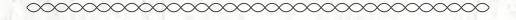


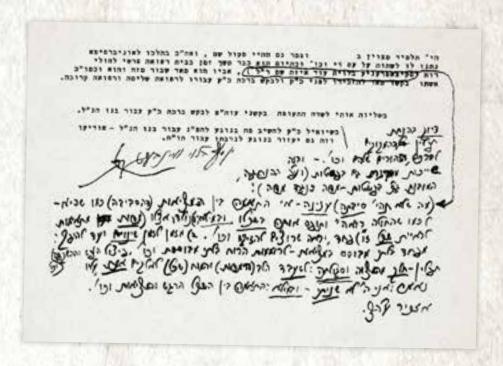


Full Alignment

This ksav yad kodesh was written in response to parents requesting the Rebbe's bracha for their son, who suffered from schizophrenia. The Rebbe explains why specifically the mitzvah of putting on tefillin (by the patient as well as his relatives) will help their son get his life back in order.

The original letter was written on 13 Kislev, 5732. Printed in Igros Kodesh vol. 27 p. 279.





[In response to the request for a bracha:] Be **meticulous** about laying tefillin – both the one in need of the bracha, [as well as] his parents, etc.

The connection [to the current predicament] is easily understood (based on [Hashem's] conduct —which is also understandable—of "measure for measure" [that things are orchestrated from above parallel one's conduct on earth]):

The symptom of "schizophrenia" (despite what the cause may be)—is a conflict between the actual reality (of the environment) around the patient, and the way he "sees" and perceives things in his mind.

Hence: 1) He obtains (emotional feelings in line with this mindset) anxiety, fear that someone wishes to harm him, etc. 2) Occasionally, he experiences [irrational] feelings of opposite extremes: [going] from unreasonable fear to an unreasonable exuberance, etc.; [which is a result of a] fragmented personality and outlook, etc.

[The remedy for this issue is the mitzvah of] Tefillin:

Part of the obligation of this mitzvah, and its **virtue**, is to **subordinate** one's heart (emotions) and mind (intellect) to the **True** G-d, about whom it is written, "I am Hashem, who does not **change**." This **automatically** causes harmony between one's intellect, emotions, and the reality [around him], etc.

I will mention this at the Ohel.

דיוק בהנחת תפילין דהזקוקים לברכה, ההורים שלהם וכו'. - ובזה שייכות מובנת גם בפשטות (וע"פ ההנהגה, המובנת ג"כ בפשטות -מדה כנגד מדה):

"סקיצאָפרעניע בלוית עוד איזה שם ר"ל" (מה שלא תהי' סיבתה) ענינה - אי התאמה בין המציאות (דהסביבה) כמו שהיא – לכמו שהחולה "רואה" ותופס אותה בשכלו. ובמילא: 1) שכל זו), פחד, יראה שרוצים להזיקו וכו'. 2) מזמן לזמן שינויים ועד להיפך: מפחד בלתי מבוסס במציאות – לרוממות הרוח בלתי מבוססת וכו', פיצול הנפש וההשקפה וכו'.

תפלין - חלק מהמצוה ו ס ג ו ל ת ה: לשעבד הלב (המדות) והמוח (שכל) לאלקים אמת, עליו נאמר: אני ה' לא שניתי - ובמילא: התאמה בין השכל הרגש והמציאות וכו'.

אזכיר עה"צ.