

Letters From the Rebbe

- Written originally in English -

Issue 3

– Nasso 5783 –

Parshas Nasso
The Importance of Time
Schedules and Daily Routines
Newly Released

FORWARD

We are proud to present the third installment of *Letters from the Rebbe*, a selection of the Rebbe's English letters.

The letters found in this publication are not translations, they are letters originally written (or edited) by the Rebbe in English. The vast sea of the Rebbe's English letters contains a wealth of guidance and perspective on myriads of topics in a style relatable to Jews from all walks of life. These letters, as well as over 5,000 more, can be viewed on the Rebbe Responsa app.

In this week's issue are letters on the subjects of this week's parsha, the importance of time, schedules and daily routines, as well as 3 newly released letters that have recently been added to our app.

The Rebbe Responsa Team

1

Parshas Nasso - a Sanctuary in the Desert**Free Translation¹**

By the Grace of G-d
 Motzoei Shabbos
 Parshas Bamidbor, 5717
 Brooklyn, N.Y.

To the Annual Convention of the
 Agudos N'shei uBnois Chabad
 New York City.

Blessing and Greeting:

Herewith I send my greeting and blessing to the participants and members of the Agudos N'shei uBnois Chabad, on the occasion of your Annual Convention. May G-d help you to put into effect all the vital plans that will be adopted at the Convention, and turn them into ever-growing accomplishments. For the end-purpose of "thought" and "speech" is practical **action**.

In accordance with the well-known saying of the Founder of Chabad, under whose banner you carry on your good work, namely, "It is necessary to live with the times," meaning that it is necessary to live according to the instructions and teachings contained in the weekly portion of the Torah,² I hope your Convention will introduce into your work new life and vitality - from the source of life, our Torah, "the Law of Life," as it is

¹ This letter was sent to the convention on the Rebbe's stationary. Although this letter is titled "Free Translation", such letters were looked over, and many times edited, by the Rebbe (see, for example, the Rebbe's edits on the letter to the Annual Governor's Dinner of Yeshivas Tomchei Tmimim Montreal (Rosh Chodesh Adar II, 5736)). The Yiddish version of this letter is printed in *Igros Kodesh*, vol. 15, letter 5,477*.

² *HaYom Yom* 2 Cheshvan.

illuminated by Chassidus which is distinctly called "the teachings of the G-d of Life,"³ which will find expression in your over-all work, and particularly in the phases which are alluded to in the Torah portions pertaining to this week.

Your convention is taking place during the week between the portions of **Bamidbor** and **Nosso**. One of the subjects which we find in both these weekly portions is the Sanctuary in the desert and the distribution of the duties connected with it, when the Sanctuary was carried from place to place.

This emphasizes the fact that even when Jews find themselves in a desert, they have the ability to erect a Sanctuary for the Divine Presence to dwell among them,⁴ and in every one of them.⁵

Just as there is a desert in a physical sense, a place of desolation, where extreme climatic conditions prevail, a place of poisonous snakes, etc.,⁶ so is there a "desert" in a spiritual sense, created by harmful ideas; and such a spiritual desert can be found also in a land which is materially a flourishing garden.

Our Holy Torah teaches us that when Jews find themselves in such a spiritual desert, it is possible, necessary and imperative to erect a Sanctuary, carry it, and go forward, step by step, until eventually the environment and situation change from a spiritual desert - into the blessed and holy land, with the fulfilment of the true and complete Redemption, through our Righteous Moshiach.

³ A term borrowed from *Eiruvin* 13b.

⁴ See *Shemos* 25:8.

⁵ See *Shalah* Terumah 325b; 326b. See also *Likkutei Sichos*, vol. 26, p. 173, footnote 45.

⁶ See *Devarim* 8:15.

Here is guidance for **all** Jews, especially for Jewish women, for, the Torah tells us, the Jewish women responded first and foremost, even before the men, when the Sanctuary was to be erected in the desert.⁷

In the spiritual desert, in which certain sections of our people find themselves, where a desolate aridity and void prevail in matters of Yiddishkeit in general, not to mention in the Chassidic way of life, you have a challenge and a great and eternal Zechus to be among the first to bring about a radical change in the prevailing conditions through the dissemination of Yiddishkeit in the fullest sense and in the maximum degree, thereby making the environment into a Sanctuary, a fitting place for the Divine Presence. I hope that you will fulfill this your life-duty with devotion and vitality.

I especially wish to call attention to the necessity of including in your sphere of activity, not only the adults and the young, but also the very young children, for, as experience has clearly shown, when we begin bringing up a child in a certain direction from the earliest age onward, we can be assured of greater success and of greater and better fruits.⁸

With prayerful wishes for success in your work, which will also bring you G-d's blessings in your personal needs,

And with the traditional blessing of my father-in-law, of saintly memory, that every one of us receive the Torah with, joy and inner inspiration, in the midst of all Israel,

Signed: Menachem Schneerson

⁷ See *Shemos* 35:22 and *Ramban* ad loc.

⁸ See *Mishlei* 22:6.

2

The Importance of Time⁹

ב"ה, ער"ה ה'תש"ג

Dear Children:

The Merkos L'Inyonei Chinuch - an institution entirely devoted to your benefit - is presenting you with this pocket calendar - The Young Scholar's Pocket Calendar, 5703, which will surely become a favorite with you.

Make this Calendar your constant companion and take full advantage of the knowledge and wisdom it contains. This Calendar should not merely tell you the date of the month, but, what is more important, the significance of each day. Time is a very great treasure. A minute lost or wasted can never be restored. Time can be very valuable, but it can also be absolutely valueless - all depending upon how you use it.

⁹ This letter was written as a preface to the *Young Scholar's Daily Calendar, 5703* (Published by Merkos L'Inyonei Chinuch). The calendar was published at the behest of the Previous Rebbe as a way to remedy the American youngsters' lack of knowledge of the fundamentals of Judaism (*Igros Kodesh*, of the Previous Rebbe, vol. 7, letter 1,883 (p. 22)). This calendar, as well as the one of the following year, was authored by the Rebbe, and translated by Rabbi Nissan Mindel (S. B. Levine *Toldos Chabad B'Artzois Ha'Bris* (Kehot, 1988) p. 316). Each day of the calendar features a thought for children; a timely Halachah, an appropriate quote from Tanach, Midrash, or Talmud, or a question on Torah and the like with a section for the students to write notes (see next letter for the Rebbe's preface to the calendar of the subsequent year).

Merkos L'Inyonei Chinuch (founded in the summer of 5701), established by the Previous Rebbe and spearheaded by the Rebbe, was an organization devoted to the Jewish education of boys and girls. One of its functions was the publication of kosher Jewish literature for children in Yiddish and English. For a full rundown of the activities of Merkos L'Inyonei Chinuch see *Toldos Chabad* p. 373.

Therefore, you must not let your time pass by without making full use of it, giving it the fullest measure of meaning and worth - Jewish meaning and worth.

The Calendar should remind you constantly that you are children of the Jewish people - the nation to whom G-d gave the holy Torah on Mount Sinai, making Israel unique and eternal, just as the Torah and G-d are unique and eternal. Only through keeping the Torah and its commandments, can the Jewish people enjoy G-d's special protection and care.

The Calendar should remind you that in you, dear children, lies the hope of the whole Jewish people. You, the children of today, are the grown-ups of tomorrow. Soon you will become full-fledged members of our people, with all the privileges as well as the responsibilities that this bestows upon you as children of G-d, as it is written; "You are children unto the Lord your G-d." (Deut. 14:1)

Looking into the Calendar daily you should ask yourselves the question: "What can I do today to prepare myself for, and do justice to, my duties and responsibilities?"

Wishing you success and a happy and prosperous New Year, and with the blessing of

לשנה טובה תכתבו ותחתמו.

MERKOS L'INYONEI CHINUCH

Mendel Schneerson,

Chairman, Executive Committee

3

The Jewish Week¹⁰

ב"ה ער"ה ה'תש"ד

My Dear Young Friend:

The enthusiastic reception enjoyed by last year's Pocket Diary has prompted us to publish a similar "encyclopedic diary" for this year, too.

This volume is written as a continuation of last year's. It is intended to serve you as a pocket encyclopedia of Jewish learning and scholarship, arranged in the form of daily lessons and quotations. A "pearl" of Jewish wisdom and scholarship for each day of the year is the motive.

Of last year's volume we have retained only the form and certain essential calendar-information. In this volume, in addition to supplementing the table of "Some Outstanding Events," we have added two important features: a) an article entitled "TORAH and MASSORAH," showing how our sacred heritage has been handed down to us from generation to generation, since the divine Revelation on Mt. Sinai to the present day, and b) an INDEX OF AUTHORS AND BOOKS quoted in both this year's and last year's volumes.

* * *

Grateful appreciation is herewith extended in the name of the Merkos L'Inyonei Chinuch, to Dr. Nissan Mindel for his English redaction of these volumes, and for compiling the said Index.

¹⁰ Printed as a preface to *From Day to Day - Young Scholar's Encyclopedia Vol. II* (Merkos L'inyonei Chinuch, 5704), for more information, see note to the previous letter.

* * *

Following the precedent of last year's volume, where in my introductory talk I touched upon the priceless value of Time, I will again take advantage of this space to point out to you another outstanding feature of the Jewish outlook on life, brought out by the significant arrangement of the Jewish week.

Our week begins with a working day, while the day of rest - the holy Shabbos - comes only after the six working days of the week.

This indicates that the purpose of Man on this earth is not to spend his time indolently, in holidays and festivals, but to WORK for his spiritual, no less than for his material welfare, as well as for that of his community. Thus it is written in the Torah, immediately following the creation of the first man: "And the Lord G-d took Adam, and put him into the Garden of Eden to work it and guard it". (Bereshis 2:15) It was G-d's will that man should develop within him those Divine gifts - his Divine soul and spiritual qualities - in order that he may become a partner in bringing out the blessings of the world he lives in.

It is for this purpose that G-d gave us the Torah (a word derived from the Hebrew word meaning 'to teach') to teach us the form of 'work' and the manner of 'guarding' to be done, in order that we fulfil our task and bring true happiness to ourselves and to the world around us.

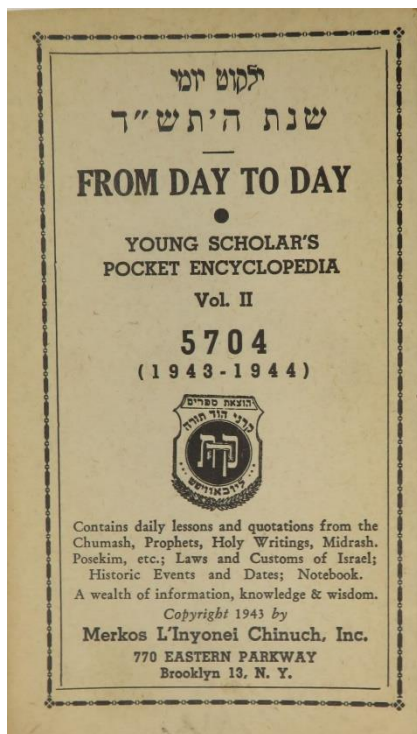
And let no one say, what can I do to help in this lofty task? For this world is a great royal palace, the palace of G-d, King of the Universe, erected out of numerous component parts, big and small. Even the smallest particle of the great edifice would leave a gap if it were missing. Each one of us MUST, therefore, do his share.

Moreover, our Sages said: "They are alike who achieve more or less, so long as they do it with true devotion to G-d." (Mishnah, end of Menochoth). Whatever one can do, big things or small, he should do it with all his heart, and with due recognition that he is fulfilling the Divine purpose which alone justifies his existence.

We trust that you will do your share with all your heart, and we wish you success.

לשנה טובה תכתב ותחתם

Mendel Schneerson,
Chairman, Executive Committee



4

Time Is of the Essence!

By the Grace of G-d
28th of Elul, 5730
Brooklyn, N. Y.

Mr. Nathan Vogel
110 Princes Park Ave.
London N.W.11, England

Greeting and Blessing:

After the interval, I was pleased to receive your letter of the 23rd of Elul. I was particularly gratified to read about the progress of the school which evidently is a source of gratification to you and, I trust, also to your wife.

May G-d grant that in this case too you will see the fulfillment of the saying of our Sages to the effect that, "He who has 100 desires 200; and he who has 200 desires 400," In other words, the appetite grows with accomplishment, and in a growing measure (instead of desiring an additional 100 as before, the person, having obtained that extra hundred, now desires an additional 200). May this be so in regard to this institution, that you should desire to see its growth in quantity and quality in an ever growing measure, and in actual practice. Needless to say, in such matters time is of the essence. For, as I believe this has been mentioned when you were here, when an educational institution runs into a deficit, this is not tragic, for the deficit can be made good later. However, if a student is turned away for lack of facilities - who knows if the boy, or girl, could be reached tomorrow or the day after? Surely no further explanation is necessary.

In the light of the above, you will understand my attitude to the dilemma which you mention in your letter, namely, that you hope to obtain a substantial donation from a donor, and you do not know whether to save it for a building which will be necessary two years from now, or use it now. In my opinion all funds should be utilized for the expansion of the school now.

I was pleased to read about the progress of your children. I have heard similar reports from other sources, and also from them directly. May G-d grant that, together with your wife, you will bring up each and all of your children, to a life of Torah, Chuppah and Good Deeds.

I also send my prayerful wishes to your wife that G-d should complete the period of her pregnancy and that she should give birth to a healthy offspring in a happy and auspicious hour. There is no basis for any anxiety.

At this time, on the eve of Rosh Hashona, I send you and all yours my prayerful wishes for a Kesivo v'Chasimo Tovo.

With blessing,

M. Schneerson

5

**Seeking psychiatric help; Judaism and Seclusion;
Self-discipline and Routine**

By the Grace of G-d
26th of Tammuz, 5726
Brooklyn, N.Y.

Mr...
Brooklyn, N.Y..

Greeting and Blessing:

This is to confirm receipt of your letter.

In reply to your concrete question, it would seem logical for you to continue with the type of occupation which you had experience in. No doubt it would be easier for you to get connections in this line.

You ask whether you should wait until September to resume your job, or should you in the meantime seek employment in . . . You do not mention what prospects there may be for you in (that city) but I do not think there is much future for you there and at best, there could only be a temporary job there.

With regard to the question about seeking psychiatric advice - judging by the description of your mood, etc., it would seem advisable. However, for reasons which need not be entered into here, most psychiatrists are prejudiced in relation to parents and in relation to G-d and religion. One should therefore reckon with this and, more importantly, one should try to find a psychiatrist who is free from such prejudice through the recommendation of a doctor-friend or by independent inquiry.

Needless to say, it is most advisable for you to keep in contact with the element you mention as being new to you, involving also a study of a field of knowledge which is entirely new to you. For this would obviously broaden your horizons, in addition to the essential aspect — the importance of the subject itself for its own sake. I trust therefore that you will continue along these lines and, as in all new ventures of this nature, it is necessary to apply yourself with enthusiasm and gladness of heart, which the subject merits and which is the way to ensure the utmost success for intensive and extensive comprehension. I was very much surprised to read in your letter that by becoming religious you would have to seclude yourself from the world. This is diametrically contrary to the concept of the Jewish religion and way of life wherein, as you surely know, there is no such thing as monasticism, celibacy and the like. It is even more foreign to the spirit and way of the teachings of Chasidus which emphasizes that the purpose of every Jew is not only to make himself personally a “vessel” for the Shechinah (Divine Presence), but also to do his utmost to make his immediate surroundings, his share in the world, a fitting abode for holiness. This cannot be accomplished by secluding oneself from the world or by withdrawal from it, but rather by active participation in contributing to it. Of course, before this can be done, it is necessary to have the preparation in order to foretell any possibility of falling under the influence of the material world with all its temptations and passions and to ensure that one would be master over it.

I would like to make a further observation in regard to the idea (which I believe is not your own but seems to be the influence of others) that in order to acquire a particular system or discipline it is first necessary to acquaint oneself with all other systems, to be able to judge and verify its truth, to the extent of non-committal to any discipline, pending personal verification. Such an idea is the best rationale and excuse that an individual

can find (while he still needs a rationale) to indulge fully in a licentious life and give free reign to his carnal appetites. As I have often emphasized — if one will not accept the first two Commandments, “I am G-d your G-d”¹¹ and “You shall have no other gods” one will inevitably break all other Commandments, including, “You shall not murder,” “You shall not steal” not to mention “You shall not covet”,¹² however “self evident” these precepts may seem. This has been amply demonstrated by Hitler and the German nation. All the philosophies which the Germans and invented and expounded were of no avail because they made the human mind the supreme and final judge, creating the concept of a “superman”, etc. There is obviously quite a difference in a system which leads to human perfection through stressing Divine qualities in man, which can be developed only through self-discipline and the curbing of the natural desires and propensities. There can be no relationship between the two systems; they are diametrically contradictory.

This brings me to the final remark, which is actually the essential point of this letter. The problem in your case, as with others in similar situations, is the lack of self-discipline and it is due to the fact that it means curbing one’s desires and passions and this lack of discipline therefore, extends itself also in other areas, such as regular study and daily routine in an orderly fashion. My practical advice to you is to order your daily life in a way that would commit you to a useful routine, so as not to have to think and decide each day what to do with it. You should also bear in mind that the yetzer will try to counteract this effort by causing a depressed mood and planting the thought that by breaking the discipline the mood will improve. The truth however is that even if momentarily there seems to be a relief, it is only a fleeting one, attained at the cost of a

¹¹ *Shemos* 20:2-3.

¹² *Ibid.*, 13-14.

regulated and orderly life which alone can assure success and contentment of a lasting nature.

Much more can be said in regard to all the above, but I trust that the above lines will be adequate.

With blessing,

6

Employment and Rigid Schedule

By the Grace of G-d
12th of Nissan, 5734
Brooklyn, N.Y.

Mr. . . .
c/o Rabbi Cunin¹³
L.A. Cal.

Greeting and Blessing:

Following the pleasure of our meeting and conversation after the Farbrengen last night,¹⁴ I wish to add here in writing some thoughts which, for obvious reasons, I did not wish to express in the presence of others, namely, in regard to your son.

I am in agreement with the opinion of your brother-in-law mentioned in your letter, especially as he is a physician. I

¹³ This letter is addressed to one of the supporters of Chabad of California. A copy of this letter was sent to Rabbi Cunin (the head Shliach to the state).

¹⁴ In honor of the Rebbe's 72nd birthday (on the 11th of Nissan, 5734), Rabbi Shlomo Cunin traveled to the Rebbe together with a group of key supporters. After the Farbrengen held that night, the Rebbe conducted a semi-Yechidus with several Shluchim and their delegations. The recipient of this letter was among Rabbi Cunin's supporters present.

believe, that the best help that can be given your son, in general, is to get him to work.

I should only add, and I trust your brother-in-law would concur, that in view of the fact that this would entail a change in your son's way of life for a period of time, it would be well if his job would, in the first stage at any rate, would meet two conditions: Firstly, that it would not impose on him too much responsibility, so that he would not be frightened or discouraged by it. On the other hand, it should have a more or less rigid timetable and schedule, so that he would get used to a routine and orderly life, which, in my opinion, is the overriding consideration. If it is the kind of work which he might consider beneath him, it might be explained to him that it is only a start, and temporary, and, indeed, the first step to advancement. It is well known that here in the USA that people at the top often take pride in the fact that they worked their way up from the bottom of the ladder.

After he adjusts himself to a part-time occupation of several hours a day, he could probably be induced to work half a day and in due course a full-time job.

Needless to say, the above is [in] addition to what we spoke about the importance of his feeling that his parents and friends have the fullest confidence in him.

With regard to the business proposition that would involve a loan of \$2 million, I do not think it advisable in the present monetary and business situation, all the more so since you state in your letter that the asking price is an exaggerated one.

I reiterate my prayerful wishes to you and yours for a joyous Festival of Liberation, and may the Festival of Our Freedom bring you and yours true freedom, freedom from anxiety

material and spiritual, from anything that might detract from serving G-d wholeheartedly and with joy.

And to carry over this freedom and joy into the whole year.

Wishing you and yours a Kosher and inspiring Pesach,

With blessing,

7

Lead a Normal Healthy Life

[Excerpt from a letter – 5713]

...With regard to your bad habit which you find difficult to get rid of and in connection with which you asked me to make some suggestion, I want to tell you first of all that you must do your best to overcome it, and it is in your power to do so. One of the best ways to go about it is to try to put this matter completely out of your mind. You also ought to take care of your health and lead a normal, healthy life. In addition, you ought to give half a penny for Tzedoko every Monday and Thursday before the morning prayers. You also ought to know by heart several psalms or several Mishnayoth, which you could revise in your mind whenever you are walking in the street, or riding in a car, and if there are no people around, you could even rehearse them to yourself aloud...

Newly Released

A

By the Grace of G-d
20th of Iyar, 5720
Brooklyn, N. Y.

Rabbi Dr. Leo Jung¹⁵
New York City, N. Y.

Greeting and Blessing:

As we are approaching the 200th Anniversary of the Histalkus of the Baal Shem Tov, which will take place on the first day of Shovuoth, the Season of Our Receiving the Torah, I take pleasure in sending you, under separate cover, the second volume of the Memoirs of my father-in-law of saintly memory, which we have recently published in connection with this Anniversary.

I am sure that you will find this volume both interesting and informative, inasmuch as it deals with the early history of the Chassidic movement.

I take this opportunity to wish you and yours a happy and inspiring Season of Our Receiving the Torah.

With blessing,

M. Schneerson

¹⁵ Rabbi Eliyahu (Leo) Young (1892 –) was a prominent Rabbi who helped build orthodox Jewry in America. Rabbi Jung was also a key player in the rescue of Previous Rebbe from Nazi-occupied Europe in 1940 (see *Igros Kodesh* of the Previous Rebbe, vol. 14, letter 5,266 (p. 346), see fn. there for more correspondences between the two). Rabbi Jung also assisted the Previous Rebbe in many of his activities, including using his connections in the JDC to help fund Lubavitch work throughout the world, and had a unique connection with the Rebbe (see letter to Rabbi Jung dated 20 Kislev, 5720).

After dictating the above, I received the 3rd volume of **Noam**,¹⁶ and many thanks for your thoughtfulness in sending it to me. I note with special approval the good practice to give, at the end of the volume, a summation of the recent Responsa, Compiled **in N.Y.**¹⁷

May I make the suggestion that it would be advisable, in addition to the above, to give more details about the authors, so that the reader may get a better idea as to the authority of the author. For although a point is made editorially not to rely on these summations, the fact is that in our day and age this precaution is not sufficient, and many readers do regard them all as authoritative. Of course, the editor cannot go into the question of evaluation of the authority of its contributors, however, if the reader would find some information about the background and standing of the editor, this would enable him to form his own conclusions, or, at any rate, to make further investigations.

I venture to suggest also that it would be advisable to have a listing of the Responsa accumulating during the period of one issue and the following. This is facilitated especially in Eretz Yisroel, most published works are listed in the quarterly Hasepher edited by Dr. Zvi Harkavi.¹⁸

¹⁶ A Rabbinic journal edited by Rabbi M. M. Kasher (Jerusalem 1959-1984). Rabbi Jung headed the US editorial board.

¹⁷ At the end of the book is a section titled *Piskei Halacha* - summations of "Halachic rulings from Responsa published recently in the diaspora". The Responsa appear without referencing their author or source.

¹⁸ In the subsequent issues, a list of sources for the Responsa is published.

RABBI MENACHEM M. SCHNEERSON
Lubavitch
770 Eastern Parkway
Brooklyn 13, N. Y.

HYacinth 3-9250

By the Grace of G-d
20th of Iyar, 5720
Brooklyn, N. Y.

מנחם מענדל שניאורסאהן
ליובאוויטש

770 איסטערן פארקווי
ברוקלין, נ. י.

Rabbi Dr. Leo Jung
New York City, N. Y.

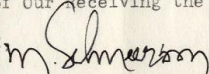
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With blessing



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B

By the Grace of G-d
18th of Sivan, 5723
Brooklyn, N. Y.

Mr. Menachem Dov Chaim Salek
Yeshivas Tomchei Tmimim Lubavitch
Kfar Chabad

Greeting and Blessing:

I was pleased to receive your letter of Isru Chag, and in the meantime, you have no doubt received my reply to your previous correspondence.¹

I am gratified to note your activities for strengthening of Torah and Yiddishkeit in general, and within the framework of Tzeirei Agudas Chabad in particular.

In my opinion you ought to consult with Tzeirei Agudas Chabad as to how you and your English speaking friends could use your knowledge of English to the utmost advantage, particularly among circles of immigrants whose native tongue is English. Needless to say, this is only a suggestion, but the actual implementation of it depends on various local circumstances with which the TzACH are familiar.

May G-d grant you success and may you have good news to report about your personal as well as general affairs and activities.

With blessing

By Nissan Mindel

RABBI MENACHEM M. SCHNEERSON
Lubavitch

770 Eastern Parkway
Brooklyn 13, N. Y.

HYacinth 3-9250

מנחם מענדל שניאורסאהן
ליובאוויטש

770 איסטערן פארקווי
ברוקלין 13 נ. י.

By the Grace of G-d
18th of Sivan, 5723
Brooklyn, N. Y.

Mr. Menachem Dov Chaim Salek
Yeshivas Tomchei Tmimim Libavitch
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May G-d grant you success and may you have good news to report about your personal as well as general affairs and activities.

With blessing

By *M. Schneerson*

C

By the Grace of G-d
23rd of Sivan, 5732
Brooklyn, N, Y,

Mr. Yehuda Stulman¹⁹
c/o World Institute, Inc.
777 United Nations Plaza
New York, N. Y. 10017

Greeting and Blessing:

I was pleased to receive your regards through Dr. Nissan Mindel, and also your latest **Fields Within Fields**²⁰ and **Main Currents**²¹. Many thanks.

Dr. Mindel told me that you invited my comments in reference to your endeavors in behalf of the World Institute, etc. I must admit that I do not find it easy. But, knowing you, I know that nothing else than complete candor would be acceptable to you. I am confident, however, that you will accept my remarks in the spirit they are made.

It is, of course, very praiseworthy for a person to take a keen and active interest in world affairs, especially in an age of materialism and egoism. All the more so, when the person has been highly successful in his own business affairs, yet dedicates himself to problems of global magnitude, underdeveloped

¹⁹ For more information on Mr. Stulman and his connection with the Rebbe, see issue 2, p. 5.

²⁰ *Fields Within Fields... Within Fields* a quarterly journal published by Stulam for "ongoing creative thinking about solutions to mankind's problems from the viewpoint of the human being as a complex of intellectual, material and spiritual resources in interplay of multiple systems." See letter to Stulman dated 25 Teves, 5729.

²¹ *Main Currents in Modern Thought* (1940-1975). See letter to Stulman dated Chanukah, 5729; 21 Teves, 5731.

nations, and the like. For in doing so, he sets an example of humanitarian concern that many would do well to emulate.

On the other hand, I trust you will agree that the question of priorities is a legitimate one; it is certainly a compelling factor from the viewpoint of the Torah, which sees the scale of priorities as beginning with one's immediate family and relatives, and going on to the community and to the national interest of one's own people.

This may sound like a "chauvinistic" idea, but the objection must be brushed aside for the simple reason that one must view his obligations on their own terms. Clearly, the discharge of a "debt" has first priority.

A person comes into this world with a certain spiritual heritage which he received from his people. Hence, to perpetuate this heritage is not a matter of pure benevolence or philanthropy, but the discharge of a debt and an obligation.

Moreover, if a Jew directs his primary efforts towards the interests of the world at large, or those of certain nations of the world, he is working for a cause which has many advocates. On the other hand, the interests of his own people must depend almost exclusively on the efforts of the members of this people, since our Jewish people stands alone in an indifferent, unfriendly, and often downright hostile world.

Add to this the consideration that our Jewish people has been badly decimated in the holocaust, so that those who were fortunate enough to survive must fill the gap and make up also for the martyrs who gave their lives *Al Kiddush HaShem*, and in whose merits we are now living.

Having accepted the principle of priorities as mentioned above, it has to be applied also in regard to the needs of our people. The first priority would have to be given to such needs which have less advocates. You will no doubt gather that I have in mind the preservation and dissemination of our Torah heritage

and way of life, especially among the young generation. Here the challenge and the opportunity have never been greater. On the one hand, our young generation is a victim of the general confusion and spiritual turmoil prevailing in the world. On the other hand, there are many seekers who crave for guidance and identity. These young people, standing at the threshold of life - if they would only be given the proper Torah guidance and education, would not only make a turning point in their own lives, but with the energy and enthusiasm which characterize the young and adolescent, would inject this spirit into every phase and facet of Jewish life.

Inasmuch as you have had the privilege to be counted among the friends of Chabad since the time of my saintly predecessor, I need say no more. I will only reiterate that the need of our young to be guided in the path of Torah, **Toras Chaim** and **Torah Or**, has no substitute and is second to none. It has a sacred and priority claim upon every Jew, especially one who has a close personal affinity and feeling for it.

Please forgive me if I have been rather articulate on this subject. You will understand that I could not have been otherwise.

May G-d grant that you should have good news to report in all that has been said above.

With warm personal regards and best wishes,

Cordially yours,

M. Schneerson

P.S. I take this opportunity of expressing to you my pleasure at seeing your son here at a recent Gathering of friends and followers of my father-in-law of saintly memory.

