



mein MOTTTEL'É

The rosh yeshiva and staunchly devoted chossid

H A G A O N R' M O R D E C H A I M E N T L I K

Upon arriving in the United States, the Friediker Rebbe set about to establish the first Tomchei Tmimim on American soil. In the quest for a befitting rosh yeshiva, many prominent names were suggested, but the Friediker Rebbe chose Horav Mordechai Mentlik for the position, referring to him affectionately as “mein Mottel’è”.

This title may best describe the very essence of Reb Mordechai; a chossid dedicated to his Rebbe with every fiber of his being.¹



SHEVA BROCHOS CELEBRATION OF REB MORDECHAI MENTLIK.

THE SHIDDUCH

Reb Dovid Stockholmer was a Galician Jew who arrived with his family on American soil circa 5680. Despite the sweeping secularist culture pervading American Jewry at the time, Reb Dovid and his family held on tightly to the values with which they had led their lives back in Poland.

A number of years later, when it came time to find a match for his eldest daughter, he was in a quandary. In those days it was virtually impossible to find a beard-wearing, G-d fearing young man in all of the United States. Reb Dovid turned to the Frierdiker Rebbe who directed him to speak to Reb Zalman Havlin, then on a trip in the United States. Reb Zalman arranged a *shidduch* with one of the most outstanding bochorim studying in the Toras Emes yeshiva in Yerushalayim at the time.

Years passed, and in 5698 it came time for Reb Dovid to find shidduchum for his two remaining daughters. He decided to send them both across the ocean to Riga with the hope that the Frierdiker Rebbe would take care of them.

“Please be mekarev our dear talmid, Reb Mordechai, on his travels, for he possesses many chushim...”

Indeed the Frierdiker Rebbe chose two of the best *talmidim*. The first was Reb Mordechai; the second was Reb Moshe Pinchas Katz. The weddings took place a week apart from one another in the Frierdiker Rebbe’s courtyard in Riga. A few months later Reb Dovid’s daughters returned to the United States and immediately began to arrange visas for their new husbands to join them in the States.

YOUNG PRODIGY

Born in 5673 in the city of Minsk to exceptionally G-d fearing parents, Reb Mordechai Mentlik was sent off at the young age of twelve to study in the renowned Yeshivas Tomchei Tmimim of Warsaw. Young Mordechai quickly became known throughout the yeshiva for his genius, studious diligence, and sterling character traits. His *yiras shomayim* and *middos tovos* were extraordinary.

In 5693, the Frierdiker Rebbe was searching for a *tomim* to travel to the city of Krakow and be able to mingle with the young talmudic prodigies and speak with them in learning. The purpose would be to draw them closer to the study of Chassidus and to perhaps join Tomchei Tmimim.

The Frierdiker Rebbe penned a letter to the Rosh Yeshiva in Otwock, Reb Yehuda Eber, stating his preference for Reb Mordechai, then still a relatively young

bochur. The letter finishes: “Please be *mekarev* our dear *talmid*, Reb Mordechai, on his travels, for he possesses many *chushim* (=talents).”²²

A year later Reb Moerdechai was appointed to serve as a *rosh mesivta* for the prep-class in Tomchei Tmimim in Warsaw. Eventually he moved to the yeshiva in Otwock to be near the Frierdiker Rebbe and to take up a position there as a *mashgiach*.

In Otwock, Reb Mordechai became a *chozer* of the Frierdiker Rebbe’s *maamorim*. He would often sit for hours with the well-known *mashpia*, Reb Yechezkel (“Chatche”) Feigin, to review a *maamar*, after which they would enter the Frierdiker Rebbe’s room together to repeat the *maamar* before the Rebbe. It is known that when the Rebbe Rashab would recite a *maamar*, he would cast his gaze upon the Frierdiker Rebbe during the entire recitation. The Frierdiker Rebbe had this practice as well and it is said that in Otwock, the Frierdiker Rebbe would focus on one of two people while reciting a *maamar*: Reb Shmuel Zalmanov or Reb Mordechai.

THE TRIP TO AMERICA

The Frierdiker Rebbe wrote letters to Reb Yisroel Jacobson in America, directing him to assist Reb Dovid in his efforts to obtain visas for his sons-in-law so that they should be able to reside near him. Reb Moshe Pinchas arrived in Iyar of 5699 while Reb Mordechai's visa was delayed further and further. Finally Reb Mordechai received the much awaited documents and he made his way to England from where the ship would carry him to America.

The plan was to stay over in London for a few days, including Shabbos, and before he left the Frierdiker Rebbe directed him to *chazzer* Chassidus in the local shul sometime over Shabbos.

Upon his arrival in England, WWII broke out and the captain of Reb Mordechai's ship to America let it be known that they would set sail immediately. Reb Mordechai, who had received a command from the Frierdiker Rebbe to *chazzer* Chassidus on Shabbos adamantly refused to board the ship, despite the persistent urgings of his acquaintances

and warnings from the captain that this would be the last ship to sail. Instead he decided to stay over Shabbos in order to fulfill his Rebbe's *shlichus*.

After Shabbos it became known that the boat originally meant to carry Reb Mordechai to safer shores, which he had so stubbornly refused to board, had been sunk by German U-boats...

A few days later, Reb Mordechai managed to board another ship, which took him across the ocean to the United States, arriving safe and sound.

MEIN MOTTEL'E

Approximately a half year later, on Tes Adar Sheini 5700, the Frierdiker Rebbe arrived on American soil. Immediately upon his arrival, the Frierdiker Rebbe established the first Tomchei Tmimim in the United States.

Many names were suggested as to who should serve as the rosh yeshiva, but the Frierdiker Rebbe specifically chose Reb Morechai, saying "איך וויל אז מיין מאטעל'ע" – זאל זיין די ראש ישיבה – I want my Mottel'e to serve as the rosh yeshiva!"

As a devoted chossid of the Frierdiker Rebbe, Reb Mordechai was charged

with many tasks. For example, in 5705 the Frierdiker Rebbe founded a group named עדינו which was geared towards "b'nei Torah," not necessarily from Lubavitch. The idea was to gather from time to time and hold *Kinnusei Torah* and to subsequently publish *chiddushei Torah* culled from these gatherings. The Frierdiker Rebbe appointed Reb Mordechai to direct this project, which lasted until the end of that year.

In addition to his other duties, in a letter dated Yud Tes Teves 5708, the Frierdiker Rebbe charged Reb Mordechai with appointing bochurim to take responsibility for every shul in the greater New York area without a Rov.³

Again, on Erev Sukkos 5710, the Frierdiker Rebbe charged Reb Mordechai with a similar task: "I hereby request of him to ensure that during the *hakafos* of Shemini Atzeres and Simchas Torah, the *talmidei hatmimim* should be present in those shuls that lack in people so that they infuse the congregants with the vitality and joy of Simchas Torah. It would be a good thing for each shul to have two bochurim and may Hashem grant them success and He shall grant us all a *chag sameach*."⁴

It seems that these were the seeds for what would later be developed in *dor hashvi'i* as "Tahalucha".

DOR HASHVI'I

Immediately following the *histalkus* of the Frierdeiker Rebbe, to whom Reb Mordechai was attached with unbreakable bonds of love, Reb Mordechai became a devoted chossid and *mekushar* to the Rebbe, *nessi doreinu*.

In addition to his general enthusiasm and passion for the Rebbe's sichos and farbrengens, he helped with *chazzara* and transcription the Rebbe's first sichos.

Reb Mordechai was of the most active in entreating the Rebbe to accept the



PHOTO: JEM/THE LIVING ARCHIVE / 104154

REB MORDECHAI STANDS NEAR THE REBBE AS THE REBBE LEADS THE BENTCHING AT THE FARBRENGEN, 19 KISLEV 5712.

nesius. In Iyar of 5710, Reb Mordechai and several other chassidim entered the Rebbe's room and declared their readiness to give themselves over to the Rebbe, heart and soul.

The Rebbe replied: "I will give whatever I have, and that which I don't possess, I am forbidden to give."

When they continued to implore that the Rebbe begin reciting *maamorim* or, to the very least, recite *maamorim* from the Friediker Rebbe, the Rebbe refused, saying that it would constitute a change in his conduct up until then.⁵

But they did not give up. One day that summer, Reb Mordechai entered the Rebbe's room. He requested the Rebbe to accept a *pan* from him, with the intent that this be considered *yechidus*. The Rebbe took the *pan* and upon reading the opening "לכ"ק אדמו"ר שליט"א", the Rebbe stood up and said "Rabbi Mentlik, to a yungerman wearing a short jacket [until Yud Shvat 5711 the Rebbe did not wear a *sirtuk* during the week] you write such titles?!"

"...I was told that this man was Rabbi Mentlik. His feelings towards the Rebbe were so strong that he had reached a level of complete self-nullification."

Reb Mordechai gathered the courage to say "For me, a Rebbe is not about the clothing he wears; rather it's his essence that is important to me..."

Upon hearing this, the Rebbe sat back down and resumed reading the *pan*, thereby officially accepting him for *yechidus*.

During this period, bochorim would often ask the Rebbe questions regarding their *limud hatorah* and *avodas hashem*; and many times, particularly in areas



REB MORDECHAI STANDS BEHIND THE REBBE AS THE REBBE SPEAKS AT A KABOLAS PONIM. CIRCA 5714.

pertaining to learning, the Rebbe would direct them to Reb Mordechai. One bochor asked the Rebbe about learning *Yoreh Deah*. The Rebbe directed him to speak to Reb Mordechai, and within a few days the Rebbe will let the bochor know whether or not he should begin learning these halachos. The bochor approached Reb Mordechai and spoke with him in learning for over two hours. A few days later the Rebbe directed him to continue learning *Gemara* in depth for another year or year and a half, and only then to begin studying for *semicha*.⁶

During the farbrengen of Purim 5711, the Rebbe began distributing *mashke* to everyone present. Understandably, much jostling and shoving broke out in the crowd. One participant couldn't be bothered to push his way up to receive

mashke from the Rebbe, and upon noticing this, Reb Mordechai threw him a sharp line. The Rebbe overheard the exchange and noted "If Mottel says such *vort*, he is probably already in a state of 'ad d'lo yada'..."

IN THE REBBE'S COURT

Beginning from Yud Shvat 5710, Reb Mordechai was near the Rebbe almost constantly, something that is apparent from one *yoman* from Rosh Hashana 5711: "Even during Rosh Hashana, Rabbi Mentlik stood near the Rebbe the entire time."

SHLUCHOI SHEL ADAM

In the year 5736, the Rebbe sent a group of shluchim to Eretz Yisrael to settle in Tzfas and Yerushalayim. Together with the group, the Rebbe sent Reb Mordechai to act as the initial leader of the group and to accompany them around Eretz Yisrael for the first ten days.

Before the trip, Reb Mordechai entered the Rebbe's room for what turned out to be a forty-five minute *yechidus*. The Rebbe told him to give over the following message in Eretz Yisrael: "The purpose of this shlichus is to build Eretz Yisrael both *begashmiyus*--through building new homes in the Holy Land--and *beruchniyus*, by spreading Yiddishkeit and Chassidus, and by way of the *mitvzoim* [at this point the Rebbe specified the name of each *mitvza*]." The Rebbe concluded by saying: "If the shluchim will be content with you and you will be happy with them, more shluchim will be sent in the future, *iy"h*."

The Rebbe also told him that if at some point a question should arise pertaining to the shlichus, he should turn to Reb Ephraim Wolf for guidance.

In that *yechidus*, the Rebbe gave him the newly printed *Likkutei Sichos, chelek Yud-Aleph*, which the Rebbe distributed to all the shluchim as well. The Rebbe also gave him a bottle of *mashke* to take along, which he constantly carried around in an attaché case during his entire shlichus.

Upon arriving in Eretz Yisrael a large *kabolas ponim* awaited them at the airport, where Reb Mordechai spoke and gave over the Rebbe's message to the people of the Land. Later on, a huge gathering with thousands of people was held in Yerushalayim, and once again, Reb

Mordechai repeated the Rebbe's message. He spoke with great passion of the task everyone has on this world, to strengthen their own Yiddishkeit as well as the Yiddishkeit of those around them.

Wherever he went over the next ten days he repeated the Rebbe's message.

Later that week, as per the Rebbe's instructions, the shluchim travelled to Yerushalayim to meet the Prime Minister Rabin and President Katzir. Reb Mordechai handed the prime minister a check from the Rebbe for ten thousand lira to be used for the building of the land *begashmiyus*. He also gave over a personal message from the Rebbe to the prime minister, that everything they had discussed in *yechidus* in 5732 [while he served as ambassador] regarding the *possuk* "*Am levadad yishkon*," holds greater meaning now that he was prime minister.

During the entire shlichus, Reb Mordechai wore his *gartel*, even while he slept, explaining that the Rebbe's shlichus is in effect twenty four hours a day. Every moment on the Rebbe's shlichus is holy and should not be used for anything else, not even to visit any of the holy sites spread across the Eretz Yisrael. On the last day of his visit, he spoke to Rabbi Hodakov and requested special permission to visit the *Kosel*. When he arrived he stood in before the wall and once again, repeated the Rebbe's words to him in *yechidus*.

For the group of fresh shluchim with whom he was travelling, Reb Mordechai served as the prime example of the dedication a shliach must show towards his shlichus. Every single moment is precious and must be maximized to the fullest extent.



REB MORDECHAI ON HIS SHLICHUS TO ERETZ YISROEL IN 5736, BRINGING THE REBBE'S MESSAGE TO ALL HE CAME IN CONTACT WITH.



PHOTO: JEM/THE LIVING ARCHIVE / 103876

The Rebbe said: "I have the zechus that my sar hamashkim is also a rosh yeshiva..."

THE REBBE ENCOURAGES THE CROWD DURING KOS SHEL BROCHO, WHILE REB MORDECHAI REFILLS THE REBBE'S CUP.

His set place during the Rebbe's farbrengens was to the Rebbe's right, where he would stand with complete *bittul*, barely moving a muscle as the Rebbe spoke. The only exception to this was when he would pour wine for the Rebbe, as the Rebbe's official "*sar hamashkim*" (a position he held until the end of his life). Also, when the Rebbe would turn in his direction to tell him something, Reb Mordechai would immediately bend down all the way so the Rebbe would not have to raise his head even an inch.

The following is an outsider's description (from a newspaper article) of Reb Mordechai's presence during the Rebbe's farbrengen:

"Only one man in the entire crowd did not sing. He was a rabbi with a red beard standing to the Rebbe's right. He stood unmoving with his gaze fixed upon the table before the Rebbe. I was told that this man was Rabbi Mentlik. His feelings towards the Rebbe were so strong that he had reached a level of complete self-nullification."

In addition to his task as the "*sar hamashkim*"--a position the Rebbe gave him during one of the farbrengens in 5711--the Rebbe charged him with many other important duties; such as directing the *Kinus Torahs* on *Isru Chag* of Sukkos and Shavuos, and later on of Pesach as well. The Rebbe would always tell him to make an announcement regarding these *kinusim* during the Yom Tov farbrengens.

He was also in charge of baking the Rebbe's matzos, an enormous responsibility.

In addition to that, he was part of the administration of the "*Vaad Hamesader*" in 770.

Throughout the years, Reb Mordechai's profound *hiskashrus* to the Rebbe became legendary. Despite the fact that his entire conduct was extremely modest and unassertive, nevertheless it was impossible not to notice his tremendous devotion and inner *hiskashrus* to his Rebbe. The following are just a few episodes which accentuate this extraordinary connection:

Until 5731, the Rebbe would eat *seudas* Yom Tov in the Friediker Rebbe's



PHOTO: JEM/THE LIVING ARCHIVE / 21688

REB MORDECHAI ENTHUSIASTICALLY TEACHES THE REBBE'S MICTAV-KLOLI FOR TISHREI 5738, IN THE UPSTAIRS ZAL OF 770.

apartment. The custom was that the Frierdiker Rebbe's place at the head of the table remained empty and the Rebbe would sit on the first chair to the left. Tmimim and Anash would quickly finish their Yom Tov meals and then make their way to 770 to witness these unusual *seudos*, and to listen in to the Rebbe's conversations with the elder chassidim at the table.

Reb Mordechai was surprisingly never present at these *seudos* and he never revealed the reason for this until one time after being nagged persistently, he finally admitted: "I cannot bear to be in a place where the Rebbe is not sitting at the head..."

TAKEN TO HEART

In 5717, following a certain incident with the bochurim in 770, the Rebbe called in the ones involved, along with some members of the *hanhala*, and spoke words of rebuke.

One of the bochurim recalls:

"Reb Mordechai was present as a member of *hanhala*, and I noticed that after exiting the Rebbe's room, he quickly made his way to the *hanhala* office and, burying his face in his hands, he began to weep bitterly. At five in the afternoon I entered the office and found him in the same position, still choking on his sobs."

THE REBBE'S WORD

Reb Mordechai once met Reb Reuven Dunin in the hallway of 770 and they began to talk. During the conversation Reb Mordechai mentioned a certain *hora'a* the Rebbe had recently given, which he felt wasn't being fulfilled to the fullest extent. Although usually very soft spoken, he was extremely agitated and spoke very loudly. Reb Reuven just stood there and smiled. Reb Mordechai asked what was so amusing in his words, to which Reb Reuven replied, "I simply derive so much pleasure to see a Jew that cares so deeply for the Rebbe's words."

This was true of every single thing the Rebbe said. At one farbrengen, the Rebbe mentioned in jest the custom of some roshes yeshiva to wear ties. Immediately following the sicha, Reb Mordechai turned to the side and quickly removed his tie. That was the last time he was ever seen wearing a tie.

Reb Mordechai displayed an immense *koch* in the Rebbe's Torah, particularly the Rebbe's *michtavim-klolim*. Scores of bochorim and guests who would spend Tishrei with the Rebbe will fondly recall the famed *shiurim* he delivered on these letters, carefully and meticulously examining each and every reference note, and explaining it to the best of his ability.

Often, when faced with a difficulty understanding the Rebbe's words, he would pen a note to the Rebbe with his queries and he would receive a reply from the Rebbe with clarification.

STANDING LIKE A SOLDIER

During the Purim farbrengen of 5726 the Rebbe said: "I have the *zechus* that my

sar hamashkim is also a rosh yeshiva," whereupon the Rebbe turned in his direction and called out, "Mordechai Mentlik, *zog lechaim!*" Immediately, Reb Mordechai began to uncharacteristically consume large amounts of *mashke*, though he was quite unused to it.

At one point during the farbrengen the Rebbe looked down at his *becher* and noticed that it was empty. Immediately Reb Mordechai approached the Rebbe, who was in middle of speaking with someone privately. Reb Mordechai waited at the Rebbe's side until the conversation was finished and then, at the Rebbe's behest, he filled the entire *becher* to the brim. The Rebbe drank the entire cup and then turned to Reb Mordechai with a wide smile and said, "*Nemt mashke!*" The Rebbe poured him a full cup of *zeks un neintziger* and he drank the cup instantly.

Amazingly, Reb Mordechai stood the entire farbrengen, as he customarily did, although he had consumed a lot of *mashke*. But the moment the Rebbe left the farbrengen, Reb Mordechai's feet gave way and he collapsed onto the floor!

It was apparent that during the entire time the Rebbe was in the room, the only thing that kept him on his feet was the very thought that he was standing before the Rebbe.

DEM REBBEN'S AN INYAN

When it came to taking part in a *mitvza* or *peula* of the Rebbe, Reb Mordechai would enthusiastically throw himself into the activities, heart and soul.

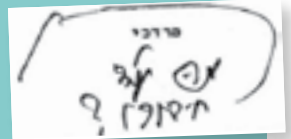
Reb Zalman Gopin relates that following the Lag B'omer parade of 5726 with the Rebbe, all the children made their way to a nearby park to continue the celebration. Suddenly he noticed Reb Mordechai among the crowd rushing towards the park, wearing his *gartel*.

It was an incredible scene. A chossid, who has nothing in his world other than Torah and Chassidus and who doesn't know a word of English, is marching with

The Rebbe writes to Reb Mordechai:

"מה ע"ד [=על-דבר] חיבורו?"

"What's [happening] with your sefer?"



As per the Rebbe's *hora'a*, Reb Mordechai published a *sefer* with his *shiurim* on *Bava Basra*. The name of the *sefer*, "*Imrei Mordechai*," was chosen by the Rebbe from among three names suggested by Reb Mordechai.

When Reb Nissen Nemanov came to New York, the Rebbe gave him this *sefer* in *yechidus* to take back with him to Brunoy.

Over the years, with the Rebbe's encouragement, Reb Mordechai published additional *kuntreisim* on various topics.



THE REBBE SPEAKS WITH REB MORDECHAI DURING THE FARBRENGEN, 11 NISSAN 5737.

PHOTO: JEM/THE LIVING ARCHIVE / 23278

REB MORDECHAI SPEAKS DURING A MEETING WITH THE HANHOLO AND BOCHURIM OF THE YESHIVA IN 770.



PHOTO: JEM/THE LIVING ARCHIVE / 109310

NO DOUBT

In the days following Hei Teves, 5747, a meeting took place between some of the Lubavitcher *roshei yeshiva* and *mashpi'im* to discuss whether bochurim in yeshivos outside of New York should be allowed to come and be with near the Rebbe in this special celebration.

In the middle of the discussion, Reb Mordechai stood up and announced excitedly:

“Imagine if we were now celebrating the Alter Rebbe’s release on the original Yud Tes Kislev, 5559; would we be in doubt as to whether we should allow the bochurim to come and join?”

“The reality is that we are now celebrating a yom tov even greater than Yud Tes Kislev! Of course we must allow the bochurim to come and join!”

a crowd of American children wearing his *gartel*. And for what purpose? Simply because this is the Rebbe’s *inyan*; so at that moment there is nothing in the world more holy and more important!

TEHILLIM IN THE COURT ROOM

During the court case preceding the great victory on Hey Teves, Reb Mordechai made it a point to attend every court hearing. Because he didn’t understand English, he would simply sit and recite Tehillim for the duration of the day. During the breaks between sessions, he would exit the courtroom and ask “Nu, how did it go today?” And if he heard that it was a particularly difficult session, tears would fall from his eyes.

SOLDIER COMPLETES HIS MISSION

In middle of the 5740s, following one Simchas Torah, Reb Mordechai felt a



REB MORDECHAI STANDS BY FOLLOWING HIS PREPARATIONS FOR MAYIM SHELANU TO BE USED IN THE REBBE’S MATZOS.

PHOTO: JEM/THE LIVING ARCHIVE / 109148

terrible pain in his stomach. He was taken to the hospital and one of the doctors recommended surgery. The matter was brought before the Rebbe who wrote an unusually long response consisting of seven or eight lines, detailing the reasons why the operation should not be done, even adding some words in English for the benefit of the doctor. To everyone's amazement, Reb Mordechai regained his health without any surgery being performed.

At the end of 5747 Reb Mordechai once again became very sick. From then on he was in and out of the hospital. During one of his visits in Elul, he telephoned Reb Binyomin Klein and requested that he come visit him in the hospital. When Reb Binyomin arrived, Reb Mordechai asked that everyone clear the room so that he can be left alone with the *mazkir*.

He then asked Reb Binyomin to write a letter to the Rebbe in his name, stating that he feels his days are numbered and that as a soldier of the Rebbe, he would like to write the Rebbe a *duch* (report).

Reb Binyomin delivered the letter to the Rebbe, and a few days later the Rebbe

replied: "He writes that he is a soldier; a soldier must be happy."

Before Rosh Hashanah 5748 the Rebbe asked that the following be conveyed to Reb Mordechai: Being that he is the "*sar hamashkim*"—and *kos shel brocha* "is his *inyan*"--he should therefore decide whether, despite his illness, he would like to continue with his special task on Motzaei Rosh Hashanah, or if he will pass it on to someone else. Another option was that he could start doing it, and in middle someone else can take over.

Reb Mordechai chose to begin himself and after a bit of time he passed on the *zechus* to Reb Berel Junik.

On Erev Yom Kippur he passed before the Rebbe to receive *lekach*. Upon handing him the piece of honey cake, the Rebbe said "להחיותם ברעב"...

On Chol Hamoed Sukkos Reb Mordechai was hospitalized for the last time. When his nephew, Reb Zev Katz came to the Rebbe for *kos shel brocha* on Motzaei Simchas Torah, the Rebbe handed him a bottle of wine to bring to Reb Mordechai in the hospital. Reb Zev went

immediately to the hospital and when he arrived, Reb Mordechai was not conscious, so he placed the bottle in his hand and left. A few hours later, while *kos shel brocha* was still taking place in 770, Reb Mordechai returned his soul to his Maker.

Reb Mordechai was from the most central personalities in Beis Chayeinu for tens of years. He served in many positions and filled many responsibilities, all with a steadfast and unwavering dedication to the Rebbe. Thousands of bochorim who learned in 770 throughout the years will remember him as a rosh yeshiva that cared for the welfare of each and every talmid. He considered them like his very own sons, in the place of the flesh and blood children that he never had. **D**

1. Much of the material in this article is based on information from the booklet *ושמו מרדכי* published Vaad Hatmimim; Tishrei, 5775.
2. *Igros Kodesh* vol. 3 p. 38
3. *Ibid.* vol. 9 p. 379
4. *Ibid.* vol. 10 p. 261
5. *Yemei Bereishis* p. 147
6. *Ibid.* p. 158

