

### Editor

Nechama Carmel

### Literary Editor

Matis Greenblatt

### Assistant Editor

Diane Chabbott

### Contributing Editors

Rabbi Yitzchok Adlerstein,

Dr. Judith Bleich,

Rabbi Emanuel Feldman,

Rabbi Hillel Goldberg, Ph.D.,

Rabbi Joseph Grunblatt, Rabbi Sol Roth,

Rabbi Jacob J. Schacter, Rabbi Berel Wein

### Director of Communications and Marketing

David Olivestone

### Design Director

Ed Hamway Design

### Advertising Director

Deborah Lieber

(212) 613-8135 fax: (212) 613-0772

### Subscriptions/Advertising Representative

Harriet Bachmann (212) 613-8129

### Israel Representative

Lisa Rubin (972) 2 994-2969

### Orthodox Union Publications Commission

Joel M. Schreiber, Chairman

Morton Landowne, Vice Chairman

### President

Harvey Blitz

### Executive Vice President

Rabbi Dr. Tzvi Hersh Weinreb

### Chairman, Board of Directors

Mandell I. Ganchrow, M.D.

### Vice Chairmen, Board of Directors

Seymour Abrams

Morry Weiss

### Chairman, Board of Governors

Dr. Marcos Katz

### Vice Chairmen, Board of Governors

Jay L. Schottenstein

Sol Teichman

© Copyright 2002 by the Union of Orthodox

Jewish Congregations of America.

11 Broadway, New York, New York 10004.

Telephone (212) 563-4000

Periodicals Postage Paid, New York, N.Y.

and at additional mailing offices.

Printed in Canada

## More on Rav Hutner

■ Permit me to add two footnotes to Matis Greenblatt's excellent article on *mori v'rabi* Rav Yitzchak Hutner z"tl (Summer 5761/2001).

Greenblatt points out that though Rav Hutner was steeped in *kabbalah*, he never made public references to kabbalistic sources. In fact, much of Rav Hutner's Torah was *nistar b'derech nigleh* (the hidden articulated in the frame of reference of the open).

Indeed, Rav Hutner opposed the popularization of *nistar* and believed that such popularization can have deleterious consequences. Hence, he did not hesitate to criticize even responsible leaders who went beyond a certain line in the public teaching and dissemination of what we commonly call *sitrei Torah*.

Yet, in his desire to bring the insights of *Torat hanistar* to a generation thirsting for something new, he did articulate some *nistar* concepts in the idiom of openness. The precedent for this, Rav Hutner told me, was Ramchal's *Mesillat Yeshtarim*—a *sefer* deceptively open but based very much on *nistar*.

*Kabbalah* was only one of the disciplines that shaped Rav Hutner's Weltanschauung. He was also influenced by *musar*, "the seven fields of knowledge" (Rav Wolbe's term), philosophy and *Chassidut*. As Greenblatt correctly points out, though all these shaped Rav Hutner's thought, Rav Hutner in his talks and writings never mentioned the particular school or thinker which profoundly influenced

him. This was true of general secular philosophy as well as major Chassidic schools such as Gur and Ishbitz.

Greenblatt states that "certain academic scholars have claimed to perceive that Rav Hutner deals with general philosophical questions" and mentions the late Professor Steven S. Schwarzschild's translation of certain *ma'amarim* published in *Tradition* as well as Schwarzschild's "An Introduction to the Thought of Rabbi Hutner," published in *Modern Judaism* (October 1985).

As the *shadchan* between Rav Hutner and Professor Schwarzschild I would like to add:

During my tenure as rabbi of the Young Israel of St. Louis, I befriended the late Professor Schwarzschild who, at the time, headed the Department of Judaica at Washington University. One of the projects we undertook together was the systematic study of *Pachad Yitzchak*. As these studies progressed, and as Dr. Schwarzschild became more enamored of the sheer profundity of *Pachad Yitzchak*, he commented that in reading between the lines of *Pachad Yitzchak* he noticed two phenomena: One, that Rav Hutner addressed general philosophical concerns; two, that certain of the *ma'amarim* must have been influenced by Ishbitz. Dr. Schwarzschild wanted to "unpack" and document these influences.

After we met Rav Hutner, who graciously permitted the translation of certain *ma'amarim* and their publication in a broader venue, Professor Schwarzschild began working on his

project of discovering Ishbitz influences in Rav Hutner's writings. That piece of "detective work" resulted in the article in *Modern Judaism*

Rav Hutner later informed me that he was truly satisfied with Schwarzschild's translation, and that he was amazed at Professor Schwarzschild's perceptive reading of these *ma'amarim* and that, indeed, he had accurately identified the sources of the Ishbitz influence.

**Rabbi Simcha Krauss**  
**Young Israel of Hillcrest**  
**New York**

## From Another Survivor

■ Thank you to Nathaniel Helfgot for sharing his story ("Dimensions of Torment: A Young Man's Story of Surviving Depression," Fall 5762/2001). His words affected me profoundly because I am a survivor of a similar type of mental illness.

Rabbi Helfgot is correct. It is time to remove the stigma. As individuals and as a community, we need to educate ourselves about the symptoms of mental illness. We need to be attuned to those who need assistance. A victim doesn't always understand his or her need for professional help. Outreach programs must be expanded and people must not be afraid to use them.

**Anonymous**

## Middle School Mom

■ Thank you to Elisheva Schlam for a fantastic article about homework and middle school ("Musings of a Mom in Middle School," Fall 5762/2001). It's good to smile on a busy day. The situation has definitely gotten out of hand.

**Roiza Weinreich**  
**New York**

## Correction

In "About the Cover," (Winter 5762/2001) one of the web sites for the photographer Judah S. Harris was incorrect. The correct web site is [www.JewishWorldReview.com/0598/Harris.html](http://www.JewishWorldReview.com/0598/Harris.html)