
Rabbi

Yitzchak Hutner

The Vision Before His Eyes

By Matis Greenblatt

In a time when ideas and individuals are classified and pigeonholed into neat boxes, it is well to study the life and thought of a towering figure who defied easy categorization. Rabbi Yitzchak Hutner, *zt"l* whose twentieth *yahrzeit* recently passed, was associated with particular institutions (Yeshiva Rabbi Jacob Joseph, Mesivta Rabbi Chaim Berlin, Kollel Gur Aryeh, in America and Pachad Yitzchak and Kollel Ohr Eliyahu in Israel). But he was essentially a private individual who accepted official positions with reluctance.

He sought to integrate many different paths into his being. By choice rather than happenstance he became intimate with the Chassidic worlds of Poland, the Lithuanian *Misnagdic* world, the different segments of German Orthodox Jewry and the *musar* world in all its forms. He was sophisticated and complex, which to some made him appear contradictory.

Rarely mentioned was his scintillat-

ing sense of humor. Perhaps his wit permitted joy rather than stress when conflicts were experienced; often there was a message which became palatable through wit. In commenting on the apparent miracle of 70 scholars segregated into 70 separate rooms all producing the identical Greek translation of the Torah, he remarked that a greater miracle would have occurred had they all been in the same room and produced the same result.

A certain student in the yeshivah was generally meticulous in his observation, but deficient in the respect he gave his parents. Rav Hutner remarked to him that *mayim achronim* was not mentioned in the ten commandments.

Shortly before Rav Hutner's death, a nurse placed a pillow under his head and asked if he was comfortable (*Haim noach lo?*) to which he replied, "They ask me if it is *Noach* and I have just about reached *Lech Lecha*."

Rav Hutner was born in Warsaw in 1906. His uncle Reb Ben Zion Ostrover had been a disciple of Reb Mendel of Kotzk, so young Yitzchak

had a direct line to one of the most original personalities of 19th century Jewry. A child prodigy, he was taught by private tutors and at 15 was brought to the Slabodka Yeshiva, renowned for its blend of brilliant Torah learning and a unique brand of *musar*, which emphasized the greatness and grandeur of man, rather than his lowliness. The founder and director of the yeshivah was Rabbi Noson Tzvi Finkel, known as the Alter. The Alter placed Yitzchak into a group of outstanding young men much older than he. They resented the intrusion of the relative youngster, but were admonished by the Alter for not recognizing that young Yitzchak was destined for greatness.

A most unusual event occurred one Yom Kippur shortly before *N'eilah* soon after young Yitzchak's arrival in Slabodka: the *bais hamedrash* was brimming with *bachurim* and the Alter asked Rabbi Yechezkel Burstein, later Rosh Yeshiva and famed author of the *Divrei Yechezkel* to ascertain Yitzchak's mother's name, apparently as the Alter wished to include him in his prayers. Yechezkel made his way to the other

Matis Greenblatt is the literary editor of Jewish Action.

side of the *bais hamedrash* and asked Yitzchak his mother's name. Yitzchak replied with characteristic independence that Yechezkel was only an emissary to bring the message to Yitzchak, however, he, Yitzchak himself would deliver the message back to the Alter. As he got close to the Alter, the Alter, apparently not pleased with Yitzchak's self-assertiveness, shouted to him, "Do not come in my *dalid amos*". Yitzchak stood back and called out "Yitzchak ben Chana." This apparent rebuff was undoubtedly a prelude to closer ties between *rebbe* and *talmid*.

At an early age Rav Hutner kept a diary of his inner life which he wrote in an astonishingly rich, mature, poetically introspective style. Here is a small sample: "*Six months have passed since I came to Slabodka. I have changed much during this short period. Life is rich in problems. The multi-colored flow, the multiplicity of contradictions and conflicts allow for awesome questions which touch the soul and burn to the depths and all of life from the womb to the grave ...and when I came to Slabodka all the diverse questions and problems were upon me...and as long as I lack an all-encompassing worldview I can not become anusari.*"

As he was to write much later, the concentration on *musar* required an intellectual basis and framework; similarly the intellectual life without *middos* and *musar* was inadequate and untenable. Here we can already see his lifelong search for an overarching *shleimus*. He spent several seminal years in Slabodka and was deeply influenced by the famed Alter's *musar* approach. Of equal importance was the Alter's relationship with his students and his ability to develop the best qualities in each student. The Alter was totally devoted to his students and under his tutelage most of the greatest *roshei yeshivah* of our time developed and bloomed. He also demonstrated how one could be a major public figure,

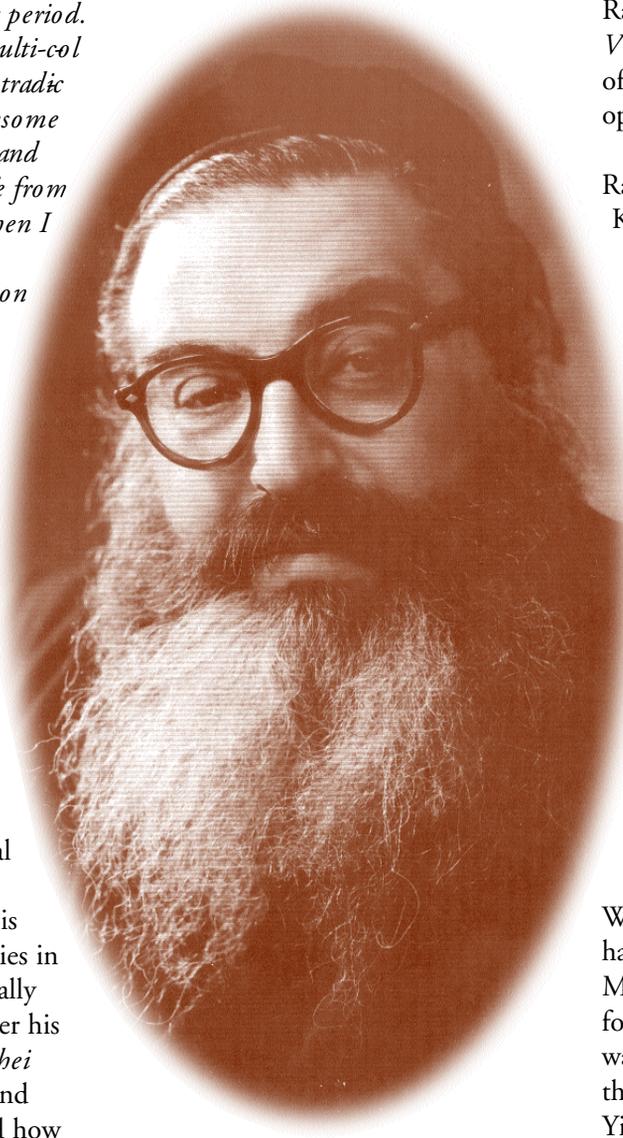
while concealing his inner self: walking humbly within a context of public prominence. Many years later Rav Hutner characterized the Alter in the following words: *Zechtsig yor dveikus baShem ohna hefsek* (Sixty years cleaving to Hashem without interruption).

In the spring of 1925 he entered the newly established Slabodka branch in Chevron where he remained until 1929. He established close relationships with many of the *gedolim* of *Eretz Yisrael* including Rabbis Yosef Chaim Sonenfeld, Shlomo Eliezer Alfandri, Isser Zalman Meltzer, but especially with Rav Avrohom Yitzchak Kook. Many years later he told Rabbi Shlomo Freifeld that the root of his soul was the same as that of Rav Kook's. He was taken by the multi-

dimensionality of Rav Kook (his integration of different schools and approaches) by his total mastery of both the *nigla* (revealed) and the *nistar* (hidden) segments of Torah, by his sensitive, refined character, by his poetic nature, and by his fresh, dynamic spirituality. Rabbi Moshe Tzvi Neriyah reports that Rav Hutner declared that "had I not met Rav Kook I would have lacked 50% of my being." Perhaps the most important thing he learned from Rav Kook was the need to communicate the *nishmas HaTorah*, the soul of the Torah, including the whole gamut of non-halachic Torah: Jewish thought, *musar*, *kabbalah*, and *Chassidus*. Rav Kook believed the failure to communicate this part of Torah was responsible for many of the defections from Judaism. Rav Kook used the term *Hilchos Deos Vchavos Halevavos* which became part of the title of Rav Hutner's magnum opus, *Pachad Yitzchak*.

In 1950 Rabbi Sholom Noson Raanan-Kook, the son-in-law of Rav Kook, visited Mesivta Rabbi Chaim Berlin on Purim and partook in the Purim gathering in which Rabbi Hutner spoke. When it was over he said to Rabbi Hutner, "Techiat HaKodesh ani roeh kan." (I see here a renaissance of holiness). Rav Hutner beamed, apparently sensing that he was fulfilling the striving of Rav Kook. Rabbi Hutner disagreed with the political and historical views of Rav Kook but this did not prevent him from gaining immeasurably from their close relationship. Rav Hutner once remarked that every person is compared to a building. For him the first floor was the Alter, and the top floor was Rav Kook.

In 1929, Rav Hutner returned to Warsaw rejoining his parents whom he had not seen for eight years. Rabbi Moshe Soloveitchik needed a teacher for his 12 year old son Aharon. He was impressed by the brilliant twenty three year old Yitzchak, and hired him. Yitzchak was a frequent visitor to the Soloveitchik home and was so close to



Rabbi Yitzchak Hutner, *zt"l* (1906-1980)



Photo courtesy of Shimon Yosef Meller

At the railroad station in Kovno, a group of Slabodkan students en route to Chevron. The young Yitzchak Hutner is on the far right.

the family that he was given the key to their apartment. Rav Moshe was not in Warsaw at the time and Yitzchak arranged for Aharon's Bar Mitzvah.

After that Pesach he visited Germany and the Jewish communities and their leaders. In Berlin he met with Dr. Nathan Birnbaum and showed him a translation into Hebrew that he had made of Birnbaum's famous work, *Am Olam (Eternal Nation)*. He spent some time at the university, but was apparently never formally registered. In the summer he learned of the devastating Chevron pogrom in which many of his closest friends were slaughtered. He devoted much effort to editing a memorial volume and contributed a moving elegy-essay. In it he captured the essence of Slabodka-Chevron as a place which concentrated on creating and developing individuals possessed of the vitality and joy of youth striving to grow higher and higher in their Torah and *avodas Hashem*. Anyone coming into contact with this wondrous place could not avoid being lifted up. And many came "to grasp the corners of the altar and be warmed by its fire."

Rav Hutner returned briefly to *Eretz Yisrael* and then returned to Kovno where he began to prepare his *Tomas HaNazir*, a brilliant commentary on the Rambam's *Laws of Nazir*. It was printed in 1932 with glowing approbations from Rabbis Avrohom

Dov Shapiro, Chaim Ozer Grodzinski and Avrohom Yitzchak Kook. When Rabbi Yechiel Yaakov Weinberg received his copy, he wrote a letter with extensive comments which began as follows: "*His sefer was a joyous surprise... Who can compare to him in walking modestly? I am amazed that he never uttered a word concerning this great undertaking in which he was involved. How fortunate is he to have been the first to break the new path of Torah dissemination in our generation...*"

In 1933 he married Masha Lipshitz and they moved to *Eretz Yisrael*. In 1934 he acquired the manuscript of Rabbeinu Hillel's commentary on *Toras Cohanim* from Vienna and with the encouragement of Rabbi Isser Z. Meltzer did considerable work on it and wrote *Kovetz Hearos*, an elaborate supercommentary on Rabbeinu Hillel, which was published in 1961 by Shachne Koleditsky in his edition of the *Safra* with Rabbeinu Hillel's commentary. In conjunction with his work on the *Safra*, Rav Hutner produced a *tour de force* which he delineated 325 new *halachos* appearing in the *Safra* that are not mentioned in the Babylonian Talmud. He included comments on these *halachos* and published this work in the late 1930's. It was republished in the 1961 Koleditsky volume.

His attachment to *Eretz Yisrael* was

very intense and he writes that there were many fundamentals that he understood only by virtue of having lived there. He once remarked that he could not understand the students who arrive in *Eretz Yisrael* and immediately enter a *bais hamedrash*. When he arrived he first traversed the entire land before he resumed his learning. Upon leaving *Eretz Yisrael* he wrote that he had not experienced suffering and therefore felt he had not yet possessed it. (*Eretz Yisrael*, Chazal say, is acquired through suffering.) However, he wrote that when he returns in future years he will suffer and only then will he acquire the land. His words proved to be prophetic.

The young couple left in 1934 for America and did not return for 30 years. Why did he leave the land he loved so? The answer is probably contained in a remark he made years later: "I must admit that had I remained in *Eretz Yisrael* and not come to America, the life there would not have permitted me the non-attachment which is so important to my spirit. I need to relate to everybody." When he returned in the sixties he could say with obvious relish that he had had in his waiting room two individuals of such widely divergent orientation as Rav Zvi Yehudah Kook, leader of the Religious Zionist community and Rav Amram Blau, leader of the most extreme anti-Zionist group, the *Netum Karta*.

As his public involvements began to increase he wrote that he would never allow his general soul to encroach on his private soul. When his daughter Bruria was born he resolved never to lose sight of her even for a moment. He wrote that he sensed that there were individuals who thought he was disappointed in having a daughter, rather than a son. However, since the challenges of raising a daughter in the proper way in our time were greater than that of a son, he was happy at having been given the more difficult test.

Sometime in 1938 his old friend Rabbi Yaakov Yitzchak Ruderman was visiting New York. Rav Hutner met

him at a midtown hotel and they walked together to the Lower East Side. On that walk Rabbi Hutner described the institution he planned to build. It would include an emphasis on Jewish thought, *musar* and *avodah* and would achieve maximum growth during the *moadim*. In subsequent years he brought his blueprint to reality.

America was virgin soil and he felt that he could mold his institution as he wished. America's very weaknesses represented a challenge to his vitality and great talents. He was a perfect match for the spiritual wasteland which beckoned him to mold individuals in a way perfectly loyal to the *mesorah* yet reflecting an appreciation and understanding of their unique qualities. He always recognized that an American yeshivah could not replicate a European model, but must develop its own unique character.

Though he followed his basic blueprint, Rabbi Hutner was always growing and developing. Once when asked why he seemed to be contradicting a previously held position, he replied, "Should I die as I was born?"

In the early days of the Mesivta Rabbi Chaim Berlin, he delivered daily Talmudic lectures but over the years reduced them to once a week. His lectures were like lightning, containing sudden illumination and unexpected insights. Whereas one could listen to another great Talmudist and pinch oneself for not having thought of his *chiddush*, this was never so in the case of Rabbi Hutner. Besides his regular Talmudic lectures, he delivered talks (in the early days called *shmusen* and in later years *maamorim*) which always carried his original stamp, but which were strongly influenced by the *musar* thinkers. In those days the daily *musar seder* included studying *musar* according to Reb Yisrael Salanter, which meant with "flaming lips," or with intense spiritual arousal. As time went on Rabbi Hutner concentrated greatly on expounding the thought of the Maharal, which considerably enhanced his students' appreciation for the depth of *Chazal*. In later years, without leav-

ing the Maharal, he would expound frequently on the Gaon of Vilna, and the Ramban was always fundamental. Reb Yisroel Salanter was a source of profound respect and appreciation. There were those such as Rav Zadok HaKohen and the schools of Gur and Ishbitz, who though never mentioned by name in the talks, exercised a profound influence and were mentioned in more informal gatherings. Rav Kook was never mentioned by name in the *maamorim*, though it was said by those in the know that when he referred to *Kedoshei Lyon* of the previous generation it meant Rav Kook. The *maamorim* were either delivered shortly before the Yomim Tovim (Rosh Hashana, Yom Kippur, Chanukah and Shavuot) or on the Yomim Tovim (Purim, Pesach and Succos).

A *maamar* was much more than a presentation of intellectual concepts. It also involved inspiration of the soul. In Rav Hutner's own words a *maamar* was "a verbal outcry of a vision before my eyes." That is why reading a *maamar* could never replace the experience of hearing it directly while seeing his face and his expressions. It was more of a soul to soul meeting, or rather a mind/soul to mind/soul encounter. The impact on the listening audience was electric. Not everyone grasped the intellectual intricacies of the logical tapestry he had woven, but everyone present was touched to the core of his being. And the rippling vibrancy of the experience penetrated very deeply. It was much beyond where any philosophical discourse could reach. One was somehow connected to the ground of being. Rav Hutner wrote that Torah has two aspects, knowledge of His command-

ments, which we call *halachah*, and knowledge of His ways, which we call *aggadah*. *Aggadah* has the advantage of bringing us closer to Him. In describing a Succos gathering he wrote... "At this gathering one hears words of Torah which raise up the soul and draw upon it supernal streams preparing it for the *simchah shel mitzvah*. The space of the *succah* filled with song and playing of intimate songs directed primarily to the point of the Divine soul which resides in its hidden recesses." Though he was



Rav Hutner speaking with Rav Aharon Kotler

steeped in *kabbalah*, no references were ever made to any kabbalistic works. At least some of his Torah was *nistar bderech nigleh* (the hidden in an open way). Each Yom Tov was celebrated as an existential reliving of its underlying principles, but also as a prelude to the end of days. The Yomim Noraim were unforgettable, and many who were there say that to this day the inspiration they feel on

Yomim Noraim relates back to those days. During the silent *Mussaf Amidah* for Rosh Hashanah, the *Rosh Yeshivah*, who had a rich, powerful, but delicate voice, would sing a haunting melodic fragment that shattered the complacency of all those present.

Rav Hutner was fond of saying “con-

was not climbing to higher levels.

His uncommon breadth enabled him to embrace Rav Kook and the Satmar Rav.

He was proud (he frequently spoke of holy pride, *ga'avah d'kedushah*) and humble simultaneously. He explained that fear of heaven was rooted in man's sense of insignificance in the face of

incident: one Pesach he invited a single young man to the *Seder*. The young man was understandably nervous and to his horror knocked over his wine cup and it splattered wine on Rabbi Hutner's *kittel*. Rav Hutner instantly exclaimed, “A Pesach *kittel* without wine is like a Yom Kippur *machzor* without tears.” There are two other versions of this incident which refer to the tablecloth of the Haggadah rather than the *kittel*.

He saw a stream of visitors daily, most of whom were disciples seeking guidance in every conceivable area of life. He was able to enter into the world of the individual before him and respond to his unique questions and needs. Both in his letters and in person he always asked for facts about the person's daily life, which he understood gave a more accurate picture of his true essence than mere pronouncements. A Canadian *Chassid* who had just visited Rav Hutner for the first time emerged to tell his friend, “He is one of us” (*er iz doch mishelanu!*) Of course, he communicated this feeling to the most widely diverse individuals.

Rabbi Hutner was deeply involved in public and communal matters, but these were always accomplished “from behind the curtain”. He shunned public appearances, contacts with the press or organizational attachments. He once wrote that one is indeed fortunate if he is able to find happiness in the good deeds that he performs himself. Just as in the monetary sphere it is a humiliation for a person to go begging and to be dependent upon others, how much more so is it a humiliation to beg for and be dependent upon the praise of others.

Most of Rav Hutner's letters closed with the words, “One who looks forward to the elevation of Torah and those who study it.” His central focus was that of creating *talmidei chachamim* who were *baalei Avodah*, or as he put it *gehoibene talmidei chochomim*. The key was to be totally absorbed in Torah; merely learning Torah was insufficient, one needed to be *tarud* (preoccupied) with learning.



Rav Hutner dancing with Rav Shlomo Wolbe.

traditions do not bother us,” by which he meant philosophical antinomies as well as personal anomalies, but he demonstrated that the seeming contradictions were not in conflict. For example, he was clearly a disciple of the Alter in emphasizing the stature of man (*gadlus HaAdam*). At the same time he had imbibed the Kotzker skepticism of human motivation. Yet, there was no conflict and both strands were synthesized in his approach. The Kotzker suspicion of cant, dishonesty and honor seeking was enlisted in making an individual see his motivation so that he could attain his true potential stature. The *Rosh Yeshivah's* incisive reproofs were rooted in love, and when the time came praise was lavish.

His life was a continuous movement to higher and higher levels. Yet he writes of the yearning to incorporate the simplicity of the ordinary Jew who

the Infinite One, while love of God was rooted in his sense of being created in His image. Both were in a state of coexistence. Another point needs to be made: his expressions of pride and honor were as a representative of Torah, not as an individual. A group of *roshei yeshivah* were to meet with a very affluent individual on a matter of critical communal importance. The *roshei yeshivah* held their meeting, but the individual did not show up. He phoned to ask whether the *roshei yeshivah* could come to his office. Rav Hutner responded, “I am not a great mathematician, but it is clear that the distance from your office to here is exactly the same as from our office to yours, so we ask that you come here.”

His letters reflect an extraordinary sensitivity to the predicaments and problems of individuals and many are entitled simply, “*chizuk*.” This sensitivity is illustrated in the following

It is not that I am in the subject (*sugya*), but that the *sugya* captures me. He said that he grew up among *talmidei chachamim* and none became great from learning alone, but from being possessed by the *tirida* of learning. For Rav Hutner the crowning achievement of the creation is developing individuals, which as previously mentioned was the crucial element in the Alter's success. In Rav Hutner's Chevron elegy quoted above, he affirmed his mentor's approach and subsequently implemented it in his relationship to his own students. Though requiring loyalty of his students, he encouraged each to flower according to his individual talents. He used to say that he never described anyone as his "*talmid*," apparently reflecting his disinclination to impede the natural growth of each individual. Perhaps we have here another contradiction without conflict.

Rav Hutner once mentioned to the Alter that the subject of *Kedushas Yisroel* (the sanctity of the Jewish people) would be the critical issue of the next generation. And in his own talks he always emphasized this cardinal principle. At the same time he also recognized the basic dignity of all human beings and wrote a powerful essay castigating those (in the 1920's) who characterized the use of Arab labor as *avodah zarah*, thereby depriving them of a livelihood.

He underscored the importance of Jewish history, pointing out that since the Torah and Israel are one, distorting the true meaning of Jewish history is comparable to distorting the true meaning of Torah. For this reason, when he addressed contemporary issues, it was always through the lens of Torah, usually in the form of a *maamar*. In a remarkable historical essay (*Igros Ukesavim*, pp 155-62) concerning the *Shulchan Aruch*, which perhaps is his last major writing, he describes the *mitzvah* of *Hakhel* as a reenactment and rededication of the day of the Assembly at Sinai. *Hakhel* then became a paradigm for other rededication events such as that at the time of

Joshua's death, Nechemiah, the new acceptance of the Torah at Purim, the acceptance of the Talmud, and finally the people's (both Sephardi and Ashkenazi), acceptance of the *Shulchan Aruch*. The people's acceptance of the Talmud as the final authority in Jewish life without benefit of public relations or propaganda was an awesome event in response to which as Rav Hutner puts it, "under the impact of the vision of the fresh acceptance of the Torah the pen in the hand of the man of knowledge trembles."

He was open to all knowledge and in a now famous letter decried the concept of having to live a double life, between Torah and worldly knowledge. But of course one could not extrapolate from his prescription for one disciple for another. He might advise contrarily for a different student whom he recognized as having different needs. Rabbi Shlomo Wolbe writes that Rav Hutner's mastery of secular knowledge (or, in his words "of the seven fields of knowledge") was astounding, and integrated into his total world-view.

Rav Hutner decried the term *Shoah*, which he felt was coined to separate it from the rest of Jewish history. Instead he used

Churban. He decried the term "week-end" which is obviously a Christian term implying that Sunday is the day of rest.

Rav Hutner's *maamorim* (essays) are all written in a traditional format, in that he almost never quotes from non-Torah sources. Nevertheless, certain academic scholars have claimed to per-

ceive that Rav Hutner deals with general philosophical questions. The late Steven Schwartzchild translated several *maamorim* into English which appeared in *Tradition* magazine and wrote an essay entitled "An Introduction to the Thought of Rav Isaac Hutner," which appeared in *Modern Judaism* (October 1985). More recently other articles have appeared in academic journals.

There are seven volumes of his works on the *moadim* entitled *Pachad Yitzchak*. The style is highly original, combining logic and passion in a unique blend of poetic prose. In addition, there is a volume of letters and writings and a volume, *Sefer HaZikkaron*, containing a biography written by his daughter Rebbetzin Bruria David. The volume also contains a substantial sample of his Torah writings including a number of letters to Rabbi Joseph B. Soloveitchik. Many talks given by Rav Hutner were



At the wedding of Rav Hutner's daughter, Rav Moshe Feinstein¹ engaged in conversation with Rav Hutner

not included in the definitive edition. Therefore, Leib Rutta, one of his students, published two volumes of his notes of other talks entitled *Reshimos Lev*. Though lacking the clarity of style of *Pachad Yitzchak*, nevertheless *Reshimos Lev* is a record of talks which in all likelihood would have been completely lost to posterity. Rabbi Meir



Rav Hutner in his later years.

Belsky has published four volumes on the moadimentitled *Citadel and Tower: Quest for Jewish Majesty* which are substantially based on the *Pachad Yitzchak*. The biography mentioned above contains many quotes from the diary kept by Rav Hutner during much of his life. This is obviously a remarkable work and is unparalleled in its depth, style and insights and in its authentic reflection of the inner life of a Torah giant. It is hoped that this work will be available for the enrichment of *Klal Yisroel*. There remains a need for a full length biography to be written while those who knew Rav Hutner are still alive.

In 1974 Rav Hutner took a trip to Europe and decided to stop off in Prague and visit the Maharal's grave. After drinking from the well of the Maharal for many years, interpreting his works and contributing greatly to the renewed interest in his *sefarim*, he reached the Maharal's final resting place. Here is how he described part of his feelings at this poignant encounter:

When tears well up into weeping, we know why we weep. My tears at this moment, however, surely and surely did not well up now. My tears are old and venerable now, having gathered in the subsoil of the soul now and over time, in their own time. Hidden tears, the soul itself hid them by placing a concealing rock

over the entrance to the well of the soul. Across time — their own time — there gathered types of tears, different tears. In this hidden spot of tears there are those of 'My eyes dropped streams of water for not having kept your Torah'

and of 'Extend grace to me, wretched am I' — tears sharing the sorrows of men, of pitying an orphaned generation, of yearning for the countenance of parents and teachers whom I was privileged to view once upon a time, of yearning for the higher light in blessed hours of engagement with the secrets of Torah, of reciting the Song of Songs from out of a mighty sense of their loftiness — tears flowing as water libations upon the altar, the altar of love of God, tears of exaltation. All these types of tears sentenced to hiding across ages, across years, now coalesced into one unity beneath the concealing rock and behold! When my fingers just grazed Maharal's tombstone, the concealing rock on my breast split to smithereens and my tears came gushing,



The grave of the Maharal of Prague.

like a waterfall cascading, downward between clefts in the rock.

His legacy is that of an inimitable teacher, not merely in transmitting subject matter, but in demonstrating how to live and be as a Jew. He was impatient with superficiality and blazed new paths in grasping fundamentals. His thought was fresh, profound and dynamic, and he breathed new life into eternal truths. Towards the end of his life he struggled with the question of whether he had succeeded in communicating his vision so as to be understood by future generations. The continuing and growing interest in his thought and persona are clear evidence that he succeeded. **JA**

Notes:

¹Translated by Hillel Goldberg (©1989)

How fortunate we were that our portion was among the occupants of his *bais hamedrash* to have heard his words which penetrated to the inner depths; to have received the vital force of Torah that he planted in our minds and hearts and through us was fulfilled the verse, "and you shall teach them to your children — these are your *talmidim*."

His *talmidim* recognized that "our portion is his portion," and all that we achieved in the Torah world was only due to his demands that we bring forth the best within us.

...Dedicated to our *rebbe* with the recognition that one does not become worthy of the name "*rebbe*" only by delivering *shiurim*, but also by the skill of an artist who fashions his work and continues to perfect it until it becomes "the glorious work of his hands."

Rabbi Gershon Weinrib of blessed memory wrote this dedication to Rabbi Hutner in one of the sefarim he authored

