

The Rebbe's Man in Mathematics

Professor Paul Rosenbloom



לזכות
החתן הרה"ת ר' שמואל
והכלה המהוללה מרת נחמה פראדל שיחיו
לברטוב
לרגל חתונתם אור לי"ד כסלו ה'תשפ"א
נדפס ע"י
משפחת פעלדמאן
פלורידא. טעקסאס.



Over the past few years, the *Derher* magazine has presented several profiles of a unique genre of Chassidim: The Rebbe's Professors.

Everything that exists in the world can be used for the benefit of *kedushah*, and that obviously includes higher education. Indeed, over the years of the *nesius*, the Rebbe was *mekarev* a number of high profile professors and scientists, and guided them in using their positions of influence to spread Torah and Yiddishkeit. [This should not be confused with the Rebbe's strong and unequivocal opposition to college attendance. For a comprehensive review of the subject, see "How to Make a Living – What The Rebbe Says About College," in *Derher Sivan 5777*.]

One such individual was Professor Paul—Pesach Betzalel—Rosenbloom (5680*—5765*). A quiet and unassuming personality, he was not very well-known amongst *anash*. One notable *zechus* he had was to work on a manuscript of the Rebbe's brother, Reb Yisroel Aryeh Leib, at the Rebbe's personal behest. This stemmed from a discussion about this project that took place during the farbrengen of Yud Shevat 5735*, and was recorded on video for posterity.

A *Chassidisher Derher* sat down with some of his family and friends to hear about his—and his family's—unique connection to the Rebbe. We extend a special thank you to Rabbi Moshe Feller, Rabbi Hirshel Okunov of F.R.E.E., Mr. Eli Magy (Professor Rosenbloom's son-in-law), Mr. Lee Rosenbloom (the professor's son), Rabbi Tzvi Freeman, and Rabbi Zalman Baumgarten.

Early Beginnings

Mr. Eli Magy: My father-in-law grew up in Philadelphia, but he settled down in S. Paul where he found work at the University of Minnesota. His first connection with Lubavitch was with Rabbi Shlomo Aharon Kazarnovsky, who would visit Minnesota on fundraising missions from Lubavitch in New York. But that connection was minor. When the Fellers arrived on shlichus from New York, they took it to a new level.

He was a very interesting individual. He had the ultimate curious mind. He was brilliant and learned languages very well. Whenever he visited a place, he would read the local newspaper thoroughly, to be able to talk to people there about issues that mattered to them. One year, he was on a sabbatical at Princeton, where he spent time with Albert Einstein and they would ride to the university every morning together.

On the other hand, he was exceedingly humble and very absent-minded. He couldn't drive because it would have been too dangerous. He once returned home in a taxi and instructed the driver to pull up at the yellow house on the block. However, my mother-in-law had just repainted the house white, so they circled the block several times until my father-in-law was able to identify his own home. One time, he was in a *yechidus* for several hours and the family began to get worried that he had been kidnapped during his trip through crime-ridden Brooklyn.

Rabbi Moshe Feller: The story of our connection to Paul—or as the Rebbe always addressed him in his letters, Pesach Betzalel—was actually a small miracle of the Rebbe.

During our *yechidus* before our departure to Minnesota in 5722*, the Rebbe gave us a one-of-a-kind directive: He instructed my wife to

The First Yechidus

The first meeting Dr. Rosenbloom had with the Rebbe was scheduled for 11:00 p.m. Dr. Rosenbloom realized that the Rebbe would be seeing many people before and after him. Feeling that the area in which he shared the greatest common interest with the Rebbe was education, and to save the Rebbe time, he wrote some of his ideas down and gave them to one of the Rebbe's secretaries.

When he gave him the note, Dr. Rosenbloom told the secretary the general thrust of his thinking: That the programs of Torah studies and secular studies in Jewish day schools should be integrated.

The secretary reacted with shock. "There must be a distinction between the holy and the mundane!" he told the professor. "A child must know what is sacred and what is not."

When speaking to the Rebbe, however, Dr. Rosenbloom received a different picture. "Children should be taught to appreciate that everything is connected with the Torah," the Rebbe told him. "When they perform an experiment in a science lab, they should know that it is G-d's creative power that is causing the chemical reactions they observe.

"There are some," the Rebbe continued, "who have two sets of bookshelves, one for *sefarim* [sacred texts] and another for secular books. That is the wrong approach. If a person thinks of secular wisdom as something unrelated to the Torah, he does not understand the Torah, nor does he truly understand the secular subject he is studying."

(As related to Rabbi Eli Touger and published in *To Know and To Care*)

join the department of mathematics at the University of Minnesota. She had a prestigious degree and the Rebbe felt that she would be able to utilize it for spreading Yiddishkeit.

At the department, she found a job working for Professor Rosenbloom, who was working on a program called mini-math, a very successful math curriculum for children.

Professor Rosenbloom was a world-class professor. He would counsel the United Nations and other international organizations. Although he was a prominent member of the Jewish community—we first met him at a function of the Jewish community—he knew very little about Yiddishkeit. We recognized how prominent he was, so my wife was glad

to work for him, and I also made sure to build a close relationship with him.

We became very close friends. When his children were young, I carpooled them every single day in the summer to our day camp, because the professor didn't drive—he was too absent-minded. They were very appreciative of the gesture and we began to spend a lot of time together.

Over a short period of time, they strengthened their Yiddishkeit in a drastic way. I bought him tefillin and *kashered* his kitchen, they began observing Shabbos, and we studied Chumash-Rashi together. I saw from the outset that he was a spiritual person and a phenomenal *keili* for Yiddishkeit.

His first inspiration for Yiddishkeit came from the lectures of Professor



AT A MEETING IN MINNESOTA, CIRCA 5722. STANDING L-R: MR. ELI MAGY, REB YOSEF ARYEH FELLER, RABBI YAAKOV NEMTZOV, MR. VELVEL GUTTMAN, MR. HARRY INGBER. SITTING: DR. YITZCHOK BLOCK, RABBI D.M. LIEBERMAN, PROFESSOR ROSENBLUM AND RABBI MOSHE FELLER.

Abraham Joshua Heschel, who spent a semester in Minnesota. Professor Heschel was a prominent figure in Conservative Judaism who descended from a *rebbe* background, and was a well-known orator and writer on Jewish topics.

When I told the Rebbe that the professor viewed Heschel as his *mashpia*, the Rebbe responded, “*Mir art nisht az s’vet zain shnayim ochazin b’tallis*—I don’t mind if there will be ‘two people tugging at the corners.’” The Rebbe also told me that Professor Heschel himself—although associated with the Conservative movement—was actually an observant Jew in his private life.

Rosenbloom was a very refined person, and he had a brilliant mind. About half a year after our initial



DR. ROSENBLUM’S WORK IN DEVELOPING METHODS FOR TEACHING MATHEMATICS WAS DOCUMENTED BY MANY BOOKS AND NEWSPAPERS

meeting, I realized that he had to see the Rebbe. I had already given him everything I had to offer; my own

“brilliant mind” and “knowledge of advanced mathematics” wasn’t going to cut it. I was confident that the

Rebbe would take him to the next level.

I called Rabbi Groner and said, "I have a world-class professor, and I need a *yechidus* for him immediately."

Very politely, Rabbi Groner responded, "Moshe, I could give him a slot in two and a half months."

That wasn't good enough. I decided to go over Rabbi Groner's head and write directly to the Rebbe. The answer I received was classic.

"אינו ענין איינלייגן וועלטן מיר צו זעהן.
אלא להמשיכו להתוועדות.

There is no purpose to put in great effort to [have people] see me. Instead, bring him to a farbrengen."

It was a proverbial "slap on the hand," but I actually got what I wanted. A few days after he attended a farbrengen, I received a call from Rabbi Groner. The Rebbe would see him immediately.

I wasn't wrong about my hunch. He had a lengthy *yechidus* and was totally taken by the Rebbe. The Rebbe's knowledge of mathematics made a profound impression on him. During the conversation, Professor Rosenbloom mentioned a certain famous math professor and he was shocked to hear the Rebbe remark, "I attended his class in Berlin..." [See more about the *yechidus* in the sidebar].

The Columbia Chabad House

Rabbi Feller: The *yechidus* with the Rebbe gave the professor the push that he needed. However, several years later Minnesota lost him. He was "kidnapped" by Columbia University in Manhattan, a more prestigious institution which offered him better terms.

The university provided him with an apartment on campus, and his home essentially became a campus Chabad House where many students became closer to Yiddishkeit.



THE MERKOS SHLICHUS BOCHURIM TO VANCOUVER IN 5734*

Mr. Lee Rosenbloom: It was interesting to see how much my father enjoyed teaching Yiddishkeit. While his expertise was mathematics, he had a particular passion for long Chassidic tales, which he would tell over with relish at our Shabbos table.

Many people grew in their Yiddishkeit tremendously at Columbia. For example, one secular Jewish student from Sweden once noticed me running around with tzitzis on campus. He approached me, and I introduced him to my father. They became quite close, and over time, he made a complete return to Yiddishkeit. He married a Lubavitcher *baalas teshuvah* from Boston and raised a beautiful family in Monsey.

Rabbi Tzvi Freeman: Professor Rosenbloom's high standing in the academic world made a big impression on me during my first steps towards Yiddishkeit. I first encountered him during a mathematicians conference in my hometown of Vancouver during my first year of university in 1974.

Four dynamic Merkosh Shluchim—including Rabbi Yossi Hecht, now from Eilat—happened to be visiting the city at the same time. Yossi Hecht made a deep impression on me and I spent a lot of time with him. It was the first time I saw "black-hatters" with beards. However, while I felt a genuine pull to them, I didn't identify with them at all. I couldn't converse with them about politics or world history. It felt as if a gulf divided between us.

That is where Professor Rosenbloom made a difference. He was a classic absent-minded professor who spoke science, mathematics—logic. He spoke about quantum physics and about his conversations with Albert Einstein as a young man at Princeton. Yet he was profoundly religious.

That is what told me that Yiddishkeit could be relevant to me too. That's when it clicked: You could be intelligent, well-versed and educated, and still be a Chossid. This is ultimately what encouraged me

I called Rabbi Groner and said, “I have a world-class professor, and I need a *yechidus* for him immediately.”

to travel to the Rebbe and to join a yeshiva.

One of his sayings—which he often repeated at the Pegishas¹—made a big impression on me.

“The *Chartumei Pharaoh*,” he would say, “were forced to acknowledge the powers of Hashem during *makas kinim* because they couldn’t impact items that were so small. The same is true of modern-day science: We could explain everything down to the atom. But who created the atom? There is no answer to that.”

Mr. Rosenbloom: The Rebbe would always encourage my father to write more papers. Sometimes, the Rebbe would ask for a new paper as a birthday gift. Often, he would bring those papers to *yechidus* and the Rebbe would peruse them and comment on them. Often, the Rebbe would ask various questions about the footnotes. My father was often surprised by the Rebbe’s knowledge of the content of those sources.

Mr. Magy: I once got a call from my father-in-law.

“Guess who we had over for lunch? The Rebbe’s niece (daughter of Reb Yisrael Aryeh Leib).”

My mother-in-law had received a call from 770, “How would you like a guest for lunch? The Rebbe’s niece is in town.” She had been on a visit to the Rebbe and the Rebbe had suggested she meet my father-in-law, perhaps due to her own interest in mathematics or due to his involvement in publishing her father’s work. My in-laws were very honored by the Rebbe’s gesture.

Another interesting story that comes to mind:

My in-laws once traveled to Paris for a math conference, where they visited the shluchim there, Reb Shmuel and Bassie Azimov. They were wonderful people, but not very wealthy. In *yechidus* afterwards, the Rebbe asked for a report and my mother-in-law said that she felt bad that their mattresses were small and worn out. When the Azimovs were in *yechidus* later, they were surprised to hear that the Rebbe had detailed knowledge of what was going on in their home.

Being Near the Rebbe

Rabbi Feller: Once he was transferred to Columbia, they had the opportunity to be much closer to the Rebbe. Many Shabbosim and every Yom Tov were spent in Crown Heights. Within a short time, the professor began to grow a beard.

Rabbi Baumgarten: Professor Rosenbloom and his wife would often spend Shabbos and Yom Tov in my childhood home, in order to be close to the Rebbe.

I recall that on Erev Pesach, he would drop off his stuff and rush off to 770 to receive matzah from the Rebbe. Most people would receive just a small piece of matzah, but the Rebbe gave Professor Rosenbloom two matzahs, and his son—a boy my age—would receive a whole one as well.

One year, as my father passed by on the line, the Rebbe asked him, “The professor is staying by you?”

My father nodded, and then the Rebbe broke out into a wide smile and handed my father an entire matzah.

“Nu, az der orach krigt a gantze matzah, farvos zol der balebos nisht krigen a gantze matzah? — If the

guest received an entire matzah, why shouldn’t the host receive an entire matzah [too]?”

The professor had a special power to be *mekarev* people because of his standing as one of the top 15 mathematicians in the world. On one occasion, he happened to be stranded in Montreal for a Shabbos. A result of that Shabbos was a new *baal teshuvah*, whom he impacted by virtue of his expertise in mathematics.

I also remember some humorous incidents. For example: At the Shabbos table one week, we had begun the meat course while he was still busy with his soup. At some point, he commented to his wife, “Rivel, I don’t understand. No matter how much I eat, my soup isn’t finishing.”

“Paul,” his wife said back, “If you would eat with a spoon instead of a fork, you would make better progress.”

Another incident: Every Friday night, my father would repeat a *sicha* after the fish course. One week, the professor was quiet as usual and we proceeded through the soup course and began the meat course. Suddenly, he blurted out, “Wow!”

It took me a moment to realize that he was still thinking over the *sicha* my father had repeated a while earlier.

Mr. Magy: I would join my father-in-law at the weekday farbrengens, where we would sit on the podium behind the Rebbe. However, my Yiddish wasn’t that good, so my father-in-law would repeat the entire farbrengen to me during the subway ride back to Manhattan.

Besides the Rebbe’s general vision about his influence, the Rebbe also gave him many specific suggestions and instructions. For example, the Rebbe said to contact firms like Bell Labs (a major research and scientific development company) which have an interest in mathematical research to get funding for his work. That was something that actually happened.



PROFESSOR ROSENBLOOM
RECEIVES KOS SHEL BRACHA,
2 TISHREI 5740*

LEVI FREIDIN VIA JEM 191748



Protons, Electrons, and Quantum Mechanics

In an interview with A Chassidisher Derher, Rabbi Kasriel Kastel of Tzach shared the following memory:

"In 5728*, we decided to start a Pegisha for the professors, separate from the students, as we felt this would be more successful. The Rebbe was involved with this as well and gave us a few names of people who should speak, for example: Rabbi Twerski from Harvard, Rabbi Twerski from Hofstra, Professor Paul Rosenbloom, and others. I have this distinct memory of Professor Rosenbloom lecturing about the deep and complex topic of *yesh me'ayin*. In true professor style, he was drawing a parallel between this subject and protons and electrons. Rabbi Zalman Posner was in ecstasy as he digested the words; all of us watching wore blank faces as we were completely lost by the terms and science he was quoting!"

One year, there was a program on Shaar Hayichud V'haemuna of Tanya which discusses the profound philosophy of Chassidus on the creation of the world. Professor Rosenbloom, who was a popular speaker at many of the Pegishas, and Rabbi Dovid Moshe Lieberman both spoke about their understanding of the subject.

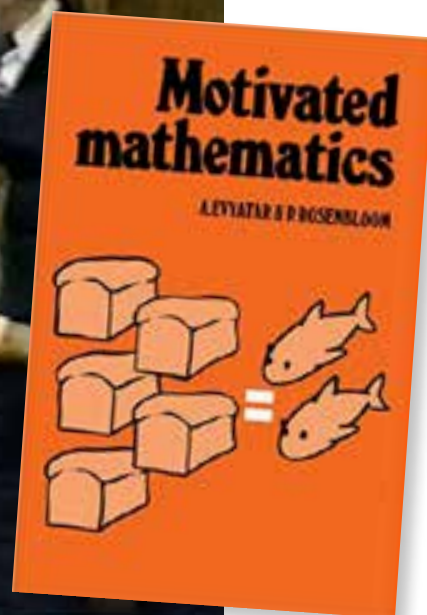
In the beginning of Shaar Hayichud, the Alter Rebbe explains that Hashem creates the world through the letters of the *asarah maamaros*, and Professor Rosenbloom cited a metaphor from a concept in quantum mechanics called "creation and annihilation operators."

After the event, on Sunday night following Maariv, the Rebbe saw Dr. Hanoka and asked how it went. "*Baruch Hashem*," he replied. To which the Rebbe responded, "We say '*Baruch Hashem*,' for everything," and asked for more details. Dr. Hanoka repeated Professor Rosenbloom's metaphor for the creation of the world from quantum mechanics.

"I could tell that the Rebbe's interest perked up enormously as soon as I started telling him about this," Dr. Hanoka related. "I took this as an indication that—as he said at other times—the Rebbe felt that modern science could be very useful as a way of understanding abstract ideas in Chassidus. This made quite an impression on me at the time."



A FLYER FOR THE 5729* PEGISHA ADVERTISING PROFESSOR ROSENBLOOM AMONG THE SEMINAR LEADERS



DR. ROSENBLUM WOULD OFTEN GIVE THE REBBE COPIES OF HIS BOOKS AND PAPERS. PICTURED HERE, THE REBBE TAKES A COPY OF ONE OF THESE BOOKS WITH HIM WHILE LEAVING THE FARBRENGEN, 12 TAMMUZ 5743

The Rebbe also told him to do work on curriculums for the schools in New York, but that project ultimately became too political for him to continue.

The Professor'ke

Mr. Rosenbloom: My mother also had an exceptional relationship with the Rebbe. He would refer to her as the "Professor'ke." It was almost like the Rebbe was our family member. She was the only person I knew who felt comfortable enough to ask the Rebbe anything, and the Rebbe, in turn, always responded very graciously and warmly. Whenever the Rebbe would see my mother in the street, he would stop and talk to her. Their *yechidusen* would usually be hours long and Rabbi Groner would be beside himself trying to get them out of there—but the Rebbe never let them leave.

The Rebbe once suggested to my parents to draw up a will. During the

next *yechidus*, my mother mentioned that the lawyer had told them to appoint a legal guardian in the case of the death of both parents.

"I didn't know who to put down," my mother told the Rebbe. "Is it okay if we put your name down?"

The Rebbe agreed. So, in a sense, therefore, the Rebbe was the potential guardian of me and my sister.

My mother was one of the founders of the F.R.E.E. organization, and the Rebbe actually named it in *yechidus* with her. I feel that her work in F.R.E.E. brought this special connection to the Rebbe, when the Rebbe saw her sincerity and her dedication to his work.

There were several organizations that helped Russian immigrants settle in apartments but they didn't provide any home furnishings. So my mother rented a large synagogue basement on the West Side of Manhattan, filled it with furniture and clothing which she

solicited from major companies, and every Tuesday, families would have the opportunity to come and receive items free of charge.

Her workforce of volunteers was made up of her Upper West Side friends, many of whom were multi-millionaires. It was always an interesting sight to see the women come chauffeured in their Cadillacs, and then roll up their sleeves and get to work for my mother. In fact, my mother wanted to move to Crown Heights but the Rebbe instructed us to remain on the West Side to be *mekarev* the families with whom she and my father had a relationship.

My mother tragically passed away at a very young age from a very sudden illness. When she was in a coma, I approached the Rebbe at Mincha and informed him of the situation and I saw tears in his eyes. I asked if we should give her

“It was always an interesting sight to see the women come chauffeured in their Cadillacs, and then roll up their sleeves and get to work for my mother.”

an additional name and the Rebbe instructed us not to.

When she passed away, we informed Rabbi Krinsky—he was also very close with my parents—because he knew about the Rebbe’s close relationship with them. My father didn’t know how to proceed so Rabbi Krinsky helped us a great deal and even arranged a burial spot very close to the Ohel.

Mr. Rosenbloom: There were three people interested in my father’s success. My father himself was an introverted professor, who had a great passion for his work in mathematics. He didn’t want fame or fortune; he just wanted to be able to pursue his research in an impactful way.

My mother had a different outlook: Seeing his brilliance, she was motivated for him to become well-known because it would generate a larger income for him, and she would be able to use the money for her tzedakah pursuits like F.R.E.E.

And the Rebbe had a different perspective: The Rebbe wanted him to become more famous and successful because of the *kiddush Hashem* it would effect, being a world-class mathematician—one of the most famous ones alive—yet also an observant Jew and a Chossid. Indeed, many families became closer to Yiddishkeit due to his inspiration. **1**

1. For more about Pegisha, see *Changing Lives Forever*, Derher Adar II, 5779.



PROFESSOR ROSENBLUM SPEAKING AT THE ANNUAL DINNER OF MERKOS L'INYONEI CHINUCH IN MINNESOTA, 5723*

LIBRARY OF AGUDAS CHASSIDEI CHABAD



PROFESSOR ROSENBLUM AND RABBI MOSHE FELLER MEET WITH MINNESOTA GOVERNOR KARL ROVLAAG, 5723*

LIBRARY OF AGUDAS CHASSIDEI CHABAD

Down the Generations

Mr. Rosenbloom: Thanks to my parents, I also received special attention from the Rebbe. Whenever the Rebbe saw me, he would smile at me and inquire about how I was doing or my parents. It was rare for me to pass by the Rebbe without a conversation at all.

As a child, I attended Gan Yisroel in Montreal for several years and enjoyed myself there but as I became a teenager I began to tell my mother that I was no longer interested and she would write to the Rebbe about it.

In what became almost a tradition, the Rebbe would ask me during the Motzei Shavuos *kos shel bracha*, “What are your plans for the summer?”

“I don’t know,” I would respond.

“I think you should go to Gan Yisroel,” the Rebbe would say.

This may have happened four times.

My mother also always consulted with the Rebbe regarding my education, and with the Rebbe’s approval, I attended Manhattan Hebrew Academy until eighth grade.

The Rebbe once instructed me to hold a birthday party for my friends. A day before the party, we received a call from the Rebbe’s office informing us that we should come pick up a gift which the Rebbe had arranged for each participant: a book about Chanukah. After the party, we received another call to find out how the party went.

When I began looking for a *shidduch*, I met with a girl several times but the Rebbe didn’t respond to my requests for a *bracha*. I understood that the Rebbe didn’t approve and the *shidduch* didn’t continue. When I ultimately met my future wife, the Rebbe did give an immediate *bracha*.

We got engaged right before a N’shei Chabad Convention. After the *sicha* to the women, the Rebbe asked, “Where is the *professor’ke*?” as he would call my mother, and asked her to introduce the *kalla* to him. So she had the opportunity to receive the Rebbe’s *bracha* for our engagement in person.

The Manuscript

One day, Professor Rosenbloom received a package from the Rebbe’s office. It contained a paper about advanced mathematics and a note asking if the professor could find someone to edit and publish it.

At the next farbrengen—Yud Shevat 5735*—the professor approached the Rebbe to talk to the Rebbe about it. (A recording can be seen at chabad.org/498524).

Rebbe: What is your opinion about it?

Professor Rosenbloom: It has material that is worth publishing but it needs some revision. It needs an introduction and it needs references. The manuscript is evidently not complete because it mentions some things which are not in the manuscript.

The Rebbe provided a little more information.

Rebbe: The author is deceased. That means that if something can be done by someone else...

Professor Rosenbloom: Then someone like myself would have to do it.

Rebbe: If there is someone that will do it as a paid job, I’ll be very glad to compensate someone capable to complete it, and then maybe you will supervise his work. I don’t know if you will have enough time, and more so, your time is valuable. But if you can find someone—I will gladly pay him—but you will only supervise him, I will be very glad to do so...

Professor Rosenbloom: This is all you have from him?

Rebbe: Yes. That is all, there is nothing else. He died 10 years ago, approximately.

Professor Rosenbloom: I can do it myself—but, if I’m doing work on this report, I thought it might be of use to him...

Rebbe: But it will be of use to me. I wasn’t willing to tell you who the author was so as not to influence you, but it was written by my brother. I had a brother who was younger than I am, and he passed 10 years ago. This is all that’s left from him.

Professor Rosenbloom: Apparently he worked independently and didn’t have access to a library. That was obvious..

Rebbe: He was of independent character, and he was not willing to look at anything. He would write on his own and only after that he looked in the references to see if anyone else explained the same thing. He was very zealous about his independence... I’m very eager, and I would be very happy if this was printed. If something must be done to complete it, I will be very glad to pay someone for his



COURTESY OF ELI MAGY

THE REBBE ASKS PROFESSOR ROSENBLUM TO WORK ON R' YISROEL ARYEH LEIB'S PAPER.

time, if you can supervise him to make sure that it is done properly.

Professor Rosenbloom: I can do it myself.

Rebbe. You have enough time?

Professor Rosenbloom: I'll put in the time.

Rebbe (with a big smile): I owe you an additional thanks! Thank you very much!! *Lchaim velivracha!*

Over the next few years, the professor indeed finished and published the article. Below are two letters from the Rebbe thanking him for his work:

By the Grace of G-d

7th of Teves 5736

Brooklyn, N.Y.

Greeting and Blessing:

First of all, I want to thank you, dear Dr. Rosenbloom, once again for your effort and attention and love which you put into the work of preparing the manuscript of my late brother of blessed memory, for publication. Although the subject matter is not directly in my field, it is quite obvious to me how much effort and devotion you have given to this matter. I want to thank you also in anticipation of your continued efforts in this matter, so as to have it published in the proper manner and medium, since it is in your sphere.

I take this opportunity to acknowledge receipt of Mrs. Rosenbloom's letter of the 3rd of Teves and previous correspondence. I will remember you all in prayer for the fulfillment of your hearts' desires for the good. In accordance with the contents of your letter, above all for good health, physically and spiritually, and

to have true Yiddish Nachas from all of your children, and to receive it in happy circumstances.

The Zechus of your activities in general, and especially on behalf of those coming from behind the Iron Curtain in particular, will surely stand you and all yours in good stead.

With blessing,

(The Rebbe's signature)

P.S. As I do not know if you have retained a copy of the manuscript, I have requested to send it to you.

By the Grace of G-d

4th of Iyar, 5738

Brooklyn, N.Y.

Greeting and Blessing:

To begin with Brocho, I want to convey to you my sincere appreciation of your good wishes for my health and in connection with my birthday.

I prayerfully reciprocate your good wishes by reiterating the Divine Promise to our father Abraham. "I (G-d, the source of all blessings) will bless them that bless you."

Accordingly, may G-d bestow His generous blessings on you and your children and all yours, in all needs, especially to have true Yiddish Chassidish Torah Nachas from each other and from each of your children, and enjoy it in good health and Hatzlocho in all affairs.

I was particularly pleased that your good wishes were accompanied by your recently concluded work which, I trust, is the forerunner of further accomplishments in this area as well as in related fields, for which I wish you Hatzlocho.

I am particularly appreciative of your devoted and untiring effort to prepare for publication the paper of my late brother, Olov HaSholom. Although it is not in my field, I can see clearly that this was not simply a case of editing, but represents almost a total revision and reworking of the paper. In addition to being instrumental in the publication of it as perfectly as possible, it is also a case of Gemilus Chesed for one who is in the World of Truth, which is designated as "Chesed Shel Emes," and is one of the highest forms of Chesed. I appreciate what you have done more than I can express here in words.

Again, wishing you and all yours good health and prosperity, materially and spiritually.

With blessing,

(The Rebbe's signature)

A sampling of letters sent by the Rebbe to Professor and Mrs. Rosenbloom

$$\sum_{i=1}^n (y_i - \bar{y}) \cdot (y_{i+1} - \bar{y}_2)$$

$$r = \frac{1}{\sqrt{1 + \frac{1}{n-2}}}$$

$$\frac{1}{n} \sum_{i=1}^n (y_i - \bar{y})^2 = \frac{1}{n} \sum_{i=1}^n (y_i^2 - 2y_i\bar{y} + \bar{y}^2) = \frac{1}{n} \sum_{i=1}^n y_i^2 - 2\bar{y}\bar{y} + \bar{y}^2 = \frac{1}{n} \sum_{i=1}^n y_i^2 - \bar{y}^2$$

$$\frac{1}{n} \sum_{i=1}^n y_i^2 - \bar{y}^2 = \frac{1}{n} \sum_{i=1}^n y_i^2 - \left(\frac{1}{n} \sum_{i=1}^n y_i \right)^2 = \frac{1}{n} \sum_{i=1}^n y_i^2 - \frac{1}{n^2} \left(\sum_{i=1}^n y_i \right)^2$$

$$\frac{1}{n} \sum_{i=1}^n y_i^2 - \frac{1}{n^2} \left(\sum_{i=1}^n y_i \right)^2 = \frac{1}{n} \sum_{i=1}^n y_i^2 - \frac{1}{n^2} \left(\sum_{i=1}^n y_i \right)^2 = \frac{1}{n} \sum_{i=1}^n y_i^2 - \frac{1}{n^2} \left(\sum_{i=1}^n y_i \right)^2$$

RABBI MENACHEM M. SCHNEERSON
Lubavitch
770 Eastern Parkway
Brooklyn, N. Y. 11213
HY 4-2525

ברוך ה' שנת תשנ"ב
ה'תשנ"ב

ה'תשנ"ב
ה'תשנ"ב

By the Grace of G-d
10th of Tammuz, 5719
Brooklyn, N. Y.

Mrs. Sara Rivka Rosenbloom
501 W. 120th St.
New York, N. Y. 10027

Blessing and Greetings

I am in receipt of your letter of the 2nd of Tammuz, and many thanks for the good news it contained, especially about your good work in behalf of the immigrants from behind the Iron Curtain. And although you write that the work sometimes leaves you exhausted, it surely comes under the category of those about whom it is written, "Those who trust in G-d shall renew their strength." Moreover, the Lecha of this vital work will surely widen the channels to receive G-d's blessings for the fulfillment of your heart's desires for good in all the matters about which you wrote in this letter, and in your previous correspondence.

The present days leading to the Chag HaLeil on the 12-13th of Tammuz, of my father-in-law of saintly memory, are particularly auspicious for the above. No doubt you are familiar with the historic significance of this anniversary and its implications for all of us everywhere, including the assurance that all who continue his work will be blessed with Hatzlocho.

Wishing you Hatzlocho in all above, and an inspiring Chag HaLeil.

With blessing,

RABBI MENACHEM M. SCHNEERSON
Lubavitch
770 Eastern Parkway
Brooklyn, N. Y. 11213
HY 4-2525

ברוך ה' שנת תשנ"ב
ה'תשנ"ב

ה'תשנ"ב
ה'תשנ"ב

By the Grace of G-d
2nd of Adar, 5742
Brooklyn, N. Y.

Prof. & Mrs. Pesach Bezael &
Sara Rivka Rosenbloom
501 W. 120th St.
New York, N. Y. 10027

Greeting and Blessings

This is to acknowledge receipt of your correspondence, including the latest of the 28th of Shevat. May G-d grant the fulfillment of your heart's desires for good in all the matters about which you wrote.

Special good wishes to Mrs. Rosenbloom on the occasion of your birthday. No doubt you follow the usual custom connected with the birthday (an extra donation for Tzedaka on the day and some special effort in Hiddushkeit, as well as reading the particular Psalm in Tehillim corresponding to one's age plus one - E.g., a girl reaching the age of 33 recites Psalm 133; on the next birthday - Psalm 14, and so forth).

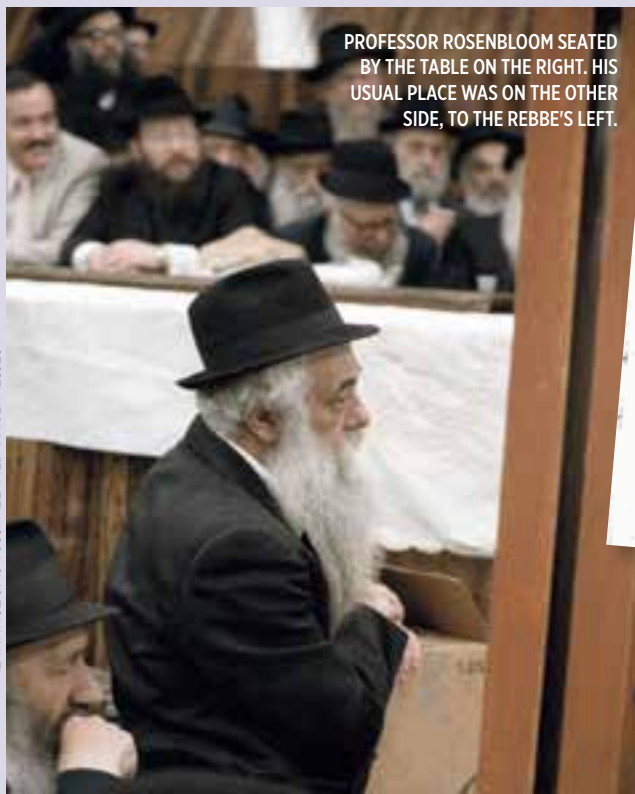
Many thanks for the good news your letter contained, especially about your successful activities in general, and your recent visit in Tzveton in particular. May G-d grant that you should always have good news to report.

Especially as we have now entered the auspicious month of Adar, which is particularly Mazeldik for all Jews in every respect.

Wishing you and yours a joyous and inspiring Purim.

With esteem and
blessing

M. Schneerson



PROFESSOR ROSENBLUM SEATED
BY THE TABLE ON THE RIGHT. HIS
USUAL PLACE WAS ON THE OTHER
SIDE, TO THE REBBE'S LEFT.