

Fast forward multiple millennia. The Rebbe revolutionized this Mitzva, explaining the inner meaning of Hakhel and how it can, and should, be practiced today. Starting from 1953 (5713) — the first

Hakhel year after the Rebbe accepted the mantle of leadership of Chabad — and continuing every seven years, Hakhel would become the central theme of the year, with every occasion of the year being imbued by the Rebbe with the ideas and lessons from Hakhel.

This year too — 5783 — is a Hakhel year.

Join us as we delve into the Rebbe's English letters to discover the details of this special Mitzva and, most importantly, its relevance in our day and age.

What is Hakhel?

The Mitzvah of Hakhel, as ordained in the Torah [*Deuteronomy* 31:10-12], is that at the end of every seven years, immediately after the year of Shemittah, when Jews make their pilgrimage to the Beis Hamikdosh (Temple), during the festival of Succos, all Jews had to be gathered (Hakhel) — the men, and the women, and the children even babies, and the king read to them sections from the Torah, selected for their content to stimulate Jews in the observance of Mitzvos and strengthen them in their faith and in Yiddishkeit.

Why Hakhel?

The year of Shemittah was every seven years when Jews would abandon their fields and flock and focus for a full year on their service of Hashem and their spiritual needs.

After the Shemitah year was over the nation is ready to return to their daily routine, but first they all gather in the Beis Hamikdash "to listen and to learn and fear HaShem your G-d, and be careful to observe all the words of this Torah." Which "evoked in them a profound soulful experience, as when the Torah was given at Sinai; and the impression was so deeply engraved upon their hearts and minds that it was subsequently reflected in the everyday life throughout all the years ahead."

As the Rambam writes (Hilchos Chagiga 3:6) that all people, even those that don't understand what is being read are "obligated to attune their hearts and ears to listen with awe and fear... as on the day when the Torah was given at Sinai... with great and utmost concentration... and everyone should see himself as though he is now being enjoined by, and hearing it from, HaShem."

What does Hakhel mean today?

The biblical Mitzva of Hakhel was only practiced when all of the Jews were living in the Holy Land, so what is the significance of this Mitzva today? More importantly, where are we supposed to draw this inspiration of reliving the giving of the Torah at Mount Sinai?

At first glance, we can suggest that although the actual Mitzva cannot be practiced today in exile, we can commemorate the anniversary of this Mitzva just like we commemorate all important happenings from our People's history.

Discussing the relevance of Hakhel in our day, the Rebbe presents this idea in a letter dated Tishrei 5741 (1980):

The Torah requires us, all Jews, to observe the anniversaries of important happenings in the history of our Jewish people; and to think deeply about these events, and to relive them as though we were there in person, in order to learn from them the proper lessons and to apply them in our personal lives, in our daily life here and now.

However, in the following letters, the Rebbe explains that Hakhel today is not merely a commemoration of what was done in the Beis Hamikdosh. Rather, the actual Mitzva can be practiced today, albeit not in its physical form.

In a letter from Elul 5726 (1966), addressed to "the Sons and Daughters of Our People Israel, Everywhere" in honor of the new year 5727, a Hakhel year, the Rebbe writes:

...since the Beth Hamikdosh was destroyed this Mitzvah [of Hakhel] is no longer practiced... However, the Torah and Mitzvoth are eternal, so that also those Mitzvoth which were to be practiced only during the time of the Beth Hamikdosh, by virtue of their eternal spiritual content, have a special significance in their appropriate day or year, which has to be expressed and fulfilled in an appropriate manner (e.g. prayers — at the time of day when the sacrifices were offered in the Beth Hamikdosh, etc.).

In a letter addressed to the participants in the fifth annual banquet of the Merkos L'Inyonei Chinuch in the upper Midwest dated the first of Sivan 5727, the Rebbe expounds on this theme of the Mitzva being fulfilled in a spiritual sense:

Every Mitzvah consists of a "body" and a "soul." The "body" represents the actual Mitzvah itself, as defined by the laws and practices which govern its performance. In this respect a

Mitzvah is limited in place, time, and person. On the other hand, the “soul” of a Mitzvah is its hidden and inner aspects, which are without limitations.

The same, of course, is true of the Mitzvah of Hakhel. Its actual performance was limited to the place and time of the Beth Hamikdosh, but its significance and inner content are valid also today and here.

In a letter to Mr. Ari Perelman from the fifth of Tishrei 5748 (1987), the Rebbe spells this idea out very clearly and practically:

After the destruction of the Beis Hamikdosh and the dispersion of our people, the Mitzvah of Hakhel could not be performed physically, while the need for unity in the midst of a heightened diversity in a dark Golus was greater than ever. But the Torah, which is Toras-Chesed, has foreseen this eventuality, and enables us to observe the Mitzva of Hakhel (as well as all other Mitzvos connected with the Beis Hamikdosh) — spiritually, also in the time that the Beis Hamikdosh is not extant physically. Thus, everyone of us — here and now — can observe all those Mitzvos, the physical performance of which is precluded, by implementing the intent and purpose of the particular Mitzvah.

A case in point is the Mitzvah of Hakhel: the essence of the Mitzvah is unity through Yiras HaShem and Torah-living. Therefore, everyone who “assembles” — reaches out to — fellow Jews who are within one’s reach and sphere of influence, and inspires them with Yiras HaShem, encouraging them to enrich their experience of Jewish living, and, above all, promotes Torah-true education on all levels, from the

grassroots up — is, indeed, observing the Mitzvah of Hakhel in its spiritual content.

On a practical level:

The significance and instruction of the Mitzvah of Hakhel for each and every one of us is, that it calls upon us to avail ourselves of the opportune awe-inspiring days of Tishrei, to gather our fellow-Jews — men, women, and children, including the very little ones — into the hallowed places of prayer and Torah, in an atmosphere of holiness and devoutness; and gather them for the purpose which was the very essence of the Mitzvah of Hakhel, as stated in the Torah: In order that they should listen and should learn, and should fear G-d, your G-d, and observe to do all the words of the Torah (Deut.31: 12).

(Elul 5726)

The Rebbe does not suffice with a general explanation. Rather, he delves into the intricate details of this Mitzva, revealing a beautiful picture of Hakhel today and how everyone has a part. Let's explore a couple primary details of this special Mitzvah and how to implement them in the way we celebrate Hakhel.

Why gather?

To elucidate, if the purpose of Hakhel is to "listen and learn," why can't that be done through meditation or prayer on a personal level? Wouldn't that be more effective?

In another letter addressed to "the Sons and Daughters of Our People Israel, Everywhere," from the month of Elul 5740 (1980), the Rebbe explains the importance of gathering:

The significance of the term one Kohol, which characterizes this assemblage is that in addition to having the quality of an assembly of a number of distinct and different individuals who are assembled together for a certain purpose, in order to achieve a certain goal with concerted efforts, which makes it possible to accomplish a great deal more than could be accomplished by all of them acting independently —

As we see from experience that a person can lift and carry a much larger load when another person helps him lift it. —

There comes into being an essentially new entity, a "Kohol," which can accomplish things that could not be done by the individuals, as individuals.

Hakhel on a personal level

At the same time, this advantage of an assemblage does not take away from the personal introspection to be done as well. The Rebbe explains in a letter from 1 Sivan 5727, that this too is a part of Hakhel:

Hakhel, among other things, calls upon every Jew — man, woman, and child — to summon and mobilize the internal and eternal forces with which every Jew is endowed by virtue of his and her Divine soul — a "part of G-dliness Above." This "Hakhel" of the many and varied capacities of the individual must be directed toward the realization of the fundamental

purpose of the Mitzvah of Hakhel — the strengthening of Torah-life in the every-day life: of the self, one's family, and the environment at large.

And in other words, in another letter:

The significance of Hakhel, in a spiritual sense, is that it indicates and demands the gathering of all one's thoughts, words and deeds, in order to orientate them toward, and place them in, one's inner "Beth Hamikdosh", with wholehearted submission to the King's command - the Will of G-d.

One of a kind; Everyone has a part

In a letter from 1 Adar II 5727, the Rebbe points out how Hakhel is uniquely relevant to every Jew:

Generally, there are differences in regard to the application of the Mitzvoth of our holy Torah. There are Mitzvoth which apply to both men and women, and Mitzvoth which apply specifically to men or women. As for children, there is a duty upon the adults to provide the children with a Torah-true education, but children do not share the commitments of adults until they reach the age of maturity insofar as Mitzvoth are concerned (13 years for boys, 12 years for girls).

The Mitzvo of Hakhel is an exception, inasmuch as it applies to all the people, children as well as adults; even very small children.

Women in Hakhel

The very fact that the Torah expressly includes the women in the Mitzvah of Hakhel is most meaningful, for generally women are exempt from Mitzvos she-hazman gromo (which have a fixed time for their fulfillment), and Hakhel is also a Mitzvah for which a definite time is specified, namely, Succos, in the year after Shemittah.

Why was the Mitzvah of Hakhel singled out for such an exception, giving the women a particularly prominent part in it? In a letter addressed to the Mid-Winter Convention of Nshei uBnois Chabad dated the twenty-third of Shvat 5727 the Rebbe writes to the women:

For it says [regarding the children participating in Hakhel]: "And their children who know not, will heed and learn to fear G-d your G-d." This refers to the very small children, and the obligation of the parents to bring them up in the way of Yiras-Shomayim from earliest childhood. For the foundations of Jewish education are laid in the home. And even later, when the children attend school and obtain their Torah knowledge and education there, their roots are still in the home, and the home continues to play a vital part in their chinuch. This is why the role of the mother is so important, because she is the akeres habayis, the foundation of the home, and a major source of good influence on the children, which is vital to their whole development.

Children in Hakhel

The point of bringing the children to the Beis Hamikdosh for Hakhel was to educate them and instill Yiras Shomayim in them from a very young age. The Rebbe puts the emphasis on education, for young and old alike, in many letters.

One such letter from 28 Tishrei 5727:

This extraordinary event served to focus special attention on the importance of Chinuch for young and old: It reminded, and demanded from, the leaders of the people, and the parents themselves, to fulfill their obligations in the fullest measure, and it once again accentuated the significance of Chinuch for children of all ages. Even those who were still too young to understand ("and your children who do not know," etc.) had to be present at the Hakhel event, in preparation for later; for Jewish education begins at the earliest childhood.

In another letter from 17 Elul 5740, the Rebbe focuses on the point that education is for people of all ages and stages of life:

It is also obvious how strongly the Mitzvah of Hakhel emphasizes the Torah-education of our children. It follows that also those who are grown in years but still "children" in Yiddishkeit; all those "who know not," who, for one reason or another, did not get the proper Jewish education; and even those who belong to the category of "one who knows not to ask," namely, those who do not know, and do not feel, that they miss something and should ask and seek help — these also must be assembled to let them hear and learn what Torah is, what a Mitzvah is, in a manner of learning that would imbue them with fear of G-d, and, most importantly, that they should

“observe and do all the words of this Torah,” the Torah from Sinai that shall never be changed — all of the above with such impact, “as if they heard it from G-d Himself.

“Men, Women, and Children” on a personal level

We discussed earlier that Hakhel is not just about making gatherings of people but it is also about every person gathering his or her own faculties and capabilities and directing them to serve Hashem.

In a letter from 6 Tishrei 5748, the Rebbe explains at length that the roles, for men, women, and children, at Hakhel apply to every single person, each expressing a different attribute that should be “assembled” and guided towards serving HaShem:

Describing the Mitzvah of Hakhel the Torah emphasizes the gathering together of the people, men, women, and children. Now, each of these sectors constitutes a distinct group, with distinct characteristics, in addition to the general status as part and parcel of the people: Men are associated with the attribute of vigorous leadership, providing direction and guidance in the area of general conduct. Women have the important role of *akeres habayis*; they are the “foundation” of the home, rearing and training the children in their early infancy, etc. Children are the beneficiaries of parental care and teachers' instruction.

However, these distinctive attributes of manhood, womanhood, and childhood are not exclusively group characteristics. They are found, in various degrees, in every person, in the “small world” of every individual. Every person

possesses (and should exercise) all three distinct attributes — giving of his/her time and energy for the general benefit of both those at home and those in the community at large, while remembering that one never outgrows "childhood" in the sense that there is always much to learn. As our Sages declare: "He is wise who learns from every person." The truly wise person is a disciple and student all one's life.

In this regard, too, the Mitzvah of Hakhel teaches every-one in his/her "small world" the need to assemble all the various attributes of "man, woman, and child" one possesses and, metaphorically speaking, bring them into one's inner "Beis Hamikdosh," in order to utilize them fully in the service of the Supreme King, with total dedication and Yiras Shomayim.

In conclusion:

In a letter addressed to "all Jewish children of pre-bar/bas Mitzva age" from Tishrei 5741, the Rebbe spells out clearly what should be done for Hakhel:

Starting now and continuing through the year—on suitable occasions, and particularly on Shabbos—to get together for the purpose of learning a portion of Torah or a Torah subject, and encouraging each other in the doing of Mitzvos all the better.

In another letter, the Rebbe addresses people of influence:

Particularly it is the duty of everyone who is a "king," a leader in his circle — the spiritual leader, in his congregation, the teacher in his classroom, the father in his family — to raise the voice of the Torah and Mitzvoth, forcefully and earnestly,

so that it produce a profound impression and an abiding influence in the audience, to be felt not only through the month of Tishrei, nor merely throughout the year, but throughout the seven years from the present Hakhel to the next; an influence that should be translated in the daily life, into conduct governed by the Torah and Mitzvoth, with fear of Heaven, and, at the same time, with gladness of heart.

May HaShem grant that everyone, including the very young children, should fully utilize the extraordinary opportunities and powers which this year, a Year of Hakhel, brings with it, in all the abovementioned matters, in the form of actual deeds;

And through these Hakhel activities and gatherings everyone should achieve an even stronger and more effective inner unity, as it is written: "Unify my heart to fear Your Name";

And these increased far-reaching activities should bring still closer and sooner the time when it will be possible to celebrate the Mitzvah of Hakhel in all its details, in the Beis Hamikdosh, listening to the words of the Torah read by the King-Moshiach, very soon indeed, in our own days.

(6 Tishrei 5748)



Appendix

Newly Released Letters

A.

The Honor of Reciting a Pasuk at Hakafos

ב"ה

Nov. 1, 1948

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

My dear Mr. Stulman:

You are no doubt aware of the custom of Hakofoth which take place on Simchas Torah. This festival of Rejoicing with the Torah appropriately winds up the period of solemn days and festivals of the month of Tishrei. It is an inspiring demonstration of our love and loyalty to G-d, showing that we accept the Torah not as a

compulsorily imposed upon us code, but as G-d's greatest gift to man which we accept with joy.

The Hakofoth begin with a recital of "Ato-horeiso" - selected verses from the Scriptures, recited individually. The recital of a verse is regarded as an honor and privilege and great "Zechus."

The Hakofoth of the Morning Service of Simchas Torah, taking place with the participation of the Lubavitcher Rabbi שליט"א personally, are dedicated to the Merkos L'Inyonei Chinuch. On this occasion the MLC honors some of its more prominent friends, whether present or not, with participation in a verse recited by the Lubavitcher Rabbi himself. — This is in accordance with the rule laid down by our Sages that "Benefits may be bestowed upon a person even when he is not aware of them at the time."

We are pleased to inform you that we have accorded you this privilege, and may it open new channels of goodness and happiness from the Almighty to you and yours.

With kindest regards and best wishes,

Very sincerely yours,

M. Schneerson
Rabbi Mendel Schneerson
Chairman, Executive Committee

B.

ב"ה

October 19, 1949

Mr. Julius Stulman
171 West Street,
Brooklyn, New York

My dear Mr. Stulman:

We are pleased to inform you that as last year¹, we were able to honor you with the benefit of one of the verses of the "Ato-Horeiso" at the Morning Services on Simchas Torah, with the participation of the Lubavitcher Rabbi שליט"א. For we are glad to consider you one of the more prominent friends of the Merkos L'Inyonei Chinuch upon whom our revered Rabbi שליט"א bestows this privilege of citing the verse personally. A reflection of this immanent joy of Simchas Torah, will, we are sure, carry into the weeks and months of your personal and workday life.

For we must not think that the Festival of Rejoicing with the Torah concerns only those who actually sit down day in and year out steeped in their study of the Law. But when we all, laymen and experts, scholars and businessmen, gather to rejoice on Simchas Torah, we show that we are united in our appreciation of the Torah as the very essence of our Jewish existence. We then live up to the basic principles of our faith, the unity of one G-d, one Torah and one Jewish nation.

1) See letter dated Nov. 1, 1948.

Looking forward to the active interest and support of the holy work of the Merkos which you have shown in the past, we are with kindest regards and best wishes for you and yours.

Very sincerely yours,

M. Schneerson
Rabbi Mendel Schneerson

C.

Shiduchim Advice

By the Grace of G-d
4th of Iyar, 5720
Brooklyn, N.Y.

Greeting and Blessing:

I received your letter postdated April 28th, in which you write that you have made the acquaintance of a young lady about whom you have serious intentions. You ask whether she ought to become more acquainted with Yiddishkeit before you get married, or can it be done also after the marriage?

The answer to such a question depends on several factors: a, how deficient is her knowledge and practice of Yiddishkeit? b, and this is perhaps even more important, how eager is this person to become acquainted with and carry out the Jewish way of life? For if she shows a willingness to do so for its own sake, and not merely to please you, it has a bearing on the question. c, it also depends on the degree or maturity of the person in question and if the resolutions are taken after mature consideration, and will therefore be lived up to.

In view of the above, you ought to consult your local friends who know you both personally and with whom you could consider the above points, and make a decision accordingly.

May G-d, whose Divine Providence extends to everyone individually, lead you in the way that is best for you, both materially and spiritually. Needless to say, every additional effort in matters of

Torah and Mitzvoth will bring you additional Divine blessings in all your affairs, especially in such an important matter as a Shidduch.

With blessing,

By Nissan Mindel

D.

Investing in Stocks

By the Grace of G-d
11th of Kislev, 5729
Brooklyn, N.Y.

Greeting and Blessing:

This is to acknowledge receipt of your letter of November 24th.

May G-d grant that your moving and settling in Amsterdam should be in a happy and auspicious hour.

With regard to your reference to investment in stocks or real estate - my general opinion in regard to stocks that I am not in favor of substantial commitment in the stock market. One of the reasons is that it often creates a nervous strain because of frequent and often substantial price fluctuations, which is not the case with other more secure and stable investments.

No doubt you know the significance of the 19th of Kislev, which we will soon observe, and will participate in a get-together on this occasion.

Wishing you an inspiring Yud-Tes Kislev, as well as an inspiring Chanukah,

With blessing,

M. Schneerson

E.

The Rebbe's Responses; Antisemitism in the Work Place

By the Grace of G-d
2nd of Nissan, 5729
Brooklyn, N.Y.

Greeting and Blessing:

I am in receipt of your letter of the 28th of Adar.

First of all, I thank you very much for your good wishes, the acknowledgment of which is already stated in the Torah, namely that the one who blesses is blessed by G-d with an additional measure of blessings exceeding by far the original blessing.

With the above friendly salutation, it makes it easier for me to continue and to express my disappointment at your maintaining an account and ledger as to my replies and correspondence, for I had hoped that you would better understand my position. For, while I am eager to know what is happening to all our friends, and you are one of them, I cannot always find the time to reply promptly to letters received. Even where a letter contains a request for a Brocho, surely the important thing is not the formal reply that the Brocho has been given, but rather the fact that the Brocho has indeed been received, regardless in whose Zechus it is, whether it is in the Zechus of the recipient or someone else. I trust that also in the intervals between one letter of mine and another, you have seen G-d's kindnesses in various areas, especially in the matter of Nachas from the children, together with your wife.

As a matter of fact, many of your letters have been answered, but only some of them have actually been mailed. The reason is simply that I could not even find time to read the dictated letters and sign

them. Moreover, I feel confident that sometimes where advice is requested in the case of a decision to be made, the right decision would be made corresponding to my opinion, in which case it does not matter if I do not write specifically and say, "Take my advice."

What made a particularly unfavorable impression, and I take particular exception to it, is your thinking that I have kept you at a distance, etc., etc. There is, of course, no basis for it **at all**. On the contrary, it is only with people who I feel are very close to me that I can take such liberties as to postpone a reply, while with people who are not so close to me I have to be more formal and reply on a priority basis. For I (feel certain) [hope] that my close friends will understand and not be offended.

I am sending this letter special delivery in order to straighten matters out, and I hope that in due course, I will be able also to get around to mailing some of the previous letters which are on my desk and await my perusal and signature.

I was gratified to read in your letter that your bosses appreciate your good and aggressive work. As for your mentioning the fact that you also sense an undesirable attitude on the part of some, and suspect that it "smacks" of anti-Semitism, it is hard to say whether this is so in your case, considering that, as you write, there is a V.P. who is a Jew, and also an observant Jew at that. An improved attitude towards you therefore is not necessarily precluded.

It is difficult to go into the matter of Mr. D. J. I hope and pray that inasmuch as we are soon to celebrate Yom Tov Pesach, the Festival of our Liberation, it will bring him liberation from all distracting things, so that he should see matters in their true light, and what is truly good for him as well as for all the others involved,

in accordance with the points mentioned in my letter to him, which as I see from your writing, he has shown to you.

You mention that there is some problem with Mr. Meyer, but you do not specify what it is. At any rate, I trust you can be helpful to him.

At this time before Pesach, Zman Cherusenu, I send you and yours also my prayerful wishes for true Cherus, and for a Kosher and happy Pesach.

With blessing,

M. Schneerson

Facsimiles

C.

מנחם מענדל שניאורסאהן
ליובאוויטש

770 איסטערן פארקווי
ברוקלין, נ. י.

the Grace of G-d
14th of Iyar, 5720
Brooklyn, N. Y.

Greeting and Blessing:

I received your letter postdated April 28th, in which you write that you have made the acquaintance of a young lady about whom you have serious intentions. You ask whether she ought to become more acquainted with Yiddishkeit before you get married, or can it be done also after the marriage?

The answer to such a question depends on several factors: a, how deficient is her knowledge and practice of Yiddishkeit? b, and this is perhaps even more important, how eager is this person to become acquainted with and carry out the Jewish way of life? For if she shows a willingness to do so for its own sake, and not merely to please you, it has a bearing on the question. c, it also depends on the degree of maturity of the person in question and if the resolutions are taken after mature consideration, ~~they~~ will therefore be lived up to.

In view of the above, you ought to consult your local friends who know you both personally and with whom you could consider the above points, and make a decision accordingly.

May G-d, whose Divine Providence extends to everyone individually, lead you in the way that is best for you, both materially and spiritually. Needless to say, every additional effort in matters of Torah and Mitzvoth will bring you additional Divine blessings in all your affairs, especially in such an important matter as a Shidduch.

With blessing,

By *Minna Sussman*

D.

RABBI MENACHEM M. SCHNEERSON
Lubavitch
770 Eastern Parkway
Brooklyn 13, N. Y.
HYacinth 3-8250

מנחם מענדל שניאורסאהן
ליובאוויטש
770 איסטערן פארקוויי
ברוקלין 13 נ.י.

By the Grace of G-d
11th of Kislev, 5729
Brooklyn, N. Y.

Greeting and Blessing:

This is to acknowledge receipt of your letter of
November 24th.

May G-d grant that your moving and settling in
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With regard to your reference to investment in
stocks or real estate - my general opinion in regard to
stocks is that I am not in favor of substantial commit-
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No doubt you know the significance of the 19th of
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Wishing you an inspiring Yud-Tes Kislev, as well as
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With blessing,

M. Schneerson

E.

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
2nd of Nissan, 5729
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Greeting and Blessing:

- I am in receipt of your letter of the 28th of Adar.

First of all, I thank you very much for your good wishes, the acknowledgment of which is already stated in the Torah, namely that the one who blesses is blessed by G-d with an additional measure of blessings exceeding by far the original blessing.

With the above friendly salutation, it makes it easier for me to continue and to express my disappointment at your maintaining an account and ledger as to my replies and correspondence, for I had hoped that you would better understand my position. For, while I am eager to know what is happening to all our friends, and you are one of them, I cannot always find the time to reply promptly to letters received. Even where a letter contains a request for a Brocho, surely the important thing is not the formal reply that the Brocho has been given, but rather the fact that the Brocho has indeed been received, regardless in whose Zechus it is, whether it is in the Zechus of the recipient or someone else. I trust that also in the intervals between one letter of mine and another, you have seen G-d's kindnesses in various areas, especially in the matter of Nachas from the children, together with your wife.

sometimes
As a matter of fact, many of your letters have been answered, but only some of them have actually been mailed. The reason is simply that I could not even find time to read the dictated letters and sign them. Moreover, I feel confident that where advice is requested in the case of a decision to be made, the right decision would be made corresponding to my opinion, in which case it does not matter if I do not write specifically and say, "Take my advice."

? hope?
What made a particularly unfavorable impression, and I take particular exception to it, is your thinking that I have kept you at a distance, etc., etc. There is, of course, no basis for it at all. On the contrary, it is only with people who I feel are very close to me that I can take such liberties as to postpone a reply, while with people who are not so close to me I have to be more formal and reply on a priority basis. For I feel certain that my close friends will understand and not be offended.

I am sending this letter special delivery in order to straighten matters out, and I hope that in due course, I will be able also to get around to mailing some of the previous letters which are on my desk and await my perusal and signature.

I was gratified to read in your letter that your bosses appreciate your good and aggressive work. As for your mentioning the fact that you also sense an undesirable attitude on the part of some, and suspect that it "smacks" of anti-Semitism, it is hard to say whether this is so in your case, considering that, as you write, there is a V.P. who is a Jew, and also an observant Jew at that. An improved attitude towards you therefore is not necessarily precluded.

It is difficult to go into the matter of Mr. . . . I hope and pray that inasmuch as we are soon to celebrate Yom Tov Pesach, the Festival of our Liberation, it will bring him liberation from all distracting things, so that he should see matters in their true light, and what is truly good for him as well as for all the others involved, in accordance with the points mentioned in my letter to him, which as I see from your writing, he has shown to you.

You mention that there is some problem with Mr. . . . , but you do not specify what it is. At any rate, I trust you can be helpful to him.

At this time before Pesach, Zman Cherusenu, I send you and yours also my prayerful wishes for true Cherus, and for a Kosher and happy Pesach.

With blessing, *m. Schreiber*

In Loving Memory of
and L'Ilyu Nishmas

Moshe Yitzchok Issac Ben Avraham Eliezer Hakohen

16 Kislev, 5746

And His Wife

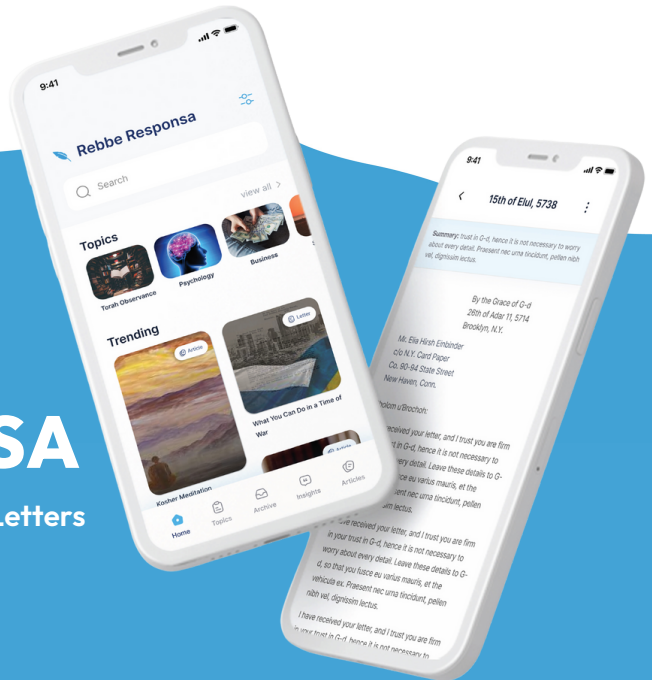
Chinkah Bas Chaim

3 Adar II, 5741

Wasserman

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