

RABBI MENACHEM M. SCHNEERSON

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הגדה של פסח

ליוואוויטש

770 איסטערן פארקוויי

ברוקלין, נ. י.

By the Grace of G-d
25th of Adar Sheni,
5744. Brooklyn, N. Y.

Mr. Shmuel Chaim Reshevsky
5 Hadassah Lane
Spring Valley, N. Y. 10977

Greeting and Blessing:

After the very long interval since I heard from you directly (which is somewhat surprising), I was pleased to have been informed of your recent success in the International Tournament, as reported in the New York Times of March 18, 1984. I was doubly gratified because it was good to know that you continue to participate in International Tournaments and, especially, that you shared the first prize in the Tournament at Reykjavik.

Needless to say, the most gratifying point is that you continue to display a Kiddush HaShem Bornbim, insisting upon your right not to play on the holy Shabbos and that your stance was recognized and accepted. What made it even more conspicuous is that there was another Jewish contestant, from the U.S.S.R., who attempted to be a stumbling block in your way which made the Kiddush HaShem all the more brilliant.

May G-d grant that for many years to come, you will continue to use your great influence in the cause of Kiddush HaShem, and do so in good health, with joy and gladness of heart, and in happy circumstances both materially and spiritually.

The above is very much in the spirit of Purim which we observed just recently, as we read in the Megillah that although in those days, as nowadays, Jews were spread and scattered among the nations of the world, facing all kinds of difficulties as Jews, nevertheless they clung to their Jewish way of life, as the Megillah says, "Their Laws were different from those of other peoples." However, because of their determined and proud stance as Jews, to quote the Megillah again, "Mordecai the Jew" and the "People of Mordecai" would not "bend their knees nor bow down" before anyone or anything that challenged their Jewish commitment - precisely this is what brought about that "For the Jews there was light, joy, gladness and honor," meaning also honor and admiration for the Jews on the part of their erstwhile enemies.

There is surely no need to elaborate to you on the above. I would

only like to add, in connection with the quotation of "Light, joy, gladness and honor," the explanation of our Sages that this includes also the inner meaning of these terms, namely, "Light - this is Torah," etc. In light of this, I trust that you surely have regular, daily periods of Torah study, with additional time on special days like Shabbos and Yom Tov. And though this is a "must" for its own sake, it also increases light and goodness in the ordinary sense.

With prayerful wishes to you and your wife and all the family, and

With blessing *M. Schneerson*

P.S. The following lines may appear strange, but I consider it my duty not to miss the opportunity to bring it to your attention.

You surely are familiar with the life story of Bobby Fisher, of whom nothing has been heard in quite some time. Unfortunately, he did not have the proper Jewish education, which is probably the reason for him being so alienated from the Jewish way of life or the Jewish people. However, being a Jew, he should be helped by whomever possible. I am writing to you about this, since you are probably better informed about him than many other persons, and perhaps you may find some way in which he could be brought back to the Jewish fold, either through your personal efforts, or in some other way. And, after all, there is the assurance of Yogato u'Motzoso.