

# Derher

A Chassidisher

א חסידישער דערהער

## The Rebbe in Berlin

### The Rebbe's Man in Mathematics

PROFESSOR PAUL  
ROSENBLUM

### The Essence of It All

THE TWO APPROACHES  
IN UNDERSTANDING  
HASHEM'S INFINITE  
GREATNESS



SHEVAT 5781  
ISSUE 102 (179)  
MARCH 2021





IN HONOR OF  
THE DEDICATED STAFF OF THE  
**CHEDER LEVI YITZCHOK**  
*Melbourne, Australia*

MAY THEY HAVE CONTINUED HATZLOCHO IN  
EDUCATING THE REBBES CHILDREN

DEDICATED BY  
**ELIEZER AND LIBA  
KORNHAUSER**



**BRING**  
*it* **HOME!**

**A CHASSIDISHER DERHER**  
available in stores, or delivered to your door!

[www.Derher.org/subscribe](http://www.Derher.org/subscribe)



18 **The Essence of It All**  
THE TWO APPROACHES IN UNDERSTANDING HASHEM'S INFINITE GREATNESS



42 **The Rebbe's Man in Mathematics**  
PROFESSOR PAUL ROSENBLOOM

33 **The Rebbe In Berlin**

6 **Another Man's Dishes**  
DVAR MALCHUS

8 **Celebration Thirty**  
YUD SHEVAT 5740

16 **What's At Our Disposal**  
KSAV YAD KODESH

28 **A Desire Discharged**  
ESSENTIAL THEMES IN THE REBBE'S TORAH

40 **Long Life**  
STORIES OF THE REBBE

41 **A Debate Over His Tears**  
A CHASSIDISHER MAASEH

56 **I Needed A Hug**  
DER REBBE VET GEFINEN A VEG

58 **Erev Yud Shevat**  
9 SHEVAT - EREV YUD SHEVAT 5751

68 **Derher Letters**



A Chassidisher Derher Magazine is a publication geared toward bochurim, published and copyrighted by **A Chassidisher Derher** under the auspices of **Vaad Hatmimim Haolami**.  
All articles in this publication are original content.

## Vaad Talmidei Hatmimim

Rabbi Tzvi Altein

## Publisher

Rabbi Yossi Kamman

## Editor in Chief

Rabbi Mendel Jacobs

## Administration/Development

Rabbi Levi Kesselman

Rabbi Schneur Druk

## Editors

Rabbi Mendel Misholovin

Rabbi Eliezer Zalmanov

## Advisory Committee

Rabbi Mendel Alperowitz

Rabbi Dovid Olidort

## Design

Rabbi Mendy Weg

## Contributors

Rabbi Yanky Bell • Rabbi Yossi Bendet • Rabbi Koppel Chaiton • Rabbi Levi Dubov • Rabbi Tzemach Feller • Rabbi Levi Greenberg • Rabbi Menachem Mendel Greenberg • Rabbi Mendy Greenberg • Rabbi Zevi Kaplan • Rabbi Levi Katz • Rabbi Mendel Levertov • Rabbi Levi Levertov • Rabbi Mendel Misholovin • Rabbi Mendy Shemtov • Schabse Soffer • Rabbi Mendel Vogel • Rabbi Sholom Greenberg

## Photo Credits

Jewish Educational Media • Library of Agudas Chasidei Chabad • Kehot Publication Society • Eli Magy • Moshe Stock

## Special Thanks to

Rabbi Mendel Gourarie • Rabbi Chaim Shaul Brook • Rabbi Yosef B. Friedman • Rabbi Sholom Ber Levin • Rabbi Shmuel Lubecki • Rabbi Michael Seligson • Rabbi Elkanah Shmotkin • Rabbi Avraham D. Vaisfiche

## Printed by

The Print House

Reproduction of any portion of this magazine is not permissible without express permission from the copyright holders, unless for the use of brief quotations in reviews and similar venues.

## Submit your questions and comments:

(718) 305 6859, [Feedback@Derher.org](mailto:Feedback@Derher.org)

To subscribe, order a copy, or access back issues visit us at [www.Derher.org](http://www.Derher.org)

נא לשמור על קדושת הגליון.

A Chassidisher Derher (ISSN 26411059) (USPS 21880) is published monthly by A Chassidisher Derher Inc, 784 Eastern Pkwy, Brooklyn, NY 11213. Subscription price \$71 a year. Periodicals postage paid at Brooklyn, NY. POSTMASTER: Please send address changes to A Chassidisher Derher, 784 Eastern Pkwy, Brooklyn, NY 11213.

A Chassidisher Derher is honored to feature unique and historic photos from Jewish Educational Media's Living Archive photo collection. The Living Archive is a project to preserve, and provide access to the video, audio, and photographic recordings of the Rebbe. These photos are copyright by JEM and are available at [TheLivingArchive.org](http://TheLivingArchive.org)



The Living Archive

This magazine has been made possible

לזכות  
הרה"ת ר' שלום וזוגתו מרת שרה  
וילדיהם ישראל, ריסא, חי' מושקא,  
אמונה מלכה, יעקב יהודה, ולאה שיחיו  
אייזיקוביץ

בקשר עם יום התחלת הנשיאות יו"ד שבט  
ובקשר עם יום ההילולא כ"ב שבט

## THE NEW 70

This year on Yud Shevat, we complete the milestone of 70 years of the Rebbe's *nesius*, leading Lubavitch, *klal Yisroel* and all of the world.

We all recall how one year ago, Chassidim around the world began preparing fervently for this momentous occasion, increasing in study of the Rebbe's Torah and rededicating to fulfilling his shlichus. As Yud Shevat approached, crowds of guests from all across the globe flocked to New York to be in the Rebbe's presence.

Now we are approaching Yud Shevat 5781, marking another milestone: 70 years since the Rebbe gave us the mandate of *dor hashvi'i* in the monumental maamar of *Bossi L'Gani*, to finally and completely bring the *Shechina* down here to this world.<sup>1</sup>

In this spirit, our attention is called to an interesting explanation from the Rebbe<sup>2</sup> on the meaning of a 70-year period:

The Gemara in Horiyos rules that consuming an olive can cause a person to forget their Torah study of 70 years, while olive oil restores Torah study of 70 years.

The Rebbe asks: Where does the number 70 come into play in this context? Even if a person lives for 70 years, they probably only began studying at the age of two, so a lifetime of study would only amount to 68 years. And if one lives for more than 70 years, then they certainly study Torah for more than 70!

The Rebbe explains:

There are many levels in learning and understanding the Torah. Sometimes a person will study and work his way up through the levels of Torah in sequential order, where one level leads to the next. But there is also a method of study where one can ascend from one level to another level which is incomparably greater ("באין ערוך") than the preceding one.

When the learning is done in sequential order from one level to the next, the truths of the lower level help the person understand and discover the new truths of the higher one. However, if the new level of study is incomparably greater than the last one—on a whole new plane—then the old learning is actually a hindrance to understanding the Torah at the new higher level. For example, the Gemara relates that Reb Zeira had to fast 100 times in order to forget Talmud Bavli to clear his mind for the study of Talmud Yerushalmi.

This does not at all negate the actual Torah study of the previous level. Needless to say, forgetting one's Torah is not a desirable thing. Reb Zeira didn't try to forget all the *halachos* that he learned through the school of



Tamud Bavli; he merely needed to forget the method of study and the lengthy discussions that led to the discovery of those *halachos*.

Chassidus explains that similarly, when the *neshamos* are in *Gan Eden Hatachton*, they need to journey through an “*amud*” before reaching *Gan Eden Haelyon*, causing them to forget the heavenly revelations of the lower *Gan Eden* before experiencing the those of the higher *Gan Eden*. Because *Gan Eden Haelyon* is incomparably higher, any previous revelations will hinder the ability to attain its splendor.

In this vein, explains the Rebbe, the period of 70 years of Torah study constitutes one level of comprehension, while a new period beyond 70 years marks an entirely new phenomenon—incomparably greater than anything experienced previously.

The number 70 connotes “*shleimus*,” perfect completion of one level, as it contains all the seven *Sefiros*, as each one manifests in all ten ways of expression.<sup>3</sup>

In this sense, forgetting the method and approach to the previous Torah study is a necessary step in the process of growth and ascension. It is a process of experiencing a sense of “*bittul*” to make room for a higher truth.



Looking back over the past year, we could perhaps say that upon reaching 70 years of the Rebbe’s *nesius*, we experienced a similar type of *bittul*:

Before Yud Shevat, Chassidim were in a great state of *hisorerus*. Thousands of people took upon themselves to learn through the whole of Likkutei Sichos, many more recommitted to spreading the Rebbe’s *mivtzoim* and doing more of what we can to bring the *geula*.

And then we were set upon by various difficulties, both physically and spiritually. The world over, and particularly the Chabad community suffered terrible losses. Our ability to do the Rebbe’s *mivtzoim* in a normal manner was also hindered, and many of us were unable to travel to the Rebbe for very long periods of time.

Let us hope that this was merely an experience of a short temporary “*bittul*,” paving the way for the new period in the Rebbe’s *nesius*, the post-70-year period, incomparably greater than anything we experienced before—with the coming of Moshiach and entirely “new” *Torah-chadasha* to be revealed in its wake.

As the Rebbe concludes the *sicha*: Even though *mattan Torah* only happened once, we still refer to the revelation of Moshiach as a “*Torah-chadasha*,” because it will reveal truths so much greater than anything ever seen before.

May Hashem help that this year, we will indeed experience *Torah-chadasha*, with a new *Bossi L’Gani* on this Yud Shevat, and the Rebbe will take us out of *galus*, *teikef umiyad Mamosh!*

**A Chassidisher Derher**

טו טבת ה'תשפ"א

1. See Sefer Hasichos 5752 vol. 2, p. 349, about the significance of this date as the dawn of *dor hashvi'i*.

2. Adapted from Sichas Chof Menachem-Av 5742 *se'if* 44, Shabbos Parshas Re'eh 5742, *se'if* 28.

3. See Likkutei Torah Chukas, 65d.



# Another Man's Dishes

רמב"ם הלכות טומאת צרעת פ"ט ה"ח

When a blemish appears on a bridegroom, he is given all seven days of celebration. Similarly, if a blemish appears on his garments or his home, it is not inspected until after the seven days of his celebration. Similarly, during a festival, he is given all the days of the festival before an inspection is made, as indicated by [Vayikra 14:36]: "And the priest shall give a command and they will empty the home." Now if the Torah postponed the matter for the sake of concerns that are merely permitted, i.e. so that one's utensils not be deemed impure, the inference can certainly be made, that judgment should be postponed for a mitzvah.

חתן שנראה בו נגע נותנין לו כל שבועת ימי המשטה. וכן אם נראה בנגדיו או בביתו אין רואין אותו עד לאחר המשטה. וכן פרקל נותנין לו כל ימות הפרקל שנאמר (ויקרא יד לו) "וצוה הכהן ופננו את הבית" וגו' אם המתינה תורה לדבר הרשות שלא יטמאו כליו כל יחמר לדבר מצוה:

*This month we conclude the section in Rambam dealing with the laws of lesions, tzara'as. In perek 9, halacha 8, the Rambam paskens a halacha that the Rebbe calls an incredible teaching, a hora'ah nifla'ah:*

## THE MEANING OF TZARA'AS

At the end of Hilchos Tumas Tzara'as, the Rambam explains that *tzara'as* is not a medical allergy but a miraculous biblical affliction administered to a person who caused division and discord among Jews with his slanderous gossip.

Accordingly, the punishment and part of the rectification for this impurity is to be sent outside the Jewish encampment, in total isolation.

The only person who has the authority and legitimacy to declare someone a *metzora*, is the Kohen. Kohanim stand out among the Jewish people with their loving kindness. The magnitude of ostracization from family and community will not be lost on a person imbued with compassion. He can be trusted to delay judgment until beyond all doubt. When he finally does pronounce a person as impure, you can be sure the person must have deserved it.

Just as the *tzara'as* warrants such a severe outcome when found on a person's body, the same can be said when the lesions are discovered on the walls of a person's home.

## THE LAWS OF A HOME WITH TZARA'AS

There is a three week period in which the house in question is placed in quarantine. The Kohen comes to the house and inspects the lesion. If it fits the specific criteria, he calls for a quarantine and everything inside the home is deemed impure.

The Kohen can make up to three trips from that point on, depending on

לזכות  
הרה"ת ר' יצחק ישראל  
וזוגתו מרת רחל בריינא  
בניהם ובנותיהם  
מנחם מענדל, שרה רבקה,  
חנה פרימט ריקל, יהושע דוד שיחיו  
מאגאלניק

# 40

מחזור הארבעים  
CYCLES OF  
LEARNING RAMBAM

the status of the lesion. He comes back on the seventh, the thirteenth, and the nineteenth days. The seventh day and the thirteenth day are both counted as seventh to the previous six days, and first to the next six days. The most severe outcome is that the entire house is demolished.

This happens in either of two scenarios:

1. On the seventh day the Kohen notices the lesion has gotten bigger. In such a circumstance the afflicted stones are removed, the house plastered with mortar, and a second quarantine enacted. If the lesion has returned on the thirteenth, the house is destroyed.
2. If when the Kohen returns on the seventh day the lesion has retained its same identity as day one, neither spreading nor diminishing, the house is placed in its second week of quarantine. On day 13 the Kohen reexamines the lesion and if it is either as before or it expands, he must remove the stones where the lesion was, and plaster the house with mortar. If on day 19 the lesion reappears, the house is demolished.

The lesions that appear on the walls of a person's home announce the status of the homeowner. They

are screaming from the rooftops. Like when Moshiach comes, when the stolen stones that were used to build a home will decry their fate to those around them.

The *tzara'as* on a person's body, on a home or on clothes, tell us what kind of person we are dealing with—someone that is suspect to such a harsh state of impurity. Isolation from family, community, and people, is a punishment given only in very unique situations.

But at this point the Rambam tells us something incredible.

## EARTHENWARE VS. METAL

The homeowner who discovered the lesions on his walls is instructed to return home and clean out his house. The Kohen waits outside and does not go to inspect the lesion. If the Kohen were to administer a quarantine for this house, everything that is in the house will immediately become impure.

Rashi asks, which items is Torah concerned about becoming impure? Gold, silver, diamonds, rubies? What is the Torah out to protect?

His answer is that it wasn't even about metal pots and pans. Metal items can just be put in a *mikveh* and they will be fit to use again. The only items that once impure, can never be used by the homeowner when he returns to a state of purity are earthenware vessels.

Earthenware vessels are inexpensive objects, yet the Torah goes out of its way to save them. With this *din*, Rambam demonstrates to us the value Torah places on a Jew's *gashmius*, no matter what situation he may find himself in.

In fact this is the source for the general rule that Torah cares for a Jew's property.

## YIDDISHE GASHMIUS

Applying this to our own lives provides us with the important reminder of how much we must care about another Jew's *gashmius*. Additionally, we learn how much we have to value and care about our own *gashmius*, and what one penny can accomplish, when used for Torah and mitzvot, or given to tzedakah.

Parenthetically, in this *halacha* we can also see what might happen to the homeowner with the lesions when he witnesses Torah's attitude towards him. Here is a person suspect of such a harsh state of impurity, and yet Torah is concerned that perhaps his earthenware vessel will become unusable. We therefore tell the Kohen to wait outside and not come in until the owner is able to save his vessels. When he witnesses this compassion it will surely cause him to clean out his house in a spiritual sense from all negative things. **1**

(Adapted from *sichas* 29 Elul 5746.  
Yein Malchus p. 487)



לעבן מיטן רבין



10 SHEVAT 5740 JEMKEH SHUKLER

ע"י בנם  
ר' יקותיאל יהודה  
וזוגתו מרת פעסל לאה ומשפחתם שיחיו  
רוהר

טור 'לעבן מיטן רבין' הוקדש לזכרון ולעילוי נשמת  
ר' שמואל ב"ר יהושע אליהו ז"ל  
ואשתו מרת שרה ע"ה בת ר' יקותיאל ומרת לאה הי"ד  
ת"נ'צ'ב'ה

# Celebration Thirty

YUD SHEVAT 5740\*



Yud Shevat 5740\* marked 30 years of the Rebbe's *nesius*, ushering in an entirely new *tekufah* in the Rebbe's leadership. The unique farbrengen that year is remembered today as one of the biggest farbengens in all the years of the Rebbe's *nesius*. Here, we present a description of Yud Shevat 5740\*, as well as of the days before and after. Much of this story is reprinted from the diary of Reb Zalmon Jaffe of Manchester, UK.

"ויהי בשלושים שנה..."

Close to the end of the Shabbos farbrengen of Parshas Vaeira, Rosh Chodesh Shevat, the Rebbe quoted the *possuk*: "ויהי בשלושים שנה..." (a *possuk* the Rebbe would quote often in the coming days) making note of the fact that the coming Yud Shevat will be 30 years from Yud Shevat 5710\*.

This, the Rebbe continued, is connected with the "Merkava"—the famous *nevuah* of Yechezkel



Hanavi which begins with the words “יהי בשלושים שנה”—an occasion where *Elokus* was observed in a revealed way, which is the idea of *penimiyus haTorah* in general.

When ending off with a *bracha* that *before* Yud Shevat Moshiach should already be here, the Rebbe added parenthetically that talking about this is not in contradiction to the Gemara which states that “Moshiach will only come through *hesech hada’as*” (which seems to denote the opposite of being preoccupied with Moshiach), because, indeed, our *koch* in Moshiach does *not* stem from *da’as*—logical calculations—rather from *emunah* (which transcends rationale).

During the week that followed, many guests began to arrive in preparation for the big day, amongst them groups from Eretz Yisroel and Brazil.

At *krias haTorah* on Thursday, Vov Shevat, the *zal* was filled with *orchim*, and many of the guests had the privilege to *bentch* “Hagomel” in front of the Rebbe.

The same day, as the Rebbe was leaving 770 to go to the *mikveh*, he met Mr. Rosen, one of the Brazillian guests who is a member of the S. Paulo City Council.<sup>1</sup> The Rebbe inquired how he and his family are doing, as well as about different matters relating to his city.

## PIDYON SHVUYIM

After Mincha, Rabbi Chanoch Glitzenstein and Rabbi Avraham Shemtov entered *Gan Eden Hatachton* and presented the Rebbe with a gift: 11 *sefarim* written in the handwriting of the Tzemach Tzedek and the Rebbe Maharash! Until then, these manuscripts had been in the possession of the Israeli National Library located in Yerushalayim.

At the Rebbe’s behest, after Maariv, Rabbis Glitzenstein and Shemtov went back into the Rebbe’s room together with their families, and the Rebbe *bentched* them: “Just as this was a case of *pidyon shvuyim*, so too may we merit to soon experience a *pidyon shvuyim* on both a personal and global level with the *geula ha’amitis v’hashleima*.”

The Rebbe wished them, “*Ah freilichen Shabbos un ah freilichen hemshech*” and gave each one of them five dollars and five *lirot*. The Rebbe also gave five dollars for the lawyer who was involved in obtaining the *sefarim*.

The following Shabbos, Parshas Bo, was the Shabbos before Yud Shevat and when the Rebbe



AN AD IN THE MONTREAL GAZETTE BEFORE YUD SHEVAT ENCOURAGING PEOPLE TO INCREASE IN TORAH AND MITZVOS, AND SPECIFICALLY THE TEN MITZVOIM

came to 770 in the morning he notified that there will be a *farbrengen* that day. The first *sicha* of the *farbrengen* was devoted to the day of Yud Shevat—“העשירי יהי קודש”. Later in the *farbrengen*, the Rebbe discussed what preparing for Yud Shevat means for boys and girls under bar and bas mitzvah.

After Maariv and *kiddush levanah* the Rebbe left to go home. When the Rebbe came out of his room, Reb Zushe Vilmovsky started to sing the *niggun* “*Nyet nyet nikavo*” and the Rebbe motioned with his hand in his direction to intensify the singing. (The Rebbe actually began this *niggun* himself *twice* during the day, once at the end of the *farbrengen* and then again after Mincha.)

That night, a new sound system was set up in the main shul of 770 in preparation for the Yud Shevat *farbrengen* on Monday night. Additionally, the showcase in the lobby of 770 which displays the latest *sefarim* from Kehos was replaced with a new one.

Erev Yud Shevat was Sunday.

Dr. Resnick, whose wedding was that day, went into *Gan Eden Hatachton* to receive the *siddur* from

the Rebbe for Mincha. The Rebbe also gave him money for tzedakah.

Mincha was held in the shul downstairs.

Reb Zalmon Jaffe, who had just arrived from Manchester for Yud Shevat, writes in his diary:

“After the conclusion of the service, I caught the Rebbe’s eye as he turned towards me. I hesitatingly raised my right arm, as I normally do before commencing a *niggun*. The Rebbe’s reaction was swift and very unambiguous. With a wonderful smile, he raised his right arm and brought it sweeping around in a downward curve to confirm that I should start to sing—which I did at once. Most of those present immediately joined in and it was heart-warming to see the Rebbe making his exit to the happy singing and dancing of the huge gathering.”

### MAARIV WITH THE REBBE

The Rebbe came downstairs for Maariv at 7:00. The shul was filled to capacity.

“On the yahrtzeit, the Rebbe davens at the *amud* and recites the Kaddish for the Previous Rebbe,” continues Reb Zalmon. “Maariv was also held downstairs in the shul. Most people had been waiting for about one and a half to two hours, to ensure that they had a place to stand. The Ladies Gallery was also packed...”

Before exiting the shul after Maariv, the Rebbe smiled at Reb Zalmon who started to sing

“*Ufaratzta*.” The Rebbe motioned with his hand to the crowd to intensify the singing.

After Maariv, a part from the *maamar* “Basi Legani” was recited *ba’al peh* by *hatomim* Menachem Gerlitzky, after which *bochurim* and *anash* sat down to *farbreng* until the morning.

The *chupah* of Dr. Resnick took place at the home of Reb Heshke Gansbourg, across the street from the Rebbe’s house. As the Rebbe was going home, he saw the *chosson* and *kallah* and he remarked that although he is not going to wash for *hamotzi* at the farbrengen tomorrow night, certainly they will (in order to make *sheva brachos*).

Many of the *bochurim* worked through the night preparing for the mitzvah tank parade in Manhattan the next day—hanging up signs on the tanks and making sure that they were fully loaded with “ammunition” and equipped with all the necessary items.

A banner that especially grabbed onlookers’ attention was the one affixed to the “Library-On-Wheels” which displayed prominently in gold letters the words: “*Yechi Adoneinu Moreinu V’rabeinu*.” In addition, a giant crown was placed on top of the tank, adding to the splendor and making it into an even more glorious sight.

Guests from all over flooded Crown Heights. Amongst them were many shluchim together with their *baalei batim* and *mekuravim*.

The Rebbe came into Shacharis at 9:45 a.m., and on the way to the *amud* he handed out coins for tzedakah to children.

Reb Zalmon Jaffe writes: “Immediately after Shacharis, the Rebbe carried on with his usual daily work and routine. I noticed about 250 letters and cables had arrived by post and were lying in the Rebbe’s tray in the outer office, ready for attention. This tray was emptied quite frequently during the course of the day, but no sooner was it cleared, then it was again filled to overflowing with a similar number of correspondence.”

### MARCHING OUT

At the affixed time, the parade of 30 tanks (in honor of 30 years of the Rebbe’s *nesius*) departed from 770 with Manhattan as its destination. After parading down 5th Avenue, all of the tanks split up, each going to a different location to do *mitvzoim* on the city streets.



10 SHEVAT 5740

Over the course of the afternoon, two additional rows of bleachers were added to the *mizrach* side of the shul in preparation for the larger than usual farbrengen scheduled to take place that night.

Reb Zalmon: “Mincha at 3:15 p.m. was again held downstairs but by Maariv time the large shul had been set up for the farbrengen; it was already almost filled to capacity. So, it was decided that Maariv should be davened upstairs... The Beis Medrash (upstairs *zal*) was still packed to overflowing. Every minute visitors were arriving from all over the globe—three coach loads had come from Canada... At 7:00 p.m., even before the Rebbe entered the Beis Medrash, the “rousing” tune was started, and every single person joined in with alacrity and enthusiasm.”

When the Rebbe entered for Maariv, he motioned to the *chazzan* to begin.

Already about an hour before the farbrengen even started, the main shul was packed with people, including shlichim, distinguished rabbanim and senators. Reb Zalmon describes the scene: “Billionaires, industrialists, distinguished and outstanding personalities, who, at home, possessed their own luxurious and spacious offices, being crushed and almost trampled underfoot at 770—and enjoying it and thankful to be there... the Israeli Ambassador, the personal representative of President Carter and many other rabbanim and senators.”

It is estimated that there were around 10,000 people present at this farbrengen! The farbrengen was broadcast live with simultaneous translation into Hebrew, English, French, Russian and Spanish. Clips of the farbrengen were later also shown on television.

Long before the Rebbe even entered the farbrengen, the excited crowd was already singing: “*Chayolei Adoneinu, Moreinu V’Rabbeinu...*” The room was filled with incredible and immense joy, and the singing and excitement of the crowd only intensified as the appointed time for the Rebbe’s entrance drew nearer.

## THE FARBRENGEN

At 9:30 p.m. the Rebbe entered the shul. Reb Zalmon writes:

“There was the usual hushing and shushing and we understood that the Rebbe had arrived downstairs. Everyone stood and waited—it took



THE OLD KEHOS SHOWCASE CAN BE SEEN IN THE BACKGROUND AS THE REBBE HANDS A COIN TO A CHILD FOR TZEDAKA.

much longer than usual, but, here at last came the Rebbe. He stood and waited, unhurried and with dignity, whilst a pathway was cleared. The Rebbe took another three or four steps and again waited. In all my years at 770, I have never witnessed such an occasion when the Rebbe had to stand—quite still—literally unmoved for seconds at a time, whilst a passageway was opened up for him.

“The Rebbe, on his way to his chair, passed by Rabbi Joseph B. Solovechik (dean of Yeshiva University). His eyes lit up with pleasure and he shook hands with him amidst a huge gasp of astonishment from the assembled yeshiva boys...”

Rabbi Soloveichik had come from Boston especially for the farbrengen. The Rebbe treated him with extraordinary respect, waiting for him to take his seat—which was near the Rebbe’s place—before sitting down himself.





THE KEY TO THE CITY OF S. PAULO BRAZIL, PRESENTED TO THE REBBE DURING THE FARBRENGEN

After the end of the first *sicha*, the Rebbe gave Rabbi Soloveichik *mezonos* from the platter on the table. Rabbi Yolles (the Chief Rabbi of Philadelphia) and other rabbanim came over to exchange a few short words with the Rebbe.

“Rabbi Solovechik stayed for three hours, until 12:30 after midnight,” writes Reb Zalmon.

After the *hadran*, Rabbi Soloveichik stood up to leave, and when he did so the Rebbe stood up as well. The Rebbe shook his hand and he praised the Rebbe for the “fountain of Torah pearls and jewels.” The Rebbe remained standing until he left the shul.

Throughout the farbrengen in general, the Rebbe smiled to many people and instructed various individuals to say *l’chaim*.

Says Reb Zalmon: “It was a very happy farbrengen. The Rebbe spurred me on to sing and to dance. I had the enthusiastic support of Dr. Ira Weiss, who had been looking after the Rebbe, together with Dr. Larry Resnick—they were top specialists in their field in the USA—throughout the Rebbe’s indisposition. Dr. Weiss was extremely happy with the Rebbe’s progress.”

In a *sicha* after the *maamar*, the Rebbe said how now after 30 years a new *tekufah* begins, which is incomparably greater than the previous years.

Towards the end of the farbrengen, the Rebbe instructed that *sheva brochos* should be made for Dr. Resnik. The Rebbe motioned with his hands to ask if there are 10 people who washed their hands for a *seudah*.

At the end of the farbrengen the Rebbe said that now—after all the *mitzvoim* that was done and all the farbrengens that took place and all the *hachlatos tovos* that were made—we should finally merit to





10 SHEVAT 5740 JFM 103247





THE REBBE SPEAKS WITH RABBI SOLOVECHIK BEFORE HE TAKES LEAVE OF THE FARBRENGEN.

have the greatest 'mivtza' of all—the *geula ha'amitis v'hashleima* through Moshiach Tzidkeinu!

The farbrengen concluded at 2:25 a.m. A large crowd was standing outside and singing "Ki V'simcha" as the Rebbe left 770 to go home and the Rebbe encouraged the singing with his hand. A police escort accompanied the Rebbe's car on the way home.

### YECHIDUS

The following night, the Rebbe received people for *yechidus* from 8:00 p.m. until 2:30 a.m.

One of the people that went in for *yechidus* did not write anything on his *tzetel*. When the Rebbe gave him a *bracha*, he addressed all of the things this person had been thinking about...

To another person in *yechidus* the Rebbe said that during the coming year he should return together with his whole family.

When the Rebbe opened the door of *Gan Eden hatachton* to leave, a broad smile was spread over his face...

The next night was also a night for *yechidus*. One of the guests from Brazil who was in *yechidus* expressed his wish that the Rebbe should always be happy. The Rebbe responded with a big smile: I will be happy over here and you will be happy over there.

Tonight, the Rebbe was also presented with the first lists of people participating in the writing of a *sefer Torah* in honor of 30 years of the Rebbe's *nesius* and the Rebbe and Rebbetzin's 50th wedding anniversary (the preceding Kislev). In response, the





Rebbe encouraged that the writing process should be hurried up and that they should make an effort to have it finished ahead of the coming Yud-Tes Kislev. The Rebbe added that surely a *mantel* will be made for the *sefer Torah* and he asked that they procure a 'yad' (pointer) made from silver as well.

On Wednesday, Yud-Beis Shevat, as the Rebbe left to go to the Ohel, Reb Zalmon Jaffe commented to the Rebbe that it is cold outside. The Rebbe responded: The main thing is that inside it should be warm...

At the farbrengen on Shabbos Parshas Beshalach (15 Shevat), the Rebbe thanked all those who sent their best wishes and *brachos* in connection with Yud Shevat. He then continued to expound at length on the *siyum* of the four *mesechtos* (Brachos, Nazir, Yevamos and Kerisos) which he began on

By the Grace of God  
11 Shevat, 5740  
Brooklyn, N.Y.

Mr. Leth Goldfine  
400 Melrose Avenue  
Melrose Park, Pa.

#### Greeting and Blessing:

I appreciate very much your coming to participate in the celebration of the thirtieth anniversary. It was a pleasure indeed to greet you personally at the Farbrengen, following the Shomer reception, and to have you in a "L'Chayim" on this auspicious occasion. May God grant that it truly be "for life and blessing," filled with fruitful activities in behalf of our people, in the spirit of the Baal Hachinukh, my father-in-law the Rebbe of saintly memory.

This is a fitting occasion to convey to you again my profound appreciation of your efforts, in conjunction with those of our esteemed mutual friend, Mr. Joseph Shestak, which finally resulted in the restoration of the sacred manuscripts to their home. As I had occasion to point out, this is verily a case of "Pidyon Shevrim," which undoubtedly brought immense gratification to the soul of my saintly father-in-law who was soulfully bound up with these sacred writings that had so long languished in "captivity."

I also take this opportunity of expressing to you heartfelt thanks for being instrumental in the acquisition of several additional manuscripts which you so joyfully - as I am told - purchased and turned over to our Library to be reunited with their kin.

May God grant you many happy opportunities of doing good deeds with joy and gladness of heart - thus also widening the channels to receive and enjoy G-d's blessings for continuous and growing Hatzelcho in all your affairs, both personal and public.

With warm personal regards, and

With esteem and blessing.

THE REBBE THANKS ONE OF THE VISITORS FOR PARTICIPATING IN THE YUD SHEVAT FARBRENGEN.

Yud Shevat and concluded with a lesson applicable to every individual:

Every single Yid has the *koach* to connect his or her *yechidah shebenefesh* with that of a fellow Yid, just as the Rabbeim do during *yechidus* and just as Moshe Rabbeinu unified all of the Yidden prior to *krias Yam Suf*. When one unites his *yechidah* with that of another Yid—and ultimately, with the "*Yechido Shel Olam*"—all of the "waters" dissipate before him, just as it was for the Yidden standing at the *Yam Suf*.

At the farbrengen the next week, on Shabbos Parshas Yisro, the Rebbe continued the theme of Yud Shevat, speaking about the new *tekufah* that is starting now after 30 years since the first Yud Shevat. The Rebbe warned that one should not mistakenly believe that he can now "stand on his own two feet," rather, one must continue to hold onto the "*klamke*," continue writing *pidyonos*, questions and requests and to continue going to the *Tziyun* to ask for *rachamim*, including the *bracha* that the Rebbe should give us the proper *keilim* to be able to contain all the rest of the *brachos*.... ①

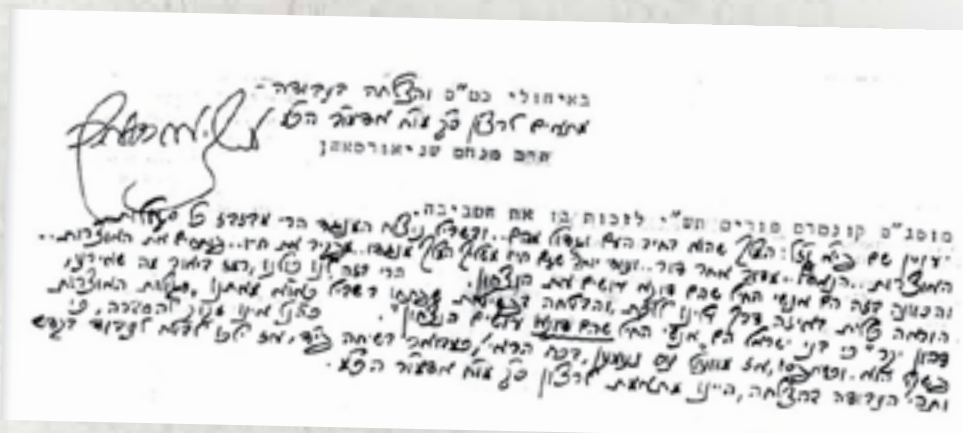
1. See Derher Teves 5777 "Brazilian Delegation."



## כתב יד קודש

# What's At Our Disposal?

Postscript to a letter in the Rebbe's holy handwriting about the *maamar Basi Legani*, how it alludes to the Frieddiker Rebbe's *histalkus* and the action to be called in its wake:



לזכות  
הרה"ת ר' שאול אליעזר  
וזוגתו מרת ציפה שרה מנוחה  
ומשפחתם  
מנחם מענדל, שושנה מרים, ישראל,  
שמואל, ושניאור זלמן שיחיו  
וורטהיימר



[Enclosed is the *kuntres* for Purim 5710, to be used for the benefit of your surroundings.]

See there, chapter 11:

"The king, who is the greatest and most prized individual of the nation, in order to be victorious in battle against the enemy, will disburse all the cherished treasures collected over generations. ...Moreover, he will even lay down his very life and jeopardize it [if need be]... The treasures are opened [specifically for the use of] the footsoldiers, for *they* are the ones who bring about the victory."

This is a hint of an explanation for all of us about what has just happened [i.e. the *histalkus* of the Frierdiker Rebbe], and a general directive showing us how we need to proceed, along with the clear guarantee that "the cherished treasures of wealth" have been opened for each and every one of us. For [we] the Jewish people, the "footsoldiers, are the **only ones** to bring about the ultimate victory."

All of this needs no [additional] explanation, for it is quite simple. When people will "get this;" when we will behold it with our power of sight, as explained in the *sicha* ch. 14,<sup>1</sup> then we will be able to continue our holy work assuredly, and successfully. i.e. in accordance with the will of the Rebbe, my father-in-law, מה"מ.<sup>2</sup>

1. In the *sicha* printed at the end of the *kuntres*, the Frierdiker Rebbe discusses that when one sees something, the sight has a profound effect on every facet of his *nefesh*. *Sefer Hamaamarim* 5710 p. 143.

2. *Igros Kodesh* vol. 3, p. 249.

[מוסג"פ קונטרס פורים תש"י לזכות בו את הסביבה.]

יעויין שם פי"א וז"ל: המלך שהוא בחיר העם וגדל מהם. . ובשביל ניצוח המנגד הרי מבזבז כל סגולות האוצרות. . הנאסף. . מדור אחר דור. . ועוד יותר שגם חייו משליך המלך מנגדו. . מפקיר את חייו. . פותחים את האוצרות. . והכוונה בזה הם אנשי החיל שהם דוקא עושים את הנצחון.

הרי בזה לנו כולנו, רמז ביאור מה שאירע, הוראה כללית באיזה דרך עלינו ללכת, והבטחה בפשיטות שפתחו בשביל כאו"א מאתנו "סגולות האוצרות דהון יקר" כי בנ"י הם "אנשי החיל שהם דוקא עושים הנצחון".

כהנ"ל אינו זקוק להסברה, כי פשוט הוא. וכשיתפסו, אז מ'ועט עס נעמען, בכח הראי', כמבואר בשיחה פי"ד, אז ילכו לבטח לעבוד בקדש ותהי' העבודה בהצלחה, היינו מתאמת לרצון כ"ק מו"ח אדמו"ר הכ"מ.



# THE ESSENCE

of it. A

לע"נ  
שד"ר רבותינו נשיאנו  
הרה"ח הרה"ת  
ר' מנחם שמואל דוד הלוי ע"ה  
רייטיק  
גלב"ע ח' שבט ה'תשנ"ח  
תנ"צ'ה'  
נדפס ע"י משפחתו שיחיו

# NICE

## THE TWO APPROACHES IN UNDERSTANDING HASHEM'S INFINITE GREATNESS<sup>1</sup>

### PART I

When we say that in recent generations there have been new revelations of Penimiyus haTorah—of the inner secrets of Kabbalah and Chassidus—one might assume that it is a matter of **explanation**: In previous generations these esoteric ideas were not explained to regular people and now Chassidus explained these ideas to all.

The truth, however, is that Kabbalah and Chassidus do not only explain what had already been revealed—rather, they revealed completely **new** depths in the way we view *Elokus*. In every generation, this revelation was taken to new levels.

Perhaps the most important discussion in Jewish philosophy is the fundamental question of “What is Hashem?” In this article, we will explore some ways Jewish philosophy answers the question—and the depth that Kabbalah and then Chassidus brings to it.

## RAMBAM AND MAHARAL

There is a famous argument between the Rambam and the Maharal (quoted multiple times in Chassidus, and discussed at length in *Derech Mitzvosecha Mitzvas Ha'amanas Elokus*<sup>2</sup>):

In an oft-quoted passage in *Hilchos Yesodei Hatorah*<sup>3</sup>, the Rambam writes that Hashem's attributes and manner of knowledge are utterly beyond our human understanding:

"He is the knower, He is the subject of knowledge, and He is the knowledge itself. All is one. This matter is beyond the ability of our mouths to relate, [or our] ears to hear, nor is there [the capacity] within the heart of man to grasp it in its entirety."

In his *sefer Gevuros Hashem*<sup>4</sup>, the Maharal argues strongly against this description:<sup>5</sup> "Intellect is a specific thing: intellect means knowing something as it is. But one cannot place Hashem into a specific category, and if we say that Hashem is intellect, we are thereby categorizing Him.

"And if someone says: If Hashem is not intellect, nor is He physical, *chas veshalom*—then what is He? We will answer: does a person know his own *neshama*? How much more so the Creator of all! One cannot ask any questions, 'for Man cannot see me and live.'

"...This is why Hashem is called '*Hakadosh Baruch Hu*' and not '*Hasechel Baruch Hu*,' for we cannot know His true

existence, only that He is removed from physicality and bodily things. This is why we say '*Hakadosh Boruch Hu*.' *Kadosh* refers to something that is utterly removed, and Hashem is *pashut b'tachlis hapshitus*."

## DEFINING THE ARGUMENT

What, exactly, is their argument?<sup>6</sup> The Rambam never suggested that Hashem is intellect! To the contrary, he writes that Hashem's knowledge is utterly beyond our understanding! No one was suggesting that He should be called *Hasechel Baruch Hu*!

Furthermore, the Maharal agrees that Hashem knows everything. As he writes, "Being that Hashem is *pashut bitachlis hapshitus*, and he has no specifics—nothing is removed from Him. Thus, He knows everything and can do anything, and all of this is because He has no specifics..."<sup>7</sup>

How is that different from the Rambam? As the Or Sameach<sup>8</sup> phrases it: *These words [of the Maharal] are puzzling in our eyes... It is utter folly to say that Hashem is pure intellect—no religious person or philosopher ever said such a thing, Heaven forbid... Is there anyone who negated conventional attributes (to'arim chiyuvi'im) like the Rambam in the Moreh [Nevuchim]?*

*Note: These fundamental concepts are quite profound. They are very accessible, but can take time to digest (and are often taught in live classes). The article has been divided into sections, each containing a single general theme that can be understood on its own.*



## SECTION 1: THE MEANING OF INFINITY

Let us delve into the perspective of the *chokrim* (otherwise termed the “*philosophim*”—a general term used to describe the Rishonim and Achronim who explained *Elokus* based primarily on an intellectual approach, including the Rambam, the Ikarim, Abarbanel, and others).

The *chokrim* look at our reality and see that the state of our existence raises fundamental questions: We take it for granted that everything we see must have a cause—everything comes from somewhere. A person has parents, and so do animals. Trees and plants were seeded from a prior plant. Even inanimate matter (like rocks and dirt) must have a cause—they could not have just been sitting here forever.<sup>9</sup>

There is clearly a Higher Being who causes everything else to be—Hashem.

But this leads to an obvious question—what does it *mean* that Hashem Himself doesn’t need something else to create Him?

The answer is that Hashem exists differently than anything else we know of.

## MECHUYAV HAMETZIUS

All existence that we know of is *efshari hametzius*, which means “possible existence”—it can exist, or it can not exist. This table in front of me can exist—or it can not exist. It *happens* to exist. If you burn it, it will be gone. If it never was, it wouldn’t be missed.

Hashem’s existence is an entirely different realm; He is *mechuyav hametzius*—He *must* exist. As the Abarbanel writes, “His existence is the most fundamental and the most complete of all creations. His existence is not *possible*, like all the other beings, rather He fundamentally *must* exist, *mechuyav hametzius*.”<sup>10</sup>

Let us examine a (very limited) example for this from our world: a logical rule.<sup>11</sup>

*It is a logical rule that a father must be older than his son. It is impossible to imagine differently—a father must be older than the son.*

It is a logical rule that a father must be older than his son. It is impossible to imagine differently—a father *must* be older than the son.

Unlike something physical, which just *happens* to exist—like the table, which *happens* to be here as long as it’s here—this logical rule *must* exist. It is not that two plus two *happens* to equal four—we cannot imagine it any differently.

The difference between these types of existences isn’t only in *how long* they will exist for; it is in their *current* existence now. In what way does a table exist? By actually existing. You can capture the entire depth of its existence by knowing that it actually exists. The word “exists” refers to the fact that it happens to exist here in front of you.

In what way does a logical rule exist? It exists *fundamentally*, we cannot imagine it any differently. The word “exists” takes on an entirely new meaning. Therefore, the depth of its existence *cannot be captured* in actual facts. The logical rule can be *expressed* in actual facts, but it cannot be *captured* in any fact.

To explain: Physical things exist by actually existing; If you have one table—you have one table. If you have ten tables—then the room is full of tables. If you have a million tables—you have a million times more tables, and that one table is suddenly small.

Now let us try applying this same logic to the idea that fathers must be older than sons: *if you have only one example, Yaakov and Reuven—then the idea is true one time. If you have ten examples, then the idea is ten*

*times more true. And if you have a million examples, then it's a million times as true!*

That's ludicrous. Why? Because fathers *must* be older than their sons, and it makes no difference if I have zero examples or a million examples! The idea doesn't exist by *actually* existing—because we have *actual* examples—it exists fundamentally, because it *must* be that way. It's *infinitely* true—every single father will always be older than his son.

The same is true with mathematics. Let's say you're counting coins, and you find that two and two equal four. Does the fact that—in *this case*—two coins plus two coins equals four coins *capture* the logical imperative that two plus two *must* equal four? Not even a tiny bit! The fact that it equals four *in this case* is one limited fact, that can be captured in physical reality—it *actually* equals four—whereas the logical imperative is infinite: it *must* be this way!

This can serve as somewhat of an example for *mechuyav hametzius*, the fact that Hashem *must* exist. Hashem doesn't exist like we do; he doesn't exist because He *happens* to exist. He fundamentally exists, He *must* exist—His existence is infinitely true.<sup>12</sup>

## THE TRUE MEANING OF INFINITY

This is what we mean when we say that Hashem is infinite, *bli gvul*: When we think of infinity, we often think of it using our finite terms; we imagine something that just goes on and on forever. But when we say that Hashem is *infinite*, we're saying that Hashem's *very existence* is infinite—he exists *infinitely*, he's *mechuyav hametizius*.

So we borrow the term “existence” to describe Hashem, but only because we don't have a better term: when we say that something exists, we are referring to something that could exist—or it could not exist—and it happens to exist. But Hashem is *bli gvul*, and His existence is infinitely true.

## HASHEM'S ATTRIBUTES

By the same token, Hashem's attributes are infinite as well.<sup>13</sup>

When we say that a person has certain qualities (intellect, emotions, etc.), we automatically imply limitation.

For example, when we say that a person knows something, we are implying two different components: the person, and the thing that he knows. And just as his very existence is a limited, *efshari* (possible) existence, his knowledge is an *efshari* knowledge: He may know—or he may not know—and it happens to be that he knows. His *knowing* stems from his *knowledge*.

Similarly, what does it mean that a person is capable of doing something? That he *has* the ability to do it—he *has* the strength to throw the rock, he *has* the intellect to figure it out, and so on. There are two components: Him and his capability. We could imagine a situation whereby he wouldn't have the capability—but now he happens to have it.

That's how it works with limited things, they are something *additional* that the person possesses.

But Hashem is infinite and utterly One. He doesn't *have* additional things; His attributes are essential and one with His infinity. And because He is infinite, nothing can be beyond Him. Just as His existence is *mechuyav*, He *must* exist—any other scenario is unimaginable (similar to a logical imperative)—so are His attributes *mechuyav*, He is fundamentally capable, it would be impossible otherwise.<sup>14</sup>

He doesn't know by *possessing* knowledge—rather, there is only one thing: Himself. And because He is infinite, it is impossible for Him to not know!

This is the simple *pshat* of what the Rambam<sup>15</sup> writes that Hashem, “does not know with a knowledge which is external to Him in the way that we know—for ourselves and our knowledge are not one. Rather, the Creator may He be blessed—He, His knowledge, and His life are one from all sides and corners, in all manners of unity.”<sup>16</sup>

## SECTION 2: THERE IS NO COMPARISON TO INFINITY

### THE BORROWED TERM “NOTHING”

Since Hashem is fundamentally infinite, He is incomparably and immeasurably greater than anything limited. It is all valueless compared to Him.

Now, we use the term *nothing* quite a lot (e.g. that this amount of money is nothing, or that this thing that happened is nothing, and so on). What do we mean? We mean that it is very insignificant.

For example, if I have 10 dollars, compared to that, one dollar is definitely *something*, it has value. If I have 100 dollars, then the one dollar looks pretty small. If I have a million dollars, then I would say that the dollar is basically nothing. If I have a billion dollars—then that one dollar is really nothing.

But what we really mean is that *it is very very small*—but it is obviously still *something*; even something as huge as a billion dollars is made up of a *billion single dollars*.

The same is true with intellect. Sometimes, a person can feel like his knowledge and understanding is very small compared to someone else's. Once in a while, when confronted with a true genius, he feels like he understands *nothing*—his intellect is so insignificant that it feels like it has no value at all.

But, again, we really mean to say that it is *insignificant*: The youngest child who is just beginning to form ideas has only a tiny sliver of the mental capacity of a great innovator and genius—but it is not *nothing*. The genius might be a million times smarter than the child—but the child has a tiny percentage.<sup>17</sup>

The same concept applies to the rungs of life. A rock is much lower than a tree, which is much lower than an animal, which is much lower than a human. But, even compared to the person, the rock isn't *nothing*—they are vastly different levels of *something*.

Ultimately, as long as we are comparing limited things—one will never be immeasurably greater than the other. Even if you visualize the entire world, and the great vastness of the galaxies—you cannot say that a little grain of sand has no value compared to it. It is very, very, very small—but it is *something*.

We have no tangible example of something that is worth *absolutely nothing*.

### THE TRUE MEANING OF NOTHING

But compared to *bli gvul*, infinity—limited things have no value at all. Compared to an infinite amount of money, a thousand dollars is absolutely *nothing*—it's *infinitely* smaller. What if you gain another billion dollars—have you gotten any closer? Have you crept a percentage point up? Not at all, it still has zero value. No matter how much money you add, you will never come even a tiny step closer to the infinite. When confronted with an infinitely smart idea, the greatest genius who ever lived and the simplest child are exactly the same.

A rock compared to the infinite Hashem has no value. What about a person? Not a drop closer. The greatest *malachim*? The same nothing.

The entire globe and all the dazzling vastness of the universe are just as far from the infinite as that little rock.

### THE AVODA OF THE CHOKER

Thus, someone who contemplates the greatness of *Elokus* and endeavors to grasp Hashem's perfection, will inevitably see his goal slip away.



His contemplation begins with the world. He sees that with all the greatness evident in the world, it is clearly not *it*—there is an entirely different type of being, the perfect and ultimate and infinite Being, who brings it all into existence.

And so, he tries to fathom and appreciate this true perfection. Yet as soon as he appreciates a deeper level of perfection—he realizes that it is still not it: Our intellect is fundamentally limited; it grasps things by knowing its contours and description. So if he can fathom it, if he can grasp it—then he must be dealing with something limited!

*Even if you visualize the entire world, and the great vastness of the galaxies—you cannot say that a little grain of sand has no value compared to it. It is very, very, very small—but it is something.*

If you ask him what he is aiming for, he will say, “I’m yearning for the ultimate perfection, the true Being.” What is that? I don’t know.

I am a limited being who can only fathom limited things, and as soon as I explain it, as soon as I put it into words, I’m already limiting it—and that is not Hashem. Hashem is utterly beyond definition, without any *geder*.

The *neshamos* in Gan Eden have been spending thousands of years studying and contemplating Hashem’s greatness and rising to ever higher levels in appreciating Him, yet they remain just as infinitely far as when they began.

## SECTION 3:

### THE MEKUBAL, FUNDAMEN- TALLY BEYOND

The Maharal comes and says, “*He is Hakadosh Baruch Hu, not Hasechel Baruch Hu.*” The Maharal is saying that Hashem is not limited to our definitions:<sup>18</sup>

All of the above comes from the worldview of a *choker*, someone whose perspective of Hashem stems from the world. He knows that Hashem is infinitely perfect and contains *all* the ultimate qualities, אנת הוא שלימותא דכולא. He does not know exactly *how* Hashem is perfect—because he cannot grasp infinity—but he knows that He *is* perfect.

But if Hashem is infinite, why isn’t He a stick? Why do we assume that He certainly has the quality of knowledge, and not the quality of being a rock?

The answer is obvious—of course he is not a rock, because there is no value in being a rock! A rock has nothing to do with ultimate perfection!

Kabbalah comes and tells us that the entire value system that we know of—the very concept of *perfection*, and *higher and lower*—is something that Hashem created. The same way we understand that Hashem *created* that rock—while still being utterly above it—He also *made up* the very notion that being capable is better than being incapable, that being knowledgeable is better than being ignorant, that being nice is better than being cruel, that a thousand is more than zero—even that spirituality is higher than physicality!

Does Hashem actually know everything? Of course! But not because the true perfection must know everything *in order to be perfect*—rather, He knows the same way He creates the rock, because he is utterly limitless.

Kabbalah teaches us that when you say that Hashem is perfection—that *itself is a limitation!* You are saying that you have some type of information about what

Hashem is, how to define Him. But the truth is that there's nothing more to *knowledge*, or *perfection*, or *capability* than physical objects. The entire hierarchy of the world is actually flat.

This is utterly outside anything we can fathom. It is impossible for us to imagine such a reality where not-knowing *is not* a deficiency, where spirituality is *not* higher than physicality.

But that itself was made up by Hashem. What is Hashem Himself? לית מחשבה תפיסה לית. He has absolutely no definition.

Both the Rambam and the Maharal say that we cannot grasp Hashem—but they mean very different things: The Rambam means that we cannot understand *how* Hashem is infinitely capable, we cannot understand *how* He knows everything—but we do know that He *is* capable, and we do know that He *does* know. But the Maharal says that Hashem is utterly above all of this—and He himself is utterly description-less.

The *choker* will never be able to reach his goal and understand the ultimate truth, for anything he can fathom is inherently limited—but at least he knows which direction he is reaching for: the Ultimate Being.

But, if you ask the *mekubal*, 'What are you searching for?' He will tell you, 'My notion of the Ultimate Being is a creation like any other. What is Hashem himself? Utterly beyond definition.'

This is the difference between the Rambam and the Maharal.

## TWO DIFFERENT TYPES OF EIN AROCH

The *mekubalim* introduce an entirely new understanding into the utter nothingness of the creations in relation to Hashem.

There are two possible ways for something to be *ein aroch*—infinitely nothing—in relation to something else:<sup>19</sup>

1) The first is the one we described above: When they are both the same *type*

of thing—but one is finite and the other is infinite. The reason that the finite is nothing is not because it is *fundamentally* nothing, but because it is *not enough*. It has value—the problem is that it is infinitely smaller than the infinite.

Like one dollar in comparison to an infinite amount of money. The single dollar is nothing because it is finite—not because it doesn't have any value on its own. (To the contrary, if one dollar had no value, then infinite dollars would have no value either!)

2) When they are two different *types* of things, and the second *type* of thing is nothing compared to the first.

In the example above—dirt in comparison to an infinite amount of money. Why is dirt nothing? Because you don't have enough of it? Because it is *not infinite*? No! It is nothing because it is dirt! The fact that it is nothing doesn't stem from its *limitation*—because it is *not* infinite—rather it stems from what it *is*—the fact that it is *fundamentally* nothing.

This is the difference between the *choker* and the *mekubal*:

In the *choker's* worldview, the finite world still holds some type of value (albeit in a very limited sense). True, any finite being is infinitely far from the infinite—one dollar is the same as a billion, and the greatest *malach* and the smallest rock are the same.

But why are one and a billion the same? Because we are comparing them to the infinite. What if I *can't* have an infinite amount of money? Is a billion better than one?—Of course it is!

Notwithstanding their distance from the infinite, is it better to be a *malach* than a rock?—Of course it is better to be a *malach*! The infinite *recognizes* that the finite has a value—the finite just is not *enough*. The finite is not nothing because of what it *is*, it is nothing because of what it *lacks*.

But this is all in the *choker's* perspective.

The *mekubal* tells you: You are trying to reach infinite coins—but you are holding dirt! It is nothing (not because it is too small, but) because it *fundamentally* has no value. You can bring in millions of pieces of dirt and it will be exactly the same nothing!

...When a Yid cleaves to Hashem bechol me'odecha, with all his might, beyond any type of logic—and that stems from sovev, transcending systems and limitations.

The dirt is nothing not because of what it lacks—but because of what it *is*.

If you try reaching infinite intellect with finite intellect, you will never come any closer to the infinite—but at least you have *some type* of intellect. But what if you are thinking stupidity? You can have more and more and more stupidity, but you've gained nothing at all! It is fundamentally and absolutely nothing!

Hashem created our entire hierarchy. In reality, it doesn't really exist. If so, is a person higher than a rock? Not at all. Is a *malach* higher than a rock? No. Even higher: Is *Kesser* of *Atzilus* higher than a rock? Is *Adam Kadmon* higher than a rock? They are all *exactly* the same thing!<sup>20</sup>

Hashem Himself is utterly beyond them.

## BOTH ARE TRUE

Kabbalah and Chassidus explain that these two worldviews are both true; because there are two levels within Hashem Himself.<sup>21</sup>

As the *Avodas Hakodesh* says: “אור אין סוף הוא שלימותא דכולא, כשם שיש לו כח בבלתי בעל גבול—The *Or Ein Sof* is the ultimate perfection; just as He the power of infinite, so does He have the power of finite.”

*Sovev Kol Almin* refers to the infinite light of Hashem that is utterly beyond any type of understanding. From *Sovev's* perspective—*A”K*, *Atzilus* and the lowest creature in this world are the same—absolutely nothing.

*Memalei Kol Almin* refers to how Hashem invested himself in the 10 *sefiros*—the 10 qualities that define our reality. This is how Hashem is the Ultimate and Perfect Being—infinity in *our* terms.<sup>22</sup> This is

considered “limitation”—for the very fact that he invested himself into *our* definition of infinity is itself the greatest limitation. (Thus, what is considered “infinity” in the conventional sense is considered “limitation” in Chassidus and Kabbalah!)<sup>23</sup>

These two different levels of *Elokus*—how He is infinite in our terms and how He is infinite beyond—are reflected in all areas of the creation of the world and *avodas Hashem*. The following are two basic examples:<sup>24</sup>

The natural order of the world stems from *memalei*, because in *memalei* the value system of the world *exists*, and everything has a natural function. Miracles, where the system is transcended, come from *sovev*.

This is also reflected in the *avodas Hashem* of a Yid: One way to serve Hashem is in a systematic way—through contemplating the greatness of Hashem and thus reaching various emotions of love and awe for Him. This reaches *memalei*. But then there is an *avoda* that transcends limitations, transcending systems, where a Yid cleaves to Hashem *bechol me'odecha*, with all his might, beyond any type of logic—and that stems from *sovev*, the level in *Elokus* that transcends systems and limitations.

*In the next article, we will explore a yet deeper level of infinity—Atzmus itself.*

1. This article is largely based on: Reb Yoel Kahn's shiurim on *Hemshech Shavuot Samach Hei* (on the maamar *V'el Mi Tidamyuni*); *Sefer Ha'erkim* vol. 4 p. 530-531; 588-589. The opinions of the Rambam and Maharal are discussed at length in *Derech Mitzvosecha*, *Mitzvas Haamanas Elokus* (and explained at length in *Derech Mitzvosecha* published by *Hamaayanos* vol. 2).

2. *Perek* 3 and on.



3. 2:10
4. The second *hakdama* to Gevuros Hashem.
5. He is not quoting the Rambam himself but the Ralbag, who wrote based on the Rambam.
6. For the following, see Sefer Ha'erkim vol. 4 p. 530-531.
7. Ibid.
8. Hilchos Teshuva end of Perek Hei.
9. It is obvious that nothing could have just been here forever—for that would be saying that time (which is inherently limited) stretched back forever—and it is obvious that finite matters can never become infinite.
10. Rosh Amanah ch. 7.
11. For the following, see Reb Yoel's shiur on V'el Mi Tidamyuni 5665.
12. Logical imperatives are an example for this concept, but they are obviously not *mechuyav hametzius* either. A logical imperative exists in its own realm and nowhere else (for example, it is not physical); and as soon as you take away the logical axioms, the logic ceases to exist.
13. See Rambam Hilchos Yesodei Hatorah ch. 1:11-12; Moreh Nevuchim vol. 1 ch. 54-58; quoted in *Haamanas Elokus* ch. 9. See also Or Hatorah Inyanim pg. 266.
14. See Sefer Ha'erkim vol. 4 p. 530-531.
15. Hilchos Yesodei Hatorah ch. 2:10
16. It should be noted that there are two ways to understand this Rambam: that he is referring to *to'arim shlili'im* (as described in Moreh Nevuchim and explained in Sefer Ha'erkim *ibid.*), or that he is referring to *to'arim chiyuvi'im*, as explained in Chassidus (see footnotes at end of article).
17. See Sefer Ha'erkim vol. 4 bottom of p. 586 and top of p. 587.
18. See Sefer Ha'erkim vol. 4 p. 530-531.
19. For below, see Reb Yoel's *shiurim* on V'el Mi Tidamyuni; Sefer Ha'erkim vol. 4 p. 589-590 (within a different context).
20. See Sefer Ha'erkim vol. 3 p. 116.
21. See *Haamanas Elokus* ch. 4 and on. It should be noted that there are many nuances in the approach of Chassidus (which itself has several approaches). This is only in very general terms.
22. Whereas the Maharal understood that the values of the world were *created* by Hashem as new creations—so that His knowledge is an *external action and creation*—Chassidus explains that Hashem *invested Himself* into the *sefiros*, so that He is utterly unified with them, and *He* is the Knower. See *Haamanas Elokus* ch. 4 (Derech Mitzvosecha Maayanos vol. 2 p. 409-411).
23. It should be noted that although the Rambam in the Moreh Nevuchim explains that the descriptions of Hashem can only be understood as *shlili'im*—negating terms, that He *cannot not*—the approach of Chassidus is that when Hashem invested himself in the *sefiros*, these are *actual descriptions* (as far as the *keilim*). See Sefer Ha'erkim vol. 4 p. 183 footnote 550.
24. This is explained in many places, including e.g. Posach Eliyahu 5715.

# A Desire Discharged "[כל אחד] רוצה להיות מישראל..."



"מאחר שהוא רוצה להיות מישראל רוצה הוא לעשות כל המצות ולהתרחק מן העבירות, ויצרו הוא שתקפו, וכיון שהוכה עד שתשש יצרו ואמר רוצה אני כבר גרש לרצונו." (רמב"ם הל' גירושין ספ"ב)

"Since he wants to be a part of [am] Yisroel, he wants to perform all the mitzvot and eschew all the aveiros; it is only his evil inclination that presses him. Therefore, when he is beaten until his [evil] inclination has been weakened, and he consents [to the divorce forced by Beis Din], he is considered to have performed the divorce willfully." (Rambam, Hilchos Gerushin end of ch. 2)

## A Hidden Flame

The analogy of the *neschama* to a candle is a familiar one.

Akin to a flame that consistently soars upwards—regardless of the way it is positioned—as though there is a magnet pulling it to its source, so too the soul in every Jew has a burning desire, an unceasing drive to cleave

to its source on high. To quench this thirst, however, there is only one "water" — the study of Torah and the fulfillment of *mitzvot*. This is the only way one can break past the barrier of the body and connect to Hashem. It is the access accorded to the finite, to allow a relationship with the Infinite.

It is therefore understood that at our essence we are always yearning to do the mitzvot of Hashem and can't bear the separation we suffer from the lack thereof. This is true of every single Jew, anyone with a spark of G-dliness inside them.

With this, we can understand the famous ruling of the Rambam quoted above. According to *halacha*, a *get* must be given willingly to be effective. If so, how can a *get* be given by force and yet be granted halachic recognition? Based on our preface, the answer is obvious. If the Beis Din decreed that he must divorce his wife, then that is what he truly wants to do. As for his resistance, that is due to the

*yetzer hara's* deception. His true self only wants to do Hashem's will.<sup>1</sup>

While this idea is inspiring in its own right, its impact is not limited to inspiration alone. As you keep reading, we will analyze this *halacha* and we will uncover a surprising relevance it has to the *avoda* of every one of us.

## Never Changing

We are always encouraged to take on new challenges in Yiddishkeit. We encourage others to do so as well. If they decline the offer, we offer again. Occasionally, they accept the challenge only after several methods of persuasion are used.

At times, we find it intimidating to offer someone to try a mitzvah for the first time, especially if he declares that he resolutely decided to pass on the opportunity.

The same challenge arises and hinders our own growth. It's tiring enough to keep up with our set standards, taking on new *hachlatot* is

Dedicated In honor of my wife  
Rivka תרחי'  
And my children  
Menachem, Laya, Bayla, Devori,  
Nechama, and Yossi שיחיו  
By Danny Fishman



daunting! Maybe we should take life a little easier...

We are taught, however, that such thoughts and decisions are only a facade. As the Rebbe insisted, time and again, the words of the Rambam are a *psak din*: The true wish of every Jew will always be that of his *neshama* deep inside of him. Simply put, what he wants—or more precisely, craves—is to be able to do the will of Hashem. Any other decisions or fancies (whether it is a passion towards something that negates Torah, or perhaps a philosophical barrier) are the result of outside influences, namely, his *yetzer hara* which can easily deceive a person at any given opportunity. That fervent desire may be buried deep in his core but it cannot be suppressed and will stay alive in any situation he is in.<sup>2</sup>

(As we often see, one may feel pangs of guilt after submitting to a forbidden impulse. If all he did was what he wanted to do, what is he feeling sorry about? Yet once we realize that he was only temporarily persuaded to transgress his own will this question is answered.<sup>3</sup>)

The Rebbe articulated this idea clearly one Sunday by “Dollars.” Rabbi Avraham Kanelsky of Bris Avrohom brought a Russian immigrant who had

a *bris* a short time previously. Together with them was another Chossid introduced as “the one who convinced him to have the *bris*.”

The Rebbe immediately replied: איר האט ער געזאגט אײנרײַדן, ער איז—דאך א איד, ער האט אליין געוואלט—You didn’t need to convince him, he is a Yid, *he* wanted to [do it]!”<sup>4</sup>

We never *convince* anyone to do a mitzvah. Nobody really refuses the offer; in fact, their *etzem* jumps at the opportunity! It is just that every now and then it takes some time and prodding to strip the soul of its coverings and to let our fellow Jew in on the truth: that he really, truly wants.

### Far Reaching Sight

At a Sukkos meal on the balcony near the Frierdiker Rebbe’s apartment, the Rebbe requested of Reb Yankel Katz from Chicago to relate a heavenly incident he experienced in the Frierdiker Rebbe’s presence.

Reb Yankel began: “After he started reading the *nusach* that invites the *ushpizin* of Sukkos, the [Frierdiker] Rebbe turned to me and said, ‘We have other *ushpizin*. The Baal Shem Tov, the Maggid, the Alter Rebbe, the Mittler Rebbe, etc.’ He then began pointing at seats around the table saying, ‘Here sits the Baal Shem Tov, here sits the Maggid, etc. *he who has eyes, sees!*’” With that, Reb Yankel concluded his tale.

“Where can I find such ‘glasses’ to help me see?” asked an elderly Chossid present.

The Rebbe answered, “The Baal Shem Tov teaches ‘במקום שרצונו של’ — so all you need to do is want.”

“This must mean a very strong and powerful want.”

“Don’t limit the Baal Shem Tov. Especially since the Rambam says that internally everything is as it should be [so he already has this desire]. He only needs to ensure that it is the same on the outside as well.”

(*Toras Menachem* vol. 29 p. 38)





## The True Origin

Drawing on the Rambam's *psak*, the Rebbe learned that the above-mentioned inner spark is not only an invisible reality hidden deep inside the Jew. As a matter of fact, it has a strong

association with the person's actions as well.

We see this from the legitimacy given to the *get*. This validity is dependent on the sincerity of the husband's will to give the divorce. Had

the husband's official pronouncement of "רוצה אני—I want" been mere speech without any intent, the *get*, which must be given by his own volition, would not be recognized by halacha. Clearly, the flogging is not the cause of his cooperation. It simply managed to repress the urge to defy the law of the Torah (in the words of the Rambam: "תשש יצר—his inclination was weakened") whereas the true origin of his responsiveness is his *neshama* inside of him.<sup>5</sup>

Interestingly, the Rambam applies this idea to another area of *halacha*, Hilchos Korbanos. A *Korban Chatas* may be brought only when the owner is truly regretful of his misdeeds and seeks forgiveness. There are instances, however, that someone who does not want to bring the *korban* is pressured into saying "רוצה אני" and his offering is then offered in the *Beis Hamikdash* as if he voluntarily brought it (and we are not worried about offering *chullin* in the *azarah*)! This is because the coercion of Beis Din is merely a method of brushing off the dust that collected on his soul, preventing him from expressing the desire to connect to Hashem. The actual *korban* is

## Thoughtless Impact

One year, a few months after the summer in the late 5700s\*, the Frieddiker Rebbe received a letter from a rabbi in an American town.

In it the rabbi expressed his thanks for sending the Merkos Shluchim to visit his community. Until recently, the letter continued, he believed that his general practice of Torah and mitzvos was acceptable but the standards of Yiddishkeit that the *bochurim* displayed and the passion in which they delivered their message to his congregants had a profound effect on him. In fact, they showed him what it truly means to be a *frum* Jew. It was so revealing that he underwent a major change for the good.

In a farbrengen in 5711\* the Rebbe told this story and commented that the said *bochurim* are not even aware of their accomplishment.

"But there's more. This rabbi was inspired by their *external behavior*, he had no idea what was going on inside them." The Merkos Shlichus they performed so energetically may have been completely superficial—מן השפה ולחוץ—with them remaining uninterested in their *hafatza* expedition, yet they still managed to achieve what they did.

"The truth is, the Rambam teaches that every Jew wants to do the right thing and these boys are no different. Deep down they had pure intentions and they sincerely wanted to bring about a positive change. While this wish was hidden and buried, it nevertheless assisted their outward expressions in bringing about the positive impact."

(*Toras Menachem* vol. 3, p. 265)



brought wholeheartedly and with the best of intentions.

So, too, any other mitzvah done is the expression of our essence, regardless of what one believes to be the reason for the decision.

This is not only true of *mitzvos* in the conventional sense but also of anything positive. During the farbrengen of Shabbos Bereishis 5743\*, the Rebbe encouraged the printing of *chiddushei Torah* and rejected common excuses that would slow down the process of doing so. For instance, there were those that maintained that publicizing one's ideas in such a format is undesirable if it was motivated by inappropriate motives. The Rebbe unequivocally negated that idea, as no one actually has the wrong intentions. "As soon as the *kovetz* is printed," the Rebbe said, "it doesn't matter what got him to actually involve himself in it. The Rambam *paskens* that the *penimiyus* of a Yid is as it should be, but his *yetzer hara* overcame him... Once that pressure is rescinded, his true and essential desire is then revealed."<sup>6</sup>

A mitzvah done with zero thought or focus, is also caused by the *etzem hanefesh*. If someone loses a coin

which is then found and benefited from by a pauper, he fulfilled the mitzvah of *tzedakah*. While the owner did not realize it, the deed was done deliberately, initiated by the *ratzon* that is beyond a person's consciousness.<sup>7</sup>

### Hidden Meaning

Not always do our fellow Jews understand what we do. Perhaps more often than not they are left with questions and raised eyebrows. *Mivtzoim* is a common example: What value is there in wrapping tefillin on someone who doesn't feel for it, can't understand what he is doing, and would decline the offer if he was just a bit more *chutzpadike*?

What they have yet to realize is that there is more to a mitzvah than what can be felt and understood. This action is not a dry or empty one. It is infused with a burning desire to connect with Hashem. True, there are external influences barring the person from feeling it. And yes, in his conscious self he sees no reason to give in to the young *bochurim* nudging him. But once the deed is done, we can rest assured that it is done with zeal and enthusiasm; not of the mind and heart, but of the essence of the soul.

### עומק חסיד - רבי

"Every Chossid here is completely devoted to the Rebbe. Even those who are lacking in this, it is enough for them to just *say* that they are committed because internally they are truly dedicated to the Rebbe. This is similar to the Rambam's ruling that one only needs to say that he wants to give the *get*, and it is considered willingly given since that is his true *ratzon*."

(*Toras Menachem* vol. 2  
p. 32)

With this expression happening steadily with each mitzvah a person does, he becomes more and more passionate about them. As time progresses the energy begins to seep out and affect the rest of his personality.<sup>8</sup>

### Under Pressure

In a gesture commonly attributed to Reb Levi Yitzchok of Berditchev, the Rebbe used this quote from the

## Modern Day Marranos



Knowing the Rebbe's passion for precious sefarim, Mr. Zalman Shazar (later President of Israel) sent the Rebbe a rare artifact, a pamphlet of tefillos printed in Amsterdam in the year 5447\*. The following is an excerpt from a warm letter the Rebbe sent him in receipt of the gift:

"I do not know if the following [message] is what was intended when you gifted me with the booklet of *brachos* and *tefillos* [titled] "Me'ah Brachos" but there is certainly *hashgacha pratis* as well. This siddur of sorts was printed for the "Anusim" [ "Marranos"], or maybe even [printed] by them after they came to a place of tranquility, where they were able to openly behave according to their true will on a daily basis.

"...From time to time when I look at this booklet [...] I automatically think of the idea that in reality, every single one [of us] is—to a certain extent—coerced [*"anus"*] and does numerous things as an outcome (either straightforwardly or indirectly) of the pressure of his environment. Like the words of the Great Teacher, in Rambam Hilchos Gerushin, that [the husband] is under the compulsion of his *yetzer hara* and 'He really wishes to be a part of [*am*] Yisroel, to do all the *mitzvos* and distance himself from *aveiros*."

(Igros Kodesh vol. 10 p. 100)

Rambam to defend the Jewish nation in an extraordinary way.

Halacha clearly rules that all Jews, in their natural condition want to follow the Torah, and would do so if not for the fact that "יצרו תקפו"—His *yetzer* [*hara*] overpowered him." Had he not been attacked, he wouldn't have failed. It is not his fault that he was put up against an imposing force, sometimes too formidable to overcome. Often the Rebbe would term it "יצרו אנסו"—His *yetzer* forced him"!

How much more so in the time of *galus*, when we don't see *Elokus* and the impulses are all the more tempting.

This is the inner reason, the Rebbe explained, why *dinei nefashos* ended with the start of *galus*. Today there is simply no sin punishable by death. No one can be categorized as a מזיד or even a real שוגג, rather, the contemporary "sinner" is actually an אנוס. He is manipulated by the darkness of *galus* and his *yetzer hara* but at heart he is wholly dedicated to Yiddishkeit.<sup>9</sup>

Therefore, while we are taught that ישראל עושים תשובה, ומיד הם יגאליים" (Yidden will do *teshuvah* and immediately be redeemed), there is no need to wait for that. Our natural ties to *Elokus* were never severed, only hidden. Hence, Moshiach can come without delay for just by removing the external influences our true being is revealed, pure and perfect.<sup>10</sup> ①

1. See e.g. Toras Menachem vol. 7 p. 238.

2. See e.g. Toras Menachem vol. 28 p. 42.

3. Toras Menachem 5743 vol. 4 p 1822.

4. Living Torah program 636.

5. Toras Menachem 5742 vol. 2 p. 614.

6. Toras Menachem 5743 vol. 1 p. 335.

7. Sefer Hamamarim Melukat Tishrei-Cheshvan p. 243.

8. Sichos Kodesh 5733 vol. 1, p. 347-353.

9. Sichos Kodesh 5736 vol. 2 p. 535.

10. Sichos Kodesh 5736 vol. 2 p. 69.



לזכות  
החיילת בצבאות ה'  
חי' מושקא תחי'  
לרגל הולדתה י' תמוז ה'תש"פ  
נדפס ע"י הוריה  
הרה"ת ר' מנחם מענדל  
וזוגתו מרת דבורה לאה שיחיו

# The Rebbe in Berlin



KEHOT PUBLICATION SOCIETY

Many of the photos and documents in this article are from **Early Years**, published and copyright by Kehot Publication Society and JEM.

**I**n recent years, much information has been unearthed about the early life of the Rebbe, in the years before his bright light was seen illuminating the entire world. The Rebbe tried as much as possible to hide his true greatness from the public and was immersed in his own world of Torah and *kedusha*. At the same time, the Rebbe stood at the ready, fulfilling many important *shlichus'n* for the Frierdiker Rebbe in various ways. Below is a compilation of some of these stories from the time that the Rebbe lived in Berlin, Germany, from 5688\* until 5693\*.

Chronological context: When the Frierdiker Rebbe left the Soviet Union in 5688\* and settled in Riga, Latvia, his immediate family, including his future son-in-law, our Rebbe, traveled along with him. From there, the Rebbe traveled to Berlin where he lived for about one year prior to the wedding, and then returned there together with the Rebbetzin shortly after their wedding for nearly four and a half more years.

Much of the information contained in this article is from the books *Admorei Chabad V'Yahadus Germania*, and *Early Years* by JEM.

## On the Frierdiker Rebbe's Behalf

As the Rebbe arrived in Berlin on 3 Teves 5688\*<sup>1</sup>, the international conference of Agudas Yisroel was taking place. The very next day would be the first General Session. The Rebbe participated in the conference as the Frierdiker Rebbe's representative.

After the first day of the conference, the Rebbe wrote a detailed report to the Frierdiker Rebbe describing the sessions of the past day: "Baruch Hashem, I arrived safely yesterday evening... the chairman, Dr. Kohn [spoke]... He began by reading the bracha that was received from the Lubavitcher Rebbe..."

In the following days, the Rebbe wrote another report to the Frierdiker Rebbe about the continuation of the conference.

## At the Rabbiner Seminar

At that time, Berlin had a well-known "Beis Midrash L'Rabbanim," or the "Rabbinerseminar zu Berlin," headed by Rabbi Yechiel Yaakov Weinberg. (Rabbi Weinberg held this position from after World War I until the yeshiva was destroyed during the pogroms of Kristallnacht in 5698\*.)

Many *talmidim* of Rabbi Weinberg later recalled and related their memories of the Rebbe from those years. The Rebbe would frequently come to the *beis midrash* to learn or to listen to *shiurim* delivered by Rabbi Weinberg and by Rabbi Chaim Heller, oftentimes remaining after the *shiur*, participating in lengthy Torah discussions.

One day, shortly after his arrival in Berlin, the Rebbe came to the Seminar, and asked Rabbi Weinberg to give him *semicha*, explaining that in order to be allowed entry to the Government Library at the Friedrich William University of Berlin, one needed to present a certificate.<sup>2</sup>



EXIT STAMP FROM LATVIA IN THE REBBE'S PASSPORT



RABBI WEINBERG



RABBI DR. YOSEF WOHLGEMUTH

One of Rabbi Weinberg's *talmidim*, Rabbi Chaim Nachman Kovalsky, related the exchange between the Rebbe and Rabbi Weinberg as he heard it from Rabbi Weinberg himself:

When the Rebbe requested to be tested for *semicha*, Rabbi Weinberg asked him in what area of Torah he can be tested. "Wherever Rabbi Weinberg would like," the Rebbe replied.

Rabbi Weinberg handed the Rebbe one of his own works. "I figured I would test him on something I wrote myself, so I gave him a *kuntres* I had published. The Rebbe took the *kuntres* home with him and studied it overnight, returning the next morning to be tested. He knew the whole *kuntres*, with every detail by heart!"

In the Rebbe's Reshimos,<sup>3</sup> the first entry written in Berlin<sup>4</sup> is dated, "Teves. 88. Berlin." and is titled "He'aros al [ ] shel Harav R. Y.Y. Weinberg," containing *he'aros* on issues Rabbi Weinberg raises in his *kuntres* titled 'Pinui Atzmos Meisim' on the topic of

relocating remains from one grave to another. Despite this being quite an obscure and difficult subject, the Rebbe mastered it successfully overnight, to Rabbi Weinberg's amazement. (It should be noted that, years later, when Rabbi Weinberg's *talmidim* reprinted his *sefer*, *Shailos u'Teshuvos Sridei Eish*, they included these notes from Reshimos.)

The dean of the Rabbiner Seminar at that time was Rabbi Dr. Yosef Wohlgemuth. In a letter<sup>5</sup> to his son years later, the Rebbe said that he visited his father's home one Shabbos night, where he was giving a *shiur* in *Rambam*. The Rebbe also said to Rabbi Wohlgemuth's daughter, "His *talmidim* were devoted to him like Chassidim to a Rebbe!"

## Encounter On a Simple Day

Rabbi Azriel Zelig Slonim related that while he was living in Yerushalayim, upon hearing the news that the Frierdiker Rebbe had left the USSR and settled in Riga, he decided to travel to Riga for Shavuot 5688\*.



### THE REBBE'S RESHIMA ON RABBI WEINBERG'S COMPILATION

However, at that point one was not able to receive an entry visa to Latvia without an invitation from a Latvian citizen. Nonetheless, he began his journey and traveled to Berlin, where he would seek the Rebbe's assistance. (He had already met the Rebbe a few years earlier while on a visit in Yekaterinoslav.)

Rabbi Slonim related:

"When I arrived at the home where the Rebbe was staying, on a regular afternoon during the month of Iyar, they told me 'he is fasting today,' implying that this was a typical occurrence.

"I knocked on the door, then as I entered, I saw the Rebbe sitting and learning Talmud Yerushalmi while wearing Rabbeinu Tam's tefillin. The Rebbe recognized me and motioned to me to have a seat and to wait until he finished a certain piece."

After the Rebbe took off his tefillin, he greeted Rabbi Slonim with a warm 'Shalom Aleichem.' Rabbi Slonim explained his problem, after which the Rebbe went out with him to the post office and sent a telegram to the Frierdiker Rebbe requesting that an invitation be sent, which arrived a short while later.



THE BERLIN RABBINER SEMINAR CIRCA 5660

On 29 Tammuz 5688\*, the Rebbe wrote a letter in Yiddish, addressed to his future mother-in-law, in which he describes life then in Berlin:

*...Here, too, it was raining the entire time until these past few days, when the weather reversed itself with an unusual heat wave. Only at night it cools off.*

*The Germans allow themselves to go about in the streets while their jacket is held over one arm, and in the other hand there is a handkerchief they use to wipe their sweat.*

*As the sun sets, all the home doors open. One who walks down the street, encounters at each house a family sitting together. They gaze at the moon, feeling pleased with the world—and especially with themselves, their wives and their children...*

*[Rabbi Meir] Hildisheimer<sup>6</sup>... informed me that when he passed through Berlin for two days he visited the Chortkover Rebbe... I thought it would be worthwhile to go see how they conduct themselves... I pushed my way inside and could see everything... Everyone gave him 'Shalom'... They brought out a barrel of beer... They sang and danced. 'Vu drei vochen, voss drei vochen, (what three weeks... i.e. it was of no concern to anyone for) der Rebbe iz gekumen!' (the Rebbe has arrived!)*

*"...I heard about the farbrengen of Yud-Beis Tammuz in Riga. While I was standing on Unter Den Linden<sup>7</sup> waiting for the bus, a young man suddenly ran towards me saying, 'Shalom Aleichem! I am from Riga!' He was traveling through Berlin and must have recognized me from your house. So he told me about Yud-Beis Tammuz..."*

In another letter, dated "Erev Tishah B'Av—the day Moshiach Tzidkeinu was born," the Rebbe wrote:

*"I received your invitation. Heartfelt thanks for your kind offer... How is everything by you? You will receive this letter after Tisha B'Av, how was your fast?*

*"There is no special news with me. The heat has become a bit milder, so the fast will be easier. How will the German Jews manage [tomorrow], when it is forbidden to greet one another with 'Gutten Tag,' I cannot fathom. However, after all, Hashem is capable of everything!"*



## Acceptance to University

The archives of the Friedrich William University of Berlin, (known today as the Humboldt University of Berlin) show the Rebbe's first being listed as a visiting student at the university, dated April 27, 1928 (7 Iyar 5688).

In later registries at the university, the address the Rebbe gave is "Hansa-Ufer 7, at [the home of Dr.] Wilensky."

The Rebbe wrote in a letter regarding Dr. Wilensky's *Sefer Harikma*: "I knew the author; a man of remarkable talents, he was extremely meticulous. When I was in Berlin, he was researching this sefer. I have seen him fully immersed in it, turning night into day for this work."<sup>8</sup>

## While at University

Living in Berlin at the same time as the Rebbe was Rabbi Yosef Ber Soloveitchik, and they formed a relationship that would last for years to come. Rabbi Soloveitchik recalled that during his time in Berlin, often when he had a question or an issue he had to figure out, either in his academic studies at university or *lehavdil* in Torah study, he would frequently ask

the Rebbe for assistance. He noted that whenever he visited the Rebbe, he saw the Rebbe studying either *nigleh* or Chassidus.

Rabbi Soloveitchik related<sup>9</sup>:

"The Rebbe had an outstanding memory. In all my life, I never encountered someone with such a memory.



THE REBBE'S ACCEPTANCE LETTER TO THE BERLIN RABBINER-SEMINAR AS A VISITING STUDENT SIGNED BY RABBI DR. YOSEF WOHLGEMUTH



LETTER FROM THE RUSSIAN ACADEMIC UNION IN GERMANY CERTIFYING THAT THE REBBE GRADUATED HIGH SCHOOL

## The Professors

During his first two years in Berlin, the Rebbe attended classes on physics by Professor Walther Nernst who is credited as a founding father of modern physical chemistry and was also awarded a Nobel Prize for Chemistry in 1920.

Dr. Yaakov Hanoka related something he heard from the Rebbe in *yechidus*: "[The Rebbe] said that at first he couldn't understand why Nernst, who was such a famous person, was teaching an introductory course. The Rebbe then explained to me with a chuckle, that it turned out that a teacher got paid according to the number of students he had, and there were far more students taking the introductory course than there were taking the advanced course..."

Another professor the Rebbe knew from Berlin was Professor Erwin Schrödinger. Once when Professor Paul Rosenbloom was in *yechidus*, he brought up a book written by Professor Schrödinger, to which the Rebbe commented, "He was a very good lecturer." (See *The Rebbe's Man in Mathematics* in this magazine.)

## Mikveh

One day, the caretaker of the *mikveh* entered the *Beis Midrash L'Rabbanim* reporting a 'strange incident' that had occurred earlier that morning. He said a young man approached him requesting permission to use the *mikveh* (for *Yekkeshe Yidden* such a custom was unheard of, and therefore he found it necessary to report). After hearing who this young man was, the caretaker was instructed to give the Rebbe the key to the *mikveh*.

Rabbi Yosef Ber Soloveitchik (about whom we will read more below), once said to Rabbi Fabian Schonfeld, one of his *talmidim*, "I can testify that he [the Rebbe] never missed a single day of going to the *mikveh*!"

"There were Yidden from other communities, studying at the university at the same time. Some of them are considered today to be famous *Gedolei Torah*. In the university they behaved the same as the other university students. But he [the Rebbe] behaved like a Yid from Warsaw or Russia. Berlin made absolutely no impression upon him at all!

"In university, the Rebbe always walked with a *Gemara* in his hand. Whenever a discussion in the class came up, the Rebbe would look into the *Gemara*.

"One time during a lecture, the professor was walking through the room and noticed the Rebbe was learning *Gemara*. The professor called out 'Young man, what kind of behavior is this?' and he challenged the Rebbe to repeat what he had just been teaching, which the Rebbe then flawlessly did."

## Correspondence



While in Berlin, the Rebbe corresponded with the Rogatchover Gaon. Pictured is an envelope containing the Rogatchover's response to questions the Rebbe had asked, mailed to the Rebbe in Berlin.

## Nusach Ari

Berlin in those years was a city full of Jewish life. On a single street there could have been over 10 *shtieblach*. Most of the time the Rebbe was in Berlin, he davened at the Dombrover Shtiebel, located over an hour walk from where the Rebbe and Rebbetzin lived. The reason for this, it seems, was because the vast majority of Yidden in Berlin davened *Nusach Ashkenaz*, and the Dombrover Shtiebel davened *Nusach Ari*.

## Shlichus of the Frierdiker Rebbe

While the Frierdiker Rebbe was in Riga, he appointed the Rebbe who was in Berlin to oversee efforts into rescuing the Lubavitch Library being held captive by the USSR. In a letter to Mr. Hans Goslar of Berlin, the Frierdiker Rebbe wrote:

"I would like to introduce you to my son in law Rabbi M. Schneerson, who I appointed to meet with you regarding my library, the inheritance of [my] holy ancestors, which unfortunately, remained behind in Russia..."<sup>10</sup>

That same day, the Frierdiker Rebbe wrote a letter to the Rebbe, describing in detail the complex situation, tasking the Rebbe with meeting different people, along with clear directives as to what the key talking points should be.

The Frierdiker Rebbe also wrote to the Rebbe requesting that he, and on some occasions the Rebbe's brother Reb Yisroel Aryeh Leib<sup>11</sup>, visit the library in Berlin in order to see which Jewish manuscripts were there, to search for a specific *sefer* or manuscript, and if possible, to copy their catalogs of handwritten Jewish manuscripts. The Rebbe and Frierdiker Rebbe kept an ongoing

correspondence regarding this matter.<sup>12</sup>

## Visits of the Friediker Rebbe

In the summer of 5689\*, the Friediker Rebbe made his historic visit to Eretz Yisroel and then to the United States of America. Before leaving Europe, the Friediker Rebbe

stopped over in Berlin, where he was greeted by the Rebbe and Rebbetzin.

The Friediker Rebbe describes in his yoman the events of that day:

*“Wednesday, 23 Tammuz. Our daughter M. Chaya Mushka together with her husband, my son-in-law, met us at the stop in Berlin... The day passed in discussion... It seems as though*

*the negative situation of his father is suppressing him.*

*“At 10:50 in the evening we travel to Vienna via train... our children accompany us.”*

When the Friediker Rebbe returned from America, he again spent some time in Berlin with Rebbe and Rebbetzin, as described in his yoman.

## ‘A Vareme Hant’

Reb Yitzchok Meir Ferstenberg, a Gerrer Chossid, who studied in Berlin at the same time, related the following story:

The Belzer Rebbe visited Berlin to see an eye doctor for an issue he had with his vision. While he was in Berlin, the Rebbe, accompanied by Reb Itche Meir, went to see the Belzer Rebbe.

The Belzer Rebbe, not being able to see easily, was standing with closed eyes, while people were in line giving him ‘shalom’ one after another. The Belzer Rebbe had his hand in a towel and that is how he would give *shalom*. When the Rebbe gave him a hand he looked up, took off the towel and gave him *shalom* with his hand, and asked “*Ver iz der yungerman*—Who is this young man?” commenting, “*A vareme hant*—a ‘warm’ hand.” Everyone present was astonished and they asked Reb Itche Meir, “Who is this?”



THE BUILDING WHICH HOUSED THE RABBINER SEMINAR AS IT LOOKS TODAY



# In the Rebbe's Words

When the Rebbe was *menachem avel* Rashag after the passing of his mother, a discussion arose regarding the *minhag* that an *avel* should sit in a different place in shul, to which the Rebbe commented:

*"In Russia I had not seen these minhagim, only in Germany. In Germany there was also a minhag that after davening, first the rabbanim, followed by the whole congregation, would pass by the avel to wish 'Gut Shabbos' with a few words of nichum aveilim that are permitted on Shabbos."*<sup>13</sup>

Once, at a Yom Tov meal, there was a discussion regarding singing *Ein Kelokeinu* during davening. The Rebbe noted: *"In the presence of the [Frierdiker] Rebbe it was not sung. While I was in Berlin I heard it being sung for the first time."*<sup>14</sup>

On another occasion, at the meal of Motzei Yom Kippur 5727\*, an individual mentioned that the greeting "Have an easy fast" is said only regarding Yom Kippur but not on Tishah B'Av, to which the Rebbe commented, *"When I lived in Germany, I heard this greeting used regarding Tishah B'av as well."*<sup>15</sup>

To which he responded, "He is the Lubavitcher Rebbe's son-in-law."

## The Nazis Rise to Power

During the winter of 5693\*, the Frierdiker Rebbe traveled to Berlin to receive medical care entrusted to the Rebbe. While he was there, the Frierdiker Rebbe wrote:

*"The new custom of not receiving letters is a result of the weak state of my health... For more than two months I was alone in a sanitarium in Berlin, with only my middle son-in-law coming to see me every day at a set time..."*

During this time, dark clouds began covering the skies of Germany. The Nazi party was rising to power, and on 3 Shevat 5693\*, Adolf Hitler *yemach shemo* was appointed Chancellor of Germany. Immediately, a new wave of anti-Semitism swept through the cities and towns of Germany. For the Yidden living there,

the situation was becoming dire. Years later at a farbrengen, the Rebbe recounted what it was like at that point in Berlin:

*"The Holocaust was not the result of one mentally unbalanced individual who coerced others into helping him. Everyone who was there, myself amongst them, saw how enthusiastically people accepted him, expressing the hope that he would bring to realization their heartfelt longing to see 'Deutschland über alles' (Germany above all)."*

The Rebbe and Rebbetzin decided that it was time to leave, and in the winter of 5693\* they left Germany for France, where they would spend the next few years, until finally emigrating to the United States. **T**

1. As marked in the Rebbe's Russian passport.
2. There are various versions of what exactly was the exchange. For the story as told by others, see JEM's *Early Years* film.
3. Many of which were written in Berlin.

To read about the *Reshimos* in detail, see the Derher Tammuz 5775.

4. Choveres 127.
5. Igros Kodesh vol. 5, p. 187.
6. Rabbi Hildesheimer was one of the leading rabbanim in Berlin at that time. He played a key role in securing the miraculous release of the Frierdiker Rebbe from prison, on Yud-Beis Tammuz the previous year. After the Frierdiker Rebbe left Russia, he met with Rabbi Hildesheimer on a few occasions.
7. A main street in Berlin where the Friedrich William University is located.
8. Igros Kodesh vol. 14 page 369
9. The following was told over by Rabbi Shalom Ber Kowalsky, a close friend of Rabbi Soloveitchik, in JEM's *Early Years* film. Chabad.org/454547.
10. Igros Kodesh Admur HaRayyatz, vol. 15, page 116.
11. Reb Yisroel Aryeh Leib was also living in Berlin at that time.
12. These correspondences are mostly printed in Igros Kodesh of the Frierdiker Rebbe, vol. 15
13. Sichos Kodesh 5730 vol. 1, p. 714
14. Sichos Kodesh 5730 vol. 2, p. 542
15. Toras Menachem 5727 vol. 1, p. 77.

לזכות  
הרה"ת ר' רפאל דובער  
וזוגתו מרת רבקה  
בנותיהם ובנם  
חיה מושקא, שיינא,  
מנחם מענדל, רחל שיחיו  
גורביץ

## Long Life

*Rabbi Alter Tenenbaum, who directs Chabad of Irvine, shared the following story. It took place with his father, Rabbi Yosef Menachem Mendel Tenenbaum, who was a tomim in Tomchei Temimim in Otwock and was the longtime menahel of United Lubavitcher Yeshiva.*

My father had to be hospitalized for a surgery in Adar 5747\*. The surgery was scheduled for Shushan Purim, and of course, we wrote to the Rebbe for a *bracha*.

The day before the surgery was to take place, on Purim, the Rebbe gave the *mazkir* Reb Leibel Groner twenty-two dollars—a \$20 bill and two single dollar bills—to give to my father, along with a *bracha* for a *refuah sheleimah*.

Try as he might to come up with some sort of interpretation, my father could not decipher the meaning of the 22 dollars. But he had received a *bracha* from the Rebbe and dollars for *tzedakah*.

The twenty-second day of his hospitalization was the day he was discharged and allowed to go home.

A few months later, my father planned to go to the Rebbe for dollars. At the time, everyone was nudging him to change his schedule; to take it easy a bit. He was the *menahel* of United Lubavitcher Yeshiva and many people felt he should relax his duties to take better care of his health. He decided he would ask the Rebbe about it.

When he came to the Rebbe, before he could even say anything, the Rebbe gave him a dollar and said “אריכות ימים אין תומכי תמימים—Long life in Tomchei Temimim.”

Well, that was the end of any plans of slowing down or anything of the sort. **T**



29 ELUL 5751 LEVI FREDIN VIA JEM 158070



# A Debate Over His Tears

לזכות  
החתן הרה"ת ר' מנחם מענדל  
והכלה המהוללה מרת שרה רייזל שיחיו  
ראזענבלום  
לרגל חתונתם אור ל"ד כסלו ה'תשפ"א  
נדפס ע"י הוריהם  
הרה"ת ר' יהושע דוד  
וזוגתו חנה ומשפחתם שיחיו  
ראזענבלום  
הרה"ת ר' ארי' יצחק הכהן  
וזוגתו מרת ראשא רוזא ומשפחתם  
שיחיו  
וויינשטיין



Before the Mezritcher Maggid revealed himself to the world as a *tzaddik* and Chassidic master, he lived in utter poverty. His wife would earn a few meager coins each day by kneading dough for other women who would compensate her for her work and also share a slice of bread with her to take home.

Avraham, their young and only son, who would later be known as Reb Avraham the Malach, never complained about the physical welfare of his family. He was a diligent student in the local *cheder* and made great progress in his learning.

One day it happened that she was not called to knead dough and so she had

nothing to feed her young son. With no choice, he left to *cheder* on an empty stomach. When he arrived home there was still nothing to eat so he was forced to go to sleep hungry.

The next day arrived but brought with it no reprieve. Avraham left to *cheder* without having tasted a morsel of food in two days.

His mother, wrought with anguish over the situation and tremendous pity for her dear son, went to her husband, the future Maggid of Mezritsch, and shared with him the calamity of their plight. Hearing his wife's woe, he began to cry bitter tears.

His emotional reaction made an impression in Heaven and a disagreement

broke out as to how to respond. The group of angels on the right declared that of course he was justified in crying. When one hears that a young Jewish child needs to go to *cheder* without food of course one must be bothered.

The other group on the left countered:

"He only cried because it is his only son and had this been the situation with a different child he would not have been concerned at all. Above all, it is a physical matter and he did not react appropriately."

The decision in Heaven was that he would have to reveal himself to the world.

He turned to his Rebbetzin and said:

"We were already wrong about this... now bread we will have!"

This all took place when the Maggid had just concluded davening and his *tefillin shel rosh* was already in its bag. When he removed the *shel yad* and reached for the bag to put it away as well, he discovered a coin.

"No!" He declared. "This coin came about through a miracle and we will have no benefit from it at all." He continued, "But if you go into the house there is some money hidden away that you can use."

From that point on his fame and name spread far and wide! **T**

(Likkutei Sippurim—  
Perlow, Maggid #1)



# 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  
פלארידא. 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 Pegishas<sup>1</sup>—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.





LEVI FREIDIN VIA JEM 191748

PROFESSOR ROSENBLOOM  
RECEIVES KOS SHEL BRACHA,  
2 TISHREI 5740\*



## 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.

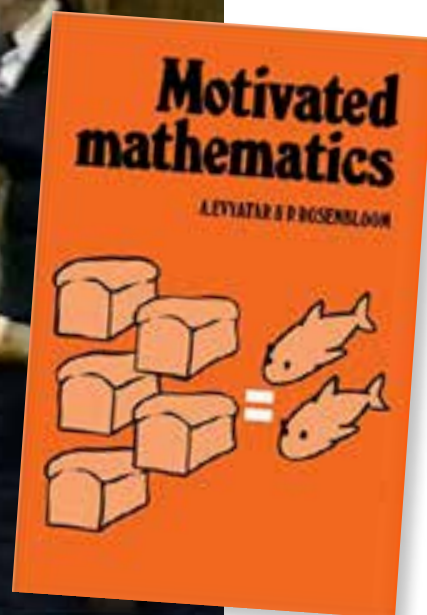
In the beginning of Shaar Hayichud, the Alter Rebbe explains that Hashem creates the world through the letters of the *asarah maamaros*, and Professor Rosenbloom cited a metaphor from a concept in quantum mechanics called “creation and annihilation operators.”

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](http://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

$$\sum (y_i - y_1) \cdot (y_{i+1} - y_2)$$

$$r = \frac{1}{2}$$

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

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

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

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  
461-2525

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).

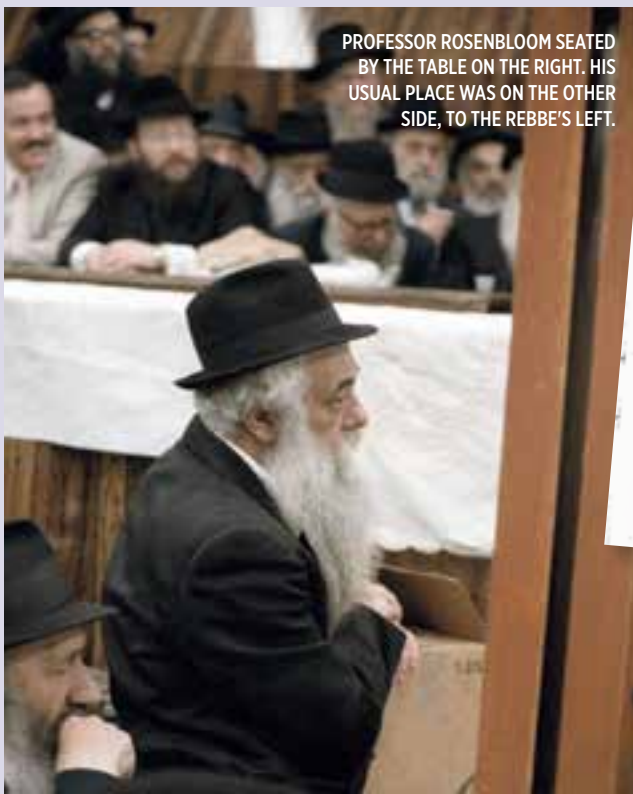
Many thanks for the good news your letter contained, especially about your successful activities in general, and your recent visit in Tzveton in particular. May G-d grant that you should always have good news to report.

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.



# דער רבי וועט געפינען א וועג...

לזכות  
הנערה חנה תחי'  
לרגל הגיעה לגיל שנים עשרה  
היא עונת בת מצוה  
כ"ט שבט ה'תשפ"א  
נדפס ע"י הוריה  
הרה"ת ר' איסר וזוגתו מרת ח' מושקא  
ומשפחתם שיחיו  
ניו

## I Needed A Hug

AS TOLD BY MR. GABY SILVER (MELBOURNE, AUSTRALIA)

I am originally from Melbourne, Australia and despite the fact that I grew up going to a Jewish school with Jewish friends, the extent of my family's observance was making *kiddush* on Friday nights, attending Pesach *seders* and going to shul for Rosh Hashanah and Yom Kippur. In 5763\* I was married to a non-Jewish woman and living in Oceanside, California.

Around that time, Rabbi Boruch and Nechama Greenberg first moved on shlichus to Oceanside. They started a Chabad House and I was from their early *mekuravim*. They organized a Shabbos *minyan* once a month and after participating a number of times and learning more about Yiddishkeit, I would move into their home for those Shabbosim since I lived quite a distance away from them.

Among the several young men who participated in those *minyanim* was a young marine named Ben who was stationed at Camp Pendleton and over time we grew very close. On Shabbosim when there was no *minyan*, Ben would stay over at my home and we would host large fun Friday night dinners with many Jewish and non-Jewish friends.

The two of us were growing in our Yiddishkeit at the same pace and through our shared experiences we developed a very strong and deep friendship. Eventually Ben left the Marines, moved back to Philadelphia and the last I heard from him was that he was planning a trip to Israel with Birthright.

By this time I had grown in my Yiddishkeit to the point that my non-Jewish wife and I both realized that we were





headed in separate directions and we went through a very amicable divorce. I very much wanted to start a Jewish family but finding a *shidduch* proved to be very difficult. I knew that I wanted to live a *frum* lifestyle but I was not yet on that level in my personal observance.

I was at a crossroads in my life with one foot in Yiddishkeit and one foot still firmly set in my old lifestyle, far away from my family in Australia, and my best friend had just moved away. My family was not very happy with my sudden interest in religion and the rest of my friends in Oceanside, although they were supportive, really had no way of relating to my situation. I felt isolated, vulnerable, and emotionally distraught and I desperately needed some guidance, so I decided to go to the Rebbe.

I took the red-eye flight from John Wayne Airport in Long Beach, California to New York City, landed at JFK Airport very early in the morning and hailed a taxi straight to the Ohel.

After going to the *mikveh* and davening Shacharis, I sat down to write my letter to the Rebbe. I poured out my heart in my writing and after detailing my situation and asking for clarity and *brachos*, I expressed myself in these words "Rebbe, I need a hug." I needed someone to support me and give me the feeling that they've "got my back."

It was a cold, winter Teves morning. When I entered the Ohel so early in the morning, it was practically empty but as I stood there engrossed in saying Tehillim many more people started coming in and shuffling past me. At some point, someone stood right next to me but I paid no attention to him as I was very focused on my *tefillos*. All of a sudden I was startled to overhear the person next to me mentioning my Hebrew name "Gaby ben Leah."

I looked up and was astonished to see that my good friend Ben was standing right next to me!

He had just returned from his Birthright trip, landing at JFK around 45 minutes after I had and he also came straight



to the Ohel. We were both unaware of each other's plans and there we were standing side by side at the Ohel without realizing it. When Ben mentioned my Hebrew name he had no idea that he was standing right next to me!

"Ben!" I exclaimed.

"Gaby!" he said, equally astonished and we embraced each other with great excitement.

Aware that we were standing in the Ohel we quickly quieted down and continued with our respective *tefillos* but at that moment I felt that the Rebbe had sent me the hug I so desperately needed.

Ben and I spent the morning together in Crown Heights catching up on the past few months. I purchased a pair of *tzitzis* since that was the *hachlata* I had made at the Ohel that morning.

Needless to say, that morning I received the clarity and support I needed to make the proper decisions in the right direction and today I am, *baruch Hashem*, married and raising a *frum* Chassidishe family, all thanks to the Rebbe's *brachos*.

I was 19 years old on Gimmel Tammuz but despite the fact that I sporadically attended a Chabad shul in Melbourne, I never had the opportunity to see the Rebbe *b'gashmiyus*. It is the greatest regret of my life but experiencing what felt to me as a clear response from the Rebbe in such a powerful and surreal way, allowed me to develop a deeply personal relationship with the Rebbe today. **1**

## YOUR STORY

Share your story with A Chassidisher Derher by emailing [stories@derher.org](mailto:stories@derher.org).





לע"נ  
אבינו הרה"ח הרה"ת  
ר' יוסף מנחם מענדל  
ב"ר יצחק ע"ה  
ואמנו מרת זיסל דבורה  
בת ר' אלי' הכהן ע"ה  
טענענבוים  
תנ"צ'ה'



# EREV YUD SHEVAT

9 Shevat - Erev Yud Shevat 5751



From the morning on Erev Yud Shevat, 770 was already filled with shluchim, yeshiva bochurim and visitors from around the world who came to spend Yud Shevat with the Rebbe.





LEVI FREIDIN VIA JEM 180442



LEVI FREIDIN VIA JEM 180508



At 2:00 p.m. the Rebbe leaves for  
the Ohel, returning to 770 at 6:15 pm.



LEVI FREIDIN VIA JEM 180454





Shortly after returning, the Rebbe davens Mincha, immediately followed by Maariv, when the Rebbe davens at the *amud* for Yud Shevat.



Word spreads that the Rebbe will be distributing a *kumtzes* after Maariv.





LEVI FREDIN VIA JEM 180497

At approximately 6:55, the Rebbe began distributing the *maamar Baruch She'asa Nissim 5664* printed specially for the occasion, along with two dollars, to men, women and children, near the entrance to his room.





At approximately 6:55, the Rebbe began distributing the *maamar Baruch She'asa Nissim 5664*<sup>1</sup>\* printed specially for the occasion, along with two dollars, to men, women and children, near the entrance to his room.

1. It should be noted that at the time, the Gulf War was taking place in the Middle-East, eventuating in great *nissim*.





# Derher**Letters**

A forum for readers to send their feedback, add to, or ask any questions about articles. Submit your letter to [feedback@derher.org](mailto:feedback@derher.org).

Submissions may be slightly modified by our editorial staff before publishing.



## Reb Folleh Kahn

Dear Editors,

Thank you very much for your informative and enjoyable magazine.

In the article “Bearer of Our Heritage” about Reb Folleh Kahan [Derher Cheshvan 5781], it discussed how he was absent at the *histalkus* of the Rebbe Rashab due to his illness.

The *sefer* Lev Ha’Ari, a biography of Reb Folleh’s younger brother, Reb Michoel Yehuda Aryeh Leib (Leibel), offers a detailed account of what happened then:

On Sunday, Beis Nissan 5680\*, Reb Folleh was very ill, and his younger brother Leibel, who was 13 years old at the time, was tending to him. When Leibel stepped into the hallway, he was notified about the *histalkus* of the Rebbe Rashab. He left Folleh with a glass of water and some medicine, and hurried to the *chatzer*.

Upon his arrival, he saw many people gathered there. All the Kohanim were standing outside, unsure if they were allowed to enter, until Reb Rafaelovitch from Krementchug *paskened* that they were allowed to enter because the *guf* of the *manhig* Yisrael, the *tzaddik hador*, was not *metameh*.

Reb Leibel ran to the *mikveh*, and upon his return, he saw his father Reb Boruch Sholom chopping wood for the *aron*. The part for the Rebbe Rashab’s holy head was made from the *shtender*, and the rest was made from the benches of the *beis midrash*.

When they lowered the *aron* into the *bor*, the sheet moved to the side for a moment,

revealing the Rebbe Rashab’s holy face. Reb Leibel recalled that it was shining brightly, just as it had at the saying of a *maamar*.

Thank you again for this wonderful publication.

Leibel Kahan.

Medford, New Jersey

”

## Derher Book

Dear Editors,

I would first like to thank all those involved in the production of these articles. They are absolutely amazing, filled with plenty of rich interesting content!

I just wanted to recommend that Derher make a book, just like JEM compiled many of their My Encounter interviews and produced a book. If there were a book, or maybe a series of books from Derher, with a compilation of all the articles, I think that would be an incredible project. I would definitely buy one!

It’s amazing to have full access to all articles online, but I personally feel that many people would love and benefit greatly in having a book where they can access any article. Even on Shabbos.

Once again, thank you all for everything you’re doing. הצלחה רבה!

Levi Wise

Brooklyn, NY

”



## Can My Son Be My Mashpia?

Dear Editors,

Thank you for the article about “*Asei lecha rav*,” the importance the Rebbe stressed that every single person should have a *mashpia* [Guidance, Derher Cheshvan 5781].

The article focused on the many *sichos* on the topic, but not so much on specific *horaos*.

I was recently reading Reb Zalmon Jaffe’s diary from Tishrei 5747\* when the Rebbe spoke passionately about this *hora’ah*. In it, Reb Zalmon included an interesting *hora’ah* he received on the topic, as well as an interesting experience that he had.

Reb Zalmon shares that after one of these *sichos*, he wrote to the Rebbe.

“I wrote to the Rebbe as follows: “Regarding the “ASSAY LECHO RAV,” my obvious choice is, of course, the Rebbe. But I am told that the Rebbe does not accept this nomination.

“The only other person would be my son, Avrohom - would that be possible? At my age, can the Rebbe suggest anyone else who would be acceptable to me?

“The Rebbe replied with a short note on my letter that I could not take my son as my *mashpia*, because it is contrary to ‘Kibud Av, (Honour to one’s father).’

“I have written before that at a *fabrengen*, it is a well known fact that although the Rebbe

is speaking to everyone collectively, he is also talking to each one individually.

“I had ample proof of this at the *sicha* last night. ‘*Oi vay*,’ was I in trouble. Was the Rebbe talking to me? I am pretty certain that he was.

“The Rebbe said, that somebody had written to him stating that he wants a RAV who would be acceptable to him (to the writer). I checked my copy of the letter... I had really written that I wanted a Rav who would be ‘acceptable’ to me.

“The Rebbe continued, in Yiddish, of course, that it would be an “*Och and vay*” if the Rav had to be acceptable (this word was spoken in English). If he did not like him or was dissatisfied with his decisions or rulings, then he would get rid of him, fire him. The Rebbe really berated me. Fortunately only a few members of my family knew to whom the Rebbe referred.

“After all this excitement I decided that I had better get fixed up with a *mashpia*, straight away, and whether acceptable or not, before I left for home.”

**Naftali Bennesch**  
*Ashdod, Israel*

”