

אצל דוד יהו' הקנין  
קנין עיני עיני  
על יסודי התורה והמצוה  
דחייס אלושרים קפ

# תשורה

משמחת הנישואין של  
שבת וזנה שיחיו סופר  
כ"ז אדר א תשפ"ד

## פתח דבר

לזכרון טוב, ליום כלולות צאצאינו החתן הרה"ת שבתי שי' עם ב"ג הכלה המהוללה מ' חנה תחי', ועל יסוד הנהגת אדמו"ר הרי"צ, בעת חתונת כ"ק אדמו"ר עם הרבנית הצדקנית נ"ע, ביום הבהיר י"ד כסלו תרפ"ט - הננו בזה לכבד את כל הנוטלים חלק בשמחת לבבנו, מקרוב ומרחוק, בתשורה זו, הכולל:

- (א) מענות קודש לסב החתן הרב שמריהו קאצין ע"ה.
  - (ב) מענות קודש לזקני הכלה הרב יצחק ליב ומרת לאה בלאק ע"ה.
  - (ג) אגרת קודש לסב הכלה הרב דניאל חיים שי' הכהן כהן, עם הוספה מיוחדת בכתי"ק.
  - (ד) חלק מראיון עם סב החתן הרב יהושע יחזקאל שי' סופר לחברת המדי' JEM.
  - (ה) תמונות בפרסום ראשון - משנות הכ"ף ומשנת תשנ"ב.
  - (ו) יחידות מיום ל' אד"ר תשל"ג.
  - (ז) אגרת קודש באנגלית ל"משתתפים בסימפוזיון על מיסטיקה יהודית".
  - (ח) תמליל מהתועדות סב הכלה הרב יצחק ליב בלאק ע"ה, בו סיפר אודות התקרבותו ליהדות.
- ויהי רצון, שתיכף ומיד "ישמע . . קול ששון וקול שמחה", בגאולה האמיתית והשלימה ע"י משיח צדקנו תיכף ומיד ממש!

בשמחה ובברכה  
מוקיריהם ומכבדיהם

משפחת בלאק  
מלבורן, אוסטרליא

משפחת סופר  
ברוקלין, נ.י.

כ"ז אדר ראשון ה'תשפ"ד  
ברוקלין, נ.י.

## מענות קודש לסב החתן הרב שמריהו קאצין ע"ה

### א) עניניו העקרים

מענה לר' שמריהו קאצין (מהעתקה):

[1] במכתבו כתב ע"ד הצעה שקיבל מאת ישיבת "הדר התורה" – מוסד לבעלי תשובה בשכונת קראונהייטס – ללמד שם חסידות בבוקר, וכמו"כ להיות שם בערב להשפיע על תלמידים חדשים.

מענה הרבי:

**באם לא יפריע לעניניו העקרים**

**יתענין בההצעה**

[2] במכתבו שאל – באם יקבל על עצמו פעולות נוספות על עבודתו כמורה, כמה זמן ביום עליו להקדיש לעבודה עם עצמו.

מענה הרבי:

**בפרט – כהוראות המשפיע שי'**

**בכלל – צ"ל בכל יום הן ביום והן בלילה**

**1) קביעות בנגלה**

**2) " בחסידות**

**נוסף על חת"ת**

### ב) משרה קבועה

מענה לר' שמריהו קאצין שכתב שהוצע לו לנהל "קעמפ" מסויים, ושאל האם לקבל ההצעה (מהעתקת המזכיר):

**באם לא יפריע למצוא משרה קבועה**

**אזכיר עה"צ**

### ג) חינוך ילדים רכים דוקא

מענה לר' שמריהו קאצין שכתב – בתקופה הראשונה לעבודתו במשרה מלאה בכיתת "Pre 1-A" בישיבת תו"ת אשען פארקוויי – שהוצע לו ללמד בבית-ספר נוסף בכיתה מבוגרת יותר, מתוך כוונה שזה יתפתח למשרה מלאה בשנה הבע"ל, ושאל האם כדאי עבורו לקבל הצעה זו בשלב זה (מהעתקה):

[1] סימן בעיגול את התיבות "Would it be worthwhile for me to accept the offer at this time", וכתב:

**לא**

[2] על כללות המכתב, כתב:

**אעה"צ**

### ד) תענית דיבור

מענה לר' שמריהו קאצין שכתב שרוצה לקחת חופשה מעבודתו כמחנך בגלל כאב-גרון, וציין שהוא זקוק ל"תענית דיבור" (מהעתקת המזכיר):

**ישאול רבני אנ"ש שי' – מה עדיף יותר ת"ת לתשב"ר או תענית  
דיבור.**

**אזכיר עה"צ**

**ה) הצלחת הנסיעה לרבי**

[שבט, תשל"ב]

מענה לר' שמריהו קאצין על מכתבו בקשר לקבוצה שמביא  
מפיטסבורג לחצרות קדשנו לרגל יום הבהיר יו"ד שבט (מהעתקת  
המזכיר):

**אזכיר עה"צ – לכהנ"ל – להצלחה רבה ולבשו"ט ויבש"ט**

**ו) הדרך לקרב**

מענה לר' שמריהו קאצין ששאל במה להתחיל בעבודת קירוב בני  
משפחתו (מהעתקת המזכיר):

**ע"פ עצת המכירים תכונות נפשם וכו'**

**ז) התחלה טובה**

מענה לר' שמריהו קאצין ששאל במה להתחיל בעבודת קירוב  
אחיו (מהעתקה):

**להתחיל בתפלין וכשרות**

### ח) אמלא בקשתו

מענה לר' שמריהו קאצין על מכתבו בו ציין את בקשת פלוני (בתרגום מאנגלית): "אבקש מהרבי שליט"א להתפלל עבורי" (מהעתקת המזכיר):

**אמלא בקשתו בהזכירו עה"צ.**

**ויזהר בהנחת תפלין (בדוקות) בכל יום חול.**

### ט) תוקף הפעולות

מענה לר' שמריהו קאצין על מכתבו בו כתב ע"ד אכזבתו מהעדר תוצאות פעולות מסויימות, וכתב שהוא חש אשר "אם כל מה שנעשה ונפעל שווה לאפס, לא נשארתי סיבה עבורי להמשיך. אני מקווה שאין זה אמת" (מהעתקה):

כ"ק אדמו"ר שליט"א סימן בעיגול את התיבות "this is not true" (אין זה אמת), וכתב:

**ופשוט**

### י) עצה לגמגום

מענה לר' שמריהו קאצין על מכתבו בו ביקש עצה בנוגע לגמגום (מהעתקה):

ע"י הוספה במנוחת הנפש (ומהעצות לזה – התבוננות והתחזקות בבטחון בה'. המשגיח על כאו"א תמיד).

**התייעצות ברופא במקצוע זה.**

**אזכיר על הציון**

## יא) עצה לשינה

מסיפורי ר' שמריהו קאצין:

בבחרותי ישבתי ולמדתי והייתי עייף מאד, לא יכולתי לישון טוב בלילה, והדבר הקשה על הלימודים כדבעי. כתבתי על כך לרבי.

מענה הרבי (תוכן):

"זהירות יותר על קריאת שמע שעל המטה".

בצד הוסיף הרבי: "ואחר כך" ללכת לרופא.

## יב) מילוי עצות הרופא

מענה להתי' שמריהו קאצין ששאל: "האם נכון עבורי ללכת לפי כל עצות הרופא (כמתואר במכתב זה)". בין השאר נכתב במכתב ע"ד שחי' (מהעתקת המזכיר):

[1] מחק תיבת "if" (האם), וסימן בחץ את התיבות "it is proper for me to" (נכון עבורי), וכתב:

**כמובן באם הרחיצה אינה במעורב ח"ו.**

[2] על התיבות "stated in this letter" (כמתואר במכתב זה), כתב:

**אלא שלאחרי כחודש – ישאלו היש מה לשנות בזה.**

[3] על כללות המכתב, כתב:

**אזכיר עה"צ**

**יג) בחירת רופא**

מענה לר' שמריהו קאצין על מכתבו בקשר לטיפול רפואי  
(מהעתקה):

**באם יש לו אימון בו.**

**באם לאו – לרופא אחר.**

**יד) מחשבות בלתי רצויות**

מענה לר' שמריהו קאצין על מכתבו (מהעתקה):

**היסח הדעת ממח' בלתי רצויות ואי שימת לב אליהם ככל  
האפשרי**

**וזהו טוב יותר – בנדו"ז – מאשר מלחמה במח' אלה.**

**אזכיר עה"צ**

**טו) שמחה וטוב לבב**

ממענה לר' שמריהו קאצין על מכתבו בו שאל איך להגיע  
ל"שמחה וטוב לבב" (מהעתקה):

**(2) ילמוד בתניא הענינים ע"ד [שמחה ובטוב לבב] (ראה מפתח  
הענינים) ויתבונן בזה עד שיביא בפועל**



## טז) בחודש אלול? !

מענה לר' שמריהו קאצין על מכתבו בו ביקש עצת הרבי, בקשר לזה ש"לאחרונה הי' חסר אצלי בחוזק מלא ובחיות בקיום המצוות. . " (מהעתקה):

הרבי סימן בעיגול תיבת "recently" (לאחרונה), וכתב:

**בחודש אלול!?**

ילמוד בעיון (בלקו"ת) המשל שבאלול המלך בשדה ומקבל בספ"י וכו'.

יגעת ומצאת

אזכיר עה"צ

## מענות קודש לסב הכלה הרב יצחק ליב בלאק ע"ה

### א) ניהול סניף "הלל"

מענה לר' יצחק ליב בלאק על מכתבו – בו כתב בין השאר ע"ד רצונו לפרוש מעבודתו כמנהל סניף "הלל" בקמפוס, משרה בה פעל ע"פ הוראת הרבי (מהעתקה):

ויהא כהנ"ל בהצלחה.

מובן שזה אינו נכון גם מטעם הצלחת הפצת היהדות.

אבל באם אפשר לתקן זה (עיי"ז שחלק מעבודתו יעשה ע"י אחרים. ובפרט חלק הטעכני) – בטח שעמדתו אופיציאלית ב"הלל", מגדילה השפעתו על הסטודענטים.

[בהזדמנות נוספת, בה הביע את רצונו לפרוש מניהול סניף "הלל", אמר לו הרבי:

אם תמצא מישהו עם יותר יראת-שמים משלך, תוכל למסור לו את התפקיד...].

### ב) פתיחת גן ילדים

מענה לר' יצחק ליב ומרת לאה בלאק על שאלתם בקשר לפתיחת גן-ילדים יהודי (מהעתקה):

כנראה חשש שענין [ . . ] עתה – יעורר מחלוקת בעיר (עכ"פ פירוד  
הלבבות). וכמובן – אין זה רצוי כלל. ולכן לע"ע ובנוגע לחורף  
הבע"ל – יש להזניח הענין. וכשישקטו הרוחות לגמרי (לאחרי  
חה"פ הבע"ל?) – לאט לאט לנהל תעמולה בדרכי נועם ומבלי  
לעורר רגש נצחנות בהנ"ל. וכל עכבה לטובה.

# אגרת קודש לסב הכלה הרב דניאל חיים שי' הכהן כהן

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ליובאוויטש

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ברוקלין, נ. י.

בי"ה, מוצאי ת"כ, יהמר בקרוב ממש (וכל הצומות) לששון ולשמחה ולמועדים טובים ירוב רביעין מי פנים מפנים דבר הוי' עמכם, שנה יתשדדים. ברוקלין, כ.י.

הרה"ח הווי"ח אי"א נו"ב עוסק בצי"צ כו' מו"ה דניאל חיים שי' הכהן

שלום וברכה  
המכ"י <sup>נא</sup> בתקנתך וחיית.

ע"פ מנהג ישראל אשר תורה היא לקדש הלבנה דוק במוצאי ט"ב, ומפשוט הטעם בכ"ס, כי בשו"ט היא כי ישראל והסכינה עתידין להתחדש במתה, וגם כי מנחת ט"ב כולל המשיח,

הרי הזמ"ג לחדש התעוררות להחלטות טובות בכל עניני משונה והתומ"צ, שהן המבטלות סיבת הגלות, אשר (רק) מפני שהאינו גלינו ממצנו, ובחטל הסיבה מיר (בלל המשובב - הגלות ו)הו גאליון.

וכידן שגרול נח החלטה הנעשות בציבור - לקבל בהתאם רבים יחד בתעוררות שמחה, שמחה באחיות דברי תורה, שהיא המסמכת לב ועינים שאירה, ושמחה פורצת גדר והגבלה בלימוד התורה והידור בטיוב מצותי.

התעוררות בפרט ביומין זמאין הטמוכין לט"ב ועכ"פ: בחמשה עשר באב, ובשבת י"שלו" שאלאחרי, ובשבת שלאחרי שבת מברכים דחודש אלול, חודש החשבון (והתשלומין) דיהות שנה זו.

ובשלש פעמים הוי חזקה - חזקת תורה ומצותי ומתוך שמחה וטוב לבב חמיד כל הימים.

בברכה להצלחה רבה בכהני"ל, והרי כ"ו גם יהמר ויחיש שבקרוב ממש יקוימו העודים-הנכשחות שיהפכו ימים דאזלינן מיבייתנו לששון ולשמחה ולמועדים טובים והאמת והשלום אהבו (אהבת ישראל) וידעו כי אתה שפר הוי' לבדך עליון על כל הארץ, בגאולה האמתית והשלימה ע"י משיח צדקנו

נ.ב.  
השיק שלאחרי ט"ו במני"א - הוא כ"ף בחני"א, יום היא"צ וההילולא של אמנו"ר לוי יצחק בן הרב אה"ז ברוך שניאור-זי"ל - זה ארבעים שנה, ועלי החוב והזכות גדול להציע ולבקש וכו' - ללמוד בהתעוררות מתורתו, ולגבב ביומא דין לזי"ב, שמטר נפשו על הפצה היהדות בתוככי בני"י "מאחורי מסך הברזל" ה"י חנוש בבית האסורים ובשפט לגלות ומח בגולה ושם מ"כ, זכנות יגן עלינו ועכ"י - שליטי"א.

① - יום זמ"ג ק"מ  
② - יום קדושת ארבעים ש' לא יראה

(1) - יכולה לתלותה בכ"מ

(2) - רק במקום שהילדים שי' לא יראוה.

במכתב מיום ד' סיון תשד"מ, שאל הרב כהן את הרבי, במשך לשיחת הרבי (בכ"ף מרחשון אותה שנה) בשלילת ציורי בעלי חיים טמאים – מה עליו לעשות עם שני ציורים מר' הענדל ליברמן ע"ה שיש לו בבית, ונמצאים בהם בהמות טמאות.

בציור הראשון, נראה חתולה.

בציור השני, נראה יהודי בסיביר שמכריחים אותו, בעת תפילתו בטלית ותפילין, להאכיל חזירים.

על כך הרבי ענה בסוף מכתב כללי-פרטי ממוצאי תשעה באב, ובאופן נדיר – ענה תוך ציון מספרים המתייחסים לקטעי מכתב הנמען.



תמונה (1)

## חלק מראיון עם סב החתן הרב יהושע יחזקאל שי' סופר

כשעברתי לישיבה בכפר חב"ד, התחילה להיות לי שאיפה לקשר גם את ההורים שלי לרבי. אבי תמיד היה יהודי חסידי, גם האבא וגם האמא שמחו שעברתי לכפר חב"ד, אבל לא היה להם קשר של חסיד ורבי. אז ביקשתי מאבא שלי ע"ה, שיכתוב מכתב לרבי.

אבא שלי היה אדם מאוד צנוע, והוא אמר לי, "מה, אני אכתוב לרבי מליובאוויטש? מי אני בכלל שאני אכתוב? הוא יענה לי בכלל? כשאתה כותב לרבי, תזכיר גם אותי".

לא היתה לו בזמן ההוא, שום בעיה מיוחדת שהיה צריך ברכה ב"ה, אבל לוחצתי עליו, עד שבסוף הוא הסכים.

הוא כתב מכתב סתמי לרבי, מכתב פשוט, בקשת ברכה. אז באותן השנים, התשובות של הרבי היו גם מהירות יותר וגם תדירות, אני לא זוכר מקרה שמישהו כתב ולא קיבל תשובה. סתם חייל שפגשת בתחנה מרכזית, יכולת להגיד לו, "תכתוב, תקבל תשובה".

ואני מחכה בכליון עיניים, שתבוא תשובה אולי הרבי יתן שם איזו מילה חמה, ואז יתחמם הקשר.

עבר שבוע, שבועיים, חודש, אין תשובה. חודשיים עברו – אין תשובה. ואת חטאי אני מזכיר היום: בעומק ליבי היה לי כזה, "למה הוא עושה לי את זה?" אני עשיתי דבר שאז, באותם הימים, היה נחשב למהפך – לעבור מבריסק לליובאוויטש.

ואני רוצה לקרב את אבא שלי, הרבי לא יכול לכתוב לו מכתב... טוב, לא מהרהרים אחרי מה שהרבי עושה, וגם אחרי מה שהוא לא עושה...

עברה חצי שנה, גם אני התייאשתי, לא ידעתי מה קרה. אין לי מה לחלום יותר על תשובה.

עברה שנה שלימה, יום אחד, אני בא הביתה, ואמא שלי מקדמת את פניי,

“חצק'ל, שכחתי לספר לך, הגיעה תשובה מהרבי, אל תשאל מה היה...”

הסתבר שאבא שלי חזר מעבודתו כשוחט, והוא ירד מהאוטובוס, עבר את כביש פתח תקווה, שהיה כביש סואן מאוד – קראו לו “הכביש השחור”, בגלל ריבוי התאונות שהיו שם. עבר מאחורי אוטובוס בצורה לא זהירה, באה מונית, ודפקה אותו.

מי שהכיר את אבא שלי, הוא היה שלד עצמות, הוא היה צריך להתפרק. הוא נחת על הכביש, חטף מכה יבשה, וברוך ה', לא נשבר שום דבר, הוא קם, צלע מעבר לכביש והגיע הביתה.

אמא שלי מרוב התרגשות שכחה לספר לו שהגיע מכתב, מיד טפלה בו. אחרי שעתים, כשהיא נרגעה, היא אומרת לו: “שבתי, שכחתי לספר לך, היום הגיע מכתב מהרבי מליובאוויטש”. זה היא מספרת לי כשבאתי מהשיבה.

הייתי בהתרגשות. שנה שלימה הוא לא כתב, והמכתב הגיע בדיוק בזמן המתאים... המכתב נראה “מכתב רגיל”, מכתב “כללי-פרטי” לחנוכה, “והימים – ימי חנוכה, ימי ניסים ונפלאות. יומין זכאין”. ובסוף הרבי מוסיף בכתב יד קדשו, למטה, “בברכה לרפואה קרובה, ולבשורות טובות”.

מדהים – שנה שלימה הוא לא כתב, זה הגיע בדיוק ביום המתאים, עם כזו תוספת – כשהוא לא ביקש שום ברכה לרפואה.

זה עצמו כבר מספיק מרגש. אני אומר לה, “תראי לי את המכתב”, אני מסתכל במכתב, הייתי בהלם, התאריך של המכתב היה מחנוכה שנה שעברה. זאת אומרת, כשאבא שלי כתב, הרבי מיד ענה אז, לפני שנה, והמכתב היה מונח אצל הרבי, לא יודע למה, והגיע בדיוק ביום ובזמן המתאים.

RABBI MENACHEM M. SCHNEERSON  
Lubavitch  
770 Eastern Parkway  
Brooklyn 13, N. Y.  
HYacinth 3-9250

מנחם מענדל שניאורסאהן  
ליובאוויטש

770 איסטערן פארקוויי  
ברוקלין, נ. י.

ב"ה, ימי חנוכה ה'תשכ"ו  
ברוקלין, נ. י.

הו"ח אי"א נו"נ כו'  
מו"ה שבתי שי' ט"ז

שלום וברכה!

מאשר הנני קבלת מכתבו מיום ג' דחנוכה.  
ויהי רצון שיבשר טוב בהוכנו,  
והרי הימים, ימים זכאיין, ימי חנוכה,  
זמן נסים וישועות בגשמיות וברוחניות,  
ימים טובים בהלל והודאה.

בברכה זרעו זרעו  
*[Handwritten signature]*



## היחידות האחרונה לע"ע

סביב תש"מ, הייתי – יחד עם זוגתי – בארצות הברית, ונכנסנו ליחידות אישית אצל הרבי. באותה יחידות ריכזנו כמה וכמה שאלות מאוד מעיקות וחשובות לשאול את הרבי.

המצב אז היה, שלא נתנו לשאול את הרבי שאלות בשעת היחידות. היינו כותבים מכתב עם כל האריכות וכל השאלות והמזכיר היה מכניס אותו לרבי. הרבי היה עונה בקצרה על המכתב שהוכנס, ואחר כך היינו נכנסים ליחידות. בשעת היחידות עצמה רק היו ברכות ולא היה צורך לבזבז את זמנו של הרבי עם אריכות רבה

לפני שיצאנו מהארץ, חשבתי לעצמי, שלרבי יהי נחת־רוח אם היינו מגישים בעת היחידות תמונה של כל המשפחה שלנו. הלכנו עם כל המשפחה לפוטו, עשינו תמונה יפה משפחתית, והחלטתי להביא אותה לרבי. במכתב שלנו כתבנו שמחר, בעת היחידות, הננו מבקשים למסור לרבי תמונה משפחתית.

הכנסתי את המכתב, בו היו כמה שאלות רציניות ביותר, ובתוך כמה שעות קורא לי המזכיר הרב בנימין קליין ואומר לי שהיו כמה תשובות מהרבי. הוא נותן לי מעטפה בה היו אמורים להיות התשובות, פתחתי את המעטפה ולהפתעתי, אני רואה את המכתב שצירפתי שם – שני דפים שלמים – קרוע לגזרים, קרוע לרצועות נייר. חשבתי לעצמי בתדהמה: מה קרה פה? הרבי קרע את המכתב שלי?!

כשפתחתי ועיינתי בניירות, הבנתי מה קרה פה, וזה היה מאוד מרגש לראות את זה. השאלות היו מאוד אישיות, וכנראה שהרבי לא רצה שזה יחשף אפילו לא לעיניים של המזכירות. הרבי ישב וקרע את כל שאלה שלנו, והשאיר רק את השורה ששאלתי האם לעשות ככה או ככה ובכתב יד קדשו כתב תשובה. וזאת שאף אחד לא ישזוף עינו בהמכתב שלנו.

הרבי ענה לנו כמה תשובות מעניינות:

ראשית, אשתי כתבה על כל מיני דאגות יתר, מצב רוח, והרבי אמר לה שהיא תלמד "חובות הלבבות – שער הבטחון".

שנית, לי הייתה שם שאלה שצריכה קצת רקע: אחרי שגמרתי את המשרה שלי כמדריך בבית ספר למלאכה בפנימייה, עזבתי את קריית מלאכי לתקופה

מסויימת, והתחלתי לעבוד ב"מכון ופרצת" שהיה יוזמה של צעירי חב"ד בנחלת הר חב"ד.

"מכון ופרצת" היה מערכת של שיעורים לבר מצווה, בכיתות ז' בבית ספר ממלכתי. הייתי מלמד יסודות האמונה וגם תפילין, ואחרי שהיינו גומרים בכל כיתה שלישי שלם (שתיים עשרה הרצאות), היינו מזמינים אותם לנחלת הר חב"ד לשבת, ובמוצאי שבת היו באים ההורים, והיינו עושים מסיבת בר מצווה משותפת.

שליש אחד הייתי ב-25 כיתות באשקלון, שלישי שני ב-25 כיתות באשדוד, ושליש שלישי ב-25 כיתות בבאר שבע. סה"כ 75 כיתות בשנה – ופעלתי שם לשש שנים! ב"ה, היוזמה הזאת היתה מוצלחת מאד.

אבל, עברו שש שנים והגיע לי הצעה מאוד מעניינת מפרופסור ברנובר, ללכת להיות רב באוניברסיטה בבאר שבע. ההצעה הזו מאוד קסם לי. בפרט כי שש שנים הייתי בבית ספר יסודי, ועכשיו אני אבוא לעבוד עם אנשים מבוגרים. אך הרב ליפא קורצווייל, שהיה יו"ר צעירי חב"ד בנחלת הר חב"ד, רצה בחוזק שאני אמשיך תחת פיקודו ב"מכון ופרצת", לפועל, כתבנו לרבי על זה, והרבי ענה לעשות "כעצת ידידים". כמה מידידי המליצו לי לעבור לבאר שבע, ובסוף, עברנו לבאר שבע.

[ט' כסלו, תשלי"ג]

מענה לרי' יהושע יחזקאל סופר שכתב ע"ד ההצעה לעבור מנחלת הר חב"ד לבאר שבע לעסוק בהפצה ב"קמפוס" שם (מצילום כתי"ק – סי' "מאוצר המלך" ח"א ע' 166. אגרות-קודש חכ"ח ע' מח):

**מפורסם שאין על המוסדות חאפן מענשען זמ"ז.**

**באם הנ"ל בהסכמת המוסד דעתה – יתייעץ עם ידידים שעל אתר**

(ליקוט מענות קודש מענה ריג)

[דרך אגב, אחרי שכבר התכווננו נפשית לעבור לבאר שבע התחילו שוב קשיים, מצד זוגתי. בנחלת הר חב"ד היתה לה התמיכה החברתית של קהילה שלמה, ומשם לעבור לבאר שבע, היה קשה מאוד. באר שבע דאז לא הייתה מפותחת כמו היום, היו אז רק מספר קטן של חסידי חב"ד.

התחלתי לחשוש, ובאו אלי כל מיני ידידים ואמרו לי, "תשמע, אתה לא כתבת את הצד של האישה, ואתה צריך לשאול עוד הפעם". עשיתי "טעות" ושאלתי עוד הפעם את הרבי, והרבי ענה לי: "מכבר עניתי לעשות כעצת ידידים", והוסיף: "או כדעת רוב דהנשאלים כמובין".

ב"ה, הייתי בבאר שבע כבר כמה שנים וכל הזמן הרב קורצווייל היה לוחץ עלינו על זה שלאחרי שקיבלנו ברכות מהרבי על "מכון ופרצת", עברנו לבאר שבע. אכן, תמיד היה מציק לי שלא קיבלנו על באר שבע תשובה ברורה וחד משמעית מהרבי. הרבי כתב "כעצת ידידים", והתייעצנו עם "ידידים", אבל תמיד היה לי את האשמה הפנימית הזאת, שאולי אנחנו עשיתי משהו לא נכון כשעברנו לבאר שבע.

ביחידות הזאת החלטתי לשאול את הרבי לתשובה סופית. היות שכבר עברנו לבאר שבע כמה שנים קודם לכן, כתבתי לרבי את שאלתי בצורה מתוחכמת. אז עדיין הייתה לנו דירת קבע – משלנו – בנחלת הר חב"ד, וכשעברנו לבאר שבע השכרנו אותה ושכרנו דירה חדשה בבאר שבע. בהמשך לזה, כתבתי לרבי ככה: "הננו מקווים, שמה שעברנו מנחלת הר חב"ד לבאר שבע – פעלנו כפי הכוונה של הרבי, ובאם כן, אנחנו שואלים את הרבי האם למכור את הדירה בנחלת הר חב"ד, ולקנות דירת קבע בבאר שבע".

והרבי ענה לנו ככה: על זה שכתבנו ש"הננו מקווים שפעלנו כפי הכוונה", הרבי עשה קו תחת "כפי הכוונה". ועל מה שכתבנו "האם למכור" הרבי מחק את "האם", להגיד שעלינו למכור את הדירה בנחלת הר חב"ד ולקנות דירת קבע בבאר שבע. ברוך השם, קיבלנו תשובה ברורה וזה מאוד שימח אותנו.

ושלישית, בקשר לתמונה שציפנו להגיש לרבי בעת היחידות, הרבי כתב: "ולכתוב השמות מעבר לדף ות"ח מראש".

למחרת, נכנסנו ליחידות, אני וזוגתי. ודבר הראשון שהרבי שאל אותנו היה: "געקראגען די תשובות?" (קיבלתם התשובות?). אמרתי כן, והרבי המשיך לברך

## אותנו.

לקראת סוף היחידות, כשהרבי גמר את הברכות, אני הגשתי לרבי את התמונה, והרבי קבל את זה והסתכל עליה, ופתאום זכינו לראות כזה חיוך מהרבי שלא ראיתי בחיים שלי... הרבי הסתכל על התמונה בנחת כמו סבא מסתכל על הנכדים...

לצערי, עשיתי טעות קצת: אחרי שאני כתבתי את השמות מעבר לדרך, חשבתי לעצמי, שעדיף לא להגיש את התמונה סתם ככה. בפוטו נתנו לי מסגרת בקרטון יפה, והכנסתי את התמונה בפנים, וחשבתי שזהו דרך יותר מכובדת להגיש לרבי את התמונה.

בחזרה ליחידות – אחרי כמה שניות, הרבי הפך את התמונה לראות את השמות, אבל התמונה היתה בתוך מסגרת, ולא היה אפשר לראות את הצד השני של התמונה. הרבי שאל אותי: "בקשתי הרי לכתוב את השמות מעבר לדרך?" עניתי שכתבתי את השמות על התמונה עצמה, בפנים המסגרת.

הרבי שוב בירך אותנו, ובזה הסתיימה היחידות. לפועל, זאת היתה היחידות האישית האחרונה שזכינו לה עם הרבי.

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This story is presented with permission from JEM's My Encounter with the Rebbe oral history project, which is dedicated to recording first-person testimonies documenting the life and guidance of the Rebbe. For more information, please email [myencounter@jemedial.org](mailto:myencounter@jemedial.org)

## תמונות בפרסום ראשון





















לזכות

החתן הרה"ת **שבת**י

והכלה **חנה**

שיחיו **סופר**

•

יה"ר שיבנו בית בישראל

בנין עדי עד על יסודי התורה והמצוה

כפי שהם מוארים במאור שבתורה

זוהי תורת החסידות

לנחת רוח כ"ק אדמו"ר



**DEAR FRIENDS AND FAMILY,**

Thank you for joining us in celebrating the marriage of our dear children Shabi and Chana.

One of the hallmarks of the Kallah's grandfather — Dr. Yitzchak Block's outreach work was the annual "Pegisha", when he would spend a weekend with groups of college students in Crown Heights, to Farbreng, learn, and experience Shabbos in the Rebbe's presence.

One year, as Dr. Block Farbrenged on Motzei Shabbos for the students, answering questions about the existence of G-d, the student's questioned him how he became religious, and he answered: "I'm not on the psychiatrist's couch over here and I'm not talking about myself" and wouldn't say a word about his story and personal journey.

The next morning the Rebbe got a report about the events that occurred the night before at the Pegisha and sent out a message that Prof. Block should tell the story of his life to the students because he will be mekarev them.

That day there was a lunch on the schedule, and Dr. Block told the story of his life, describing many of the different stations in his journey. On this occasion we are pleased to share the talk he gave that morning.

It is well known that Dr. Block walked away from his American identity and way of life to become a devoted Chassid of the Rebbe. His career in philosophy and fame was only important as a tool in bringing others closer to Yiddishkeit. It had no importance to him as an end in itself. In fact, he never spoke on the subject of Greek philosophy to his own family. In the following talk, one can sense the essence of who he truly was.

We hope you find his words as meaningful as we did while preparing it for print, as it is timeless.

With blessings for continued simchos by all, and may we merit celebrating the ultimate Simcha in Yerushalayim with the coming of Moshiach.

**SOFFER AND BLOCK FAMILIES.**



THE FOLLOWING IS A TRANSCRIPT.

**Encounter – Sunday Morning – Dr. Block's Confession.**

Confessions aren't meant to be said very loud. They are usually said in whispers. This is off the record.

The confession is that I wasn't able to sleep last night. That was one thing I wanted to confess. The reason is that I felt that I cheated a little bit last night on this question about why I became a Chassid. I gave you a reason which really wasn't a true one. I gave you out of some sort of false modesty. I didn't want to talk about myself. Actually, I am a very great egotist and I like to talk about myself.

The reason I pushed off the question is because I was overbold by it. I didn't expect it and to be quite frank, I didn't know how to answer it. I think that is the truest statement of my feelings. I just didn't know how to go about it but one thing I can say is that the fact that you raised the question, if it gives you any consolation, was the cause of my spending a sleepless night over the matter because I began to think about... Why did I become a Chassid?.

I found that it was a very difficult question to answer, much more difficult than any other question that any of you asked me yesterday about proving the existence of G-d or anything like this and I began to...

What I am going to say today, right now, is something that probably some of my best friends here, that in the yeshiva I have never talked to them like this, even the most important cause of my being here. Rabbi Posner probably doesn't even know some of the things I am going to say now so it really is a genuine confession, you see, this was the reason it shouldn't be on tape.

And I began thinking now, everyone has to think about this question when he is asked about his own personal life — you know? You don't start life when you are 20 or 30 or when you are 15, but you begin living at the age of one and you don't remember what happened then but I remember quite distinctly, there are various high points in my own life that in any event would stand out very clearly although much in between is forgotten, and I suppose this is true for much of us too, and I remember quite clearly and distinctly one of the points that drew me towards Yiddishkeit to begin with.

Through Hashgocha Protis, something happened that my father passed away almost immediately after I was Bar-Mitzvah. I was bar mitzvah one Shabbos, and the following Monday, my father passed away. Immediately after, I started to go to shul to say Kaddish. Before that time, I was an ordinary Nashville Tennessean, you know, and so on and so forth. I suppose you can see how ordinary a Nashville Tennessean really is.

(Posner interjects: "Boy, how ordinary you really were!")

I remember quite clearly that I started to go to shul in the morning. 6 o'clock get up to go. It was an old-time shul. There was an old creaky floor with the coal stove in the middle but somehow or another I felt good about it. After a while I got used to it and I remember quite distinctly the first time I went Shabbos to shul and I walked out of shul and I just felt good.

I don't think I could really describe it in more specific terms than that. It is true that I walked out of shul and I walked into a movie — that's true. I will admit that because before I just went to a movie without going to shul as long as I was downtown already.

The shul was in the old section downtown in those days, now it's

in the new section. There's no movies down there. I didn't see any contradiction at the time, it was a logical thing for me to do. However, I remember it as an experience which is vivid to my memory. To the present day, I remember all the circumstances that surrounded me even though I was only 13 or 14 at the time.

I remember I walked out of shul and felt good from top to bottom and from bottom to top — all over and I never really had an experience like that before that time.

I went to shul every morning, and in the evening I also went to say Kaddish. I remember as the year was ending and the time was coming that I was supposed to finish. I remember talking to the Shamash of the shul Mr. Levine. He was one of the kindest, most finest gentlemen you would have ever wanted to meet, the Shamash of the shul.

He used to take me there, pick me up every morning to come to shul and take me back. I went and told him that he was the type of person you read about in stories, dedicated to calling a Jew to the minyan; always had a kind word for everyone and you know, he had a great influence on me too.

I remember telling him, I said: “Mr. Levine, I feel kind of sorry that this year is coming to an end, because now I wouldn't be able to come to shul anymore because now I am really getting to enjoy it.” So Mr. Levine says: “You know you can come to shul and not say Kaddish too, it's possible!”, “Oh I haven't even thought of that”

Who goes to shul? You go to shul to say Kaddish G-d forbid. You never go unless you have a reason. This created a problem because as long as I was going to shul to say kaddish, everyone in the community said: “what a fine young gentleman, young boy, just bar-mitzvah, goes to shul to say Kaddish”, not everyone did this, and so

on and so on.

Everyone understood and everyone accepted the fact that I went to shul every morning. No one questioned it. No one thought me queer or odd or said, 'what's this going on?' It was a nice thing to do. I was patted on the back by the old people in the shul and so on and so on.

The problem was, I was no longer saying kaddish so what was I doing in shul? I would come to shul and not say Kaddish and the old men would say: "what are you doing here?" And the people in the town began to talk. They used to come to my mother: "What's happening to your son?" "Goes to shul without even saying Kaddish." ;"In the morning on Shabbos, he doesn't even go to the movies after." and so immediately it created a social problem for me.

I had to make a choice. I had to see, what do I want to do now? There is a test here you see. Should I commit myself to something I want even though in spite of the fact that I am going to have a hard fight for it? I did and it was a hard fight of life I think and I just happened to be stubborn enough to say, well, because of the fact that the community would have looked upon as a scamp, you know, maybe that was one of the reasons I might have just gone ahead and done it just for spite. I don't think that was all that was involved but that was probably some. In any event, I did.

I went to shul, and I was shomer Shabbos to a certain extent. It is a matter of degree in this of course and as I grew older 15 or 16, naturally, I began to think more on an intellectual level and I began to question.

My friends would grow up and would say "what are you doing?", "What is all this, G-d and the Torah, this is..." Besides, you have got

to play baseball/basketball Friday nights if you want to make the team, you know.” To take a girl out, you have to go Friday night to dance because dances they don't have Wednesday night, you know, or whatever it is.

I began to feel isolated. I isolated myself — that is what I had to do — but the question is, why did I do this? The only answer I can tell you is that I felt I couldn't really do otherwise and feel good about myself. I won't say “feel honest about myself” — that's too cliché, rather that is the only thing that I could do and feel good about myself. I did not have a rational reason for it, yet, actually, I assure you that I wasn't able to justify the ways of G-d to man as Milton thought he could nor was I able to prove the existence of G-d or anything like this — I just felt good about it.

Then I began to feel a lack of knowledge, pretty ignorant. I went to Cheder, I knew Aleph-Beis... I learned on my own and I began to feel a very great lack, just plain ignorance about what it was that I felt good about.

It was an all-consuming lack by right of ignorance, you might say. I felt that I had to remedy this so I did all that I could. I read this. I read that. I read upstairs, downstairs, anywhere that I could get my hands on, I read, but of course I wasn't able to get what I really should have gotten by myself. I fumbled along on my own. You ask me why I did this? Because I felt good about it, that is the only answer that I have.

I remember quite clearly, Rabbi Posner came to the city and I said, good heavens, a Rabbi with a beard coming to Nashville, “By golly! What's this world coming to?” I remember quite distinctly the first time I walked.

I used to go over Shabbos afternoon to the former Rabbi who was

there — also an Orthodox Rabbi and I remember when Rabbi Posner was there visiting. He was there for a probe or to look over the position and I walked in, and the former Rabbi told me that this was the prospective Rabbi for the new position and so I did not say anything, but good heavens, my G-d, there must be something to this.

I couldn't feel exactly what it was but I knew there was something different here that I have never run up against before. I don't know exactly what was here, but I felt there was something I hadn't touched before. The other Rabbis that were there were fine gentlemen but one of them later became a conservative Rabbi because he could make more money at it I suppose, but I have learned something from all these people who were there.

When Rabbi Posner came I first began seriously learning Talmud for the first time. I was about 20 years old then I should suppose, and to this very day, I remember, it's impossible to describe the sweetness that I felt.

I used to go daven at 6:30 in the morning, finish at 7:00, then learned Gemorah. We would open a Gemorah and we used to talk, actually, we used to learn a little in between. I remember there was an old shamash there, another shamash — Mr. Miller, also not here anymore, also a character right out of Sholom Aleichem. It was his greatest pleasure he said, “Ich vil zain a sport.” “I will be a sport.” “I will supply the coffee.”

So he used to bring us coffee. He used to pay for it himself. He wanted to bring the coffee to us while we were sitting and learning after davening... I still can look back to those days. I did that for a couple of years and I felt myself growing in a way. It is very difficult

to describe. I grew, not only intellectually, in understanding, but I grew in another way.

Again, it is hard to describe. Just the mere fact of sitting and looking in a Gemorah, though as a matter of fact, what we were studying was the laws of lost articles, you know — Bava Metzia, the first page — 'Shnayim Ochazim Btalis' — two people holding onto a cloth/rag and they come to the judge and one of them says: "I found it, it's all mine." and the other one says, "No, I found it, it's all mine." They were both holding onto it because if one of them has it, he claims it and they have to come to the judge while they are both holding on to it.

(Posner interjects: "Can anybody here still remember something he learned 10 years ago? Verbatim?").

This is a ridiculous situation I suppose, any way that two people come to court holding on to a shmatte, both holding on, and what's this got to do with religion? You know. In spite of all that, just by learning this, somehow or another, I felt myself growing.

I grew, and I grew in a manner that I hadn't grown before and I realized it at the time, and the more I learned, the more I realized it, and the better I felt.

This went on for a couple of years. Finally I decided maybe I ought to go to the yeshiva. I really wanted to learn some more Gemorah. The more I learned, the more I felt my ignorance. In a way, you know, by golly, being the great egotist that I am, I can't let this stuff go on, you know. I go to shul and daven and someone comes over and asks me something and I don't know anything and I am as ignorant as a 2-year-old. I have to know something. I have to know, being an egotist, I can't go on — I have to know.

So I remember very clearly, I decided one summer, I would like to go away to learn in a Yeshiva. I didn't care what Yeshiva. Lubavitcher Yeshiva, shmavitcher yeshiva, I didn't care. I wanted to go to learn, and I wanted to learn Gemorah.

I didn't want to learn Chassidus, because Rabbi Posner had learned with me a little Chassidus I think after that time, and it talked about all kinds of highfalutin ideas, stars and moons and upper spheres and lower spheres and everything upside-down and spiritual communion and the soul.

I didn't know anything about this business and it didn't interest me. I was interested in two people coming to court with a 'shmatte'. Who got the 'shmatte' by the way? They divided it equally. Then the question is, how do they divide it equally? They sell it and divide the money...

So I remember that Rabbi Posner was going to New York early in the summer, right after I just graduated from college. I gave myself a graduation present. I said goodbye. I told my mother goodbye, I'm not going to work this summer. Every summer I worked down in my uncle's store religiously, salting hides. He is in the hide business. It's not such a bad business. I said I'm not doing it this year, that's all. "What are you going to do?" I said: "well I think I'll go to New York." "What are you going to do in New York?" I said, I really don't know. I think I'd like to see what the Yeshiva is like. "Yeshiva? What do you want to do, become a Rabbi?"

As a matter of fact, she did want me to become a Rabbi, but a conservative Rabbi. She would have been interested in any kind of Rabbi but she felt that conservatism is not so radical, it's sort of in the middle of the road, it's the 'derech hayashar', the in-between road



which is the best thing for everybody.

(Posner interjects: "She thought you didn't know enough to be an Orthodox Rabbi")

Which is of course correct.

So I remember I came to New York and I stayed with Rabbi Posner's in-laws. I walked with Rabbi Posner to 770 Eastern Parkway. I remember the day, it was June 18, 1952, I remember, it was 12 years ago. You don't remember, but I do. I remember the day. I will never forget it.

It was a hot day. It was about 90 degrees in the shade with the humidity about 85%. Sweat was pouring off of you, and I walked into 770 Eastern Parkway and believe it or not, it was dirtier then than it is now. I walked in in the middle of the morning, 10:30 am, and the first thing I saw was people walking around with Tefillin on.

I never saw such a thing in my life before, what's going on here?! Now looking at the floor, you can't see the floor through the dirt. I look in the waste-basket, the egg shells. It was like I remember, I walked back into the operating room, well, we won't go into why it's called the operating room and there, I walked into a room that in those days doubled as a coat room and for a kitchen. Where the seforim are now in a little alcove. There used to be a little ice-box there and every day at 12 o'clock, pandemonium would break loose, you know, everybody was busy taking things out of the ice-box and there were egg-shells all over the place and overturned milk cartons.

Then I happened to walk into this situation: There was Dovid Raskin sitting with a beard down to his pupik with a talis katan, you know what I am talking about? He had in his hand one of the bloodiest

livers I have ever seen in my life, near one table they were sitting and guzzling down raw eggs and here at the other table, Dovid Raskin was sitting with his talis down to his knees, looking at a bloody liver. The blood was dripping all over the place. I took one look and I said, My G-d, where am I? I began to get dizzy.

(Question) What about the liver?

(Answer) They were learning the laws of shechita, how you examine an animal, you take out the liver, what's Kosher, what's treif. They brought one from the meat market just to learn from.

It was very hot anyway and I hadn't eaten all morning, and so I sat around all morning and the sweat began to pour off and so I walked out. I remember this very clearly. Out of 770 Eastern Parkway, I walked around the corner to the telephone booth and I called my mother long-distance and I said: "mama, I'm coming home." What?" "I'm coming home, I don't think this is for me," I said.

She says, "you spent so much money to go up there, stay a little. Go see your Uncle, stay a couple of weeks and go home later." "Why do you have to come home right away?" I said okay, I'll stay a couple of weeks. I turned around and walked back into the Yeshiva.

Meanwhile, no one has shown me how exactly to open one of these milk cartons, I was famished. I forgot to ask where the "beis hakisei" was. I went for two days. When I finally found it, I wish I hadn't found it.

I went back in and somehow or another I was able to get someone to sit down and study with me. Alright, I was there, I might as well sit down. The days continued to be as hot as they were before and I sat down with Zushe Schwartz and I used to sit and sweat for hours a

day.

That is literally what happened. I sat and sweated. I studied the Gemorah like I never studied before and it was great. I did not know anything that was going on. This was a different kind of thing than I have ever experienced before, and I was completely 100% miserable. I was never so miserable in my life than the first week I spent at 770 Eastern Parkway.

Finally, something happened. What happened?

Number one, I began to get used to the smell. I got used to the hide smell, I got used to the 770 smell, I got used to the livers and the ice-box and the egg shells, but however, I felt that why shouldn't I be open-minded about the matter. Why not? Maybe I could learn more in another Yeshiva? Maybe I could learn more somewhere else?

So in between, while I was learning with Zushe, I went and visited other Yeshivos in the city. I went to Yitzchak Elchanan, they told me that it is summer time, nobody studied in the summer-time and here in 770 it seemed to be going at full force. Then I went to Mirer Yeshiva and other Yeshivos.

When I walked in, I noticed an immediate difference that I immediately sensed in 770 that I am sure lacked in the other places. It is true to be sure they were cleaner and there were no egg-shells, no bloody livers, no beards down to the pupik but there was something lacking. In a way, I felt a certain coldness.

When I came into 770, immediately boys came up to me. 'How are you?'; 'How are you doing?' I felt like I have been talking with people who I have known all my life. A warmth and a friendship I have never met anywhere else and so even though I might have learned more,

even though I am sure I would have not. After I spent a week at 770, it was important for me to go somewhere else, anywhere else because I missed the warmth and the friendship.

Alright, I wasn't maybe learning so much but I was having a good time at any event. But when it came to Chassidus, learning Chassidus, I didn't want to have a word of that. I couldn't understand all this nonsense, all this business about souls, that's for the birds maybe but not for me.

A philosopher with two feet on the ground, you know, I understand errors.

And then I remember the first farbrengen I was at with the Rebbe Shlita. It was a few weeks later, Yud Beis Tammuz, before 1952. In those days they used to have the farbrengens upstairs in the beis medrash, where they are now with about a tenth as many people as there are now but there was about ten times more shoving and pushing and about 20 times more sweating if that's imaginable, and I stood there and sweated, and I didn't understand a word of what the Rebbe was talking about, and I said to myself "What am I doing here?."

What are you doing sitting, getting jabbed in the ribs, who needs it? Sit down; take a rest; go out; get a drink of water; go around the corner and get a drink of soda.

It happened to be Yud-Beis Tammuz in the middle of the week, go out, take a rest. My intellect, my mind told me that this is completely ridiculous for me to sit here and matter myself and yet, my feet wouldn't move. My mind said go out but I couldn't move my feet. There is an internal contradiction here between mind and body.

(Audience: "There were too many people around")

No. By that time, I had learnt to shove my way around. I could easily shove my way out if I wanted to. That's not the reason why I couldn't move my feet. I couldn't move my feet because I don't know why but I couldn't. I couldn't walk out. I don't know. I couldn't explain it to you. From that time on, I couldn't walk out of a farbrengen. Lots of people walk out. I do occasionally when I have to see someone or when something comes up.

Otherwise, I could never go out to take a rest, I could never do it. You ask me to explain why, I don't know. I couldn't explain it then. I might be able to explain it now because I have learnt a lot of Chassidus and theory of supposedly what was going on but I couldn't explain it then.

Up to now, maybe my actions were completely irrational. I had more than to go on. I had experienced a kind of uplifted-ness. It was something completely unexplainable. The only thing I could tell you is, if I did something contrary to what my feet said; what my mind said, I felt bad about it. I felt that I was doing the wrong thing.

I remember quite vividly another experience that I've had. We were davening in the morning one time. You finish davening and it's the custom in Lubavitch to say Tehillim after davening. While I was saying Tehillim one day, something happened.

I felt something unusual taking place. I don't know exactly what it was but from that morning on, I never felt the same saying Tehillim. At that moment, saying Tehillim, I suddenly felt something I had never felt before in my life and it took me from top to bottom. Sometimes I have it occasionally. I don't know exactly what it is, something that draws you and attracts you to davening, to Tefillah; to Prayer, whatever that is. That's the only genuine thing I felt up to

there in tefillah and I have been going to shul since the age of 13. Why have I been going to shul since the age of 13, even though I hadn't felt uplifted-ness? I felt good about it. There is no other explanation about it.

I came and stood at Farbrengens for two or three years without understanding a word that was going on and still couldn't move, finally I began to understand a little bit about what the Rebbe was saying and I had seen, I had gone to have audiences you know, talked to the Rebbe about various things.

I was in college doing graduate work in philosophy and so on and I used to talk to him about philosophy and other things, and I recognized in the Rebbe a kind of greatness that I had never seen anywhere else. Although it was impossible to put your finger exactly on it, but a kind of greatness which is indescribable and although this was primarily on an intellectual basis up to now, I remember quite vividly of another case when I became a Chassid.

You ask me why I became a Chassid and I'll tell you why I became a Chassid. I can tell you quite clearly and distinctly. This is just like another point which stands out in my memory on the matter. Just I remember very clearly, I hope I'm not boring you people with this, although you asked for it and I think that this, if there ever was a proper time, this is. The only reason I am saying it is because it might have some relevance to some of you, that's the only reason.

You asked me why I became a Chassid? I might not be able to tell you why exactly, but I can tell you when. I can tell you the exact time, the exact place; the exact circumstances and exactly what was going on.

Up to that time I really couldn't say I was a Chassid. I knew all the

fellows in the Yeshiva and I used to come here whenever I had a chance. I used to learn in the summertime and I felt at home here completely; but to say I was a Chassid; I really couldn't say that. When did I become a Chassid? I will tell you quite frankly.

I remember that I was at a farbrengen in the middle of the year around I don't know exactly. It was 1957 and there had come boys from the Yeshiva in Eretz Yisroel in Kfar Chabad. They had come to 770 to learn, to visit, and the Rebbe made a special farbrengen that Shabbos. I forget exactly what Shabbos it was.

At any event, I remember I was at the farbrengen and the Rebbe asked the boys from Eretz Yisroel to sing a niggun and they sang a niggun which they sang once and had not sung since that time. They sang a song called 'Rebbe Shelanu Tzadik Doreinu'.

The tune is a well-known melody and the literal translation of this is that the Rebbe is the righteous man of our generation. 'Rebbe Shelanu' — 'The Rebbe of ours'; 'Tzadik Doreinu' — 'Is the righteous man of our generation'. It was a niggun, you see. I felt something then.

I felt, not only understood, what this meant. 'Rebbe Shelanu Tzadik Doreinu', I felt it, and I felt it all over. You see, it's a feeling that I have again and again and again when I sit with the Rebbe at a farbrengen, and that feeling becomes stronger and stronger and stronger. That's when I became a Chassid.

That's not an explanation of why, it's an explanation of when. You might consider it a study in religious phenomenology if you wish. It's not a rational explanation to be sure, but that's when I became a Chassid.

You ask me why I became a Chassid? Because I felt that the Rebbe Shelanu is Tzadik Doreinu. Is there a rational reason why I have to say this? Well, I'm not sure I can give you a rational reason. It's a feeling. It's a feeling that came after davening from the age of 13, and going through loads of tests and trials and tribulations; and sweat and blood and livers, and all through graduate school in Harvard, loads of difficulties arose and so on and so on.

Always, I can say quite frankly without any hesitation whatsoever, that if I had not come to the Yeshiva and connected myself with the Rebbe in 1952, I would not be a philosopher today. I can say that quite freely and quite frankly without any hesitation or reservation whatsoever. I would be salting hides today, that's what I would be doing today. I would be making a living on it. Now I'm making a living being a philosopher, and I would be salting hides, you wouldn't have me in London, Ontario.

What was I saying? Oh, about the Rebbe, yeah.

So what does it mean to become a Chassid? It means when you feel what I felt at that farbrengen.

I think that the Rebbe is the righteous man of our generation and that he has a closeness and a feeling for every single Jew which is elemental and basic and overrides everything else and which is deep and penetrating, which is felt only when you become deep and penetrating yourself.

When you dig deep into yourself and find out what you are and who you are, to look for something that is good in you, in yourself as a Jew and through effort, trial and test. When you can overcome the things that stand in the way of going deeper into yourself, and come to the Rebbe for a farbrengen with the bochurim singing 'Rebbe



Shelanu Tzadik Doreinu, then you can become a Chassid.

If you want proof of the miracles of the Rebbe, there are all kinds. Are you interested in a miraculous story? Okay that's it, but that wouldn't make you a Chassid.

If you are interested in the great intellect of the Rebbe, I can give you examples of his great intellect, but that also wouldn't make you a Chassid.

For instance, in this connection, it just happens to be that the Rebbe's farbrengen yesterday evidenced great profound depth in understanding of science. I am sure... recognized this but some of the boys who are scientists probably felt this more than I. I felt it, I realized it, and probably it is in place here to say something that I think the Rebbe wants to be said for a certain reason.

Yesterday we were talking about the 'Kochavim', the 'mazolos', the stars, and how it says in Chassidus and in the Torah, that the stars have an effect upon the earth. The Rebbe said in the Farbrengen that scientists 20 or 30 years ago would have laughed at this as being completely incomprehensible and impossible, and some medieval superstition.

The Rebbe said, we have seen now that the scientists have discovered the truth of this, and went on to say... that even though the manner in which the stars have an effect upon the earth does not coincide with the way the Torah explains it, yet, when the scientists will [go deeper?] into this matter, in a few years, they will discover that the manner in which the stars have an effect upon the world is also consistent and verifies and supports what the Torah has to say.

This is a phenomenal thing to say that there is in the Torah,

everything that is true. With human intellect, you can delve into yourself. You can delve into nature to verify it if you wish. The Rebbe said that if a person honestly and sincerely seeks the truth, he will not find anything in science that contradicts the Torah. This is something I could never say on my own. This is something as far as I can say, that only one person in the world would say, and that's the Lubavitcher Rebbe.

Are there any astronomers here? Are there any people here familiar with radio-astronomy? They can tell you in the exact way that cosmic-radiation does affect the earth. I mean, I don't know but if you want to verify, go and find out what the Torah has to say about how stars affect the earth.

Go and see how at the present moment, according to radio-astronomy, the cosmological radiation somehow affects the earth. These will not coincide with what the Rebbe said. Though there is this admission, this realization that there is an effect, though the manner in which it is described doesn't coincide as yet. Just see the Rebbe's prediction becomes true. Within a few years around, when they will go into it deeper, they will see that the manner in which the stars affect the earth also coincides with.

Now why did I mention that here, in addition to the fact that the Rebbe said that it should be mentioned here? Suppose now, that tomorrow there is a new discovery written up in the 'Scientific American', that verifies what the Rebbe said; suppose the Rebbe could work miracles like this, would this make you a Chassid? No, it wouldn't make you a Chassid.

Coming to a Farbrengen and getting enthused about what's going on and all this, would this make you a Chassid? Well, it's a way; it's a

start, but this wouldn't make you a Chassid either.

You could come here, you could grow a beard down to the floor; you could have tzitzis outside, dangling in the wind and you could put on Tefillin 20 times a day and study for 6 or 7 hours a day and good, the whole works. Could that make you a Chassid? No, that wouldn't make you a Chassid either.

There is only one thing in the world that could make you a Chassid. You come to a farbrengen and you see and you feel with every part about you that the Rebbe Shelanu is Tzadik Bedoroseinu — that the Lubavitcher Rebbe that sits in 770 Eastern Parkway is a Tzadik that thinks about every single Jew on the face of the earth; who is worried and troubled not only about every one of you here particularly, but every other Jew on the face of the earth.

And that what bothers you and what troubles you inside, troubles him, because it's troubling you, which is why the Rebbe cried yesterday in the middle of the Farbrengen.

And if you feel this, and if you feel that the Rebbe is connected with you in a way that a father is connected with a son, so that in a sense he becomes a spiritual father in a way, then you become a Chassid.

That's how I think I became a Chassid. If you want to become a Chassid, say a kapital Tehillim and maybe we will all become Chassidim, even the ones who have beards down to the floor.

I have nothing more to say, That's the story of my life.

## THE JEWISH MYSTICISM SYMPOSIUM

On Lag B'omer 5741, a special event took place in London, England, titled the "International Symposium of Jewish Mysticism", featuring lectures by a distinguished team of leading scholars on Chassidus and Jewish thought. Years later, these lectures were printed in a book titled "To Touch The Divine" (Kehot, 1989).

The panel included Rabbis:

Dr. Yitzchak Block, Dr. J. Immanuel Schochet, Adin (Even Yisroel) Steinsaltz, and Zalman Posner.

Before the start of the weekend long event, the Rebbe penned a letter to the convention, many of the speeches would mention and expound on this letter, as it set the tone and theme of the weekend.

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ברוקלין, נ. י.  
ליובאוויטש

By the grace of G-d  
10th of Nissan, 5741  
Brooklyn, N. Y.

To All Participants in the International  
Symposium on Jewish Mysticism  
Sponsored by the Lubavitch Foundation  
London, England

Greeting and Blessing:

I was pleased to be informed of the forthcoming Symposium on Jewish Mysticism, and extend prayerful wishes for its success. And success, or rather hatzlachah in its true Jewish concept, is rooted in the Torah, which insists on the primacy of action - "the essential thing is the deed."

Mysticism, in general, has a variety of connotations, but Jewish Mysticism must necessarily be defined in terms of specific topics that have to do with the nistar of Torah - one of the two primary facets of the Torah: nigleh and nistar, the revealed and the hidden. Needless to say, there can be no dichotomy between the two, because it is One Torah, given by One G-d, to the "one people on earth." According to the Besht's interpretation, the words "one people on earth" allude to the mystic nature of the Jewish soul that is endowed with the capacity to reveal the oneness in the multiplicity of earthly things.

Jewish mysticism teaches that the purpose of the soul's descent to earth is to reveal the haemony that is inherent in the created world, beginning with the "small world," namely man - a creature of nigleh and nistar, of a body and a soul. Inner personal peace and harmony can be achieved only through the supremacy of the soul over the body, since in the nature and scheme of things, the body can be made to submit to the soul - willingly, and in the case of the true mystic even eagerly; but not vice versa.

Jewish mysticism helps to realize the said purpose of the soul by teaching it how to recognize the spirituality of matter, and that in every physical thing, even in the inanimate, there is a "soul," which is the creative force that has created it - a being out of non-being - and continuously keeps from reverting back to its former state of non-existence. It is this "spark" of G-dliness that is the true essence and reality of all things, and this spark is released and revealed when physical matter is used for a sublime purpose in accordance with the Will of the Creator, as, for example, in the performance of a Mitzvah (Tefillin made of leather, etc.).

One of the aspects of Chabad is to reveal and expound the esoteric aspects of the Torah and Mitzvoth so that they can be comprehended by the three

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intellectual faculties - chochmah, binah, daat, and reduced to rational categories, down the actual performance of the Mitzvoth, showing how, in the final analysis, G-d can be comprehended better by action (the performance of Mitzvoth) than by meditation, which is one of the cardinal differences between Jewish and non-Jewish mysticism.

As we are about to celebrate Pesach, the Festival of Our Freedom, we are reminded that Yetziat Mitzrayim (in the sense of metzarim, constraints) is a continuous process of Jewish living, gaining an ever growing measure of true freedom through the everyday experience of Torah and Mitzvoth, with emphasis on actual deed.

With esteem and blessing for  
a Kosher and inspiring Pesach.

*M. Schwartz*

## YECHIDUS

30 ADAR I 5733 – MARCH 4, 1973

### **A conversation with the Lubavitcher Rebbe and the Young Leadership Cabinet of the UJA.**

At 11:00 P.M., Sunday evening, March 4, a small representative group of Young Leadership Cabinet members was privileged to be received by the Rebbe, the leader of the worldwide Lubavitcher movement.

The informal interview session lasted into the early hours of the morning and was, by consensus of all who participated, one of the landmarks of our Jewish explorations.

**REBBE:** There is a special goal which takes priority over all others and that is education. By educating people you are preparing the young leadership of tomorrow and the day after tomorrow. Education is not a question of making someone, who is not so learned, more learned, someone who is not fluent more fluent, someone who is not charitable to become charitable or more charitable. Education now is a question of saving a soul, saving a human being for the Jewish people and saving him even for humanity.

Taking into account that a child is someone whose need for education must be met at the first opportunity possible — money can be borrowed now and paid tomorrow, or a year from tomorrow. Even if you have no money already in cash or in pledges it is the first

priority and the first duty and the first obligation of every Jew who can do something in this realm to invest it in education.



ILLUSTRATION. ZALMAN SHAZAR IN YECHIDUS, 12 TAMMUZ 5733

I am not asking you for a check, what am asking is that every one of you, before asking someone for a check tomorrow, to become more Jewish than today by adding at least one mitzvah in your personal life, in your private life, and the life of your family. And, in addition, I know this from my personal experience, I am now seventy years old, and nevertheless I hope that tomorrow morning, I will be a better Jew than today. Performing a mitzvah in your private life as a private person -- has an immediate impact on your communal activities.

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The only reason for the Soviet Jews' exodus from Russia is to become more identified with Jewishness. They have better apartments in Moscow. They have left their businesses, all their connections have been severed; they are trying to adjust themselves to a new life in a new country, new language, new habits.

They will have deprivation on many levels, but they will have the maximum possibility of being identified in the tradition of their grandfather or their grandmother or of the Jewish tradition in general -- to have Jewishness in everyday life. Even if the apartments are very important and the job is very important, they must be provided with the proper education for their children and proper education, from their point of view means the Jewish tradition. The Soviet father is very eager that his children and he, himself, will receive an education.

even if he's fifty years old or forty years old or twenty years old, because in Russia, he had no opportunity to study.

I don't know what is the priority, if it is not helping someone from Russia who is now in Israel to survive as a Jew or to help a Jew who's living in Kiev or in Odessa to survive.

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**QUESTION:** We are going on a pilgrimage to commemorate the Warsaw Ghetto uprising, going to Warsaw, and Auschwitz. As we get deeper and deeper in the reading, we're all having many problems with the questions that the Holocaust and Auschwitz bring. Where do we start in all this? what did the whole thing mean?

**REBBE:** In general this question about the Holocaust means "I cannot understand whether there is G-d — because I cannot accept

that God exists and nevertheless He permitted Hitler to commit all of these atrocities. That is justifying my not believing in G-d Almighty or my not performing His mitzvah or my not performing my obligation in general."

What I am trying to say is that that's a justification of something that this person is looking for a justification to have an easier life, to ease his conscience by not being a Jew as he understands a Jew must be. It's a justification encompassing the behaviour of G-d almighty, the conduct of the business of the universe in general.

If history teaches us something that we must not repeat or must emulate, the best lesson can be taken from the destruction of the Second Temple. We witnessed something so terrible it must bring every Jew to become more identified with his Jewishness, not by giving charity alone but by putting on tefillin, observing Shabbat, not Sunday, not as a day of rest, but as a day of holiness.

The difference between Sunday and Shabbat is not that it's not only Sunday. It's the first day, but Shabbat is a day of holiness. Because it is holy, you must rest. Sunday is a day of rest, because you are resting. It's the reverse.

And if every one of us has an obligation to fight Hitler, it can be done by letting this thing that Hitler had in mind to annihilate, not only to continue, but to make it on a bigger and a deeper scale. Hitler was not interested so much in annihilating the body of Jewishness as he was interested in annihilating the spirit.

This must not infect the German people, must not infect the Russian people, must not infect the Polish people — and because of that he had all the Polish people and Russian people and German people on his side. They regarded the Jews as a foreign body, and a

body that does not belong must be eliminated.

If you influence a Jew not to become assimilated and to profess his Jewishness, his pride and inspiration and joy, this is defeating Hitlerism. If someone does his best in his personal life to be Jewish everyone sees that in the street he is a Jew, that his home is a Jewish home, that he is proud, and that it is not a burden, but his pride, it is his life, that defeats the idea of Hitlerism.

When you go to Auschwitz, you must profess there that Auschwitz cannot happen again. You can assure it by becoming a living example of a living Jew. It has nothing to do with chauvinism. You are not trying to convert someone to become a Jew but you are fighting, you are struggling for survival not only as a human being but as a Jew. In our time it is a very acute problem because every one of us must do something not only to perform his task but to replace all those Jews that were murdered and annihilated. Their tasks are our direct duty.

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For a Jew, it is not enough to exist, he must be holy. What does holiness mean? It means that special action. When he performs any action...eating his lunch...he should have something else in mind, not only to provide for his hunger. He has a purpose that is on a higher level than his eating. Similarly, when he makes money in his factory or in his supermarket, it must be only a means to something on a higher level.

If you have seven days in a week you cannot live all these days on the same level. You must have something on a higher level and this day is Shabbat. There is an instruction that all the six days of the week must be considered as a preparation for Shabbat. What does it mean?

It means that Sunday and Monday have been made more holy because there is also an element of preparation for a holier day.

What is my purpose in bringing this out? I hope that all of you are very successful businessmen and you are doing very good things with your money. As I said before, you will certainly do more tomorrow than today. Tzedakah itself is a mitzvah, but tzedakah for the purpose of tzedakah is one of the biggest mitzvahs. You need not have any additional qualification.

If you make a common denominator between one Jew and the second Jew, something that is of vital importance to both of them, that means that they become one in something that is vital to both of them. The giver must give from himself, and to give from himself he must become more involved in Jewishness in general. One explanation is that G-d almighty has given so many mitzvot because he's trying to make it possible for everyone to be a "mitzvah Jew." G-d almighty has given the possibility to everyone, on every level, to become holy, and because of that, he has given every kind of possibility to achieve this goal. Six hundred and thirteen possibilities for every Jew to become holy.

I am very happy to see so many American-born Jews and young Jews who are successful in the business world, but nevertheless are interested in some things on a higher level. But certainly you know, as businessmen, that capital must be used to its full capacity. If he's young and he's energetic a businessman will never be satisfied with five percent; he'll put every dollar to make the maximum. If he has heard about someone who has gained twelve percent he must at least do twice as much because he's a leader, he's a young man, he's an American. If all this attention is given for material dollars certainly

it must go for the spiritual dollar. If you gain something, you'll show an example to all the people around you. Your gain will be multiplied by all these people around you, and they will emulate your example and try to do better, as it is common in the United States.

If I may add another suggestion on top of this... an additional task: take upon yourself, I hope for tomorrow morning, to add to your Jewishness by performing one mitzvah. A good thing for every one of us is to add study on top of this additional mitzvah that you'll take upon yourself for tomorrow morning.

Start to study in everyday life... to give ten minutes or fifteen minutes more for studying the torah. It has a special quality that invigorates Jewish life and what is more important in this case is that it will imbue in you more deeply the Torah that was given on Mt. Sinai and that is growing among Jews around the world.

Make it a good habit and that will bring every one of us closer to our heritage —and if you become closer to your heritage, it makes you more invigorated, more forceful about our future.

In the winter of 5752, just weeks before 27 Adar I, Award-winning photojournalist Marc Asnin was sent on a two-month assignment by the New York Times to photograph the Rebbe for cover story of their magazine.



The following unique photos have recently been scanned in from the negatives and is in the process of being released in a book titled *The Oracle*, to be published by Lubavitch Archives. We thank them for sharing some of them with us here.







