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By the Grace of G-d
Rosh Chodesh Elul, 5746
Brooklyn, N. Y.

Rabbi Dr. Dov Mandelbaum
55 Bonita Vista Road
Mount Vernon, N. Y. 10552

Greeting and Blessing:

I duly received from Rabbi Groner the letters with reference to me, more precisely, to my failure to respond to your correspondence.

Let me say at once that your complaints are completely justified. I can only ask your indulgence to judge me "in the scale of merit." I assure you that my failure to respond does not reflect anything in the nature of "cold shouldering," as you put it. As for an explanation of the absence of written responses on my part - I plead "guilty without explanation," since an explanation would have to be rather lengthy and beyond the scope of this letter. I must therefore rely on the *1/36/76*, that you will believe me when I say that the cause has absolutely nothing to do with you.

The reason I am writing to you now is not hard to find, since we have entered the month of Elul, when it is time to make amends for past failures. And although, obviously, these few lines cannot quantitatively suffice for all that has been omitted, they, hopefully, can suffice in terms of quality and real content.

As you know, the month of Elul, - as explained by the well-known allegory of the Alter Rebbe ⁷⁴² as the time when "The King is in the field." This is the time when the King is pleased to be greeted by the workers in the field, and is particularly gracious to accept their petitions (Likutei Torah, Re'eh 32, col. 2). All of us, together and individually, are of course, included in this extraordinary and auspicious opportunity.

May it indeed be so with you and your wife, to enjoy many, many good and pleasant years together. And "good and pleasant" in your case includes the fullest utilization of the capacities that HaShem has bestowed on you for the benefit of the "Prat" and "Klal."

With prayerful wishes for a Kesivo vaChasimo Tovo, for a good and sweet year, and

With esteem and
blessing,

Bernard Mandelbaum

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(914) 664-2691

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11/18/86 6611121186 222 71131 3128

I hope I can convey my reaction to the letter
1312211. I wrote as I wrote, because I felt as I felt.
However, when I received your compassionate, understand-
informative letter (as always), I was distressed:

I should put my Rebbe in a position to
apologize to me? ! 7733 13 18

Therefore, I hope you will accept my apology. As
there is much which you cannot explain in a letter, it would
be impossible to detail what factors - good and bad -
which created the seemingly arrogant tone in my
letters. However, judging from your letter, and that
which I know about my revered Rebbe, I am
relatively at ease in the knowledge that you forgive
human weakness - always, and especially the time of the
year.

One of the great joys these past two years has been
working with Rabbi Shemtov and Hagan in Detroit. I
leave here Monday for our major event on Tuesday night
in honor of The Shemtovs.

Inasmuch as I know of your interest in how I am
staying out of trouble these days, I enclose several news items.
My dear wife (and clearly I had a good time in helping
her) also helps. 11/18/86 257877
Did you know I am studying for 11/18/86 with Rabbi Hengel.

RABBI MENACHEM M. SCHNEERSON

Lubavitch
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Brooklyn, N. Y. 11213
493-9250

מנחם מענדל שניאורסאהן

ליובאוויטש

770-איסטערן פארקוויי

ברוקלין, נ.י.

By the Grace of G-d
In the Days of Selichoth,
5746. Brooklyn, N. Y.

Rabbi Dr. Dov Mandelbaum
55 Bonita Vista Rd.
Mt. Vernon, N. Y. 10552

Greeting and Blessing:

I was pleased to receive your letter of Sept. 18th,
with the enclosures.

To begin with a blessing, this gives me the opportunity to reiterate my prayerful wishes for a Kesivo vaChasimo Tovo, for a good and sweet year, including the fulfillment of your heart's desires for good in the matters about which you wrote.

If I may make a remark, in the spirit of the old Jewish custom, I am surprised at your reaction to my letter, in your words לא זו הדרך. Surely there has not been any greater man than Moshe Rabbeinu, and Rashi (in a Commentary even on the level of a five year old child beginning to learn Chumash) remarks about Moshe Rabbeinu וירא, הודה ולא בוש (שמיני י:כ).

You also know that when the daughters of Tzelofchod presented to Moshe Rabbeinu their claim for inheritance, adding that their father had no part in Korach's Rebellion (39 years earlier), Moshe Rabbeinu immediately disqualified himself from making a judgment, considering their remark as a possible "bribery," and, instead, presented their case directly to HaShem, as explained in various Commentaries.

Anyway, the important thing is that it is always good to clear up any possible misunderstanding, especially when a good personal relationship is involved.

בברכת כתיבה וחתימה טובה לשנה טובה ומתוקה

With esteem and blessing לו ולכל אשר לו

P. S.

Just received the books To Live With Meaning, אמנות ויהדות.

Many thanks (also for the קווים ביוגרפיים).

כמנהג יהודי עתיק "להעיר" ואת הסליחה רבה; אע"פ דקבל האמת ממי שאמרה, לפענ"ד בע' ו דספר האי כדאי הי' (בעתיד עכ"פ) להדפיס רק מחז"ל.

Bernard Mandelbaum

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10/28/81

כבוד רב לך ולמשפחה
אני מודה לך על מכתבך

Again I was deeply moved and humbled by your letter written during the "days of Selichot".

My purpose in writing is a comment on your "P.S." and this requires no answer, unless it is to "straighten me out".

כבוד רב לך ולמשפחה
אני מודה לך על מכתבך
שכתבת לי במכתבך
הזהיר אותי על
ה"פ.ס." והוא
הוא מכתב
הוא מכתב
הוא מכתב

Question (1): what about the idea of
פסיכולוגיה?

(2) When I write, it is mostly as an "educator" rather than an original "philosopher" etc. As such it is a psychological fact that Jews (others too) - especially those whom I want to be right are impressed (rightly or wrongly) when they see that what even a Toynbee (for example) writes is often anticipated and paralleled by statements of Chasidim. In this context, isn't my method justified?

Again, with humble gratitude that you take the trouble to write,

Respectfully,
Bernard Mandelbaum

1141
By the Grace of G-d
29th of Tishrei, 5747
Brooklyn, N. Y.

Rabbi Dr. Dov Mandelbaum
55 Bonita Vista Rd.
Mt. Vernon, N. Y. 10552

Greeting and Blessing:

This is to acknowledge receipt of your letter of Oct. 28th, and previous correspondence.

First of all, I wish to express my pleasure at seeing you in Shul wrapped in a Tallis with an Attara, etc.

As for the subject matter of your present letter, and in answer to your questions:

1) My remark about the saying of our Sages, "Accept the truth from whoever said it," a well known saying which has been mentioned also in regard to Aristotle, who has been quoted many times, although his personal life is well known (and the same in regard to Plato) - there is certainly no need to emphasize to you the viewpoint of our Torah, Toras Chaim, as to the importance of knowing the kind of personal life an author has conducted before reading and studying his books.

2) ~~Notwithstanding~~ Notwithstanding the above saying, I do not think it proper to have a saying of Chazal quoted on one page with a quotation from a non-Jewish source, which creates the impression that both are equally authoritative, etc.

3) I trust you will also accept the following remark. Inasmuch as non-Jews often suspect Jewish colleagues, and Jews in general, of various things, one of them is that the Jews have a tendency to curry favor by quoting non-Jewish sources, and consequently are prepared to compromise, etc. As a result, when they hear or read a Jewish scholar quoting a non-Jewish source, it diminishes their respect for whatever follows that quotation. This is all the more regrettable since many a non-Jew would readily understand why such quotations should be on separate pages. Indeed, many of them would also not quote from the Bible alongside a secular source, and certainly would not expect this from a Jew who wears a Tallis, etc. There is surely no need to amplify this.

To conclude on a point that has been emphasized recently, namely a transition from Tishrei which is **מְרוֹבָה בְּמוֹעֲדֵים** to Cheshvan and the mundane routine and atmosphere - may we all take with us ample reserves of the atmosphere and inspiration of Tishrei to last us throughout the year and to be expressed in concrete terms of Torah and Mitzvoth, since "action is the essential thing."

With all good wishes,

With blessing,

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