

By the Grace of G-d
2nd of Nissan, 5729
Brooklyn, N. Y.

Mr. Nathan Vogel
110 Princes Pk. Ave.
London N.W.11, England

Greeting and Blessing:

Rabbi N. Sudak has informed me of the loss which has been sustained by the business enterprise the earnings of which were earmarked for the Lubavitch House activities, and that this unfortunate occurrence has considerably upset you.

While such a reaction is quite understandable, it is necessary not to lose sight of the real Torah perspective. For, as in the case of every occurrence and every matter, the Torah contains an answer and a definite view. Indeed, it has often been emphasized that the Torah is eternal, and not only in regard to the Mitzvoth, but also in regard to the various narratives in the Torah. And while the events and episodes mentioned in the Torah were connected with certain persons, and certain circumstances, in time and place, nevertheless their message is eternal and valid for all times and all places, with particular relevance also to each and every one of us individually.

I have in mind the earliest trials and tests which the first Jew, our Father Abraham, had to undergo, at a time when he was one and only in his generation, as it is written, "One was Abraham." When G-d said to Abraham Lech l'cho, ordering him to leave his land, his birthplace, and father's house, it was very difficult for him to do so, even to separate himself from one of the three attachments, not to mention all three together. Then Abraham was told to go to an unknown to him land (Canaan, later to become Eretz Yisroel), where he was promised to become great, and a source of blessing for all. Yet, no sooner did he arrive there than a famine broke out in that particular land with such severity, that he had to leave at once and go to Egypt, which undoubtedly was with G-d's approval. Under these circumstances one might have expected that Abraham could very seriously question Divine Providence, which seemed so inconsistent and contradictory. All the more so in view of what is written in Pirkei d'Rabbi Elazar (ch. 26) that the famine affected only the land of Canaan and did not extend to any other land, which was clearly intended to test him, yet Abraham not only did not complain, but did everything with joy and gladness of heart, taking his whole family with him, etc. Of course, it all turned out only as a test of his Bitochon in G-d, for soon afterwards Abraham was richly rewarded, and returned to Canaan

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richly laden with cattle, silver and gold, as the Torah tells us. In reference to this experience of Abraham, the Midrash (Ber. Rabba) states that everything experienced by Abraham also happened to his children.

In the light of the above, you ought to consider yourself very privileged to have the Zechus to be considered worthy of Nisyonos (tests) similar to above, and the similarity surely requires no elaboration. I am confident that very soon you too will see the happy end of this test, and be richly rewarded with "silver and gold" also in the plain sense of the word. All the more so since the profits of this business enterprise have been dedicated to a holy cause.

Inasmuch as we will soon celebrate Yom Tov Pesach, the Festival of our Liberation, may G-d grant that you should be liberated also from all distracting thoughts, and be able to continue your sacred work in matters of Torah and holiness in general, and the activities of Lubavitch and Kosher Chinuch in particular, and do so with joy and gladness of heart.

Wishing you and yours a Kosher and happy Pesach,

With blessing,