

יוצא לאור ע"י - יגדיל תורה - מבצע תורה

קובץ לימוד י"ג אייר

לה"ק ואנגלית

ר' ישראל ארי' ליב שניאורסון

— תרס"ו-תשי"ב —

R' YISROEL ARYEH LEIB SCHNEERSOHN

— 5666-5712 (1906-1952) —



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*Excerpt from Sichas Shabbos Parshas Acharei-Kedoshim, Yud Gimmel Iyar, 5751 (1991)*

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Significance Of His Name

The above can be connected with the name of the person whose yahrtzeit is commemorated today, Rav Yisroel Aryeh Leib. Although he is a private individual, nevertheless, each Jew is interconnected with the entire Jewish people for the entire Jewish people are allegorically described as a single body.¹ Indeed, in regard to the individual mentioned above, this interconnection is further emphasized by the fact that his first name is Yisroel, the name of the Jewish people as a whole.

Yisroel

The name Yisroel conveys two seemingly opposite concepts: On one hand, the name Yisroel is an acronym for the Hebrew phrase meaning “There are 600,000 letters in the Torah.” This highlights the connection between the Torah and the 600,000 general souls² which make up the Jewish people; every Jewish soul has a letter of the Torah and that letter is the source for his life-force.

Also, the Torah associates the name Yisroel with the service of “striving with man and angels and prevailing.” This implies involvement with the world at large and even war with the opposing forces. Thus, this appears to convey an opposite thrust than the previous interpretation which

emphasized a Jew’s connection with the Torah, a level above worldly involvement.

This difficulty can be resolved as follows: First and foremost, a Jew must realize that his life-force is derived from his letter in the Torah and therefore, all aspects of his conduct must be governed by the Torah’s directives. Simultaneously, he must also be aware that the ultimate goal of his service is not to separate himself from the world at large, but as mentioned previously, to “reflect on three things,” [not just him and his creator but also the world at large which was created by G-d for a Jew to use in service of Him (see Sichas 2 of this Farbrengen for more on this topic)] and carry out his service in creating a dwelling for G-d in this lowly world.

This requires contending with “angels” — i.e., the spiritual forces which are the source for the entities in this material world as our Sages say, “every blade of grass in this world has a source in the heavens which compels it to grow” — and with “men” with Eisav and Lavan, who represent the gentile nations of this world. Despite having to deal with such an environment, a Jew is able to prevail and transform his surroundings into a dwelling for G-d.

This implies that he does not negate the worldly environment in which he lives, but rather, that he employs it for the service of G-d. Similarly, in his relations with gentile nations, he also influences them to recognize and serve G-d. And through carrying out this service, the

Jews themselves are given a greater potential to expand their own activities.³

Aryeh

The service of Yisroel should be carried out in a manner of Aryeh Leib. Aryeh means “lion,” implying that a Jew must “be as fierce as a lion to carry out the will of your Father in Heaven.” This energy must be employed in regard to holy matters, and also, as implied by the name Leib which is the Yiddish derivative of the name Aryeh, utilized in regard to matters that are of a worldly nature.

Leib

Leib (ליב) also contains the letters of the word Lev (לב) meaning “heart.” However, in addition it contains a yud which stands for our ten powers of the soul, or in an alternate spelling, two yuddim which stand for the two names of the Jewish people at large, Yaakov and Yisroel.

13th of Iyar

The date of the yahrtzeit, the thirteenth of Iyar is also significant. Thirteen is numerically equivalent to echad (אחד) meaning “one.” Thus it points to the service of revealing the Oneness of G-d in the world, a service which will culminate in the Era of the Redemption when “G-d will be King over the entire earth and on that day He will be One and His Name, One.”

1. Indeed, this concept was revealed in the person of Yaakov our Patriarch. In Tanya, it is explained that his soul included within it, the souls of the entire Jewish people.
2. These 600,000 souls each sub-divide into 600,000 sparks. 3. To explain this concept using Chassidic terminology, through elevating the body and the animal soul, the greater power these entities possess amplifies the service of the G-dly soul itself.



Yud Gimmel Iyar is the Yahrzeit of the Rebbe's youngest brother R' Yisroel Aryeh Leib. We have seen a few times when the deep connection between the Rebbe and R' Yisroel Aryeh Leib came out into the open for all to see. Throughout the years, the Rebbe assisted in initiating and coordinating various projects in his memory. On Yud Gimmel Iyar, 5751 the Rebbe spoke an entire sicha expounding on the name of the Baal Hayahrtzeit. (A free translation of that sicha can be found in the sicha section of this booklet.)

For that reason Yagdil Torah presents to you the following publication which will help you in making an aliyas haneshama for R' Yisroel Aryeh Leib. We have included stories of him, including his little known connection with the Friediker Rebbe. Also, in this booklet is mishnayos of his name. May it be Hashem's will that this will have the intended effect.

Publishing Division of Yagdil Torah



ההוראה בעבודת ה' משמו של בעל היארצייט

משיחת ש"פ אה"ק ה'תנש"א

וע"י העבודה בבירור וזיכור העולם נעשה גם "ותוכל" מלשון יכולת, שמתוספת אצל היהודי עוד יותר יכולת, כמבואר בכ"מ שע"י העבודה דנפש האלקית כפי שהיא מתלבשת בהגוף ונה"ב ועושה את עבודתה בעולם, מתוספת בה כח וחיות ויכולת חדשה, מצד זה ש"רב תבואות בכח שור" (דנה"ב).

והאופן לעשות את העבודה ד"ישראל" - הוא ע"י "ארי" ליב": "הוי... גבור כארי לעשות רצון אביך שבשמים" (כדאיתא גם בריש ותחלת השולחן ערוך), הוא מתגבר על כל ההעלמות וההסתרים בעולם. ונוסף על ההתגברות שלו בעבודתו בעניני קדושה ("ארי" בלשון הקודש), ישנה אצלו התגברות גם בעבודה בעניני רשות וחול, העבודה בעניני העולם ("ליב" בלע"ז).

ולהוסיף, ש"ליב" הוא גם אותיות לב עם יו"ד באמצע, שמרמז על לבו של אדם (לב), ועשר כחות הנפש (י), [ובפרטיות יותר כותבים לפעמים "לייב" עם שני יודי"ן, כנגד שתי הדרגות בנשמה: יעקב, ישראל], כיון שהעבודה ("ישראל") דעשיית דירה בתחתונים נפעלת ע"י עשר כחות הנפש, כפי שהם מוקפים בלבו של אדם - ולב ישראל הוא תמיד בשלימות, "אני ישנה ולבי ער". ועוד י"ל, שה"לב" המקיף את ה' - הוא ג' הלבושים דמחשבה דיבור ומעשה, המקיפים את עשר הכחות ומבטאים אותם בעבודת האדם בפועל למטה.

ויש לקשר זה גם עם היום די"ג אייר: י"ג הוא בגימטריא אח"ד, שמרמז על העבודה דלפעול "והי' ה' למלך על כל הארץ ביום ההוא יהי' ה' אחד ושמו אחד", גילוי מלכותו ית' ואחדותו ית' בעולם, עד באופן ד"מלכות שבנצח", כנ"ל (ס"ז).

י. ויש לקשר כל זה גם עם שם בעל היארצייט די"ג אייר - ישראל ארי-ה ליב.

לכל לראש צריך כאו"א מישראל לדעת שהוא "ישראל" - מקור ושורש חיותו הוא מהאות שלו בתורה, ולכן, כל דבר שהוא עושה צריך להיות מיוסד וע"פ הוראות התורה.

בנוסף לכך עליו לדעת, ששלימות עבודתו (כישראל) היא בכך, שאין הוא מתנתק מהעולם שסביבו, אלא "הסתכל בשלשה דברים": נוסף על עבודתו עם עצמו ("ישראל" קשור עם האות שלו בתורה), צריך הוא לעשות את העבודה דלעשות לו יתברך דירה בתחתונים - כישראל, ע"י יציאה (ביחד עם הוראות התורה) לעולם, והתעסקות עם "אלקים" (מלאך) - הכחות הטבעיים בעולם (כמאחז"ל "אין לך כל עשב ועשב שאין לו מזל ברקיע שמכה אותו ואומר לו גדל"), ו"אנשים", "עשו ולבן" (אומות העולם) - ושם לבנות דירה להקב"ה ע"פ הוראות התורה (דיש ששים ריבוא אותיות לתורה), ע"י ש"שרית עם אלקים ועם אנשים", הוא שר, מושל על העולם ואוה"ע,

ובאופן ד"ותוכל" - גם מלשון כל וכולל וכליל, שעבודתו ("ד"שרית") אינה ע"י ביטול מציאות העולם, או התגברות על העולם בעל-כרחו, אלא באופן שהוא מנצל את הכחות הטבעיים עצמם בעבודת ה', ופועל על אוה"ע שהם מצד עצמם יעבדו את הקב"ה, באופן ד"מלכותו ברצון קבלו עליהם", עד שהעולם עצמו יאמר ש"ותוכל", העולם בעצמו מסייע לעבודתו (כדלקמן ס"ב), וע"י נעשה "ותוכל" מלשון כל (שישנם כל עניני העולם) ומלשון התכללות - שהיהודי כולל בתוכו את כל עניני העולם - ומעלה אותם, עד שנפעל ענין הגאולה (שכולל "גולה"), ע"י המשכת האל"ף דאלופו של עולם ב"גולה".

ובהקדים, אע"פ שלכאורה ה"ז שם של איש פרטי, יש לו שייכות עם כל בני" (כיון שכל בני" הם מציאות אחת, קומה אחת שלימה), ובפרט ששמו הראשון הוא ישראל - השם הכללי של כאו"א מישראל ושל כלל ישראל [וכידוע גם שנשמת יעקב (ששמו ישראל) "כולה מכל הנשמות שבישראל מעולם ועד עולם"].

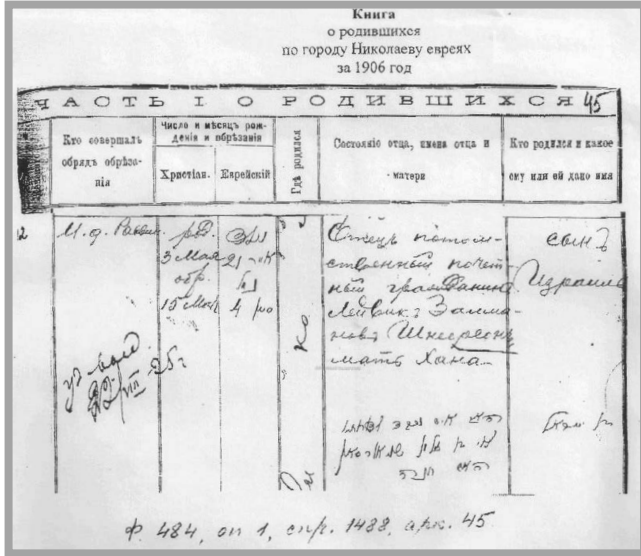
וע"פ הוראת אדמו"ר (מהורש"ב) נ"ע הידועה, ש"עניני עבודה שיכולים לקשר בדברי התניא... מותר לדבר ולהרחיב בהם הדבור" (אע"פ שבכלל ישנה זהירות באמירת פירושים בספר התניא) - הרי ע"ד"ז מובן בנדו"ד: כדאי ונכון לבאר הוראה משמו של בעל היארצייט - כשזה יכול להוסיף ביראת שמים ועבודת ה'.

"ישראל" - השם הכללי דבני" (כנ"ל) - כולל בתוכו שני ענינים הפכיים לכאורה: (א) "ישראל" ר"ת "יש ששים ריבוא אותיות לתורה", כיון שישנם ששים ריבוא נשמות ישראל כלליים (וכל אחת מהן נחלקת לששים ריבוא נשמות פרטיות), וכל נשמה היא כנגד אות אחת מהששים ריבוא אותיות לתורה, ואות זו היא מקור חיותו כו. (וב) "ישראל" הוא על שם "כי שרית עם אלקים ועם אנשים ותוכל".

הענין ד"שרית עם אלקים ועם אנשים ותוכל" מורה על העבודה ומלחמה נגד העולם - "עם אלקים" (שרו ומלאך של עשו), "ועם אנשים" (עשו ולבן) - שזהו לכאורה ההיפך הגמור מכך ש"ישראל" הוא ר"ת "יש ששים ריבוא אותיות לתורה", כפי שנשמות ישראל קשורות עם תורה שלמעלה מהעולם.

STORIES ABOUT R' YISROEL ARYEH LEIB

A third son was born to R' Levi Yitzchok and Rebbetzin Chana Schneersohn AH on Chof Aleph Iyar. They named him Yisroel Aryeh Leib. (See picture below of documentation of his date of birth and bris.)



It lists the following:

Name and Gender: Yisroel, Male

Father's Occupation, Parents Names:

Father: An esteemed man of his generation, Levi son of Zalman Schneerson

Mother: Chana

Birth and Bris - Hebrew date:

Born 21 Iyar, Circumcised 4 Sivan

Secular Date:

Born May 3, Circumcised 15 May



HIS CLOSE CONNECTION WITH THE FRIERDIKER REBBE

R' Yisroel Aryeh Leib was a regular presence at the Frierdiker Rebbe during his years in Leningrad, up until the Frierdiker Rebbe's departure in 1927. In 5750 the Rebbe wrote that that his brother was "extremely adored by the Rebbe Rayatz, who gave him personal attention. He was also adored by the Chassidim who surrounded him and argued with him about different issues in Halacha and Chassidus. Many questions were posed to him in both nigleh and Chassidus".

He would often enter the yechidus room of the Frierdiker Rebbe to discuss Chassidus. In one episode the Frierdiker Rebbe refused to answer one of his questions, claiming that he was not a fitting recipient for the answer. Disturbed by this response, R' Yisroel Aryeh Leib left the yechidus and broke into tears. In their following meeting, the Frierdiker Rebbe raised the issue again and, surprisingly, offered the solution which he had previously held back from him. R' Yisroel Aryeh Leib offered the Chassidim his own interpretation: To be a fitting vessel for the answer, he had to first break his ego with bitterness and tears.

In the spring of 1930 when the Soviets were cracking down on dissidents, he managed to leave Russia with a fake name Mark Gurari. He arrived at the Rebbe and Rebbetzin's home in Berlin with the disease typhus. At great personal risk of infection, the Rebbe and Rebbetzin nursed him back to health and they spent the following two years together in Berlin.



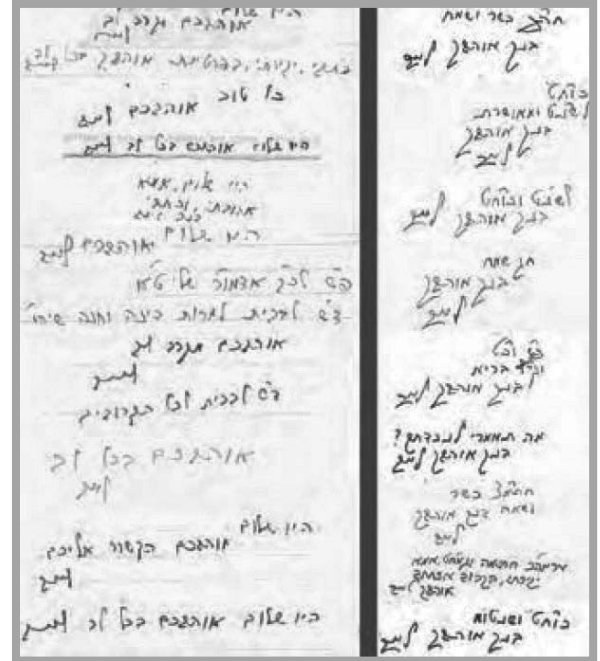
HIDING THE PETIRA FROM REBBETZIN CHANA

In 1950 he managed to relocate to England, subsequently enrolling in a PhD program at Liverpool University in theoretical physics, which he did not complete, before his sudden passing on 13 Iyar 5712, at the age of forty-six.

Rebbetzin Chaya Mushka, who was the first to hear the news, was immediately concerned as to how Rebbetzin Chana would react. She had suffered over a decade of Stalinist oppression, the untimely passing of her younger sister Miriam Gittel, the prolonged suffering and premature death of her husband, and the loss of both her mother and son in the Holocaust. Was she able to withstand yet another huge loss? The Rebbe felt that she could not, and chose to conceal the

tragedy from his mother.

For the following twelve years the Rebbe would forge a brief line of good wishes and his brother's signature to letters sent from R' Yisroel Aryeh Leib's Widow, Genia, to Rebbetzin Chana. This would maintain the impression that he was still alive. You can see excerpts from these letters below.



Letter by Reb Yisroel Aryeh Leib, brother of the Rebbe to their mother, Rebbetzin Chana Schneerson, and letters written by the Rebbe in his brother's name.

PUBLISHING HIS ACADEMIC PAPER

In 1975 the Rebbe tried to get an academic paper penned by his brother R' Yisroel Aryeh Leib published posthumously. After R' Yisroel Aryeh Leib's passing, an incomplete study into an area of advanced mathematics (written in German) was found among his possessions, and through a relationship that the Rebbe developed with mathematician Paul Rosenbloom, it was eventually published in 1978 as *The Location of Eigenvalues and Eigenvectors of Complex Matrices* in the *Journal of Approximation Theory*.

Rosenbloom first met the Rebbe in 1963, after an encounter with Chabad shluchim Rabbi Moshe and Mindy Feller, who had just begun to establish Chabad activities in Minneapolis. Before departing, the Rebbe had advised Mindy,

who had recently graduated in mathematics from Hunter College, to seek a teaching position in a local university as part of her Shlichus. That is how Rosenbloom, who was head of the Department of Mathematics in the University of Minnesota at the time, came into contact with Chabad, ending up in yechidus a year later. The relationship blossomed. Gradually becoming an observant Jew, Rosenbloom moved to New York, taking a position at Columbia University.

On his regular visits to 770, Rosenbloom would present the Rebbe with his most recently published paper. One day in 1975, Rosenbloom received a call from Rabbi Leibel Groner asking if he knew of a mathematician who could read German. Rosenbloom replied that a more pertinent issue was the content of the paper than its language, and he agreed to take a look at it. The next day when the paper arrived, Rosenbloom was somewhat confused. "It had introduction, and no conclusion: he recalled." There were some elements that were well known and there were aspects that appeared to be new".

"I figured that this must be someone who has no access to a library," Rosenbloom explained to himself, "and I thought it might be some Russian refugee that the Rebbe is interested in helping."

At the next Farbrengen he attended (10 Shevat, 5735), Rosenbloom presented the Rebbe with a written evaluation of the paper and some suggestions on how to make it publishable."It needs an introduction. It needs references and the manuscript is not complete," Rosenbloom said. "The author is deceased," the Rebbe

informed him.

The Rebbe asked Rosenbloom if he could find a student to work on the paper to prepare it for publication, offering to provide financial compensation. Rosenbloom was hesitant. The material was too advanced for a graduate student and no professor would be interested on working on another person's paper.

Realizing that the matter was important to the Rebbe, he offered to do the work himself. It was only at this point that the Rebbe made a full disclosure. "I was not willing to tell you who the author is, not to influence you, but it was written by my brother. He was younger than I am and he has passed on. This is the only thing left of him."

When Rosenbloom commented that the author did not appear to have access to a library, as he cites no references, the Rebbe explained, "He was an independent character. He was not willing to look at anything.. Only afterwards would he look in a reference to see if someone had explained the same thing."

Working on the manuscript the entire summer, Rosenbloom discovered that R' Yisroel Aryeh Leib had independently reached the same conclusions as some prominent mathematicians though he had done so with different proofs. The paper was published three years later. The Rebbe instructed Rosenbloom not to make any mention that the author was the Lubavitch Rebbe's brother as he wanted it to stand on its own merits.



LETTER BY RABBI MEIR SHLOMO YANOVSKY & REBBETZIN ROCHEL TO THE REBBE & REBBETZIN AND THE REBBE'S BROTHER.



A brief background of this letter:

The Lubavitcher Rebbe, Rabbi Menachem M. Schneerson, was born in 1902 in Nikolayev, in southern Ukraine, where his mother, Rebbetzin Chana, was the older daughter of the city's Rabbi, Rabbi Meir Shlomo HaLevi Yanovsky, and his wife, Rebbetzin Rochel. In 1909, when the Rebbe was seven years old, his father was appointed Rabbi of Yekaterinoslav. In later years he would visit his grandparents in Nikolayev for several weeks at the end of every summer, and he was always deeply grateful to his grandmother for taking care of him then. Rabbi Meir Shlomo succeeded his grandfather, Rabbi Avraham David Lavut, as Rabbi in 1890, and served until his passing in 1933, when he was succeeded by his second son-in-law, Rabbi Shmuel Schneersohn, the Rebbe's uncle. Presented here are letters, written in 1929, from both grandparents with new year wishes to the Rebbe and the Rebbetzin. Rebbetzin Rochel follows with a brief note to the Rebbe's youngest brother, Yisroel Aryeh Leib, after he had succeeded in leaving the Soviet Union and had joined the Rebbe in Berlin.



Mathematician Paul Rosenbloom talks to the Rebbe about R' Yisroel Aryeh Leib's paper.