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מנחם מענדל שניאורסאהן
ליובאוויטש

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ברוקלין, נ. י.

By the Grace of G-d
20th of Kislev, 5732
Brooklyn, N. Y.

Mrs. Ettel Rosen
10513 Calumet Dr.
Silver Spring, Md. 20901

Blessing and Greeting:

I am in receipt of your letter in which you write about the tragedy in the family.

Needless to say, I have heard and been informed about it. It is, of course, difficult to alleviate the shock of such a tragedy by mere words. However, I wish to emphasize one basic point, which must always be remembered, namely, that G-d is the Creator and Master of the world at large, and of each and every individual in particular. Although G-d's ways are inscrutable, we must nevertheless firmly believe that there is a purpose in everything, and also some hidden good, however difficult it is to see or understand.

A further basic and most important point to remember is that the soul is eternal, and that it has an existence independent of the body, which it inhabits only for a brief period of its sojourn on this earth. It is therefore not only a matter of religious faith, but also of common sense, that the life of the soul cannot be affected by any physical interference, nor can it be interrupted by a bullet and the like. An act of physical violence can only affect the soul's connection with the body, but not the soul itself.

It is also clear that the attachment and love of parents for their children are not based on the physical aspects of the body, but rather on the spiritual aspects of personality, character, qualities, etc. In other words, all the things which are lasting and are not terminated by the soul's departure from the body. There is this difference, however, that the soul of a Jew always wants to do good, and so long as it is connected with the body in this life, it can do good for itself, but after departing from this world, and rising to the higher world, the World of Truth, where its desire to do all that is good and holy is even greater, not being any more encumbered by a physical body - it can no longer do good deeds in this world for itself, but must depend upon those near and dear ones left behind, especially parents, to do all the Mitzvoth and Tzedoko, etc., which it would have done. In other words, of the departed soul do in fulfillment of their own obligations, they now have the obligation and Zechus to do a

Mrs. Ettel Rosen

"little" more on account, and in behalf, and for the Zechus of the dear departed soul. The soul which is now in the higher world derives great satisfaction from what is done for it in terms of Torah and Mitzvoth, and is very grateful for it, though it cannot directly convey this gratitude. But the important thing is not to receive words of thanks in this case, but to know that one is doing the right thing.

Much more could be said on this subject, but I trust that the above will suffice. I merely will summarize: You and your husband should be permeated with the idea of the eternity of the soul, and permeated also with the idea that in addition to your own good deeds, you now have to do a little more in behalf of the soul of your dear departed daughter, and that you should do this with devotion and inspiration, in the full knowledge that it is a great Zechus for your departed daughter, peace to her soul.

May G-d grant that henceforth you should have only good news to report, the kind of good that is revealed and obvious.

With blessing, *M. Schneerson*

P.S. Although the letter has been written to you, in reply to your letter, it is of course intended also for all those with whom you may wish to share it, and to whom it may hopefully be of benefit.