

# TESHURA

FROM THE WEDDING OF

**Mendel & Mushkie  
Lebovics**

11 TEVES 5782  
BOCA RATON, FLORIDA



B”H

## FORWARD

With joy and gratitude, we give thanks to Hashem for his kindness as we celebrate the Simcha of the marriage of our children, **Mendel & Mushkie** משיחיים.

As is customary amongst Anash to present a memento of the occasion, based on the Minhag by the wedding of the Rebbe and Rebbetzin.

We are privileged to share with our family and friends this special Teshura.

Included here is a collection of the Rebbe’s correspondence with **Rabbi Dr. Bernard Mendelbaum**.

Rabbi Dr. Mendelbaum, at the time was the President of JTS, as well as their top fundraiser. He was a vocal supporter for the Rebbe’s fight for “Mihu Yehudi” & Giyur Kehalacha, in his speeches as well as in writing.

After the death of his first wife, he remarried and moved to Fort Lauderdale, where he quickly became good friends with Rabbi Aaron Lieberman, the Chosson’s Grandfather.

Rabbi Dr. Mendelbaum enjoyed a unique relationship with the Rebbe, as can be seen from the correspondents here brought, as well as in his face-to-face encounters with the Rebbe by Sunday dollars – as can be seen in the clips presented herewith in the QR code.

The majority of the letters are from the archives of the Rebbe’s secretary **Rabbi Nissan Mindel**. We would like to thank his son-in-law **Rabbi Sholom Ber Shapiro**, for providing us with the material.

It is our fervent hope and prayer that we go from this joyous occasion to the ultimate Simcha, the coming of Moshiach, speedily in our days.

**THE LBOVICS AND KORF FAMILIES**

11 TEVES, 5782  
BOCA RATON, FLORIDA



**Rabbi Dr. Mendelbaum going by the Rebbe**

B.H.  
3rd of Adar, 5729  
Brooklyn, N.Y.

Rabbi Dr. Dov Mandelbaum

Greeting and Blessing:

I have just received your volume Choose Life, and many thanks for your thoughtfulness.

As you can well imagine, I have thumbed through the book and examined the Index for the various topics, with particular interest on the subject of Chasidus. According to Jewish custom in such a case to couple appreciation with some remark, may I volunteer the following observation, pertaining to the Chasidic sections. I see that they have been selected from anthologies and the like. While there is an advantage in this method, since it makes it more accessible to the reader than original matter, and a well chosen selection provides a wider perspective within one volume, I should have expected of you, as one who has direct access to the original works, to assign an important place - not only in quality but also in quantity - to selections from original works. Even where an anthology is faithful to the original, it often makes a difference what is chosen as well as where the selected piece begins and ends, for where a section is taken out of a larger context one's discretion may largely affect the whole complexion of the subject matter. Surely there is no need for me to elaborate on this to you.

May G-d grant that each and everyone in the midst of our people Israel choose life, life worthy to be so termed, that is to say, life in accord with our Torah, Toras Chayim. Moreover, as I had occasion to mention this before, in life there can be no interruption G-d forbid, for if there is than it ceases. Similarly the Torah, Toras Chayim, must be the constant beacon of light to illuminate and permeate every instant of the daily life.

To carry the analogy further, though it is possible to compromise and settle for less in many aspects of human existence, such as financial matters and others, no such compromises are admissible in the matter of life. Likewise in the matter of Toras Chayim and its Mitzvos, whereby Jews live.

Wishing you and yours a happy and inspiring Purim,

With blessing,

P.S. I hasten to acknowledge receipt of the book in the hope that it will provide you an early opportunity to let me know about the personal matter which you and your wife discussed with me - hopefully in the spirit of "marbin b'taicha."

By the Grace of G-d  
9th of Sivan, 5734  
Brooklyn, N. Y.

Rabbi Dr. Dovber Mandelbaum  
President  
America-Israel Cultural Foundation, Inc.  
4 E. 54th St.  
New York, N. Y. 10022

Greeting and Blessing:

I was pleased to receive the material, which you were kind enough to forward to me. I must apologize, however, for the delay in my acknowledgment, due to pressure of duties, so that it is only now that I had the opportunity to peruse it.

Next, and in order to give credit where credit is due, I want to express my pleasure at the report I received about your participation in the recent event in Detroit, where your address had a very strong impact, as I am informed. No doubt you must have also received similar reactions from other quarters. At any rate, it is my pleasurable duty to express my appreciation of the encouragement to our activities in Detroit, which your words stimulated.

While on this subject, I would like to make an observation in connection with a remark which has been attributed to you during your speech, an outline of which was sent to me, in which you are purported to have asked rhetorically how does a reform Jew come to participate in such a gathering which has to do with Lubavitch work? I am sure that this remark has been misquoted, for you surely cannot be considered a reform Jew. But since the misquotations may have received some currency, you will surely register the strongest possible denial of any such idea. There is no need, of course, to elaborate to you on this.

With personal regards, and

With blessing,

By the Grace of G-d  
2nd of Kislev, 5736  
Brooklyn, N. Y.

Dr. and Mrs. Dov Mandelbaum

Greeting and Blessing:

The main purpose of this letter is to enquire as to developments in regard to our conversation. I am sure there is no need to take the trouble of another meeting, and I will be content to receive a few lines from you in this regard.

Since it is customary to connect a letter with a Torah topic, and having entered the month of Kislev, which is highlighted by the festival of Chanukah, I take this opportunity to make brief reference to this timely and auspicious season. As has often been emphasized, Chanukah reminds us once again about the need to spread the light of Torah and Mitzvos in a growing measure, both at home and "outside." For, although when one kindles one light on the first night of Chanukah, one fulfils the Mitzvah to perfection and is counted among the "Mehadrin-min-hamehadrin," yet, when a day passes, what was perfection the day before is no longer adequate, and one more candle has to be lit on the second night and still one more the following night, and so on for an entire week, indicating that this should be so on each and every day of the week throughout the year. While placing the Chanukah Lights "at the entrance of the house outside," or in the window, further indicates the duty to illuminate also the "outside" with the light of Ner Mitzva vTorah Or.

Hoping to hear good news from you in all the matters we discussed, and these, too, be in an ever growing measure of brightness,

With blessing

P. S. It is curious that our long-time friendship notwithstanding, I just found out through a newspaper article that Mrs. Mandelbaum is a "family therapist," though I do not know precisely what it entails.

L.D. - 38

B.H.  
21 Adar, 5737  
Brooklyn, N.Y.

Rabbi Dr. Dov Mandelbaum  
920 Park Avenue  
New York, N. Y. 10028

Shalom uBracha: *gmb*

This is to confirm receipt of your correspondence, including the latest which reached me with some delay, in which you write about the question of the renewal of your contract in your present position, and about the possibility of doing constructive work for Lubavitch.

I trust you remember our conversation some time ago, when I expressed the opinion that your continuing to occupy a prominent position in the circles with which you have been associated - provided, of course, that it will in no way affect your personal strict commitment to Torah and that of your family, will afford a greater opportunity to further the work of those circles which are involved with Torah-true Yiddishkeit, including Lubavitch. No doubt you have also convinced yourself of this from your past experience.

Hence, my opinion (if you are asking for it) regarding the extension of your contract is obvious, although it is natural that you should be dissatisfied with the standards of observance which are officially propagated there. For obvious reasons I do not wish to elaborate on this.

If despite the said unequivocal opinion you still wish to speak with me personally, this letter is sent to you via Special Delivery, since the calendar of appointments leaves only next Sunday open and will then be closed until after Pesach. As for the time, you can communicate with the appointments secretary as in the past. *please*

I must add, however, that since my opinion is well considered and based also on experience, and, moreover, I have also given it to others similarly situated, I do not think that I am likely to change it.

With regards to all the family and with best wishes that you utilize your opportunities in the utmost degree, and with personal gratification,

With blessing,



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Tm

B. H.  
15th of Sivan, 5737  
Brooklyn, N. Y.

Rabbi Dr. Dov Mandelbaum  
920 Park Avenue  
New York, N. Y. 10028

Shalom uBracha;

This is to acknowledge receipt of your letter of Rosh Chodesh Sivan, and the previous correspondence with enclosure.

Referring to your remarks in regard to the presentation of the Mezuzah Campaign and similar activities, I must say, with all due respect, that I am surprised at your objections to pointing out the reward associated with the Mezuzah in terms of protection, particularly the simile of a helmet, etc. For, precisely in the case of the Mezuzah the reward in this world is emphasized many times in our sacred sources, and it has, moreover, the distinction of having its reward expressly formulated in the Shulchan Aruch, to wit: יבין ויבין בניו, ואם אינו יבין, יבין אביו (אבות, פ"א, ע"ג)

It is clear that the Shulchan Aruch speaks here of reward in this world, in the plain sense.

If this formulation raises questions, such as the holocaust, etc., as you mention, our Sages have already dealt with such questions in their characteristic laconic fashion; and, directly bearing on the subject at hand, they have told us that Moshe Rabbeinu לפניו before the Prshah of Mezuzah אשר יתן (שם, פ"א, ע"ג) G-d:

והבין ורע לו (ברכות ז, א). The same question has been asked through the ages, including the Book of Iyov, which you cite.

I should like to add that this is ~~not~~ the position of not only a believing Jew, but - subconsciously, and perhaps even consciously - it is the basic approach of every educator worthy of his vocation who teaches children (in age or knowledge) ~~to~~ to develop moral attitudes and behavior -- not on the merit of pure idealism alone, but also and largely on the basis of their pragmatic value. Most educators will not hesitate to advocate the virtues of honesty, justice, etc. for their immediate reward in terms of personal contentment and peace of mind, as well as for the good of the society in which to live.

- 2 -

Moreover, though many an educator or spiritual leader may be prepared to compromise in certain areas under social pressures or the sway of the so-called liberal democracy, everyone has certain ideals and principles where one will not conform to the rule of כל דאליס גבר in a society where crime has been steadily rising in recent years. And while propagating to his students adherence to these ideals at personal sacrifice for the sake of a better world, etc., it will be found, on closer scrutiny, that the motivation is not entirely that of pure altruism.

Even in the case of a none too observant Jew, it is useful for him to be reminded of the second portion of the Shema: "If you will hearken diligently to My commandments - I will give your rains in their due season. . . ." And though he has seen pogroms and the like when they were apparently least deserved, he will attribute them to some unknown causes, but will not let such questions deter him personally, expecting things to be different in his case.

There is surely no need to elaborate further on the above.

With esteem and blessing,

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

Ebibi 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 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 טרוכה בטוועדיגן 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 Mitzvot, since "action is the essential thing."

With all good wishes,

✱

With blessing,

In the summer of 5746, Dr. Mendelbaum remarried, and was disheartened he had not received any response from the Rebbe.

Dr. Mendelbaum wrote a letter to the Rebbe's secretary Reb Leibel Groner, to which the Rebbe responded:

( 0 11 5 )  
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 *Alse / B*, 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 *אב"ד* 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,

Dr. Mendelbaum was taken aback, and wrote to the Rebbe that obviously the rebbe need not apologize to him, and this is not what he intended.

Bernard Mandelbaum

55 BONITA VISTA ROAD • MOUNT VERNON, NEW YORK 10552  
(914) 664-2691

11/12/82

הרב שלימונים זצ"ל זי"ע

I hope I can convey my reaction to the letter 13/22/81. I wrote as I wrote, because I felt as I felt. However, when I received your compassionate, understanding letter (as always), I was distressed:

I should put my Rebbe in a position to apologize to me? ! 7/33 15 1/8

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 letter. However, judging from your letter, and the which I know about my revered Rebbe, I am relatively at ease in the knowledge that you forgive human weakness - always, and especially the human of the year.

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

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 side in helping! fight her) also helps. אריאל זי"ע  
Did you know Sam Stucky for 12 years with Rabbi Hengel?

Bernard Mandelbaum

55 BONITA VISTA ROAD • MOUNT VERNON, NEW YORK 10552  
19141 664 2691

10/27/82

עוד פעם אני מרגיש מופתע ומבויש  
 Again I was deeply moved and humbled by your  
 letter written during the "Days of Selichot".

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

"כמעט כל ימינו אנחנו חסידים" וכו'  
 וכן כמעט כל ימינו אנחנו חסידים וכו'  
 "כמעט כל ימינו אנחנו חסידים" וכו' וכו'

Question (1) what about the...  
 פשוט וברור וכו' ?

(2) When I write, it is mostly as an "educator"  
 rather than as "inspired", "philosophical" etc. As such  
 it is a psychological fact that Jews (others too) - espe-  
 cially those whom I want to be ~~impressed~~ are impressed  
 (rightly or wrongly) when they see that what even a  
 Tomber (for example) writes is often antecapitated and  
 paralleled by statements of R's/B. In this context,  
 isn't my method justified?

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

Respectfully,  
 Ben-Haim

RABBI MENACHEM M SCHNEERSON  
Lubavitch  
770 Eastern Parkway  
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, הורה ולא בוש" (שמיני י:ב).

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.

בברכה כתיבה וחתימה טובה לשנה טובה ומוקד  
לו ולכל אשר לו

With esteem and  
blessing

*M. Schneerson*

P. S.

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

Many thanks (also for the קווים ביוגרפיים .

במנהג יהודי עתיק "להעיר" ואתה הסליחה רבה! אצי"פ דקבל האמת ממי שאמר, לפעני"ד בע' ו דספר האי כדאי הי' (בעתיד עניי"פ) להדפיס רק מחז"ל.

BERNARD MANDELBAUM  
8000 NORTHWEST 44TH ST. #204  
LAUDERHILL, FLORIDA 33319

*Bernard Mandelbaum*

55 BONITA VISTA ROAD • MOUNT VERNON, NEW YORK 10552

(914) 664-2691

January 18, 1988

Rabbi Menachem M. Schneerson  
770 Eastern Parkway  
Brooklyn, New York

*אשר עבדיי ויהי' דבריך זכור*

When your meaningful greeting was so warmly received at the annual dinner of the Chabad-Inverrary Synagogue, I thought of the *אשר* you deserved from hearing about the remarkable achievements of your *זיכרון*. Rabbi Aaron Lieberman, assisted just a little bit for three months a year by your disciple - me.

Rabbi Lieberman has done much more than create a dynamic, growing center of prayer and study. His outreach program - via the challenging and prudent public Hanukah Menorah effort, contact with people in all walks of life and his *אשר* personality generally - has raised the entire level of yiddishkeit and created a new respect for Torah in the fleshpots of Florida.

I saw the same thing in Madrid and I am certain to see it anywhere one of your dedicated *אשר* bring the blessing of Torah.

*ברוך  
דוד משה*