

RABBI MENACHEM M. SCHNEERSON

Lubavitch

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מנחם מענדל שניאורסאהן

ליובאוויטש

770 איסטערן פארקווי

ברוקלין, נ.י.

כ"ה, א' אדר שני ה'תשי"ז
ברוקלין, נ.י.

הרה"ח ווי"ח אי"א כו"ט וי"ו
מו"ה זאב סי'

שלום וברכה:

מוסג"פ מכתבי לדר. מנדלסון הי', ואל
בינתו אצפן אם יחסור לו המכתב בעצמו שאז
תהי' לו הזדמנות להוסיף ביאור, או יהלח
המכתב ע"י הדואר ויחכה עד שהד"ר יגיד לו
מהמכתב.

בברכה לכו"ה ורבות
אשר מצא בריאות הולך
ושוכן

By the Grace of G-d
The 1st of Adar 11 5717
Brooklyn, New York

Dr. William Mendelsohn
142 Temple Street
New Haven, Conn.

Greetings and Blessings:

I was gratified to learn from Rabbi V. Schildkraut that you gave him your special attention and particularly in connection with the surgery which you performed on him.

A physician is, of course, the authorized agent through whom G-d sends a cure to a sick person, and needless to say, it is not only the physician's skill that is important, but also his cordial attitude towards his patients, in conformity with the accepted view that a physician's profession is not just a calling, but is a sacred mission of bringing a relief and a cure to the suffering. Hence a personal attitude, and even a personal bond with the patient often goes a long way towards bringing him the necessary relief and cure. Although in the case of a surgeon a subjective attitude may, in a sense, present a problem, since the surgeon must operate with perfect calmness, without being distracted by personal emotion, yet in practice the surgeon who combines intellect and feeling in perfect harmony, enjoys G-d's blessings, so that he is not only not distracted by his feelings, but rather the contrary, is greatly helped thereby.

Parenthetically, one of the significant lessons and influences of Tefillin, which, as you now, is placed both on the arm facing the heart and on the head facing the brain, is to teach us and help us to harmonize the two and to subjugate both to the services of G-d and mankind, making the complete and perfect man.

All this is in keeping with the idea of Monotheism, of which our Jewish people has been privileged to be the bearer throughout the ages. This is the idea that a perfect unity pervades everything, the macrocosm as well as the microcosm. Accordingly, in human life we do not consider the body and soul as two separate universes, but two aspects of the same microcosm. Even science, in modern times, has become aware of this truth, realizing that the physical and spiritual health are intimately connected.

I trust, therefore, that in treating your patients physically, you also help them spiritually, which in general terms, means to strengthen their bond with Source of Life, the Creator of the Universe, and the Giver of the Torah, in the way we are taught in our Torah, the Law of Life, how to realize and strengthen the said bonds in the most effective and in the fullest measure.

I do not want to say, "Thank you" for your personal attention to Rabbi Schildkraut, but instead I would rather extend to you my prayerful wishes that for many, many years to come the Almighty grant you the strength and the skill to help those who turn to you, both physically and spiritually. And as G-d's reward is in kind, but in a very generous measure, may the Almighty reward you and all yours with good health, both physically and spiritually.

With blessings,