



Throughout the ages the Jewish Nation has always possessed great personalities who learnt and taught the masses both the revealed and hidden aspects of the Torah. Usually these teachings were transcribed, printed and passed down through the generations, further enriching the voluminous and ever-growing library of Jewish literature.

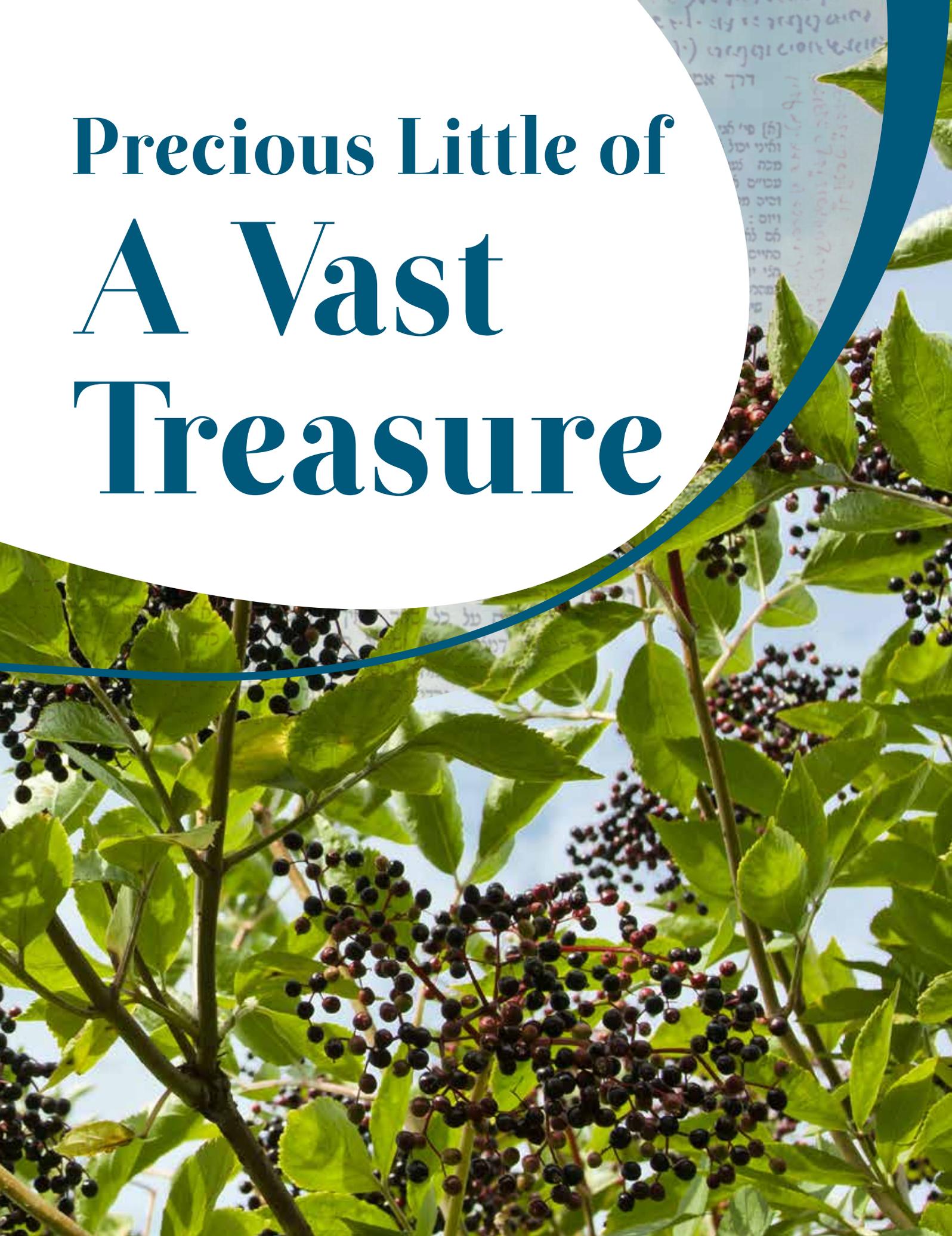
Few, though, can be attributed with a work that has left an indelible mark on all future generations. Fewer, still, are those who can be considered innovators of an entirely novel and unprecedented approach to understanding Torah, be it nigleh or nistar.

The Rebbe's father, Horav Hagaon Reb Levi Yitzchak opened a new gateway to understanding the depths of pnimiyus hatorah, combining the aspects of "Remez" and "Sod" in a way not known until his time.

The following article does not serve as an attempt at analyzing Rav Levi Yitchak's contribution to the study of Sod. Rather, it is the story of how his Torah which we have today was written and of these writings' miraculous journey from Khazakhstan to New York.

*Special Thanks to **Rabbi Chaim Shaul Brook** for his assistance in obtaining the information, some of which has never-before been published; and to **Rabbi Dovid Dubov** and **Rabbi Michoel Seligson** for their assistance as well.*

Precious Little of A Vast Treasure



ISH HATORAH

As the Rov of Yekatrinslav, Rav Levi Yitzchak regularly delivered *shiurim* and talks on various occasions. On Shabbos afternoons following *mincha*, large crowds would gather to hear his lengthy discourses usually based on *Midrashim* from the weekly *parsha*. He would elaborate using terms and concepts from Kabala and often expounded on various pieces from Zohar, leaving the listeners amazed at the lofty ideas being presented to them.

It is told that on one occasion, when the large crowd became a bit oppressive, Rav Levi Yitzchak expressed his wonder: “Why do you all push if there is only so much of what is being said that one can possibly hope to understand?!”

One of those present replied by quoting from the Haggada: “If He had only brought us before Har Sinai, but had not given us the Torah, *Dayeinu* – it would be sufficient!”

Reb Chaim Leib Itkin, a nephew of Rav Levi Yitzchak, visited Yekatrinslav quite often and gives us the following description:

“My uncle, Rav Levi Yitzchak, had a large house which was always open to the public. A large hall spanned the entire length of the house, and many *farbrengens* and other gatherings were held there. A large library was also on premises where he would spend many hours of his day studying and writing.

“There was one shul in which he customarily davened as Rov of the city but on the second day of Yom Tov, out of deference to the rest of the community, he would go daven in the other shul.

“One Shabbos I came to shul to daven and upon entering, before I had a chance to sit down, the entire shul suddenly sprang to their feet. Unsure of what was going on, I suddenly noticed Rav Levi Yitzchak standing at my side and handing me a siddur. I was astounded at both his humility and the congregation’s

The Rov’s Library

Mrs. Dina Shirinov grew up in Yekatrinslav during the 5690’s and she recounts some of her memories from those times. From her account we have some idea of what transpired with Rav Levi Yitzchak’s vast library during the time of his arrest:

“My father, Reb Menachem Ganzburg, davened in Rav Levi Yitzchak’s shul and was devoted to him heart and soul. As a child, I would often visit the Rov’s house where the Rebbe’s mother, Rebbetzin Chana, would receive me warmly. I remember her as a very aristocratic woman who was constantly visited by neighbors who loved to spend time with her, though she almost never visited others in their homes; she was on another level.

“Sometimes Rebbetzin Chana would offer us stamps for our stamp collection. She received letters from her sons and she allowed us to tear the stamps off the envelopes. She would show us these letters, often saying with more than a touch of pride ‘This is from my son; he excels in his studies...’

“One day in 5699 a messenger from the Rov showed up at our door with a summons for my father. I ran to the electrical factory where my father was working and let him know the Rov wanted to see him right away.

“The Rov told my father that the police had already been by him and he knew that he would be arrested any day. He told my father to watch over his library, entrusting him as well with specific items which the Rov deemed precious, among them a pair of candlesticks.

“Soon after, the Rov was arrested. During the nights that followed, boxes upon boxes of *seforim* were brought over from the Rov’s library and stored in a special room in our house. I distinctly remember that some of the *seforim* were beautifully bound in leather and had a very royal look. The precious items with which my father was entrusted were buried under a tall tree behind our house.

“Following the war we returned to Yekatrinslav but we found no remnants of the library. In addition we weren’t able to uncover the items my father had buried before the war.”



tremendous respect and honor with which they accorded him.

“On special days such as Yud-Tes Kislev, Purim, Simchas Torah, and the like, hundreds of people would throng his house and a joyous farbrengen would take place. Words of Torah flowed continuously and at hour intervals, l’chayim would be distributed and niggunim would be sung. These farbrengens would often last for up to five hours.”

Rav Levi Yitzchak would often sit and write for hours at a time, filling pages upon pages with profound Chiddushei Torah. He would also write short notes in the margins of his *seforim*. These notes were lost during the war together with the rest of his library (see sidebar). In addition he spent much time penning answers to questions in Halacha, Kabala and Chassidus.

Hundreds of people would throng his house and a joyous farbrengen would take place; words of Torah flowed continuously...

In an article written anonymously by the Frieddiker Rebbe¹ in which he describes Rav Levi Yitzchak’s “great genius” in *nigleh*, “wondrous proficiency” in Kabala and “deep intellectual understanding” in Chassidus, the Frieddiker Rebbe also makes note of Reb Levik’s “vast writings in *nigleh* and *nistar*”.

Tragically, these writings were lost during the war. In addition many of these manuscripts were confiscated during his arrest and till today their whereabouts are unknown. The only writings from Rav Levi Yitzchak which survived the pre-war years are the many letters written to his son, the Rebbe.



THE HOME OF
RAV LEVI YITZCHOK
AND REBBETZIN CHANA
IN NIKOLAYEV, UKRAINE.

HARDSHIPS OF EXILE

On 9 Nissan 5699, Rav Levi Yitzchak was arrested and after nine months of imprisonment he was tried in Moscow and sentenced to five years of exile in Central Asia. Before Pesach of 5700, Rebbetzin Chana travelled to Chile and joined her husband in his place of exile bringing together a Zohar, Medrash Rabbah and a few other basic *seforim*. This was in addition to a few *seforim* she had managed to send him beforehand.

The following is an excerpt from Rebbetzin Chana’s memoirs:

2 Nissan 5708

Today, 2 Nissan, reminded me of the first time that I travelled to my husband’s place of exile for Passover. The year was 5700. Physically, my husband was not well on this day. It was only two months after the grueling trip to exile, and the living conditions there were worse than I had imagined they would be. Yet on this day, he forgot about everything.

“Today is Beis Nissan,” he stated. “It would be proper to deliver a Chasidic discourse—but there aren’t too many listeners. I would like to pen a dissertation but, alas, there is no paper on which to write. Contemplation will need to suffice may Hashem grant me the strength to think.”

A week before Pesach I travelled to the city of Kzyl-Orda and brought back two notebooks, powder with which to prepare ink, and a small bottle to serve as an inkwell. This gave my husband indescribable joy, and he immediately began writing. He took to the writing with more enthusiasm than to eating the bread that I had brought for him after such a long and arduous hunger period.



PHOTO: JEM/THE LIVING ARCHIVE / 112724

“...There aren't too many listeners. I would like to pen a dissertation but, alas, there is no paper on which to write. Contemplation will need to suffice; may Hashem grant me the strength to think...”

Taking her husband's reaction to heart, Rebbetzin Chana went out to gather special herbs and roots that grew nearby. These she later ground by hand and soaked them in water until she produced homemade ink. Thanks to her dedicated efforts, Rav Levi Yitzchak was able to jot down his Torah insights within the margins of the few *seforim* that Rebbetzin Chana had brought him, thereby committing, albeit in brief, his thoughts for posterity.

From that day on, whenever paper and ink were available, Rav Levi Yitzchak could always be found writing. Immersed almost constantly in thought, Rav Levi Yitzchak yearned to share his thoughts with others – something which was virtually impossible in that forsaken village. He contented himself instead with recording his Torah novella on paper.

Once as Rebbetzin Chana was conversing with a neighbor, she suddenly heard Rav Levi Yitzchak exclaim: “Ah! What I just wrote now is truly incredible!”

On a different occasion, Rebbetzin Chana ventured to ask her husband why he did not transcribe the varied events of his vibrant life – his communal work, his lectures and talks, his tribulations in jail and exile, and more. Rav Levi Yitzchak replied, “It would be a shame to waste a single second of my time on such matters. They are trivial things, truly insignificant.”

In the sicha of Vov Tishrei 5750, in depicting the vital role Rebbetzin Chana played

in the holy work of Rav Levi Yitzchak, the Rebbe describes:

“Even while exiled to a place far removed and remote from Yidden and Yiddishkeit, even in a hard situation physically speaking, without the means of acquiring any ‘luxuries’, most importantly when there was no ink or paper, she herself went and collected various grasses and produced from them ink and found small scraps of paper and as she herself related later, this was something that entailed self-sacrifice on her part.

“Because paper was very scarce and hard to come by, my father wrote his chidushei Torah in the margins of the few *seforim* in his possession and from these writings, Likuttei Levi Yitzchak was printed.”

In the sicha of Chof Av, 5729 the Rebbe describes at greater length the hardships entailed in writing chidushei Torah while in golus:

“It has been told over many a time that the *baal-hahilulo* was sent into exile as a consequence for his efforts in strengthening and spreading Yiddishkeit everywhere within his reach. In his place of exile there were no Yidden and definitely no way of receiving *seforim*. The place was so forsaken that there wasn't even a possibility of procuring ink and paper with which to write and one had to come up with different ways to make homemade ink. Indeed this is what my mother did, as told many times.

“Because he had no paper, he wrote his chidushei Torah within the margins of the *seforim*. He himself was not able to bring any *seforim* with him because he was sent as a prisoner and was permitted to bring with him only his most necessary belongings. Obviously the idea that *seforim* were most necessary was not really accepted by

those who sent him into golus. He therefore only had in

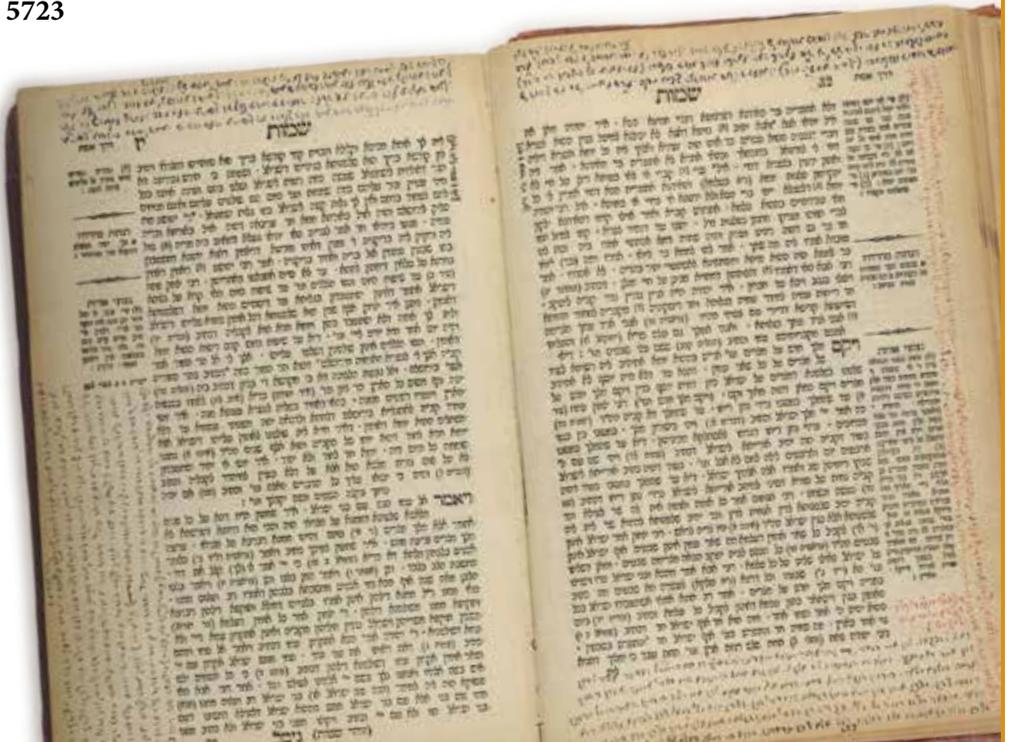
THE TZIYON OF
HORAV LEVI
YITZCHOK.



IN A SICHA ON CHOF-AV, 5723

THE REBBE RELATES:

As told once before, when my father was in golus he did not initially possess any *seforim*. After a while he did receive a few *seforim*, among them a Zohar. Paper was not to be found nor ink, so my mother [*shetichye*] prepared ink for him. Being that she didn't specialize in making ink, we therefore find that the color in which the *ha'aros* are written (in the margins of the Zohar) varies.



his possession a few *seforim* which my mother had managed to bring him and due to the lack of *seforim* he was forced to rely on his own memory when quoting sources for the possibility of going to a library, as is customary here, or using one's own *seforim* to check the original was impossible for him in his situation.

“It is true that the Gemara in Makkos states that when one goes into exile, his teacher is sent with him in order to provide him with the ability to study Torah. The golus which my father was in however, was a golus within a golus and he was not able to conduct himself in any way similar to those exiled to the *ir miklat*.

“Due to his situation, he was forced to write in the margins of the few *seforim* he had which greatly limited the amount he was able to write. Also he was limited to the small amounts of ink my mother managed to produce herself, or with what they were able to procure from elsewhere. In addition, there were further difficulties with not being able to check up sources, as mentioned.

“Miraculously some of these *seforim* and papers containing these *ha'aros* eventually made their way here.”

HISTALKUS

In 5704, as the five years of Rav Levi Yitzchok's term of exile were nearing completion, his physical condition began to deteriorate. Though unaware of this, a serious illness was spreading through his body, severely weakening him. The Rov, with the Rebbetzin Chana, eagerly looked forward to the day they would be free again. But then a distressing report reached them: no prisoner would be freed until after the war ended, and even then, they would be permitted to settle only in cities and towns that did not have sizeable populations.

The Chassidim convened an emergency meeting of all the Rov's admirers in Alma-Ata, wherein it was decided immediately to begin intensive efforts to secure the Rov's release. Acquiring all of the necessary papers cost a fortune.

Rav Levi Yitzchok and Rebbetzin Chana had assumed that the entire process would be finished in just a few weeks, enabling

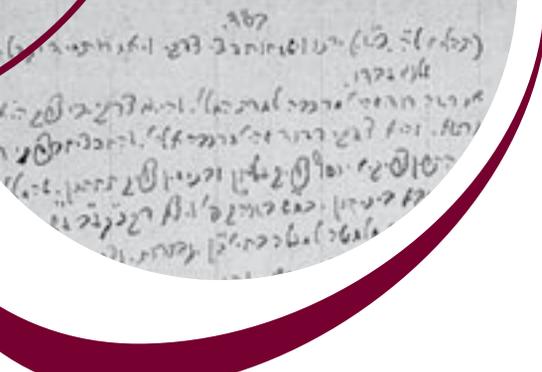
them to celebrate Pesach in Alma-Ata. However, this was not to be. Owing to a series of complex obstacles, the matter dragged on for more than six weeks.

On the Thursday after Pesach, the Rov and Rebbetzin finally arrived in Alma-Ata. The community in Alma-Ata provided for the Rov and Rebbetzin's physical and financial needs in a generous and honorable manner.

Rav Levi Yitzchok's condition worsened steadily.

“It is time to prepare for the journey to the other side...” Those were his last audible words.

On Tuesday night, the eve of 20 Menachem-Av, the Rov lay with his eyes closed, his lips moving incessantly, yet silently. Suddenly Rav Levi Yitzchak opened his eyes, asked for some water to wash his hands, and said: “It is time to prepare for the journey to the other side...”



Those were his last audible words.

The next morning, his condition became critical.

In the late afternoon, when his condition deteriorated further, a doctor was summoned and he prescribed several medicines to ease Rav Levi Yitzchak's suffering. Rav Levi Yitzchak did, in fact, take some of the medicine.

As the hours went by, Rebbetzin Chana felt overcome by exhaustion. Knowing that friends would not leave the Rov's bedside for a moment, she went to take a short rest, hoping to conserve some energy to resume her watch at the Rov's side. When she arose a half-hour later, the house was filled with mourners...

Reb Bentzion didn't say a word, nor did he ask about any of us; rather his faced changed colors and he retreated

Thursday at noon, the funeral procession began from the Rov's house. The mourners walked in brooding silence. A tower of supreme spiritual strength was gone; a leader's voice was silenced.

REDEEMING THE KSAVIM

Upon leaving Alma-Ata following Rav Levi Yitzchok's *histalkus*, Rebbetzin Chana managed to take some of the *seforim* in which he had written his *ha'aros* together with her to Moscow. Bringing the *seforim* out of Kazakhstan entailed tremendous *mesiras nefesh*.

When it came time for her to leave Russia in 5707, she feared the *seforim* would be confiscated at the border and she was forced to leave them with a relative by the name of Reb Bentzion Yanovsky. In a letter to Reb Yaakov Landau in the year 5709, the Rebbe makes mention of this: "My mother did not manage to bring here any *ksavim* of my father."

For years, the whereabouts of these *seforim* remained unknown.



REB PINYE ALTHAUS

Reb Pinye Althaus was a *chossid* from Eretz Yisrael who grew up in Nikolayev and thus had a very special connection with Rebbetzin Chana. During one of his visits with her in 5718, Rebbetzin Chana brought up more than once in conversation how pained she was at the fact that her husband's *ksavim* were still in Russia and how worried she was as to their whereabouts. She also mentioned in passing the name of the person, Reb Bentzion Klugvant, with whom she had left the *seforim*. Reb Pinye assured Rebbetzin Chana that he would do all he could to recover the *seforim*.

Reb Pinye began intense efforts to have the *seforim* brought to New York.

Towards the end of 5719, Reb Pinye heard of a man by the name of Reb Moshe Shub who was planning a trip to Moscow. He contacted him and told him about the three volumes of the *Zohar* which Rebbetzin Chana had left in the possession of Reb Bentzion. Reb Pinye requested that Reb Moshe meet this man in the Marina Roschtza shul in Moscow and receive the *seforim* from him.

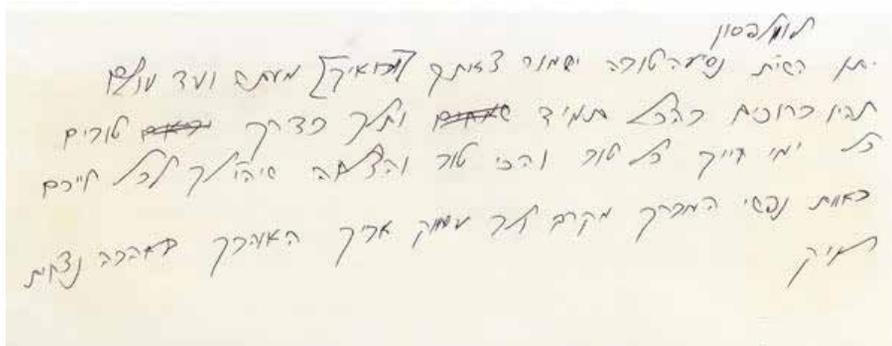
In a rare letter from Reb Pinye to Rebbetzin Chana dated Rosh Chodesh Cheshvan (presumably in the year 5720) we are offered a clear account of what transpired:

"Two years ago, during my visit with you, you spoke of the *sifrei haZohar* containing marginal notes from your husband that were left behind in Moscow. You said that these manuscripts serve as the only remembrance of his vast writings.

"I must admit that I was very much affected by your words and I decided that I would not rest until I managed to extricate the *seforim*.

"At the time I contacted the Israeli foreign ministry to try working through their people but your son, the Rebbe *shlit"a* felt that such avenues of action may negatively affect the keeper of the *seforim*, namely Reb Bentzion Klugvant.

"I have recently received word that my efforts in this matter have been crowned with success. An acquaintance of mine travelled to Russia for the *Yomim Tovim* and I told him the entire story and



A HANDWRITTEN NOTE OF HORAV LEVI YITZCHOK.

PHOTO: JEM/THE LIVING ARCHIVE / 2969

requested that he do all he can in the matter. It was very hard; it's quite difficult to describe the fear in which *Anash* live in Russia.

“Indeed my acquaintance managed to locate Reb Bentzion and requested the *seforim* in my name. Reb Bentzion didn't say a word, nor did he ask about any of us; rather his face changed colors and he retreated.

“The following day he came to shul and managed to whisper to my acquaintance in passing that he had left the *seforim* in one of the rooms of the building. Out of fear of trying to smuggle out the *seforim* himself, my acquaintance left the bundle in the Israeli Consulate and they will arrange for them to be transported to Eretz Yisrael. I, on my part, will do all I can to hasten the process.

“I am overjoyed that the great *zechus* of redeeming your husband's manuscripts has been my lot”.

After the *seforim* were finally brought to Eretz Yisrael, new complications arose. Apparently there were those who said the *seforim* belonged to the Israeli Government and that they belonged in the national museum. Only after Reb Moshe threatened to bring the case before the Israeli Supreme Court were the *seforim* finally turned over to Lubavitch. Reb Pinye brought the *seforim* to the Rebbe in 5720.

In a letter dated 3 Teves, 5720, the Rebbe thanks Reb Moshe profusely for his tireless efforts:

“I hereby wish to express from the depth of my heart my gratitude to him for his efforts and actions regarding the salvation of the volumes of Zohar containing the notes of my father which have just reached me.

“In addition to the greatness of saving *divrei Torah* in and of itself, understandably with regard to myself there is a personal aspect as well, as with all things pertaining to ancestral inheritance; especially when I conjure in my memory the toil and effort, together

with the great enthusiasm, with which my father involved himself in the above-said.”

The Rebbe ends off the letter with abundant *brachos*.

The first time the Rebbe publicly mentioned the arrival of the *seforim* was during the Shabbos farbrengen of Beshalach, on Tu B'Shevat, 5720, at least a month and a half after their arrival. At that farbrengen, the Rebbe also expounded on a *ha'ara* from his father on the Zohar pertaining to that week's parsha. It should be noted that this day marked exactly twenty years since Reb Levik was sent into golus.

Before Chof Av, 5725, additional *ksavim* from Rav Levi Yitzchak reached the Rebbe. During the farbrengen on Chof Av that year, the Rebbe said the following:

“On 15 Av of this year, a few old manuscripts of Chassidus arrived here; among the manuscripts were a few pages and notebooks, including notebooks from my father, the *baal hayortzeit*.

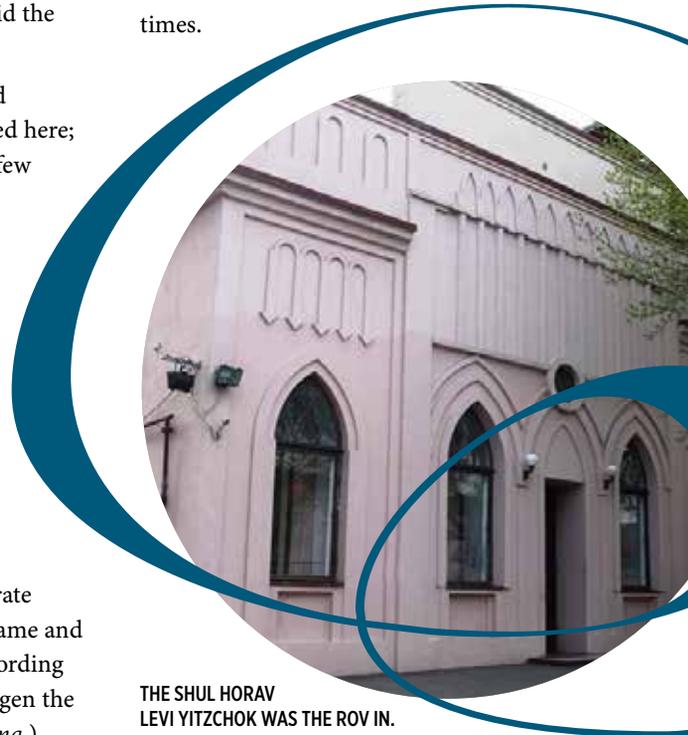
“I do not know if the person who sent them knew what they were or to whom they are accredited. From what I have managed to see, they are mainly Kabbalistic explanations on Mishna, Gemara and Zohar. In addition, there is also a separate page in which he explains his name and his imprisonment and exile according to Kabala.” (During the farbrengen the Rebbe expounded on this *reshima*.)

THE TANYA

That same year, a woman by the name of Doba Rivka Shaykevitz emigrated from Russia to Eretz Yisrael, bringing with her a Tanya in which there were *ha'aros* from Rav Levi Yitzchak. This Tanya only reached the Rebbe in 5727, and in the *maamar* of Chof Av that year, “Vehaya Eikev”, the Rebbe quoted an explanation from one of these *ha'aros* and made note

of the fact that the Tanya had arrived recently.

The Tanya itself was held for many years by a staunch admirer and dedicated *talmid* of Rav Levi Yitzchok, Reb Hirshel Rabinowitz. Reb Hirshel, along with his younger brother, Reb Mendel, joined Rav Levi Yitzchok in his final years and assisted the Rov and his Rebbetzin immensely in various ways (see Rebbetzin Chana's memoirs part 4, 23). Rav Levi Yitzchok bequeathed some of his precious belongings to Reb Hirshel, including his walking-stick, which Reb Hirshel treasured as his most prized possession for the rest of his life. Reb Hirshel also obtained the Rov's Tanya which included many *ha'oros* on the margins, keeping it safely with him at all times.



THE SHUL HORAV LEVI YITZCHOK WAS THE ROV IN. THIS BUILDING NOW SERVES AS A JEWISH ORPHANAGE UNDER THE AUSPICES OF CHABAD LUBAVITCH.

Years later, Reb Hirshel was approached by a Chossid, Reb Moshe Katzanelenboigen, who requested that he give him the Tanya so that it could be brought to the Rebbe in the United States, and Reb Hirshel readily agreed.

Reb Moshe later related (Kfar Chabad Magazine issue 774) that after his release from prison, he heard about the Tanya

of Rav Levi Yitzchok in Reb Hirshel's possession. Reb Moshe, then living in Moscow, took a flight to Chernovich, Ukraine, where Reb Hirshel was at the time, and told him that Mrs. Doba Shaykevitz would soon be leaving the Soviet Union. This could serve as a rare opportunity to finally transfer the Tanya to the Rebbe in New York, as exit-visas from behind the Iron Curtain were very uncommon in those days.

With the Tanya in hand, Reb Moshe traveled to Riga where Mrs. Shaykevitz lived, who in turn smuggled the Tanya out to the other side of the Curtain at great risk. When the officials at customs-control found the Tanya hidden in her clothing and asked her about the priceless book, Mrs. Shaykevitz pleaded with them to allow her to keep it with her, explaining that this was her personal prayer-book.

When she reached Kfar Chabad, Israel with the prized possession in hand, her son-in-law immediately wrote to the Rebbe who instructed that they send it over to the United States with a certain individual.

A short while later, Mrs. Shaykevitz herself was privileged to travel to New York and meet the Rebbe in yechidus, and she asked the Rebbe if the precious sefer indeed reached him. "What?" the Rebbe replied in surprise, "They didn't tell you already?"

PUBLISHING THE TREASURE

The sweat and toil of Rav Levi Yitzchok and his dedicated Rebbetzin to commit his chiddushei Torah to paper with the greatest *mesirus nefesh* did not go unrewarded. Years later, their son, our Rebbe, would publish these great works, making them available for all to study and enjoy for generations to come.

On Chof Av, 5729 the Rebbe called Rabbi Groner into his room with a special request. Rabbi Groner records in his diary:

"When I entered [the Rebbe] asked me if Schusterman's printing press is working today. I answered 'yes', and [the Rebbe] said, 'If so, please give this [the Zohar containing his father's notes on the margins] to them and ask that they begin working on [preparing] it today...'"

Later that evening during the farbrengen, the Rebbe expounded upon one of his father's *ha'aros* on Zohar, Bereishis.

Over the next few days, the Rebbe would periodically ask Rabbi Groner for an update on the progress of the work. On Rosh Chodesh Elul, the Rebbe also gave his father's Tanya with *ha'aros* in order to be prepared for publishing.

"Thank G-d, I was privileged to have the great, wondrous zechus, in receiving some of the writings of my father, as well as a few seforim..."

"MY GREAT WONDROUS ZECHUS"

Approximately one year later, on Rosh Chodesh Av, two *seforim* of Rav Levi Yitzchok were published under the title "Likutei Levi Yitzchok", in time for his twenty-sixth *yortzeit*. The first one contained his *ha'aros* on Tanya, and the second had his *ha'aros* on Zohar, Bereishis.

Although in those years the Rebbe no longer personally wrote and signed the introductions to Kehos *seforim*, here the Rebbe made an exception.

In a rare display of affection, the Rebbe begins:

"Thank G-d, I was privileged to have the great, wondrous *zechus*, in receiving some of the writings of my father, as well as a few *seforim* which my mother, Rebbetzin Chana bas HoRav Meir Shlomo brought to him when she received permission to travel and join him in his place of exile – in some of which he wrote brief notes on

the margins..."

As a preface to the above *seforim*, there appeared a *reshima* written by Rav Levi Yitzchok in which he offers a mystical explanation on each of the details of his imprisonment and exile, and how they all connect with his name. In addition, his photograph was also published; the only known photograph of his at the time, taken after his long, tormenting exile. (Upon seeing this photograph, the Rebbe commented "אאמו"ר ז"ל?"; indicating disbelief at the extent of his suffering and the obvious toll it took on his health).

One year later, in 5731, another two *seforim* were published: the second volume of Likutei Levi Yitzchok on Zohar, Shemos-Devarim; and Toras Levi Yitzchok – explanations on Shas; Mishna and Gemora. The latter was from his works written in notebooks (as opposed to all the previous *seforim* which were collected from the margins of the *seforim* he used).

In time for Chof Av, 5732, another volume of Likutei Levi Yitzchok was published including explanations on *pesukim* in Tanach and *maamarei Chazal*, as well as a collection of letters written to the Rebbe spanning a wide array of subjects in *nigleh* and *nistar*.

In 5733, Rabbi Yehoshua Mondshine compiled a comprehensive *mafteach* to Rav Levi Yitzchok's *seforim*. Considering the number of entrees included in this index, one gets a small glimpse into the breadth and depth of Rav Levi Yitzchok's vast knowledge, covering close to two thousand subjects and more than one thousand *pesukim* and *maamarei Chazal*.





One will also stand struck considering his phenomenal memory, while he cites hundreds of sources to *seforim* he did not have with him in exile, and nevertheless, the quotation is usually one-hundred percent accurate.

In a Ksav Yad Kodesh written to Rabbi Mondshine, the Rebbe personally thanked him for his efforts:

"ת"ח על עריכת מפתח הענינים ללקלוי"צ וכו' ועל הזריזות בזה וכו'."

"Thanks for compiling the *mafteach* to Likutei Levi Yitzchok etc.; and for doing so swiftly etc."

The Rebbe also gave him *mashke* at the Chof Av farbrengen, 5733.

Some years later, in 5739, the librarian in the Rebbe's library found a Yalkut Shimoini containing Rav Levi Yitzchok's *ha'aros* on the margins, as well as a paper with a handwritten essay on Gemora Gittin. The Rebbe instructed that they both be immediately published as a booklet.

Two years later, an addition to the dissertation on Gittin was found, and

the Rebbe instructed that it also be published in a booklet, along with the "*Luach Hatikun*"

– corrections to the previous *seforim* of Rav Levi Yitzchok. The Rebbe also brought a few letters from his home that were to be added to the booklet as well.

Still two years later, a few more of Rav Levi Yitzchok's writings were found including a discourse on Purim, and the Rebbe instructed that they be published in a booklet in time for Purim, 5743.

Finally, in 5748, a new edition of all Rav Levi Yitzchok's *seforim* was published, including the content of all the booklets which had been published since the first printing.

NEW LIGHT

From the time these *seforim* were printed, the Rebbe frequently quoted from them at farbrengens, casting light on the scholarly words of his father, which were otherwise difficult for the average person to properly understand, considering the condense style of writing he was forced to use. In fact, each Shabbos, the Rebbe would sit at the farbrengen with the Likutei Levi Yitzchok placed on the table before him.

In honor of forty years of the Rebbe's *nesius* – Yud Shevat, 5750, the staff of Vaad Hanochos B'Lahak compiled a *sefer* collecting all the Rebbe's *sichos* where he expounds upon his father's *ha'aros* on Zohar, Bereishis. The name of the *sefer*, approved by the Rebbe, is *Toras Menachem* – Tiferes Levi Yitzchok. At the beginning of the *sefer*, there is an interesting preface with an overview of Rav Levi Yitzchok's Torah and the Rebbe's explanation on it.

When it came time to print the second volume on Shemos, a new photograph of Rav Levi Yitzchok had been recovered from the former Soviet Union, taken at

the time of his arrest, where he appears in much better health. The Rebbe agreed to have the two photographs published at the beginning of the *sefer* (see full story in Derher Magazine, Av 5773).

YET TO COME

Unfortunately, the writings of Rav Levi Yitzchok that reached the shores of the United States and were subsequently published are a mere fraction of his written works. In one instance, the Rebbe mentioned that he had written thousands of pages while serving as Rov of Yekatrinskav!

On Vov Tishrei, 5750, the Rebbe spoke a lengthy *sicha* recounting the story of his father's arrest and the *mesiras nefesh* of his mother in assisting him with writing down his Torah-thoughts.

The Rebbe concluded:

It is a real pity that the remainder of his writings have not yet reached us. There were many more writings of his (aside for those he wrote on the margins of his *seforim* which my mother herself fearlessly brought to Moscow, from where they were subsequently sent here).

In fact, there was one individual, a "Tomim" who learned in Tomchei Tmimim, who had many of the writings in his possession, but he did not hold on to them in fear of the danger it entailed. Until today, tens, perhaps hundreds, of pages of my father's writings are still at some unknown location in Russia.

Yehi ratzon that we will soon merit the fulfillment of "*Uva'u ha'ovdim be'erez Ashur*" – very soon these writings will be found and we will be able to study from them. In fact, our *hachlota* that we will study from them in due time actually hastens the time when we will be able to search for these writings and eventually find them! ◻

1. Kovetz Lubavitch vol. 4 page 62. The Rebbe revealed that the Frierdiker Rebbe had written it, a few years after the Histalkus of the Frierdiker Rebbe.