

1950

Boogie

INT

Thank you for your letter of March 31st. I regret that owing to pressure of work my ~~reply~~ acknowledgment was delayed until today.

I was pleased to read in your letter that you "would like to ~~do~~ some of the things we both want to see accomplished." I have underlined your expression 'we both.'

In your letter you refer to your problems and my problems. Of course, every human being has some problems, if he wishes to make continuous progress in life. However, may I point out that when you refer to my problems, they are really your problems - according to my late father-in-law, our revered Rabbi of sainted memory, since he has ~~indicated~~ ^{indicated and explicit} told you that your soul's mission in life is, and the Merkos L'Inyonei Chinuch is the medium through which to ~~fix~~ accomplish it.

It is superfluous on my part to elaborate on it, inasmuch as you have been privileged to hear it direct from the Rabbi of saintly memory, on more than one occasion. Your last interview with him, ^{more} over, so soon before his leaving this world, should be considered in the nature of a last will and testament to you, ^{and me} as a guiding light to illuminate your path in life and direct your principal endeavors into the right channel.

I only wish to say - on the basis of your letter in which you ~~express~~ express the hope to be able to do some of the things we both want to be accomplished - that I trust that your reflection on the above will hasten the time when you will see yourself able. Indeed, it ought to reveal to you some of your hidden forces which would prove you able right now.

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I want to thank you for your attention and thoughtfulness in

Handwritten notes in Hebrew: זכיון, פסוק, א"ה, ה"ל, אה"ל, אה"ל

That

Handwritten note: זכיון

Handwritten note: רב

sending me a copy of your speech which you delivered on March 26th as guest of honor. I congratulate you on the fine thoughts expressed in it.

Without entering into a closer analysis of it, I would like to make the following observations;

In speaking of man's quest for truth, laboring under error, and the necessity for ^{clear guiding light} in life, you might have carried this good thought to its ^{most important} practical deduction, namely:

The human intellect is influenced by man's other faculties, all which operate on a reciprocal basis. In order to maintain the intellect on the 'beam,' it is necessary to prevent the other faculties from deviating it from its course, and, in fact, put them into service to help the intellect. For even the man possessing the highest intellect, if he should be addicted to drugs or over-indulging in eating and drinking, and the like, (cannot use his intellect clearly). All the human faculties, intellectual and emotional, must be well balanced in order to keep to the path of truth.

ענין
לגודל
הנפש

הנפש היא חיונית

Our Torah teaches us that intellect alone is not sufficient to reach the truth, but that man's whole being, in thought, speech and action, must be properly attuned through the practice of the Mitzvot which apply to thought, speech and action respectively.

Thus, for example, the Mitzvah of Tefillin teaches the proper balance between the heart and the mind. The Mitzvah of Shabbos teaches us that the purpose of the whole ~~creation~~ physical creation ^{is} the spiritual Shabbos, and that man, like the entire universe, has ~~in~~ his origin in the spiritual, and must strive to the spiritual and so on.

הנפש היא חיונית

הנפש היא חיונית

culminate

? no doubt an intellectual emotion

One more ~~small~~ observation: It is a pity that throughout the

(over)

whose speech the name of G-d was not mentioned explicitly even once, although, to be sure, it implicitly permeates the whole speech.

* * *

I conclude with the hope that your desire to find an early opportunity to do some of the things which we both want to see accomplished would soon materialize, with G-d's help.

With all good wishes to you and your family,

Very sincerely yours,