

Sivan 4, 5706
June 3, 1946

Mr. Julius Stulman

Dear Mr. Stulman:

You have been very generous to the Merkos L'Inyonei Chinuch, and I do not have to tell you that you are the main pillar of support of our work. You were kind enough, moreover, to leave the door open for future approach to you in the time of need. This is such a time, for the Merkos L'Inyonei Chinuch which will find itself hard pressed for funds in the next couple of weeks. So I take the liberty to approach you again. I trust that without continuing to elaborate on the needs of the Merkos L'Inyonei Chinuch, so well known to you, you will once again be dictated by your soul, mind and heart to extend to the Merkos L'Inyonei Chinuch your helping hand.

On the occasion of the approaching festival of Shavuoth I wish you and yours, on behalf of the Merkos L'Inyonei Chinuch and myself, a very happy and inspiring Yom Tov.

Shavuoth - the festival commemorating the giving of the Torah on Mt. Sinai 3258 years ago - is a most opportune moment to reflect upon the divine beauty of our religion. The very Decalogue revealed on Mt. Sinai on that day reflects the beauty and depth of our faith which gave the world the truth of monotheism and the ideals of freedom, justice, honesty and brotherhood.

The divine proclamation of monotheism in a world full of idolatry (which has essentially changed but little, since people still worship many "gods," whether they be their passions for bodily pleasure, riches, honor or power) contained in the opening Commandments has been amply expanded by our great Jewish thinkers, Cabbalists and philosophers of all ages, down to our present day Chassidic doctrine.

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But the Ten Commandments are not confined to abstract metaphysics. They go on with "Thou shalt not murder!" "Thou shalt not steal!" "Thou shalt not covet!" Here we see the profound difference between the Jewish religion and all others. For our religion is not a religion of dogma alone, of "believe and be saved." Our religion underscores the indispensability of good deeds in daily life, and such was the reaction of our people in those days: "Na'Aseh V'nishma" - we will do and obey. Our religion embraces man's entire life, so that even in his daily life, in his associations with fellow man, in his business and work, he must give full expression to all the commandments of the Torah, so that his soul and body be attuned to the Divine call first sounded on Mt. Sinai.

With kindest personal regards and Good Yomtov, I remain

Very Sincerely yours,

MS:BK

Rabbi Mendel Schneerson
Chairman, Exec. Committee