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By the Grace of G-d
25rd of Adar, 5723
Brooklyn, N.Y.

I received your letter some time ago, but this is the first opportunity in replying to it.

You write about your background and how you have found your way to the Lubavitcher Yeshiva in Lud. I am gratified to note that you have adjusted yourself so well. Your chassidic ancestry certainly stands you in good stead, for spiritual qualities are hereditary, especially deep-rooted ones which the chassidic teachings and way of life cultivate.

With regard to your question at the conclusion of your letters it is hardly necessary to seek guidance from across the sea when you are at the Lubavitcher Yeshiva and the Maashpiim and Rosh Hayeshiva are able and willing to help the students. However, since you have asked them to me I will reply briefly:

1) RE. Pronunciation, whether Sephardic or Ashkenazic, you should davven in the way you are used to, and not complicate by a change.

2) RE. ZOMAR, your question is most surprising, for it is well known that the ZOMAR is an integral part of the Torah-Shebe'al-peh it is not a case of emphasis by the Old Rebbe, for it was just as sacred also to the Goan of Wilno, though in certain respects his shittah differed from that the Old Rebbe.

3) Your question the Propriety of religious people who give expression to their joy and enthusiasm by dancing, etc., in front of the Aron Hakodesh, and you wonder if a Chillul Hashem is involved. But of course no chillul is involved there, because (a) this is the expression of true joy with the Torah and Mitzvos; on the contrary it would be a chillul not to participate. Moreover, it is not something which is limited to chassidim, but a basic principle of Halachah incumbent upon all Jews, based on the Torah and the famous narrative in TallaCH. see also Rambam, end of Hilchos lulav, where the subject is treated (more) at length. (b) Even when the observer does not feel the same degree of joy, but being in the company of Jews expressing their joy with the Torah, if he should not participate it would be almost like a Counter-demonstration, not only in relation to the cause of simanah. see Igeres Hakodesh 24 by the Old Rebbe, end of p.274, and note it well there.

4) In reference to Tanya, where it is stated that the 2nd soul of the Jew is truly a part of G-dliness, and you ask why is the Jew singled out, since all humanity descended from Adam? The answer is that the distinction came with the ¹⁷⁵C and especially Giving of the Torah at Sinai, when the souls assigned their particular place and standing, though all souls were included in the soul of Adam. In fact, our Sages declare that even among Jews, the various souls are relating to particular aspects of the souls of Adam K Harishon.

5) You ask for an explanation of a statement in one of the general messages, a statement to the effect that we are living in the era of IKUSO DIMSHICO. This is based on many statements of my father-in-law³³ see also the signs of this era as indicated by Chazal (see end of SOTAH). It is not difficult to see these signs in our present generation.

I trust you are applying yourself with devotion and diligence to your learning of both nigleh and chassidus, with the view to practice Maalim B'Kodesh. This year is particularly suspicious, being the 150th anniversary of the Histealkus of the Old Rebbe, especially for those who come from, chassidic ancestry. May your learning be the kind that prompts action: the fulfilment of the mitzvot in daily life.

With blessings,

By Nissan Mindel