

RABBI MENACHEM M. SCHNEERSON

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מנחם מענדל שניאורסאהן
ליובאוויטש

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ברוקלין, נ. י.

By the Grace of G-d
3rd of Shevat, 5736
Brooklyn, N. Y.

Mr. C. Morris
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Greeting and Blessing:

This is to acknowledge your letter of the 22nd of December. It was particularly welcome after the long interval, although I have been inquiring and receiving reports about you through mutual friends.

It is gratifying to note your personal concern for this year's Lubavitch dinner, despite your personal preoccupations and problems, which are not lacking in these turbulent times. However, there is a direct relationship between the two, as is explained in the Torah, called Toras Emes, because it reveals the true state of things as they really are. For, when a Jew concerns himself with communal problems, that is, G-d's problems as it were, he receives thereby G-d's blessings for the good resolution of his personal problems (though these, too, are G-d's problems, as it were, inasmuch as G-d is "responsible" for the material and spiritual beings of everybody).

With regard to the points that you mention in your letter in connection with the dinner, it is necessary to bear in mind that the essential purpose of the dinner is to promote the Torah education of our young generation and to spread and strengthen Yiddishkeit in general, in London and in England as a whole. This purpose includes also those who are mature in years but for various reasons have not yet reached a deeper understanding of Yiddishkeit, and must be encouraged in this direction. Thus, the aim is to involve the greatest possible circle, not merely for the sake of their financial support, but also as a means of involving them spiritually.

In light of the above, I believe it is advisable to avoid anything controversial that might jeopardize the said purpose through inhibiting such individuals that might decide to stay away from the dinner only because of some controversial aspect. Needless to say, this includes the question of the main speakers to address the dinner, as well as the main topics of such speeches. I repeat, there is no intention of questioning any speaker or topic per se, but only to adhere to the main purpose of attracting as many friends as possible for the purpose of promoting true Yiddishkeit in London and in England in general. Moreover, in accordance with the say-

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ing of our Sages that the essential thing is the deed, the aim is that the personal involvement of those who attend the dinner should also be expressed in tangible terms, for their own sake and for the sake of the cause, as mentioned above. There is surely no need to elaborate to you on this.

Referring again to the beginning of my letter, I trust that even if there are personal problems, they are being dealt with, and will hopefully be resolved in a satisfactory way both materially and spiritually, and in the essential aspect, to go from strength to strength in all matters of Yiddishkeit in general, and in regard to the atmosphere at home in particular, since there is always room for improvement in all matters of goodness and holiness, Torah and Mitzvoh, which are infinite, being derived from the Infinite. This is also the way to widen the channels and vessels to receive G-d's blessings in a growing measure.

With blessing,

M. Schneerson