



REBBE RESPONSA

The Rebbe's English Letters

The Rebbe Consoles

Dedicated in Memory of
Rabbi Zvi Kogan HYD

Issue 81
Toldos, 5785

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Editor@RebbeResponsa.com

ב"ה

A Word from the Publishers

We hereby present **Issue 81** of *Rebbe Responsa*, a compilation of letters originally authored by the Lubavitcher Rebbe in English.

This week's booklet is dedicated in memory of the Rebbe's Shliach, Rabbi Tzvi Kogan ז"ל. As we all grapple with the news of this terrible event, and important questions arise, we turn to the Rebbe to receive guidance.

In this booklet we have made a modest collection of letters, written to various individuals who had experienced personal losses, which give some degree of answer - "**The Rebbe Consoles**".

All Titles, Summaries, and Footnotes were added by the publisher unless otherwise noted.

* * *

We take this opportunity to turn to our readers and ask anyone who may have English letters from the Rebbe in their possession to kindly consider sharing them with us, thereby enabling countless individuals around the world to benefit from the timeless wisdom and counsel they contain.

The Rebbe's English letters contain a wealth of guidance and insight on a vast array of topics written in a style relatable to Jews from all walks of life. For access to over 5,000 of these letters, we encourage you to download the *Rebbe Responsa* app.

May we merit the time when "those who sleep in the dust will rise to everlasting life" with the coming of Moshiach Tzidkeinu, speedily in our days.

The Rebbe Responsa Team

1

A National Calamity

Meaning of the traditional condolence blessing - a personal tragedy is a national one, and offers true consolation by equation to restoration of Zion and Jerusalem

By the Grace of G-d
28th of Iyar, 5733
Brooklyn, N.Y.

Mr. Pinchas Kalms
45 Sheldon Avenue
London, N. 6

I was profoundly saddened to hear of the passing of your father, Yaakov, peace to him. I extend to you and to all the bereaved family heartfelt condolences and the traditional blessing:

המקום ינחם אתכם בתוך שאר אבלי ציון וירושלים

May the Almighty comfort you in the midst of the
mourners for Zion and Jerusalem.

Needless to say, all our sacred texts are precise and meaningful, and so is the above blessing of condolence. The fact that it relates the personal sorrow of a Jew on the loss of a near and dear one to the loss of ancient Zion and Jerusalem, is doubly meaningful: Firstly, it conveys the profound concept comforting thought that the personal sorrow of an individual Jew is the collective sorrow of the Jewish people, and, indeed, equates it with a national calamity.

Secondly, it offers true consolation, for just as surely as G-d will fulfill His promise to rebuild and restore the ancient glory of Zion and Jerusalem, and even surpass it, so will eventually come the time when "those who sleep in the dust will rise to everlasting life" at the time of the Resurrection.

I hope and pray that you will find true comfort also, and especially, in your noble activities to spread the Torah, called *Toras Chayim*, being the source of eternal life, and the Mitzvoth by which

Jews **live** ("vo-chay bo-hem"¹), the merit of which will stand you and yours in good stead for long life and good health, unmarred by sorrow henceforth, but filled only with goodness and benevolence, the kind of good that is revealed and evident,

With blessing,

M. Schneerson

RABBI MENACHEM M. SCHNEERSON
Lubavitch
770 Eastern Parkway
Brooklyn, N. Y. 11213
Hyacinth 3-9250

חננו סגורל טניארטאסאן
ליבאוויטש
770 איסטערן פארקווי
ברוקלין, נ. י.

By the Grace of G-d
28th of Iyar, 5733
Brooklyn, N. Y.

Mr. Pinchas Kalms
45 Sheldon Avenue
London, N. 6

I was profoundly saddened to hear of the passing of your father, Yaakov, peace to him. I extend to you and to all the bereaved family heartfelt condolences and the traditional blessing:

תקום ימות אתכם בחור יקר אנלי ציון וירושלים

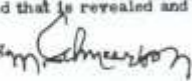
May the Almighty comfort you in the midst of the mourners for Zion and Jerusalem.

Needless to say, all our sacred texts are precise and meaningful, and so is the above blessing of condolence. The fact that it relates the personal sorrow of a Jew on the loss of a near and dear one to the loss of ancient Zion and Jerusalem, is doubly meaningful: Firstly, it conveys the profound concept and comforting thought that the personal sorrow of an individual Jew is the collective sorrow of the Jewish people, and, indeed, equates it with a national calamity.

Secondly, it offers true consolation, for just as surely as G-d will fulfill His promise to rebuild and restore the ancient glory of Zion and Jerusalem, and even surpass it, so will eventually come the time when "those who sleep in the dust will rise to everlasting life" at the time of the Resurrection.

I hope and pray that you will find true comfort also, and especially, in your noble activities to spread the Torah, called Toras Chayim, being the source of eternal life, and the Mitsvoh by which Jews live ("vo-chay bo-hem"), the merit of which will stand you and yours in good stead for long life and good health, unmarred by sorrow henceforth, but filled only with goodness and benevolence, the kind of good that is revealed and evident.

With blessing,



¹ Vayikra 18:5.

2

We Cannot Understand G-d's Ways

*We need not understand all; yet all has a plan and a purpose;
undertaking special mitzvah connected to women*

By the Grace of G-d
10th of Kislev, 5725
Brooklyn, N. Y.

Dr. Pesach Gedalia Mann
15 Old Hall Road,
Whitefield, Manchester, Lancs., Eng.

Greeting and Blessing:

I am in receipt of your letter of November 11th. No doubt my letter of condolence² was duly received by your family. May G-d grant that from now on we should only have good news to write to each other, and none of us should know of any sorrow in the future.

I can well understand your feelings under the stress of your great loss². However, as has been explained in various holy sources at length, and reflecting upon the infinite difference between the wisdom of the Creator and the human capacity for understanding, etc., it would be more surprising if a human being could understand, at all times, the ways of G-d. It is only because in His Infinite kindness, G-d desired that some of His ways should be understood occasionally, that we get an insight now and again into the ways of G-d.

Yet, if we contemplate the extraordinary order and precision that exist in nature, even in the lowest created forms, namely inanimate things (the harmony and energy of the atom, etc.), all of which are the opposite of chaos and disorder, this surely supports the simple faith that Jews have in the goodness and righteousness of the Creator, whose benevolent Providence extends to everyone

Source: Secretarial Carbon Copy.

² Dr. Pesach Gedalia's mother, Stella, passed away, at the young age of 53.

individually. If we cannot expect a small child to understand the thinking of a profound scientist, although the difference between them is only a relative one, inasmuch as the child might some day become as great or perhaps an even greater scientist, it should certainly not baffle us that we do not understand the thoughts and ways of G-d, as indicated above.

I want to emphasize here one more point. The soul is of course eternal, for it is only the body that is subject to decomposition. Therefore, death can only terminate the physical and earthly aspects, while the soul passes on to a higher life. Hence all the things which would have brought spiritual gratification to the soul during her lifetime on this earth, can still bring that gratification to the soul, and even more, and it is up to the children to continue to do so. Having met your mother when she was here, and knowing of the background of your family³, I am sure that I do not have to remind you about Kaddish, Mishnayos and Tzedoko, as a source of gratification for the soul of your departed mother. But every additional effort in all matters of Torah and Mitzvoth in the daily life, permeated with Chassidic warmth, is a source of everlasting gratification to her soul.

With regard to the special Mitzvo which you undertook for the soul of your mother of blessed memory, namely a selection of Tehillim, you should, of course, continue to keep it up. In addition to this however, and in view of the fact that the soul is that of a woman, it would be well to make a special effort in the area of Mitzvoth which is of particular concern to Jewish women, and of particular importance in this day and age. I have in mind the effort to strengthen and disseminate the matter of Taharas Hamishpocho, or the like.

With blessing

³ His mother, the sister of Mr. Zalmon Jaffe, descended from a family of Chabad Chassidim.

3

Rise To the Challenge!

Questions about the Holocaust: Our basic beliefs in Hashem and His creation and design of the world; Understanding that there is an answer that only G-d knows; our reaction should be to rise to the challenge and do; personal note

By the Grace of G-d
23 Shevat, 5744
Brooklyn, N. Y.

Dr. . . .
New York N.Y.

Blessing and Greeting:

This is in reply to your letter of January 23, 1984, in which you write that you were born in a DP camp in Germany, a child of parents who survived the Holocaust, and you ask why G-d permitted the Holocaust to take place, etc.

No doubt you know that there is substantial literature dealing with this terrible tragedy, and a letter is hardly the medium to deal adequately with the question. However, since you have written to me, I must give you some answer. Hence, the following thoughts.

Jews — including you and me — are “believers, the children of believers,” our Sages declare. Deep in one’s heart every Jew believes there is a G-d Who is the Creator and Master of the world, and that the world has a purpose. Any thinking person who contemplates the solar system, for example, or the complexities of an atom, must come to the conclusion and conviction that our universe did not come about by some “freak accident.” Wherever you turn, you see design and purpose.

It follows that a human being “also” has a purpose, certainly where millions of human beings are concerned.

Since the Creator created the world with a purpose, it is also logical to assume that He wished the purpose to be realized, and therefore, would reveal to the (only) creature on earth who has an intelligence to understand such matters, namely, humankind, what this purpose is, and how to go about realizing it. This, indeed, is the ultimate purpose of every human being, namely, to do his or her share in the realization of the Divine design and purpose of Creation.

It is also common sense that without such Divine revelation, a human being would not, of his own accord, have known what exactly is that purpose and how to achieve it, any more than a minuscule part or component in a highly complex system could comprehend the whole system, much less the creator of the system.

The illustration often given in this connection is the case of an infant, whose lack of ability to understand an intricate theory of a mature scientist would not surprise anyone, although both the infant and the scientist are created beings, and the difference between them is only relative, in terms of age and knowledge, etc. Indeed, it is possible that the infant may some day surpass the scientist in knowledge and insight. Should it, then, be surprising that a created human being cannot understand the ways of the Creator?

It is also understandable that since every person has a G-d-given purpose in life, he or she is provided with the capacity to carry out that purpose fully.

A further important point to remember is that since G-d created everything with a purpose, there is nothing lacking or **superfluous** in the world. This includes also the human capacity.

It follows that a person's capacity in terms of knowledge, time, energy, etc., must fully be applied to carrying out his, or her, purpose in life. If any of these resources is[are] diverted to something that is extraneous to carrying out the Divine purpose, it would not only be misused and wasteful, but would detract to that extent from the real purpose.

In the Torah, called *Toras Chaim* ("instruction of living"), G-d has revealed what the purpose of Creation is, and provided all the knowledge necessary for a human being, particularly a Jew, to carry it out in life. Having designated the Jewish people as a "Kingdom

of Kohanim (G-d's servants) and a holy nation," a Jew is required to live up to all the Divine precepts (Mitzvoth) in the Torah. Gentiles are required to keep only the Seven Basic Moral Laws – the so-called Seven Noachide Laws with all their ramifications – which must be the basis of any and every human society, if it is to be human in accordance with the will and design of the Creator.

One of the basic elements of the Divine design, as revealed in the Torah, is that G-d desires it to be carried out by choice and not out of compulsion. Every human being has, therefore, the free will to live in accordance with G-d's Will, or in defiance of it.

With all the above in mind, let us return to your question, which is one that has been on the minds of many: Why did G-d permit the Holocaust?

The only answer we can give is: only **G-d** knows.

However, the very fact that there is no answer to this question is, in itself, proof that one is not required to know the answer, or understand it, in order to fulfill one's purpose in life. Despite the lack of satisfactory answer to the awesome and tremendous "Why?" – one can, and must, carry on a meaningful and productive life, promote justice and kindness in one's surroundings, and indeed, help create a world where there should be no room for any holocaust, or for any kind of man's inhumanity to man.

As a matter of fact, in the above there is an answer to an unspoken question: "What should my reaction be?" The answer to this question is certain: It – "the not being given the answer" and at the same time being expected to serve Hashem etc. – must be seen as a **challenge** to every Jew – because Jews were the principal victims of the Holocaust – a challenge that should be met head-on, with all resolve and determination, namely, that regardless how long it will take the world to repent for the Holocaust and make the world a fitting place to live in for all human beings – I, for one, will not slacken in my determination to carry out my purpose in life, which is to serve G-d, wholeheartedly and with joy, and make this world a fitting abode – not only for humans, but also for the **Shechina**, the Divine Presence itself.

Of course, much more could be said on the subject, but why dwell on such a painful matter, when there is so much good to be done?

With blessing,

M. Schneerson

P.S. Needless to say, the above may be accepted intellectually, and it may ease the mind, but it cannot assuage the pain and upheaval, especially of one who has been directly victimized by the Holocaust.

Thus, in this day and age of rampant suspicion, etc., especially when one is not known personally, one may perhaps say – “Well, it is easy for one who is not emotionally involved to give an ‘intellectual’ explanation. . .”

So, I ought perhaps, to add that I, too, lost in the Holocaust very close and dear relatives such as a grandmother, brother, cousins and others הי"ד. But, life according to Mitzvath **Hashem**, must go on, and the sign of life is in growth and creativity.

carry out my purpose in life, which is to serve G-d, wholeheartedly and with joy, and make this world a fitting abode - not only for humans, but also for the Shechina, the Divine Presence Itself.

Of course, much more could be said on the subject, but why dwell on such a painful matter, when there is so much good to be done?

With blessing, *M. Shmerkin*

P.S. Needless to say, the above may be accepted intellectually, and it may ease the mind, but it cannot assuage the pain and upheaval of one who has /especially been directly victimized by the Holocaust.

Thus, in this day and age of rampant suspicion, etc., especially when one is not known personally, one may perhaps say - "Well, it is easy for one who is not emotionally involved to give an 'intellectual' explanation...."

So, I ought, perhaps, to add that I, too, lost in the Holocaust very close and dear relatives such as a grandmother, brother, cousins and others ה"י . But, life must go on, and the sign of life is in growth and creativity.

according to
(Mitzvath Hashem)

4

The Biggest Complaint Against G-d

The most important complaint - golus; our individual actions have the power to bring geulah

By the Grace of G-d
10th of Menachem Av, 5741

Brooklyn, N.Y.

L.G. . . .

Brooklyn, N.Y.

Blessing and Greeting:

I am in receipt of your letter in which you write many complaints against Hashem.

Considering that your letter was written in the midst of the Nine Days, just three days before Tisha b'Av, it is surprising that there is no mention of the biggest complaint, that it is almost 2,000 years since the Beis Hamikdash was destroyed and our Jewish people was exiled and, yet we have not been redeemed, and are still in golus, etc.

At the conclusion of your letter you stated that you need an answer to your questions. But surely you know that such questions as "Why must an innocent person suffer?" and the like, have been asked and also answered a long time ago and indeed, there is a whole book, the Book of Iyov (Job) that deals with all such questions and in greater depth. If you will study that book, especially with the commentary, you will find the answers, and in a much better way than can be given in a letter⁴.

Source: The Letter and the Spirit, vol. 3, 366.

Note: Letters printed in "The Letter and the Spirit" are from the archives of Rabbi Nissan Mindel A"H, the Rebbe's personal secretary entrusted with transcribing the Rebbe's orally dictated responses. The "Nissan Mindel Archives" are comprised of secretarial copies, including first drafts, and may have subsequently been published with editorial changes. Therefore the letters as they appear in the book may not be the final signed version.

⁴ For additional letters, see topic 'Suffering' on the Rebbe Responsa app.

Inasmuch as everything is by Divine Providence and you have written to me in a matter you could more easily discuss with any knowledgeable Jew, and certainly with a Rabbi in your vicinity, I want to make use of this opportunity to call your attention to a matter which should also be self-evident, but because of its importance and timeliness, deserves to be mentioned here. Now that we are coming from the period of the Three Weeks and the Nine Days, connected with the destruction of the Beis Hamikdash and the golus, every Jew is expected to make a special effort in matters of Torah and mitzvos. In order to rectify the cause of the present golus which is, as we say in our prayers, "Because of our sins we have been exiled from our land."² And when everyone will do his and her share in the direction of removing the cause, as mentioned above, the Divine Promise of the ge'ulo will be immediately fulfilled and the present days of sadness will be transformed into days of gladness and rejoicing.¹

If anyone should ask himself or herself what can I personally do to contribute toward this end, and how can an action of mine be of any significance, etc., one need only remember the teaching of our Sages, which the Rambam, the Guide to the Perplexed in his time and in all subsequent generations, incorporated in his code as a point of halachah to the effect: A person should consider himself and the whole world, as equibalanced. Therefore, by doing one more mitzvah or good deed, one tips the scale in favor of the positive, both for himself as well as for the world at large. (Hil. Teshuvo 3:4). Thus it is clear that when a person has the opportunity to say a good word, think a good thought and do a good deed, it should not be treated lightly, for it might change the whole complex of the individual, the community and our whole Jewish people.

I trust you will be able to convey the above thought to the young people whom you and your organization are working with, to bring them closer to Torah Yiddishkeit in the everyday life and experience.

With blessing,

5

Bring Joy to The Soul

*Belief in G-d, survival of soul and the ability to connect even after
physical passing*

By the Grace of G-d
20th of Sivan, 5718
Brooklyn, N.Y.

Mrs. Chana Sharfstein
1179 President St.
Brooklyn, N.Y.

Greeting and Blessing:

I received your undated letter, in which you write about your emotional upsets in connection with the passing of your mother, and the questions which are troubling you in this connection, involving also questions in regard to the passing of your father, peace unto them.

I already had occasion to reply at length in a similar case, but I trust that in your case it will not be necessary to write a long letter, knowing your background and upbringing. However, I trust that the following lines may ease your mind.

All religious people, even non-Jews, believe that the Creator of the world is Infinite and Incomprehensible. It is also a fundamental belief that not only did G-d create the world so many thousands of years ago (and then left it to its own resources; for if this were the case, there would be no place for prayer and appeals to G-d's mercy, etc.) - But, it is our firm belief that G-d is also the continuous Master of the world, Who is constantly watching over it and taking care of everything and every individual. Obviously, it is impossible for a human being whose intellect, as his all other powers, is limited, to understand the ways of G-d. From time to time things are revealed to the human mind, and he discovers things which had not been known to him earlier. It is, therefore, possible that, as time goes on, a person may learn and discover many things which were unknown to him. But, clearly, G-d's ways and reasons cannot fully

be understood by created beings, for there is an infinite gap between the Creator and the created. Nevertheless, in His infinite kindness, G-d has revealed in the Torah, which He has given us, and which is called *Toras Chaim* - the Law of Life - in the sense that it is our guide in everyday life, He has revealed in it many things which are important for us to Know. One of them is that all that G-d does is for the good of man, whether the person concerned understands it or not. Indeed, it is not surprising that he does not understand G-d's ways, as mentioned above; it would be rather surprising if he did understand the infinite ways and reasons of G-d.

Another fundamental point to remember, which has a direct bearing on your letter, is that all believers in G-d believe also in the survival of the soul. Actually, this principle has even been discovered in the physical world, where science now holds, as an absolute truth, that nothing in the physical world can be absolutely destroyed. How much more so in the spiritual world, especially in the case of the soul, which, in no way, can be affected by the death and disintegration of the physical body. It would be silly and illogical to assume that because a certain organ of the body ceases to function, affecting other physical organs of the body, the spiritual soul would also be affected thereby. The truth is that when the physical body ceases to function, the soul continues its existence, not only as before, but even on a higher level, inasmuch as it is no longer handicapped by the restraints of its physical frame.

Thirdly, the attachment of children to their parents, and the general attachment between close relatives during life on this earth, is surely not a physical attachment caused by the respective physical bodies of the relatives. Essentially, the attachment is a spiritual one, due to the spiritual affinity between those concerned, and the qualities of the soul, including such spiritual things as character, kindness, goodness, etc., all of which are attributes of the soul, and not of the body. Therefore, also, every action on the part of a person in relation to a beloved person, and the desire to benefit that person, is not directed towards pleasing his physical body, his bones and tissue, for it is spiritual pleasure that one is concerned with.

In view of the above, it is clear that even after the physical body has disintegrated and disappeared from view, it is still possible to

bring joy and benefit to the soul, which, as noted above, not only survives, but does so on a higher level, and all the things which had previously brought joy and pleasure to one's parents, will continue to do so even after they are physically no longer here. A simple illustration: When a person is called away from the provincial town to the capital, to serve in a higher capacity, and to occupy a position of honor in the royal palace, or royal academy, those dear ones left behind in the province would not regard the departure of their beloved as a tragedy. On the contrary.

I trust that the above will suffice to give you a better (incite) [insight] into the problems which are troubling your mind at this time. No doubt your husband will be able, if it is necessary, to refer you to the Holy books and sources where these questions are more fully discussed.

May G-d grant that you will carry on the conduct of your home with joy and gladness of heart, realizing that it is the housewife upon whom the responsibilities of the home atmosphere rests, and if you fulfill your responsibilities with joy, as your parents would want you to do, this is the greatest joy that you can bring to their souls, and this will also bring you and yours additional blessings, both physically and spiritually.

With Blessing,

M. Schneerson

ABRAHAM M. HARRISON
 770 Eastern Parkway
 Brooklyn 11, N. Y.
 BRUNNEN 4-8888

ABRAHAM M. HARRISON
 770 Eastern Parkway
 Brooklyn 11, N. Y.
 BRUNNEN 4-8888

By the Grace of G-d
 20th of Sivan, 5718
 Brooklyn, N. Y.

Mrs. Chana Sharfstein
 1172 President St.
 Brooklyn, N. Y.

Heading and Greeting:

I received your undated letters, in which you write about your emotional aspects in connection with the passing of your mother, and the questions which are troubling you in this connection, involving also questions in regard to the passing of your father, peace unto them.

I already had occasion to reply at length in a similar case, but I trust that in your case it will not be necessary to write a long letter, knowing your background and upbringing. However, I trust that the following lines may ease your mind.

All religious people, even non-Jews, believe that the Creator of the world is infinite and incomprehensible. It is also a fundamental belief that not only did G-d create the world so many thousands of years ago (and then left it to its own resources, except if this were the case, there would be no place for prayer and appeals to G-d's mercy, etc.) - But, it is our firm belief that G-d is also the continuous Master of the world, Who is constantly watching over it and taking care of everything and every individual. Obviously, it is impossible for a human being whose intellect, as his all other powers, is limited to understand the ways of G-d. From time to time things are revealed to the human mind, and he discovers things which had not been known to him earlier. It is, therefore, possible that, as time goes on, a person may learn and discover many things which were unknown to him. But, clearly, G-d's ways and reasons cannot fully be understood by created beings, for there is an infinite gap between the Creator and the created. Nevertheless, in His infinite kindness, G-d has revealed in the Torah, which He has given us, and which is called *Devar Chaim* - the Law of Life - in the sense that it is our Guide in everyday life, He has revealed in it many things which are important for us to know. One of them is that all that G-d does is for the good of man, whether the person concerned understands it or not. Indeed, it is not surprising that he does not understand G-d's ways, as mentioned above; it would be rather surprising if he did understand the infinite ways and reasons of G-d.

Another fundamental point is reasonable, which has a direct bearing on your letter, is that all believers in G-d believe also in the survival of the soul. Actually, this principle has even been discovered in the physical world, where science now holds, as an absolute truth, that nothing in the physical world can be absolutely destroyed. How much more so in the spiritual world, especially in the case of the soul, which, in no way, can be affected by the death and disintegration of the physical body. It would be silly and illogical to assume that

Mr. Chaim Sharfstein
1175 President St.
Brooklyn, N. Y.

- 2 -

39th of Sivan, 5718

Whenever a certain organ of the body ceases to function, affecting other physical organs of the body, the spiritual soul would also be affected thereby. The truth is that when the physical body ceases to function, the soul continues its existence, not only as before, but even on a higher level, inasmuch as it is no longer handicapped by the restraints of its physical frame.

Especially the attachment of children to their parents, and the general attachment between close relatives during life on this earth, is surely not a physical attachment effected by the respective physical bodies of the relatives. Essentially, the attachment is a spiritual one, due to the spiritual affinity between those concerned, and the qualities of the soul, including such spiritual things as character, kindness, goodness, etc., all of which are attributes of the soul, and not of the body. Therefore, also, every action on the part of a person in relation to a beloved person, and the desire to benefit that person, is not directed towards pleasing his physical body, his bones and sinews, for it is spiritual pleasure that one is concerned with.

In view of the above, it is clear that even after the physical body has disintegrated and disappeared from view, it is still possible to bring joy and benefit to the soul, which, as noted above, not only survives, but does so on a higher level, and all the things which had previously brought joy and pleasure to one's parents, will continue to do so even after they are physically no longer here. A simple illustration: When a person is called away from the provincial town to the capital, to serve in a higher capacity, and to occupy a position of honor in the royal palace, or royal academy, those dear ones left behind in the province would not regard the departure of their beloved as a tragedy. On the contrary.

I trust that the above will suffice to give you a better insight into the problems which are troubling your mind at this time. No doubt your husband will be able, if it is necessary, to refer you to the Holy Books and sources where these questions are more fully discussed.

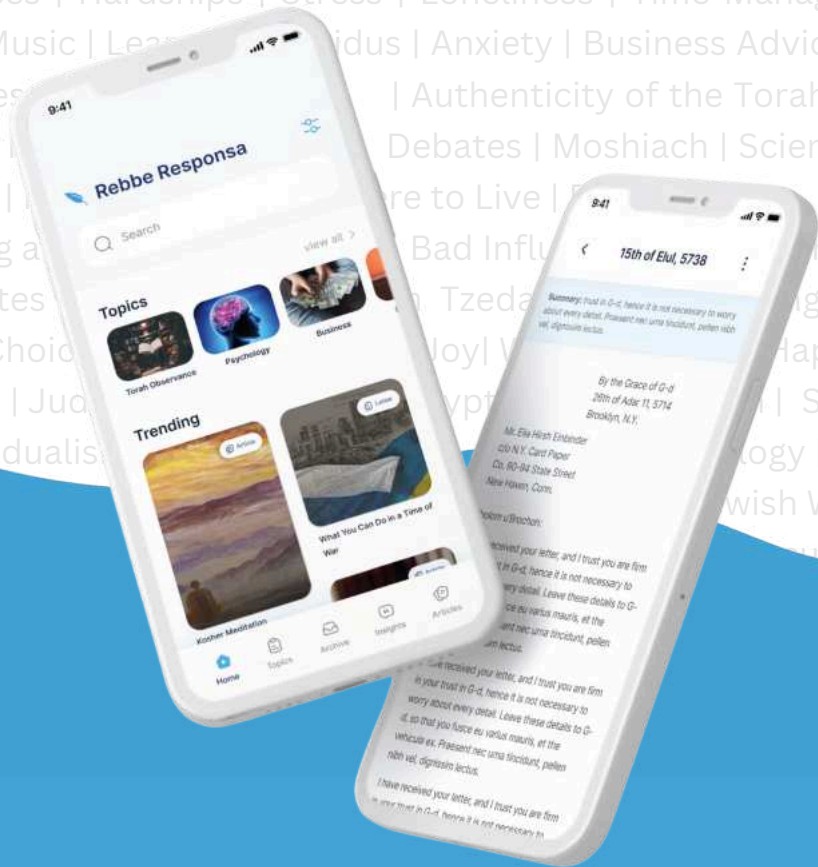
May G-d grant that you will carry on the conduct of your home with joy and gladness of heart, realizing that it is the housewife upon whose shoulders the responsibility of the home atmosphere rests, and if you fulfill your responsibilities with joy, so your parents would want you to do, this is the greatest joy that you can bring to their souls, and this will also bring you and yours additional blessings, both physically and spiritually.

With Blessings

M. Shmerlson

REBBE RESPONSA

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Written in English



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