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ברוקלין, נ. י.

B.H. 23rd of Kislev, 5733
Brooklyn, N.Y.

Mr. Schneur Zalman Jaffe
Manchester, England.

Sholom uBrocho:

I am in receipt of your letter of Kislev 13 and previous correspondence.

To begin with a good thing, I was pleased to see your daughter and two grandchildren, G-d bless them, before their return to England. No doubt she will convey my personal regards, and also report on the test of "Shma Yisroel," which passed with "flying colors."

2) With regard to , I must again say that I am surprised that after all that has been said and done, a mutual understanding has not been reached yet. After all, all concerned have the same cause at heart, namely, to quote the Yud-Tes Kislev motto recently reaffirmed, yofutzu maynosecho chutzo! I am confident that everyone concerned will be willing to make some concessions so long as it will lead to a more effective "dissemination of the fountains chutzo", including concessions in areas where one thinks to be entirely in the right. Obviously, the maximum cooperation is essential for maximum results. Yet, though it is high time for resolving the differences, I see from your letter that the situation has not moved - in the right direction, at any rate.

It would have been futile on my part to mention this matter altogether, for if the said overriding principles are not effective, what can my few lines accomplish? However, inasmuch as we have just observed Yud-Tes Kislev, the "Rosh Hashana for Chasidus and Chassidic ways," and I am confident that everyone of us has been inscribed unto a Shono Toivo in Chasidus, I hope and pray that this included also the meeting of hearts and minds among all those that had still been divided before Yud-Tes Kislev. And if a personal effort is still required, we have the assurance of yogato - umotzoso.

3) Referring to your remarks about the translation of the concluding passage of chapt. 1 of Tanya where it speaks of the souls of the nations of the world, raising the question of resentment that it might call forth in certain circles, and offering a suggestion in this matter -

my obvious answer - if I may borrow your own phrase - "we cannot do anything without the Rebbe's permission," meaning of course the Alter Rebbe's, i.e. author's, permission.

Let me also add, with no offense intended, that your suggestion comes too late, for the passage has already been translated into Yiddish, English, French, and Italian editions years ago, in accordance with the intent of the author. Thus, there is no point to attempt to retract or forestall anything at this stage.

As a matter of fact, if any change were made, it would only accentuate the matter and provide an opportunity for anyone in any part of the world whose eye will catch it to make "a fuss" about it.

A further point - and this is the crux of the matter: In our day and age, one does not have to be a chosid, nor even a Kabbalist (for the said doctrine of the Alter Rebbe is based on Kabbala and Talmud), nor even a confirmed believer - as long as one does not close one's eyes to the stark facts - to see what kind of souls the nations of the world have. For all the nations of the world were witnesses to what was going on in Germany and the countries it overran, yet remained indifferent. In the light of this, the words of the Alter Rebbe (incidentally not original to him, as mentioned above) may even be an "understatement".

To allay your apprehensions further, let me say this: If a goy wants to keep his feelings to himself and not make trouble (and there ^{are} such), he will not make an issue of it. If he is the kind of goy that wants to make trouble (and there are "also" such), he can create issues without looking for them in books, as in the case of the Blood Libel which you cite in your letter.

I trust that you all had an inspiring Yud-Tes Kislev observance, and that the Fabrengen here (which I am told was relayed also to M/c) did not completely rob you of a night's sleep on Motzoei Shabbos. The important thing is that the inspiration should be lasting and permeate each and every day of the year.

With blessing for good tidings,
in all above and for a bright
Chanukah and increasing light.

M. Schwartz