

לזכות  
הרה"ת ר' יצחק ישראל  
וזוגתו מרת רחל בריינא  
בניהם ובנותיהם  
מנחם מענדל, שרה רבקה,  
חנה פרימט ריקל, יהושע דוד  
שיחיו  
מאגאליק

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# The Rebbe's Hiskashful



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THE REBBE ASSISTS THE FRIERDIKER REBBE AS HE ADDRESSES THE DINNER BENEFITING YESHIVAS TOMCHEI TEMIMIM, 5702.

## “YOU WILL NEVER SEE IT”

“Wednesday, Parshas Lech Lecha.

“I have just returned from the train station, to escort, together with the rest of *anash*, the Rebbe’s son-in-law...

“How pleasant and sweet it was to see the honor and respect that was accorded to the Rebbe’s younger son-in-law. There are no words to describe the great name that he has acquired for himself during his recent trip here in our city.

*“It pains me greatly that the Rebbe never saw it, nor will he ever see it, for whenever he is in the presence of the Rebbe, he nullifies himself as a flame before a torch...”*

This is an excerpt from a fascinating account by Reb Eliyahu Chaim Althaus,<sup>1</sup> about Tishrei 5690\* in Riga, Latvia, in the absence of the Frierdiker Rebbe, who was visiting the United States.

Chassidim who encountered the Rebbe in those early years in Europe already took note of the Rebbe’s

*hiskashrus* to the Frierdiker Rebbe. When the Rebbe held a *farbrenge*n for the yeshiva *bochurim* in Otvtzk in 5691\*, *hiskashrus* was an important part of the talks, as evident in the Rebbe’s own *reshima* of the event. The Rebbe explains at length how the *sukkah* and its dimensions and the *lulav* with its four types of plants represent *shleimus*, completeness. But then he quotes a Midrash which says that the *possuk* “[three are beyond me] four I do not know” is referring to the four species—which seems to imply a certain deficiency. This, the Rebbe says in a short but charged paragraph, is because “after all, there are certain levels that are not within the ability of a person, no matter who he is, to reach on his own... Therefore, we are *miskasher* ourselves with the Rebbe, so

that he will guide us and we will follow in his path.”<sup>2</sup>

## SOMETHING GOING ON

One of the enduring depictions of the Rebbe’s conduct during the Frierdiker Rebbe’s *nesius*, is the complete *bitul* and *hadras kavod* the Rebbe portrayed in the Frierdiker Rebbe’s presence.

As one elder Chossid described it:<sup>3</sup>

“At *farbrenge*ns, the Frierdiker Rebbe would sit at the head of the table. The Rebbe would sit at his left, and *Rashag* at his right. During the *sichos*, the Rebbe would lean closely to the table, with his ear close to the Frierdiker Rebbe, without moving, ready to catch every word. Sometimes, he would watch the Frierdiker Rebbe’s lips closely. If someone would ask a question, the Rebbe would often answer it, so that the Frierdiker Rebbe wouldn’t need to exert himself”

[A similar sentiment was expressed by the Rebbe to Reb Yitzchok Dubov, just days before the Frierdiker Rebbe’s *histalkus*: After Rabbi Dubov asked the Rebbe to participate in his son’s wedding meal, the Rebbe said that he had a scheduled session to learn with the Frierdiker Rebbe, “and that is something I will never miss.”]

Reb Yosef Goldstein had similar memories:

“On Rosh Hashanah 5703\*, I had the merit to participate in the Frierdiker Rebbe’s *minyán* for Maariv on the first night, in the small room that formerly served as Rebbetzin Shterna Sarah’s bedroom.

“The Rebbe would always pay close attention to the Frierdiker Rebbe’s *davening*, and this time was no different. The Rebbe focused on the Frierdiker Rebbe for a long time,





and meanwhile, I watched the Rebbe. The Rebbe noticed my attention, and glanced at me several times to see if I was still watching him. He realized that I noticed that ‘something is going on here.’”<sup>4</sup>

### THE ONLY RELIABLE STORY

After Gimmel Tammuz, Chassidim discovered in *reshimos* that the Rebbe had been taking copious notes of all the Frierdiker Rebbe’s *hanhagos*.

In *sichos* throughout the Rebbe’s *nesius* as well, the Rebbe relayed many anecdotes and customs he had privately received from the Frierdiker Rebbe, explaining that the Frierdiker Rebbe surely knew that he would ultimately reveal them. (In fact, the only reliable source for a Chassidish story to the Rebbe was a story that he heard from the Frierdiker Rebbe. If the Rebbe cited a story from a different source, he would often preface that he didn’t hear it from his father-in-law, so he couldn’t vouch for its authenticity.)

On one extraordinary occasion in 5748\*,<sup>5</sup> the Rebbe shared with Chassidim the personal difficulty he

experienced when deviating from the custom of the Frierdiker Rebbe:

Our custom in general is to not hold the lulav and esrog throughout the entire Hallel, following the Frierdiker Rebbe’s custom during his later years. The Rebbe explained that it seemed the Frierdiker Rebbe was ensuring that the esrog wouldn’t get scratched (especially taking into account the state of his health); indeed, he would inspect the esrog carefully after each *naanua*.

“People who noticed it would follow suit in their own *netilah*,” the Rebbe noted. “They would make a *hefsek* [putting down the esrog] between *naanua* to *naanua*, and then even inspect the esrog for scratches afterwards, because they saw that this was *minhag harav*.

“What sort of *seder* is this, to copy the Rebbe in everything?”

“Nonetheless, this is the custom we saw by early Chassidim; when they saw something that was associated with a *kulah*, they didn’t follow suit, but when they saw the Rebbe do



THE REBBE RECORDS EVERY WORD AND CONDUCT OF THE FRIERDIKER REBBE IN HIS HOLY HANDWRITING. CHOL HAMOED PESACH 5691.

something connected to an extra *diyuk* and *zehirus* etc., they did likewise.”

But the year 5748\* was a *Shnas Hakhel*. The Rebbe explained:

“Its *Hakhel* now and we were *shtureming* that its a special year, so I considered, ‘What could I do to internalize it? I must do something *shelo lefi ruchi v’shelo lefi tiv’i, ushelo lefi hergel sheli*—something against my style, against my nature, and against what I am accustomed to, *especially because there is a chshash whether it will affect my hiskashrus chas veshalom...*”

Indeed, the Rebbe held both the Lulav and Esrog throughout Hallel during Yom Tov that year.

One of the most visible expressions of how the Rebbe cherished a directive of the Frierdiker Rebbe, is the *Shabbos Mevarchim farbrenge*. Shortly after the Rebbe arrived in America, the



JEWISH EDUCATIONAL MEDIA

THE REBBE ASSISTS THE FRIERDIKER REBBE AS HE TAKES THE OATH OF US CITIZENSHIP.

Frierdiker Rebbe instructed that he lead the Shabbos Mevarchim farbrenen in the shul at 770, and for the next 50 years, the Rebbe never missed a single Shabbos Mevarchim.

Even days after his heart-attack on Shemini Atzeres 5738\*, the Rebbe explained to the doctor that it was his father-in-law's wish and directive that he hold a Shabbos Mevarchim farbrenen, and, upon the doctor's suggestion, he spoke from the room via intercom on Motzei Shabbos (as he did on Motzei Simchas Torah).

### THE REAL MIRACLE

One of the lesser known details of the Rebbe's involvement in the Frierdiker Rebbe's activities, is regarding the Frierdiker Rebbe's health and safety, during his imprisonment, the Nazi occupation of Warsaw,<sup>6</sup> and his illness.

On Yud-Beis Tammuz 5716\*, during the small gathering in the Frierdiker Rebbe's apartment prior



to the main farbrenen, Reb Zalman Duchman stood up and declared, "If not for the Rebbe, we would not be celebrating this *chag hageulah!*" Reb Zalman began describing the Rebbe's involvement in the Frierdiker Rebbe's release, but the Rebbe smiled and motioned to him to stop talking.<sup>7</sup>

In several places, the Rebbe's involvement in the Frierdiker Rebbe's release is documented.<sup>8</sup> In a fascinating *sicha*, the Rebbe spoke about the unique miracle that was associated with it:

"Dozens of people were involved in the release efforts. There is no question that their goings and comings were

carefully followed, especially those who did so openly, going into the most dangerous locations to demand his release... Nonetheless, not a single one of them was affected, not during the imprisonment nor later...

“Thinking back, a question arises: What is the greater miracle? The miracle of the *baal hageulah*, which came about through activism in *derech hatevah*, or the fact that all those who openly advocated for his release in the most dangerous places weren’t touched, not even in their livelihood. It is something that is totally unexplainable, even from a spiritual point of view...”<sup>9</sup>

## MIRACULOUS YEARS

Several years later, now living in the free world, a new challenge arose for the Frierdiker Rebbe. He suffered from a terrible illness, which considerably hampered people’s ability to understand his words.

During the Rebbe’s *nesius*, Chassidim had an inkling that the Rebbe had been involved in caring for the Frierdiker Rebbe’s health. In a *sicha* on 13 Tishrei 5738\* (right before the Rebbe himself experienced health difficulties), the Rebbe hinted to the fact when explaining that

the Frierdiker Rebbe’s very physical life in this world was a miracle. For many years, his health was more dire than Chassidim were aware of, *as was known* “to those who spoke to the doctors when he first became ill, 18 years before he concluded his work in a physical body in this world...”<sup>10</sup>

However, with the publishing of the letters between the Frierdiker Rebbe and the Rebbe and Rebbetzin, we get a glimpse at just how extensive that involvement was.

“Your husband,” the Frierdiker Rebbe writes to the Rebbetzin, “has developed great organizational capacities. He cares for me in everything. His careful attention isn’t news to me, but so much is already too much; not just like a dedicated son-in-law but like a good daughter. I’m very satisfied with his acquaintance with all the doctors and professors on a personal level. May we never need their services, but nevertheless, as individuals, there is a certain interest in [getting to know them].”<sup>11</sup>

That entire winter of 5693\*, the Rebbe remained at the Frierdiker Rebbe’s side, and his health became the Rebbe’s full responsibility, constantly consulting with the doctors and obtaining the appropriate medications that were needed.

## THE YOVLOS

The Rebbe also once (that we know of) undertook a “*besuros tovos*” campaign to strengthen the Frierdiker Rebbe’s health:

In 5705\*, the Frierdiker Rebbe suffered from severe health complications, and the doctors forbade him from engaging in most of his affairs, obviously to his displeasure. In response, the Rebbe began a wide campaign to bring *nachas* to the Frierdiker Rebbe.

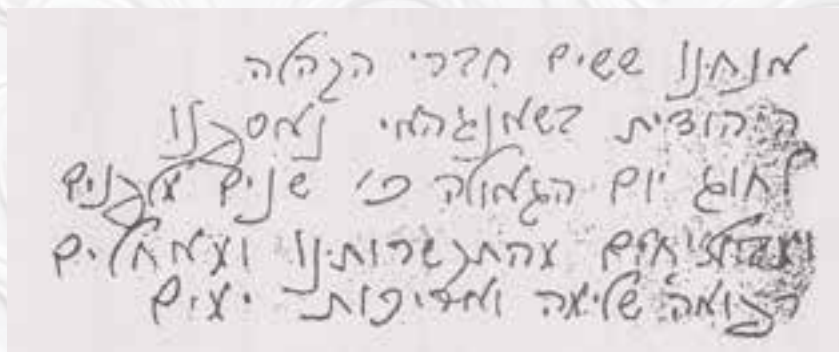
Three anniversaries were announced: 50 years since the Frierdiker Rebbe became involved in public work, 25 years to his *nesius*, and 18 years since his release from Soviet prison.

With the Rebbe’s encouragement, Chassidim undertook a wide variety of *hachlatos*: A strong campaign emerged to print the Frierdiker Rebbe’s *sichos* and *maamarim*, and a drive began to send the Frierdiker Rebbe *duchos* about new activities and also best wishes in honor of the anniversaries.

Telegrams with messages for the Frierdiker Rebbe streamed in from all over the world, and the Rebbe rewrote them in large clear handwriting—many of these messages are still extant today—to ease the reading for the Frierdiker Rebbe.

Two years later, on 12 Elul 5707\*, the Frierdiker Rebbe marked 50 years since his wedding. The Rebbe once explained how he celebrated it:

“There was a special *hashgacha pratis* at the time: every day of the seven days of *sheva brachos* we were able to bring in the newly printed



TRANSCRIPTION IN THE REBBE'S HOLY HANDWRITING OF A TELEGRAM TO THE FRIERDIKER REBBE SENT BY MEMBERS OF THE COMMUNITY IN SHANGHAI, WITH WELL-WISHES FOR YUD-BEIS TAMMUZ 5707.



THE REBBE'S METICULOUS EDITS ON A HANACHA OF THE FRIEDIKER REBBE'S SICHA.

*sefarim*, printed in Shanghai, of the Mitteler Rebbe's *maamarim*, and it brought him a great *nachas ruach*, and a special *nachas ruach*—every day when we brought in another *sefer*...<sup>12</sup>

### THE FINAL SAY

Rosh Hashanah 5689\* was the first Rosh Hashanah the Friediker Rebbe celebrated in freedom from the USSR. Chassidim, many of whom hadn't seen the Friediker Rebbe for years, traveled to Riga to participate, and everyone's feelings were on a high.

For *tekios* on the second day (the first day was Shabbos), the shul and all its surrounding rooms were packed with people. Later in the day, the Friediker Rebbe led a large procession to *tashlich*, and upon their return, he said a *maamar* for the assembled—the second one that Yom Tov—which lasted into the night.

After the Friediker Rebbe concluded the entire *maamar*, the Chassidim, led by the Rebbe, broke out in a joyous dance, which went on for a very long time. Afterwards, Reb Eliyahu Chaim Althaus wrote to the Friediker Rebbe, "Today you merited to acquire an additional Chossid: none

other than your own [son-in-law], who could not pull himself away from the dancing!"<sup>13</sup>

In countless letters printed in *Igros Kodesh*, we find that the Rebbe actively collected copies of *sichos* and *maamarim* of the Friediker Rebbe, especially when he wasn't in his presence.

The Rebbe also copied some material into his own *reshimos*. Perhaps most notable is *Reshimas Hamaasar*, the Friediker Rebbe's personal account of his imprisonment. The original document has yet to be discovered, but the Rebbe was able to publish it from his own handwritten copy.<sup>14</sup>

When the Rebbe was in the presence of the Friediker Rebbe, elder Chassidim remembered how the Rebbe took charge of *chazara*. As Reb Sholom Chaskind related:

"During Tishrei, the Rebbe would go over to the *bochurim* or Chassidim that were able to do *chazara* and split up the responsibility for remembering and transcribing the *sichos*—'You remember from this point of the *sicha* until this point,' etc."<sup>15</sup>

The Rebbe also played a leading role in the actual *chazara* following the *sichos*. As Reb Yosef Goldstein related:

"After the farbrengen, the Chassidim would gather for *chazara*, and the Rebbe would sit there the entire time. Any time a question arose about the precise wording of the *sicha*, the Rebbe was the one who resolved it."

### RECORDING FOR GENERATIONS

The Rebbe was also heavily involved in publishing those *sichos*, and in the United States, he assumed the full responsibilities for it as the chairman of Kehos.

Rabbi Aaron Leib Raskin of Mareches Otzar Hachassidim has worked on the Friediker Rebbe's *sichos*, *maamarim* and *reshimos* for over 30 years. In a conversation with Derher, he explained the following:

"The Rebbe's involvement in the Friediker Rebbe's Torah began in Europe, when the Friediker Rebbe would send him material—*Hatomim*, *Likkutei Diburim*, etc.—for editing. The Friediker Rebbe would even send





the Rebbe *sichos* and letters that he had personally written, asking for his input, and the Rebbe would respond with significant edits.

“In America, as chairman of Kehos, the Rebbe was in charge of publishing all of the Frierdiker Rebbe’s Torah.

“Sometimes, the Frierdiker Rebbe himself would write the *sichos*, but otherwise, the process was often as follows: Following a farbrengen, a *hanacha* would be written up by one of the *chozrim*, often edited by other *chozrim* as well (some of the *chozrim* were Reb Elya Simpson, Reb Shmuel Zalmanov, Reb Mordechai Mentlik and Reb Moshe Pinchas Katz). Then, the Rebbe would finalize the *hanacha* with his own input, adding significant segments of *sichos* in his own handwriting and correcting the work of the others.

“Afterwards, Reb Shmuel Zalmanov (or Rabbi Simpson) would rework the entire *sicha* into one continuous form, and the *sicha* would be submitted to the Frierdiker Rebbe for *hagaha*. (Often, the Frierdiker Rebbe would digress and add very sizable segments to the *sichos*, to the point that they would be unrecognizable to the people who attended the farbrengen).

“After all the work was finished, the Rebbe would edit the *sicha* for print, adding footnotes and the like.

“One of the *sichos* which stands out is Likutei Diburim from Pesach 5703\*. The Frierdiker Rebbe’s *sichos*



that Yom Tov seem to have been especially rich, and the Rebbe reached out to benefactors to sponsor their publishing in a beautiful *kovetz*, with many footnotes and even a *tochen inyanim* at the beginning.

“Initially, the main focus was on *maamarim*, while *sichos* were printed only periodically. However, in 5705\* the Rebbe began a campaign to print the Frierdiker Rebbe’s Torah, and two years later, the first Sefer Hasichos (5700\*) came out.”

The Rebbe sent out all the *maamarim* and *sichos* of the Frierdiker Rebbe to Chassidim and others all over the world. The Rebbe would usually add at the end of a letter: “Enclosed is the *kuntres* of... You will certainly share it with the public...”

A mere glance at any of the Rebbe’s letters from 5702\* and on, teaches us how the Rebbe really wished for these copies to be taught and disseminated in each community.

Another associated project was explaining the Frierdiker Rebbe’s *sichos* in the public realm.

During the early years in America, a controversy arose surrounding the Frierdiker Rebbe’s *sichos*; people

were upset that the Frierdiker Rebbe interpreted teachings from *nigleh* with terminology of Chassidus (“עקביא בן” מהללאל אומר—די פיאטע פון א דאווער וואס לויבט דעם אויבערשטן”).<sup>16</sup>

The Rebbe took to demonstrating how every detail in those *sichos* were actually fully founded on the teachings found in *nigleh*, dedicating long letters to this topic.

## BRINGING IT TO OTHERS

“If the Baal Shem Tov would live in New York, would you visit him?”

This question was posed by the Rebbe in the early years in America, to a former *Polisher* Chossid, who had cooled off after the Holocaust and his arrival in New York.

The fellow answered in the affirmative, and the Rebbe responded, “You should know that he lives in 770...”<sup>17</sup>

The Rebbe didn’t suffice with personally being involved in the Frierdiker Rebbe’s activities. *Hiskashrus* was something that the Rebbe demanded from everyone, and it is a clear theme in the Rebbe’s letters and conversations from before the Frierdiker Rebbe’s *histalkus*.



In one particularly pointed letter, the Rebbe responds to someone who seems to have excused himself for not carrying out a certain task:

"In the world of commerce, your letter is brilliant, and it includes answers to all possible complaints. You have demonstrated that you are worthy of standing before the greatest businessmen, but you are mistaken in your choice of address, because I am not a businessman, and [your excuses] don't impress me. What is more important . . . I am only a conduit to fulfill the will of my father-in-law the Rebbe *shlit"a*, and he isn't a businessman either, so he will also not be impressed."<sup>18</sup>

Another particularly sharp letter is about the importance of the Frierdiker Rebbe's work:

"The Lubavitcher Rebbe doesn't engage in business. His goal is to spread *Elokus* in the world, especially through spreading *Toras Hachassidus* in various ways. Thus, anyone who contradicts him, battles his activities, or prevents and inhibits them from being carried out, is actually preventing the spread of *Elokus* in the world, concealing the wellsprings of the Baal Shem Tov, and is delaying the coming of Moshiach for a period of time. If the purpose of this conflict and prevention is for personal gain, then, in addition to the above, he is also *mo'el in kodesh* and *kodesh hakadashim*..."<sup>19</sup>

## THE CHASSIDIM OF PARIS

The Rebbe's demands of Chassidim in *hiskashrus*, came particularly to the fore when he traveled to Paris to pick up his mother, Rebbetzin Chana, and arrange her immigration to the United States.



THE REBBE FARBRENGS WITH CHASSIDIM DURING HIS VISIT TO PARIS, 5707.

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The Rebbe remained in Paris for three months and he farbrenged with *anash* there on several occasions. A significant group of Chassidim had just been able to leave Russia, and they were slowly migrating from the DP camps that had housed them for several months. One group had just arrived in Paris, and the Rebbe spoke to them constantly about the importance of *hiskashrus*.

In the Rebbe's own words:

"During farbrengens here with *anash* and the Temimim, I said that *hiskashrus* needs to be in everything. First of all, as Chassidei Chabad, it must begin with our Chabad through studying the Rebbe's *maamarim* . . . and if there remains a doubt as to [the *hiskashrus*] the answer is to give *nifneh* (a code term for *maamad*)..."<sup>20</sup>

During those farbrengens, the Rebbe also encouraged them to travel to see the Rebbe (for some, this was like traveling to the moon).

Reb Refoel Wilschansky was a *bochur* in Paris at the time, and the Rebbe told him on one occasion:

"A *bochur's* place is by the Rebbe. Even though the primary *kiruv* is a spiritual one, nonetheless, we see that physical distance does create a *hefsek*,

and therefore one needs to remain near the Rebbe."

Giving *maamad* was another focus during the Rebbe's visit. During one of the farbrengens, the Rebbe opened with the following words:

"Chassidim in the past desired to be connected to the Rebbe also in a physical sense. Therefore, it would be appropriate to establish a *maamad* fund, and I will be the first donor."

The Rebbe pulled out a sum of money, and other *anash* then began to follow suit.

While in Paris, the Rebbe also told the Chassidim about the importance of their involvement in *hafatzas hamaayanos*, and encouraged them to be *mekarev* the Jews in their surroundings, many of whom were searching for meaning and purpose in those trying times after the Holocaust.

A year and a half later, the Rebbe wrote a long, powerful letter to one of the eminent Chassidim in Paris at the time, bemoaning the fact that nothing had, in fact, been done.

The Rebbe wrote about another individual, and what he had accomplished:

"A young man was forced to flee his home; [this individual] isn't *shayach* to *avodas hatefillah*, he isn't a *maskil*

or an *oved*, he doesn't wear a beard, etc. etc. and never learned in Tomchei Temimim or in a yeshivah altogether. He wandered to a very distant land, both geographically and in relation to Yiddishkeit.

“Within a period of time, letters began arriving from men and women to my father-in-law, the Rebbe *shlit*”<sup>a</sup>. For example, a businesswoman who had an offer to rent a store in one area of the city or another, and she asked the Rebbe's opinion.

“She never saw him, she knows that the Rebbe was not only never in her city but not even in her country and she isn't a member of *anash* and apparently not a descendant of *anash*. But she heard the earnest words of this young man, ‘*Yesh Rebbe b'Yisroel*, and this Rebbe is beyond the limits of nature, and whoever wants to go in a sure path, whether in business, raising a family, etc. should not do anything without first asking the Rebbe.’

“She recognized that the man spoke genuinely, and asked that he write this question [to the Rebbe on her behalf]. Now she is naturally *shayach* to *nifneh*, she is becoming closer to Yiddishkeit, and surely, with time, she will run her home with *kashrus*, *taharas hamishpacha*, etc.

“This is the impact of a simple young man, and he does it not out of *mesiras nefesh* or *kaboas ol*. Because to him, it isn't counterintuitive, not even contrary to his *sechel enushi*.”<sup>21</sup>

Perhaps more than all the many stories, we come to learn of the Rebbe's sincere *hiskashrus* through the sentiment expressed by the Rebbe time and again throughout the *nesius*:

The deep longing to see the Frierdiker Rebbe again after his *histalkus*, the reassurance to all the Chassidim that the Frierdiker Rebbe is still with us and serves as the source of our *chayus* and *kochos*, and the ever-present hope that at any moment he will take us out of *galus*.

One of the most powerful descriptions in this regard can be found in this *sicha*, said by the Rebbe on Shabbos Parshas Haazinu, 5746\*:


“From this week's parsha, we can learn a lesson in the great *hiskashrus* of the Jewish people to their Nasi and leader. Actually Moshe had already prepared the people for the inevitable, he had shown Yehoshua the respect due a leader, as Rashi explained:

“It was a Shabbos of transmission of office, authority was taken from one and given to the other. Moshe appointed a *meturgeman* for Yehoshua that he should hold a public halachic discourse during Moshe's lifetime. (Rashi, Devarim 32:44)

“So, part of Moshe's *neshamah* was transmitted to every Jew and his hand picked successor was ready, willing and able to carry on—and was accepted by the people—yet their love for Moshe was so great that they proclaimed “We will not let him go.” They wanted him to accompany them into the Eretz Yisroel! This was the intensity of their attachment and love for the *nossi* of their generation.

“The lesson:

“Our attachment to the *nossi* of our generation must be so intense that we must strongly want our *nossi* to accompany us as a live body and soul to Eretz Yisroel, with the true and complete redemption through our righteous Mashiach.

“What about the events of 5710\* (the passing of the Frierdiker Rebbe)? We will soon witness ‘awake and sing you that dwell in the dust.’ The Zohar says that the righteous and *nesi'im* will rise immediately, and we also find in Gemara, that Moshe and Aharon will be present in the Third Bais HaMikdash. This makes it clear that when Mashiach comes the righteous will rise from the dust immediately!”<sup>22</sup> 

1. *A Chassidisher Derher*, Cheshvan 5777.
2. *Reshimos* 115.
3. *Yemei Melech* vol. 2 pg. 638.
4. *Kovetz L'Chizuk HaHiskashrus*, Tishrei 5771 #1 pg. 25. See also *Here's My Story*, Emor 5774.
5. *Ashreinu Audio* 18 Tishrei 5748, minute 34:30.
6. See *Igros Kodesh* vol. 1 *igros* 16-19.
7. *Early Years* pg. 202
8. See *ibid.* P. 198-202.
9. *Ashreinu Audio*, 12 Tammuz 5716 *sicha* 1 min. 11:00. *Sichos Kodesh* 5716 pg. 510. Shortened for brevity.
10. *Ibid.* 13 Tishrei 5738, *sicha* 1 min. 10:40. *Sichos Kodesh* 5738 vol. 1 pg. 133.
11. *Igros Kodesh Admur Harayatz* vol. 15 pg. 130.
12. *Ashreinu Audio* 14 Kislev 5739 *sicha* 2 min. 12:40. *Sichos Kodesh* pg. 11.
13. *Early Years* pg. 296.
14. *Ibid.* pg. 286.
15. *Yimei Melech* vol. 2 pg. 600.
16. *Igros Kodesh* vol. 1 pg. 287.
17. *Yimei Melech* vol. 2 pg. 644.
18. *Ibid.* pg. 598.
19. *Ibid.* pg. 597.
20. *Ibid.* vol. 3 pg. 964
21. *Ibid.* vol. 2 pg. 592.
22. *Hisvaaduyos* 5746 vol. 1, p. 154. Translation from *Sichos* in English.