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מאה

כ"ק אדמו"ר זי"ע

לג

תשל"ח

לחזוק ההתקשרות לכ"ק אדמו"ר

נדפס ע"י הרה"ת ר' שלום דובער
וזוגתו מרת ח' מושקא ומשפחתם
שיחיו
שוחאט



ROUS CURE

A Closer Look at the Most Recently Published Sefer of the Rebbe's Igros Kodesh

אגרות קודש - חלק ל"ג

"When a new *sefer, kuntres* or *maamar* is published, **each and every** individual must learn from it, with the emphasis - that it's not enough to rely on the fact that there are others who are learning it, rather, just as everyone is commanded to say "*bishvili nivra haolam*" (it is for me alone that the world was created), so too here '*bishvili nidfas sefer, kuntres* or *maamar zeh!*'" (Shabbos Parshas Vayechi 5747)

Each time a new *maamar, kuntres, or sefer* came out, the Rebbe treasured it greatly; sometimes reciting *maamarim* based on the new publication, and urging Chassidim to purchase and learn it. At times the Rebbe even brought the new *sefarim* to farbrengens.

A few months ago, we were *zocheh* to the printing by Kehot of a new volume of the Rebbe's Igros Kodesh. The *sefer* contains 434 letters and *maanos* from the year 5738*, diligently culled from various sources.

A mere glance through this volume and one is immediately struck by the wide array of topics touched upon, as well as the astounding variety of recipients. Once again, the Rebbe's attentiveness and devotion to every individual and issue, material or spiritual, significant or seemingly "trivial," stands out. Particularly, because it is 5738*.

* 5738-1978

A Critical Point in Time

When you hear the year 5738*, the first thing that comes to mind is unquestionably the events of Shemini Atzeres and Rosh Chodesh Kislev. As is widely known, during *hakafos* on Shemini Atzeres the Rebbe suffered a severe heart attack. For the next few weeks, the Rebbe remained in his room, while Yidden the world over hoped and prayed for the Rebbe's recovery.

One of the oft-related details of the Rosh Chodesh Kislev story is that shortly after Yom Tov, while in his room under doctors' supervision, the Rebbe requested that the mail that had arrived over the past few days be brought in, for him to begin to respond to the many letters. Naturally, the doctors didn't want

the Rebbe to go right back into his regular schedule, and suggested that the Rebbe rest for two weeks and then go back to his regular work. The Rebbe rejected the idea, explaining that he is accustomed to constantly receiving questions and answering letters, and if he will stop it could negatively affect his health, like the hazard of trying to pry someone too quickly off an addiction. Yet trying to lighten the Rebbe's load, the doctors came up with another suggestion: "The secretaries should read the letters, and they will give a synopsis to the Rebbe." The Rebbe rejected this idea as well. "Imagine if a doctor would get a general synopsis of the patient's condition, without actually doing an examination," the Rebbe told them.

This new volume of the Rebbe's *Igros* gives us a window through which we can better understand



THE REBBE'S LETTER TO REB REUVEN DUNIN.

AN OUTPOUR OF LOVE

During this time period, the concern and love for the Rebbe held deeply in the hearts of Chassidim poured forth in many ways. Chassidim were busy looking for whatever way possible to improve the Rebbe's *gezunt*, by taking resolutions in Torah, *tefillah* and *tzedakah*.

In Shevat of that year, Reb Reuven Dunin traveled to the Rebbe with the intention of bringing the Rebbe additional *nachas*, thereby improving the Rebbe's health. In a letter, he wrote to the Rebbe that he wants to stay in New York for an extended period. The Rebbe responded:

Your letters have been received.

As my answer [to you] always was — your shlichus is spreading Yiddishkeit in Eretz Hakodesh... Therefore, after we have seen each other joyously... you should return to fulfill your shlichus in Eretz Hakodesh, and this is what will be beneficial for my health.



YOSSI MELAMED VIA JEM 128884

THE REBBE RECEIVING PANIM ON EREV ROSH HASHANAH 5738*.

the meaning of the Rebbe's refusal to rest from his holy work. It is astonishing to read the letters written to individuals seeking the Rebbe's *bracha* or advice, that carry the date "Isru Chag, 24 Tishrei, 5738" - less than 72 hours after Shemini Atzeres! Judging merely by the nature of these letters, it can go totally unnoticed that they were written at the first opportunity after the Rebbe suffered three severe heart attacks...

One letter, for instance, is written in Russian. It is a letter to a woman in which the Rebbe encourages her to strengthen her *bitachon* by keeping in mind how she personally witnessed Hashem's kindness when she succeeded to flee the Soviet Union despite all the odds.¹

Over the course of the next few weeks, hundreds of Yidden wrote letters to the Rebbe with *brachos* for a complete and speedy recovery. The Rebbe penned a letter to serve as a standard answer to all who had written good wishes:

Many thanks for your bracha and good wishes for a complete and speedy recovery.

*With the kindness of Hashem who heals all flesh and performs wonders, and in the merit of the prayers of many which has stood by me, my state of health has improved, with praises to Hashem who grants me strength to continue my work. So too in the future, may His kindness not depart from me among all our brethren Beis Yisroel wherever they may be, so we may collectively serve Him and fulfill His will wholeheartedly, with piece of mind, in an increasing manner, joyfully and wholeheartedly.*²

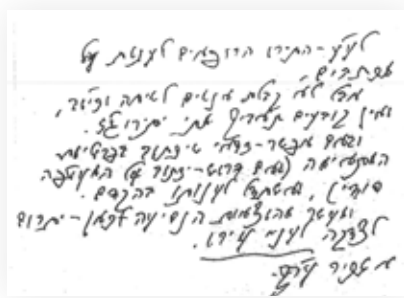
Additionally, most of the Rebbe's Shabbos *farbrengens* throughout this year were held on Motzei Shabbos, allowing for them to be recorded on tape. The Rebbe makes note of this in a *maaneh* to Reb Lipa Kurtzveil from Nachlas Har Chabad:

Reb Lipa asked the Rebbe to clarify his position regarding Prime Minister Begin's plan to give away portions of Eretz Yisroel to the non-Jews, as there were many members of anash who were unsure in this regard. The Rebbe responded:

הרי ישנו טייפ מהמדובר!! ונדפס
ג"כ בחלקו ב"שערים" (וכיו"ב) - ואל
יוסיפו שום פירושים ורמזים וכו'.

There is a tape of everything that was said!! And parts of it was also published in the [newspaper] "She'arim" (and others). No explication or allusions should be added, etc.³

As the Rebbe's health began to improve, it became anticipated that the Rebbe would soon return to his regular schedule. Around Rosh Chodesh Kislev, someone wrote a letter to the Rebbe requesting a *yechidus*. The Rebbe responded:



*...For the time being, the doctors have permitted me to answer letters, but have not permitted me to see people for an audience, and they haven't set a date when they are going to permit this as well. If possible, it would be worthwhile that you write in the proper detail... and I will make an effort to answer soon.*⁴

Throughout the coming months, references to the Rebbe's state of health repeat themselves. In a letter from 2 Adar I the Rebbe wrote: *...Many thanks for the bracha, especially since it is the bracha of a Kohen. With praise to Hashem the state of my health has improved, yet it is my hope that it will continue to improve at a quicker pace.*⁵

With the letters of these months we are given a unique perspective



THE REBBES' STANDARD LETTER TO ALL WHO HAD WRITTEN BRACHOS FOR A SPEEDY RECOVERY. THIS LETTER WAS ADDRESSED TO THE PASH FAMILY FROM ERETZ YISROEL, IN WHICH THE REBBE CHANGED IN HIS HANDWRITING THE STANDARD TO ברכתו TO איחולו AND ברכתם

on the Rebbe's dedication to *B'nei Yisroel*, to each and every individual on their specific level, tending to their needs. This is the true nature of a Rebbe, who places the needs of the Yidden first and foremost, regardless of the circumstances.

Avi Yesomim

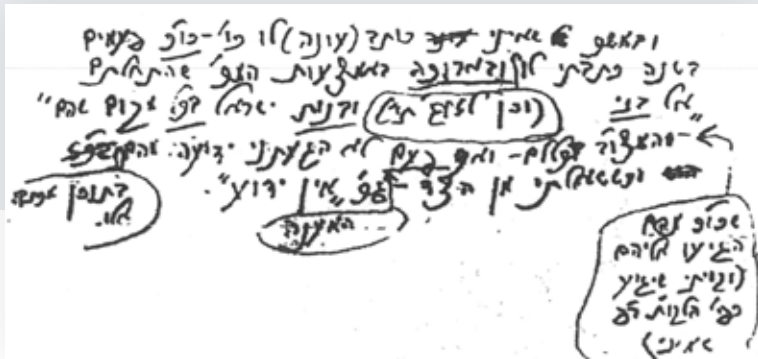
The following letter has a very fascinating story attached to it. The story was related by Rabbi Mordechai Menashe Gorelick of Nachlas Har Chabad:

"Some time following the Yom Kippur War, I received an architectural job at the home of the Shaani family in Ashkelon. The father of the family, Uri, was a fighter pilot who was tragically killed in combat during the war. During the first three days of the war he managed to make several attacks in Egyptian territory, but on the third day, while his plane was attacking a bridge over the Suez Canal, it suffered a direct hit. Uri left behind a widow and four young orphans.

I HAVEN'T ANSWERED YOU?!

In a most telling letter, the Rebbe gives us clarity on the correct approach we are to have to a *michtav kloli*, the letters the Rebbe would address to *B'nei U'bnos Yisroel Bechol Makom Sh'hem*. To an individual who complained that he had written to the Rebbe, and hadn't received any answer, the Rebbe responded:

... *With regards to what you have written that I do not write (in response) to you etc.; many times during the year have I written to you (as well as to your wife) and at length by way of the letter which begin with "to the sons and daughters of Israel in all places they find themselves" — many of which have reached you... and never have I received any response from them in connection with the content of these letters. And when I asked [about this] through another source — the response was as well "unknown".*⁶



"Ahead of Tishrei 5738* I was preparing to travel to the Rebbe. I had informed Mrs. Shaani that I would be traveling, and if she wanted to write a letter asking for a *bracha* for the upcoming year, I would be able to deliver it to the Rebbe. She sat down with her children and they each wrote their own letter. Together with her letter, she attached a gift for the Rebbe. Uri, her late husband, loved photography. While flying, he would use the opportunity to take pictures. From his collection, she chose a picture of Har Sinai taken by Uri a few years earlier, to send to the Rebbe. As well, each of her children sent a gift of their own to the Rebbe.

"When I arrived at 770, I gave the letters and the gifts to *mazkirus*, and I wrote a short note with some details about who the family is.

"While I was still in New York the

events of Shemini Atzeres transpired, thus, I didn't expect any answer to the widow to be forthcoming. Therefore, when I returned to the Holy Land, I didn't exactly hurry to call the Shaani family, for I had returned to Eretz Yisroel empty handed.



THE PHOTOGRAPH OF HAR SINAI ON WHICH THE REBBE WROTE WHEN AND FROM WHOM HE RECEIVED IT.

"One day, I received a phone call from Mrs. Shaani who requested that I immediately come over to her home. When I arrived she told me about the 5 letters from the Rebbe she and her children received. She was overwhelmed with emotion. Crying, she said to me, "The Rebbe has read deep into my thoughts. All hesitations and doubts I had have now gained clarity. A true prophet!"

These letters were dated Aseres Yemei Teshuvah, a time when usually the Rebbe would write very few letters, yet as the *Rosh Bnei Yisroel*, for the Rebbe, this woman's plight was of overriding importance.

Mrs. Shulamit Shaani

Ashkelon

Bracha V'shalom!

Mr. Mordechai Menashe Gorelick gave me the letters and gifts along with regards from you and your family, and what you have been through, and that even with everything that had transpired, nevertheless, you fulfill your precious and most important role — educating your children...

...It is my hope, that you will react kindly to what I will continue writing in this letter although it is ostensibly mixing into someone's privacy, but since everything is by hashgacha pratit, I have the impulse,

and also responsibility, to not hide my thoughts on this matter, and it is:

The pain and agony, and much more, that is felt as a result of the loss of your husband, the father of your family, are self understood. Yet, together with this it is necessary to live in a regular lifestyle, a lifestyle that the world calls normal, in all aspects. In particular because you were blessed by Hashem with children, and as stated earlier you were entrusted with the holy and pleasant mission, and at times also a very challenging mission — the children's education. My intention, simply, is to live a married life. Unlike the common mistake that remarrying causes pain to the soul of the late dear one, on the contrary, the soul is now in the world of truth and sees every matter for its absolute truth. If for the memory of the soul, even while the memory is still fresh, one is refraining from doing something that is necessary and healthy for the children and for oneself, this causes great sorrow for the soul of the deceased, which I do not want to extend further about. The opposite is true, when the soul in the world of truth sees that the living are leading their life in accordance with Toras Emes, which is also Toras Chesed, for all its directives are true and kind, this causes true gratification to the soul.

It is unnecessary to expand on something that is connected with an emotional struggle, a struggle which isn't easy, etc., but it is certain that Hashem, the Creator of man, does not leave him even in a situation that requires extra effort and unique emotional strengths, and that before bringing him to such a situation gives man all the strength needed to overcome his situation. With a firm resolution it comes easier than previously thought.

Another factor here is regarding the children. The sooner this will take place, while they are still at a young age, the easier it will be for them to acclimate to the new face at home and the role he plays, which he will



THE ISRAELI NEWSPAPERS PUBLISH THE REBBE'S WORDS FROM THE SICHA ON MOTZEI SHABBOS PARSHAS LECH LECHA 5738*.

surely fulfill in the finest manner...

It is difficult for me to elaborate on this because you are not known to me on a personal level, but given the importance of the matter, and the importance of it happening sooner, I cannot help but write to you about this, at least the few lines above, and I hope you will see the reality as it is including all of the details mentioned above...

P.S. A special thanks for making a point to send me the valuable gift, a photograph captured by your husband z"l, a photo from the Sinai Desert of the mountain called "Har Sinai," which demonstrates not only a unique talent in photography, rather also attentiveness to a subject which has an emotional connection to every Jew...⁷

Aside from the letter to her, the Rebbe wrote a personal letter to each of her children, with a unique bracha, as well as a thank you for their gift.

Interestingly, on the photo the Rebbe wrote הר סיני - אורי ע"ה שעני, (Har Sinai — Uri Shani, Ashkelon, Summer 5726)

A Unique Debate

Among the many fascinating discussions which come up in this sefer, is a discussion about the stones of the Kosel. Rabbi Meir Yehuda Getz, the rabbi of the Kosel, wrote a letter to the Rebbe about an idea that had come up. A Jewish businessman suggested coating the stones of the

PLEASANT SURPRISE

Another unique anecdote comes as a P.S. written at the end of a standard letter of bracha to a bar mitzvah bochur:

*It was a pleasant surprise for me when I noticed in the copy of your drasha that you study the Likkutei Sichos and are successful in giving over the ideas in a manner that is understood to the public. May Hashem fulfill all your heart's desires for the good.*¹²



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Kosel with a material that would aid their preservation. In his initial response, Rabbi Getz wrote adamantly against even the consideration of this, but later on he became ready to discuss the idea and various conditions for it. The Rebbe responded to his letter with a few points:

In our times — when a ‘small crack’ in the ‘wall’ of Torah and mitzvos is opened (even with the best of intentions), the decision-making is thereby given over also to causes called ‘chiloni’im’ — and afterwards it is very challenging

to close the opening (and instead, the opening continues to get wider)...

*A discussion of this nature will awaken demands to hold discussions for ideas about the Kosel **from all sects** and who can predict where it will end.*

It is almost certain that such discussions will stir a new intense argument among Yidden...

*It may cause for certain circles of gentiles to make a commotion; saying ‘this too is a proof that the **current** Israeli leadership disrespects what is holy to them, even on the sole*

remnant of the Beis Hamikdash they lay hand,’ causing the opposite of a kiddush Hashem on a global scale...

There is a known teaching of gedolei Yisroel on the order of the possuk לא תוסיפו ולא תגרעו, for the suggestion to decrease (from Torah and mitzvos) is preceded by a suggestion to increase...⁸



Another fascinating insight into the Rebbe’s approach becomes apparent in the following letters. On Motzei Shabbos Parshas Lech Lecha 5738*, the Rebbe said a *sicha* from his room. Among the topics the Rebbe spoke of was the necessity to swiftly settle all of Yehuda and Shomron, and that the created pressure by foreign governments is only formal, therefore it doesn’t need to be taken seriously. When Yidden will stand up with courage, all the pressures would subside. Instead, the Israeli policy is inviting pressure onto itself by only settling five settlements.

In Israel, Reb Berke Wolff was instructed by *mazkirus* to see to it that the Rebbe’s words should be published in the Israeli press. Besides for the *sicha*, the Rebbe wanted another few points to be included in the papers. On Sunday morning, the Rebbe wrote a note to be sent to Reb Berke to be given over to the press:

*It is astonishing and a [source of] **great pain** that this wasn’t completely done until now... for this can now be done **entirely in accordance with the law.***

*...1) The commotion and pressure stirred by the establishment of five new settlements wouldn’t have been any greater had they established settlements along **the entire** length of the border.*

*2) Clear support of this: It is known **by all** (including Washington, Moscow, and the Arab capitals) about Israel advancing nuclear weaponry... At first they tried to apply pressure that these actions stop, but when they were given the **firm** answer that these activities*

YOU ARE NOT SECULAR

There's a beautiful *ksav yad kodesh* written by the Rebbe as a postscript to a standard bar-mitzvah letter, sent to a boy in Israel who noted in his letter to the Rebbe that he belongs to a "secular" family.

The Rebbe responds to this comment (p. 33):

נ.ב. לכתבו אשר "מוציא ממשפחה חילונית" - ודאי אשר
 "החילונית" היא תופעת לוי ו"לבוש" חיצוני המכסה את
 העיקר והעצם הנמצא בו - שהרי כל אחד (ואחת) ממשפחתו
 שי' - בן אברהם יצחק ויעקב (ובת שרה רבקה רחל ולאה)
 ולאחריהם - עשירות דורות שומרי תורה ומצוות.
 אלא שנתן השם הבחירה לאדם בנוגע להנהגתו, אבל אין
 כלל ביכולתו לשנות את העצם, העיקר והפנימיות שלו.

P.S. About which you write that "I come from a secular family"—obviously, the "secularism" is only a secondary attachment and an external "disguise" hiding the most important and innermost part of you. For each and every member of your family

is a son of Avraham, Yitzchok, and Yaakov (and a daughter of Sarah, Rivka, Rochel, and Leah), and their descendants—for **tens** of generations to follow, who were all Torah and mitzvah observant.

It's only that Hashem gave the human the ability to choose his course of **action**, but that has absolutely no bearing on the essence, the most important, and the innermost part of the person.

Reb Yoel Kahn *a"h* often pointed out that when you take a look at this manuscript, it's hard to believe that the Rebbe was writing this barely a week after suffering a major heart attack. Notice the meticulous corrections and underlining etc. that the Rebbe was so adamant to add, just to inspire a young Jewish boy at the other end of the world and make him feel proud to be part of the Jewish people!



THE REBBE'S UNIQUE POSTSCRIPT IN A LETTER TO A BAR MITZVAH BOY.

will continue — those placing pressure sufficed with an official 'renunciation' denying the existence of these activities, and with that **the pressure was gone...**⁹

(Subsequently, the last paragraph was initially omitted by the Israeli government censorship, and it took much effort until they agreed to have it published in the newspapers. The specifics of this episode are beyond the scope of this article).

Naturally, after learning the Rebbe's staunch approach to the settlements in Yehuda and Shomron, a group of *anash* in Kfar Chabad wrote a letter to the Rebbe, stating that they were ready to move and settle in the settlements of Yehuda and Shomron. The Rebbe responded:

*Each one of them has been "recruited in Tzivos Hashem" — in their current location — to spread Torah and mitzvos in his individual location and surroundings. Through these activities they are also shielding the entirety of land and its borders — and if they want to increase in [the protection of the land] — they should increase their activities in their respective locations.*¹⁰

A similar answer was given to others who wrote to the Rebbe on this matter:

!?! - This is entirely not their concern — any position on the matter taken by them will hinder the influence they are having on some of those moving to Eretz Yisroel, to bring them closer to Torah and mitzvos. It is of wonder that they considered this.¹¹

Clearly, from the Rebbe's perspective, every individual has their distinct role, and is to keep to it only.

The letters quoted herein are a mere few of the vast treasure this *sefer* contains, and the wide array of topics they discuss. Everyone is able to draw direction and inspiration from this *sefer*. All one needs to do is open it and learn.

הפך בה והפך בה דכולא בה! **T**

1. Pg. 24.
2. Pg. 27.
3. Pg. 120.
4. Pg. 54.
5. Pg. 150.
6. Pg. 93.
7. Pg. 15.
8. Pg. 122.
9. Pg. 37.
10. Pg. 189.
11. Pg. 417.
12. Pg. 208.