

“It is a book in small format—just as a Chossid must be in his self-estimation—yet it is overflowing with pearls and precious stones of the best and greatest worth in quality.

“...Hashem blessed my son-in-law...and gave him great powers, which allowed for the building and the founding of a resplendent Chassidic mansion, which contains 383 rooms, in a way which ‘yom yom yabia omer,’ each day ‘says something.’

“This is the meaning of Hayom Yom, so to say, ‘today, is a day...’”

—A letter by the Friediker Rebbe, 28 Nissan 5703



THE FIRST PRINT OF HAYOM YOM IN 5703.

LIBRARY OF AGUDAS CHASIDEI CHABAD



JEW/THE LIVING ARCHIVE / 102218 / ADAR, 5700

INITIATIVE

Acharon Shel Pesach 5700. A month and a half after escaping the European inferno, the Friediker Rebbe addressed those present at a farbrengen. He spoke¹ about the special distinction of the day, and noted that the Rabbeim throughout the generations attached a unique significance to the festive meal of Acharon Shel Pesach.

Then he surprised the listeners; it has become necessary, he said, to assemble Chabad customs, together with short stories and *pisgamim*, into a single work, fully arranged in accordance to our day to day lives.

“This organized collection can be produced only by a profound *pnimi* and a highly organized person endowed with expansive wisdom. I

am relying on the G-dly success that has *baruch Hashem* been given to me, that everything that I reckon is good for the masses in Torah, *yir'as Shamayim*, and *Yiddishe parnasah* in general, and for Chassidim in particular, may Hashem help that it be fulfilled sooner or later...”

The Chassidim were surprised by the Friediker Rebbe's words; what would be the distinction of this *likkut*, requiring such an extraordinary compiler, they could only guess.

Long months ensued, and the Friediker Rebbe's desire remained a wish; the superior individual who was to perform this holy mission had yet to be revealed.

THE HOLY MISSION

When the Friediker Rebbe spoke those words, his son-in-law the

Rebbe was living in Nazi-occupied Paris. On the day after Acharon Shel Pesach, the Rebbe wrote to Reb Dovber Chaskind, asking him to please send the Friediker Rebbe's *sichos* and *maamarim* from the days preceding Pesach.

Over a year of wanderings, trials and tribulations would pass before the Rebbe would safely reach American shores. Around a year and a half later, on Motzai Yud-Tes Kislev, 5703², the Friediker Rebbe wrote to the Rebbe with a directive:

The compendium, which he had spoken of almost three years earlier, was to be his responsibility.

The Friediker Rebbe detailed what he expected: The *likkut* should be organized in a form of a yearly calendar, containing the newly publicized daily *shiurim* of Chitas;

IT IS A BOOK IN SMALL FORMAT - JUST AS A CHOSSID MUST BE IN HIS SELF-ESTIMATION - YET IT IS OVERFLOWING WITH PEARLS AND PRECIOUS STONES OF THE BEST AND GREATEST WORTH IN QUALITY.

minhagim; and brief ‘*vertelach*’ from Chassidus. The Frierdiker Rebbe also supplied the title: “The *luach* which you will compile shall be known by the name *Hayom Yom–Luach Or Zarua Lchassidei Chabad*” (a calendar with implanted light for Chabad Chassidim).

The Rebbe immediately began to work; choosing and amassing luminous gems from all of the Frierdiker Rebbe’s teachings most of which were not yet published at the time, drawing as well from his own archive of notes, the Reshimos (see Derher Tammuz 5775).

One by one, *minhagim*, stories, and aphorisms began assuming the shape of the *luach*.

We do not know much about the editing and publishing of the *sefer*. In a letter³ three years later to Reb Yaakov Landau, the Rebbe reveals that “all of the customs that I published in *Hayom Yom* were put in upon the directive of my father-in-law, the Rebbe, and he reviewed them once more before going to print. There were some that he instructed me to remove, saying that they are not a *hora’ah larabim*.”

Many decades later, in 5749, the Rebbe added in a *sicha*⁴, that “this *sefer*’l, which was printed in the lifetime of the *nasi hador*, who scrutinized it even in the minutest aspects”.

The Rebbe worked intensely for three months, investing “great effort.”⁵ By Yud-Alef Nissan of that year, the work was published.

The Frierdiker Rebbe was overjoyed; when Reb Shlomo Aharon

Kazarnovsky brought him the *sefer*, he exclaimed “Ah! Such day-to-day spiritual sustenance!” On another occasion, the Frierdiker Rebbe praised the *Hayom Yom* to Rabbi Hodakov with a distinctive *niggun*: “*Hayom Yom—each day is a full day.*”

A short while after the *Hayom Yom* was printed, the Frierdiker Rebbe wrote⁶ admiringly to the librarian, Alexander Hakohen (as mentioned at the beginning of the article):

“You’ve certainly received by now *Hayom Yom*. It is a book in small format—just as a Chossid must be in his self-estimation—yet it is overflowing with pearls

and precious stones of the best and greatest worth in quality.

“...Hashem blessed my son-in-law... and gave him great powers, which allowed for the building and the founding of a resplendent Chassidic mansion, which contains 383 rooms, in a way which ‘*yom yom yabia omer*,’ each day ‘says something.’

“This is the meaning of *Hayom Yom*, so to say, ‘today, is a day...’”

The Frierdiker Rebbe himself gave instructions as to how to internalize and live with the message of that particular day. In his replies he would sometimes quote that day’s entry and base his responses upon its teachings.

On a communal level, the Frierdiker Rebbe encouraged Chassidim to delve deeply into it. In a Yud-Tes Kislev *sicha* years later, the Rebbe attested to the fact that “the Frierdiker Rebbe ordered the printing and distribution of *Hayom Yom* with the fullest possible *shturem!*” Indeed,



JEW/THE LIVING ARCHIVE / 102256 / 16 ADAR, 5709



THE REBBE'S HANDWRITTEN NOTE ON THE TITLE PAGE OF HIS PERSONAL HAYOM YOM, EXPLAINING WHY THE ORDER FOR THE YEAR 5704 IS SPELLED "תד"ש:

ולא תש"ד ע"פ ציווי כ"ק מו"ח אד"ש "אז
 עס וועט קומען די צייט - וועלען אלע
 פארשטייען."

NOT תש"ד - ACCORDING TO THE [FRIEDIKER] REBBE'S COMMAND: "WHEN THE TIME WILL COME, ALL WILL UNDERSTAND."

at the Shavuot farbrengen of 5703, the Frierdiker Rebbe commented⁷ that those observing Hayom Yom's daily sessions have a wholly different approach to *kabbolas haTorah*.

WHAT IS CONCEALED WITHIN IT

During those early years, the Rebbe would often send shipments of recently published *sefarim* and *kuntreisim* to his brother, Reb Yisroel Aryeh Leib, who was living at the time in Tel Aviv. He would often be the first to receive new Kehos releases hot off the press, and would share them with the Lubavitcher Chassidim in his neighborhood.

One day in 5703 he showed up at the Chabad *shul* in an elated

mood, holding a small package in his hand. "My brother sent me his first composition!" he called out to uncomprehending onlookers. A few moments passed, and his expression became suddenly somber. "Nu? What happened?" the Chassidim asked.

"How sad", he sighed, "that no one perceives what is concealed inside it."

Indeed, this wonderful *sefer*, which—upon first glance—may strike one simply as a book of nice sayings, is nevertheless filled will much genius and vast wide-ranging knowledge. Whenever the Frierdiker Rebbe mentioned Hayom Yom and the Rebbe as its author, he chooses to bestow upon him the title "*Hagaon*."

A PNIMI

The *shaar blatt* of the initial printing of Hayom Yom did not have the specific design unique to the Rebbe's *sefarim*, as did the publications printed in later years. It seems that the entire idea of different designs for each of the Rabbeim was an idea which began in 5705, with the publishing of the Rebbe Maharash's *maamarim*.

The first of the Rebbe's works to bear his unique design is the Hagadah Shel Pesach, which was published in 5706. The story is told, that the Rebbe asked the Frierdiker Rebbe which design should be used. The Frierdiker Rebbe answered, "My father was a '*pnimi*' and you are a '*pnimi*,' it is befitting therefore, that the Hagadah should have the same *shaar* as my father's⁸.

After the first print of the *sefer*, Hayom Yom was reprinted in Shanghai two years later, by the *bochurim* located there due to the

war. The next printing took place twelve years later, in 5717; in it was an updated version of the *shalshales hayachas*, completing the *toldos* of the Frierdiker Rebbe, and also adding the *toldos* of the Rebbe up to that year.

Over the years, Hayom Yom was published in many editions, and—as the years went on—also in different languages; English, Hebrew, French and Spanish, as well as in Braille, so that every single individual may find it accessible and understandable.

On the occasion of the publishing of the English translation in 5748, the Rebbe dedicated a *sicha*⁹ to the Hayom Yom of that day, which was essentially the first time that the Rebbe spoke directly about the *sefer* in public.

Throughout the years before then, the Rebbe generally did not speak clearly about the *sefer*. There were times, however, when the Rebbe would mention *minhagim* that were printed in it. For example, regarding the daily *shiur* of Chumash in regards to Simchas Torah: Do we begin learning parshas Bereishis immediately after the finishing of the Torah during *kriah*, or do we start learning it only the next day? In Hayom Yom it clarifies that Bereishis is started on the day after Yom Tov. The Rebbe often mentioned this *minhag*.

One special occasion took place during one of the *seudos* in the Frierdiker Rebbe's apartment. During those meals, the Rebbe would answer questions put forth by the Chassidim that had been invited to join the meal.

On the first night of Sukkos 5722, the Rebbe mentioned the fact that the Rabbeim had the custom to review specific *maamarim* often,

THE REBBE LOOKED TOWARD THE BOCHURIM THAT WERE PRESENT IN THE ROOM, AND ASKED "AZ M'VEIST NIT, VOS SHTUPT MEN ZICH?"

in order to affect the *taharas ho'avir*. The Rebbe then asked¹⁰, “Is there anyone who knows what they are?” Adding [with a smile] that “it has been printed in Hayom Yom; I have already had enough time to forget.”

The Rebbe looked towards the *bochurim* that were present in the room and asked, “Az *m'veist nit, vos shtupt men zich?*”—If you don't know, why are you pushing?

In a *sicha* on Yud-Tes Kislev 5749, the Rebbe actually spoke about learning the daily Hayom Yom:

“The beginning of the *limud* should be regarding something that has to do with that time, the *halachos* of the day; meaning, the *inyanim* in which this day's concept is explained.

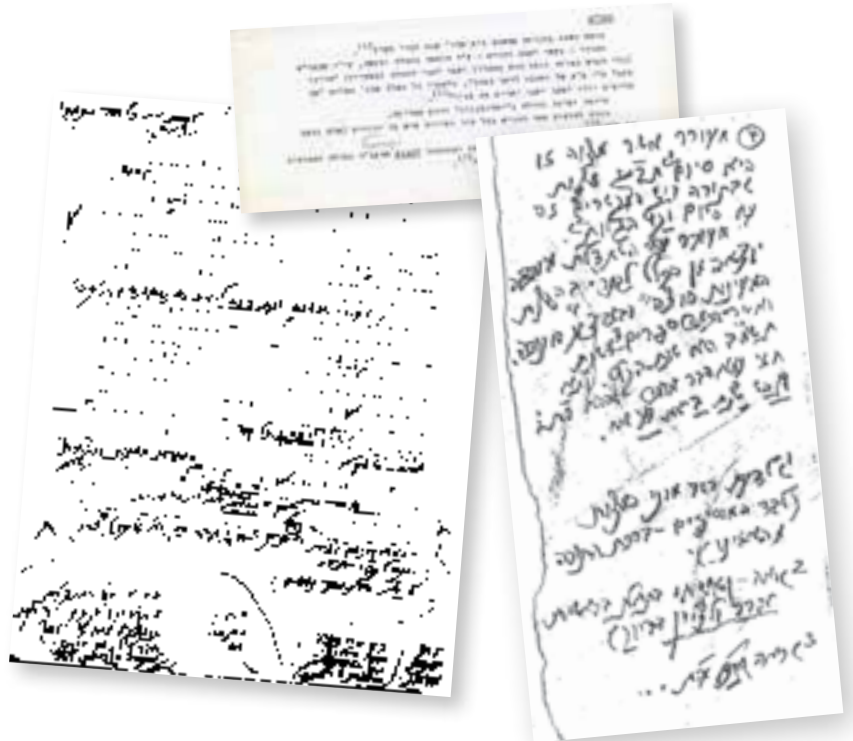
“In the beginning of Hayom Yom—a *sefer* that was printed during the lifetime of the Frierdiker Rebbe and every detail was before his eyes, and obviously the foreword of the *sefer*, where there is a *pisgam* from the Frierdiker Rebbe's father...”

SHALSHELES HAYACHAS

In the forward to Hayom Yom, the Rebbe finishes off:

“As a preface to this calendar comes a write up with *roshei perakim* of the history of the Rabbeim, according to the information available in the *yomanim* of my father-in-law, the Rebbe, and his *reshimos*.”

When Hayom Yom was reprinted in 5717, the *shalshelas hayachas* was updated, and the Frierdiker Rebbe's activities from 5703 until his *histalkus* were added, as were the Rebbe's activities up until then (in addition to changes that were made to certain entries in the actual *sefer*). This was the *shalshelas hayachas* that was printed in all of the subsequent editions, until 5742, when the *shalshelas hayachas* was updated once more.



A SAMPLING OF THE REBBE'S HAGAHOS ON THE SHALSHELES HAYACHAS THAT APPEARS AT THE BEGINNING OF HAYOM YOM.

A few days after the updated version of *shalshelas hayachas* was submitted to the Rebbe [in Kislev 5742], the editors were pleasantly surprised when the Rebbe returned the folios after writing and commenting on a large amount of the new entries. There were parts that the Rebbe crossed out and instructed that they not be published. In other sections he added lots of information; sometimes in the section about his life-occurrences and activities, and sometimes in the sections that list all of the *sefarim* of the Rabbeim, printed after each of the Rabbeim's *toldos* (being that many new *sefarim* had been published since the last update).

The following are some of the more unique edits:

During the *farbrengen* of Purim 5730 the Rebbe began a major campaign to correct the issue of *mihu Yehudi*, where the Israeli government did not recognize the need to stipulate that conversion to Yiddishkeit be specifically according to *halacha*.

When the *shalshelas hayachas* was updated, a sentence was written stating that in the year of 5730 the Rebbe “begins the battle on the subject of *mihu Yehudi*.” The Rebbe added in his handwriting that the battle began then “*b'galui*”—publicly. When the *Igros Kodesh* were published, letters were revealed that shed light on this addition. The Rebbe had written to individuals in Eretz Yisrael—long before that Purim *farbrengen*—in an effort to change the law through quiet diplomacy.

Many of the issues that the Rebbe had spoken about during *farbrengens* were added to *shalshelas hayachas*, being called “*krias kodesh*”—a holy call. When editing the draft, the Rebbe added a line in each of these instances through the word “*kodesh*,” so that the phrase would remain simply “*kriah*.”

Another two additions were on the topic of the Rebbe's *koch* in the concept of *Moshiach* and *geulah*. The Rebbe personally added a full sentence for the year of 5742,

speaking of the new *mitvza* to write general *sifrei Torah*, adding that this—being the last mitzvah in the Torah—is connected to the conclusion of the *galus*. Afterwards, the Rebbe added a line describing his encouragement of *hafatzas hamayanos*, specifically in *mitvza Chanukah*.

Regarding that year, the Rebbe also mentioned that it had been coined “*Tihiye Shnas Bias Moshiach*,” beginning an annual custom of coining *roshei teivos*, which the Rebbe continued to do for many more years.

HAYOM YOM IN DEPTH

In 5740 Rabbi Michael Aharon Seligson, along with Rabbi Yosef Yitzchok Shagalov, began working on a new edition of Hayom Yom, which would be published together with footnotes bringing the source of each of the entries that the Rebbe had written in the *sefer*.

As the work progressed, they were surprised to reveal that many of the entries had a direct connection to the dates in which they had been placed. They soon came to realize that this is a style that continues throughout the entire *sefer*, up until the end of the year.

With that revelation, they came to understand that Hayom Yom is much more than simply a *luach*, and Rabbi Seligson decided to spend time searching for the deeper meaning hidden inside the *sefer*. Right away, Rabbi Seligson relates, he had a long list of astonishing discoveries, which showed him that every single word in the *sefer* was precise; it was a complete *Torah Shebiksav* in *avodas Hashem*.

This depth can be seen in the first words of Hayom Yom, with the first letter of each of the first four phrases in the foreword spelling out Hashem’s name—the *Shem Havaye*.

יט כסלו, החג אשר פדה בשלום
נפשינו, ואור וחיות נפשנו ניתן לנו,
היום הזה הוא ראש השנה לדא”ח

This beginning is strikingly similar to the beginning of the Mishneh Torah, where the first four words—*Yesod hayesodos v’amud hachahmos*—stand for *Shem Havaye* as well.

As he revealed more and more depth, Rabbi Seligson began publishing his findings in the *Kovetz Ha’aros*, and they generated much attention—while mostly positive, there was also some negative. Many, at least at the outset, felt that the idea was too radical; it is not our task, they maintained, to try and understand the hidden meaning of the ‘*nistaros*.’ To them, each new ‘*gilui*’ was just a cute aphorism, and nothing more than that.

This discussion continued until Rabbi Seligson’s surprising *yechidus*.



RABBI MICHOEL SELIGSON RECEIVES A DOLLAR FROM THE REBBE; 20 TEVES 5751.

JEM/THE LIVING ARCHIVE / 64464 / 20 TEVES, 5751

RAMBAM IN HAYOM YOM

As his studies of Hayom Yom continued, Rabbi Seligson began to detect a pattern in which every day—beginning from 5 Teves, up to when the *luach* deals with Chanukah topics—corresponds to the sets of *halachos* in Rambam. The first day with *Sefer Hamadah* (the entry speaks of understanding Hashem), followed by the specific *halachos*—*Hilchos Yesodei Hatorah* (6 Teves speaks of “*da es Elokei avicha*”), and so on and so forth. 8 Teves, for example, which corresponds to *Hilchos Talmud Torah*, speaks about the Tzemach Tzedek’s instructions to the teachers of his grandchildren. Rabbi Seligson continued on this path through all the 83 *halachos* in Rambam until he got stuck, at one of the *halachos* in *Sefer Mishpatim*, where he could not find the connection.

During that period, Rabbi Seligson’s father, Reb Avraham Abba, was not in the best of health, and the Rebbe was very involved and constantly updated about his condition. Reb Avraham Abba was the doctor of *beis harav*, and the Rebbe, who usually heard the updates from the *mazkirim*, asked to hear about the situation from someone directly involved.

Rabbi Binyomin Klein called Rabbi Seligson and told him that he is invited to come for *yechidus*. He was stunned and quite moved, and he immediately began to prepare for his *yechidus*, which would take place after *mincha* that very day.

When the Rebbe returned from the *shul* after davening, Rabbi Seligson stood in *Gan Eden Hatachton*, where the Rebbe inquired in detail about his father’s situation and the doctors’ opinion as to what should be done. Afterwards, the Rebbe inquired about work that was then

being done in Kehos (where Rabbi Seligson worked) at the time.

Before the Rebbe entered his room, Rabbi Seligson felt that it was

an opportune time, and decided to ask the Rebbe about his research in Hayom Yom. He asked if it was appropriate to print them in a *sefer*,

ANA NAFSHI KSAVIS YEHAVIS

Rabbi Seligson has written and published endless amounts of *chiddushim* and explanations on the *diyukim* of Hayom Yom.

Perhaps one of the most interesting of his revelations is what is hidden in the name.

It is a common custom for authors to hint to their own names in their *sefarim*. We find that Tzemach Tzedek is the gematria of the name Menachem Mendel. When the Rebbe’s *biurim* on Gemara were published, the editors suggested the name “*Chiddushim Ubiurim L’shas*.” The Rebbe changed one letter, so that it should read “*Chiddushim Ubiurim B’shas*,” and explained that the name of a *sefer* is something which one should be *medayek* in, quoting the equation of Tzemach Tzedek with Menachem Mendel, the author of the *sefer* Tzemach Tzedek. It took some time for them to realize that the name now was also the exact *gematria* of the Rebbe’s name.

Regarding Hayom Yom, Rabbi Seligson points out, the word *yom* starts with a *yud* and ends with the letter *mem*; with the word written twice, it stands for the names of the Friediker Rebbe and the Rebbe.

In addition, the word *hayom*, counted with the milui (and with the *kolel*)¹¹, is the *gematria* of Menachem; the word *yom*, calculated in the same manner, is the value of the name Mendel.¹²



SEFER TOLDOS ADAM

Rabbi Seligson points out that many of the entries in Hayom Yom reflect days in the Rebbe’s life:

1 Adar 5662 was forty days before the Rebbe’s birth, when, as the Gemara explains, a *bas kol* declares who the *neschama* will be married to. In that day’s Hayom Yom, it speaks of the *neschama*’s descent into the world, in order to light up the world;¹³

14 Kislev¹⁴, the date of the Rebbe and Rebbetzin’s Chasunah, speaks about *yichud Kudsha Brich Hu U’schchintei*.

On 14 Cheshvan in 5701, the American Government did not want to issue a visa for the Rebbe to come to the United States, due to a contradiction in the various applications: In one place it stated that he was an engineer, and in the other it wrote that he was a rabbi. In the Hayom Yom of that day, the Rebbe looks at those issues differently: it speaks about how every Jew is directed by Hashem in his specific task, and how that is his *parnassah ruchnis*, to ‘build’ a dwelling place for the *Aibershter* in the world.

And the most obvious of connections is the Hayom Yom of Yud-Alef Nissan—“On one’s birthday, he should meditate...”

to which the Rebbe answered in the affirmative. He then added about his issue with understanding the connection of the end of Rambam with the corresponding days in Hayom Yom. The Rebbe listened carefully, and then replied:

“*Oib es vet zein der yageita, vet zein der matzasah*”—if you will toil, you will discover it.

Rabbi Seligson fulfilled the Rebbe’s instruction, and did the “*yageita*.” Sure enough, he managed to complete his work, and sometime later, a book called ‘Hayom Yom with *Ha’aros* and *Tziyunim*’ was sent to print.

This was not the only occasion where the Rebbe was involved in Rabbi Seligson’s work. Over the years, Rabbi Seligson wrote to the Rebbe on a number of occasions, asking various questions about Hayom Yom when he came across issues that he could not understand on his own.

Some of those questions were simply about how the Rebbe coined the names of the months; Cheshvan, for example, as opposed to Mar-Cheshvan. The Rebbe explained in an answer to Rabbi Seligson, that it is because of the (possible) negative meaning of the word *mar*—bitter

The two months of Adar are written in two different ways; Adar Rishon is called Adar ‘Alef,’ while the second Adar is called Adar ‘Sheni.’ The Rebbe explained that initially only the first Adar was known; hence the term Adar Alef, which stands for *echad*; in other words, the only one (as opposed to *rishon*, which would mean ‘the first of many’). Afterwards, when we have an additional month, we call it Adar ‘Sheni.’ [At the time when Rosh Chodesh would be determined by the sighting of the moon, no one could know at the beginning of the of the month of the first Adar whether or not there would be a second one. -Ed.]

Rabbi Seligson continued to study Hayom Yom, and to date he has

published three complete *sefarim* with his discoveries. Each Hayom Yom has been compared to the *shiurim* of that day, as well as to the *parshas hashavua* in the Zohar, and the list goes on. It is said that the Rebbe once mentioned to Rabbi Klein that “*Seligson koch’t zich in Hayom Yom*.”

THE DAY IS A DAY

In the Yud-Tes Kislev *sicha* mentioned above, the Rebbe said that we must ‘put ourselves into’ the concepts of Hayom Yom and ‘live’ with the messages within it.

Then, as the Rebbe spoke at the time, every day will be truly complete and fulfilled as a day should be. And in the Frierdiker Rebbe’s words, **היום - יום, דער טאג איז א טאג** – Our day is a true day. **י**

1. Sefer Hasichos Kayitz 5700, p. 80
2. Igros Kodesh of the Frierdiker Rebbe, Vol 7, p. 30
3. Igros Kodesh, Vol 2, p. 146
4. Hisva’aduyos 5749, Vol 2, p. 4
5. Igros Kodesh vol. 1 p. 108

6. Igros Kodesh of the Frierdiker Rebbe, Vol 7, p. 331
7. Sefer Hasichos 5703, p. 121
8. Yemei Melech vol. 2 p. 797
9. See Hisva’aduyos 5748, Vol 3, p. 385
10. Hamelech Bimsibo Vol 1, p. 65
11. This is a standard method when calculating *gematriyáos*. A *milui* is when you calculate each letter together with the value of the letters used to spell it out.

For example, Yud is spelled **יוד**, so its *gematria* would be $10+6+4=20$.

“With the Kolel” would mean that the entirety of the word is used to add one number to the entire equation.

Hence: Hayom is $137 + 1 \text{ kolel} = 138 = \text{Menachem}$;

Yom is $122 + 3 \text{ kolel}$ for each letter is $125 = \text{Mendel}$ (without an *ayin*) is $124 + \text{Kolel} = 125$.

12. It should be noted that the Rebbe wrote to Rabbi Seligson that the name “Mendel” must be spelled with an *ayin*, casting doubt into this anecdote. But, based on the Rebbe’s response to Rabbi Seligson later on, he left this *vort* in his *sefer* nonetheless (see the following footnote).

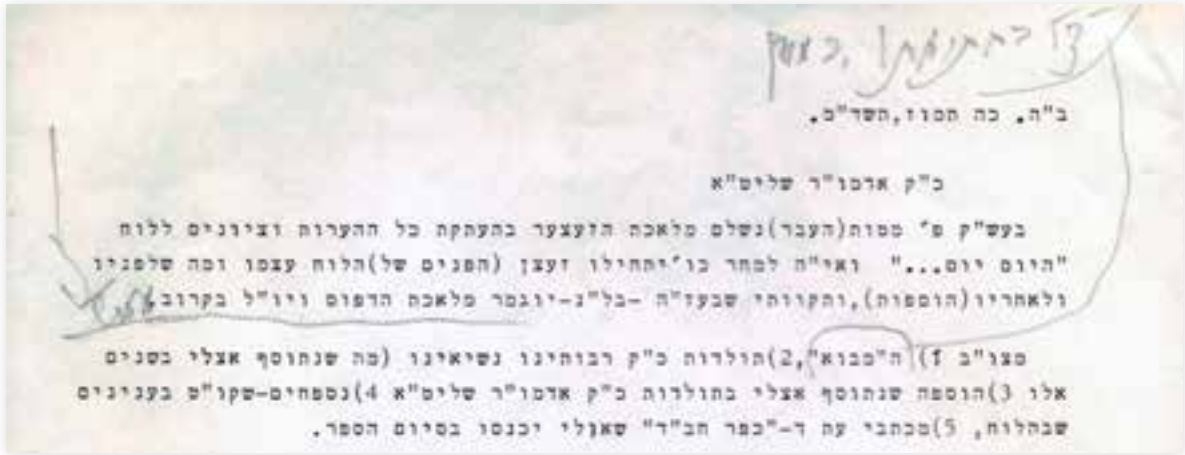
13. The Rebbe noted to Rabbi Seligson that the dates don’t match up, for this is said on 1 Adar I, 70 days before Yud Aleph Nissan. Nevertheless, the Rebbe agreed to have these anecdotes included.

14. Kovetz Chos Ches Sivan 5751



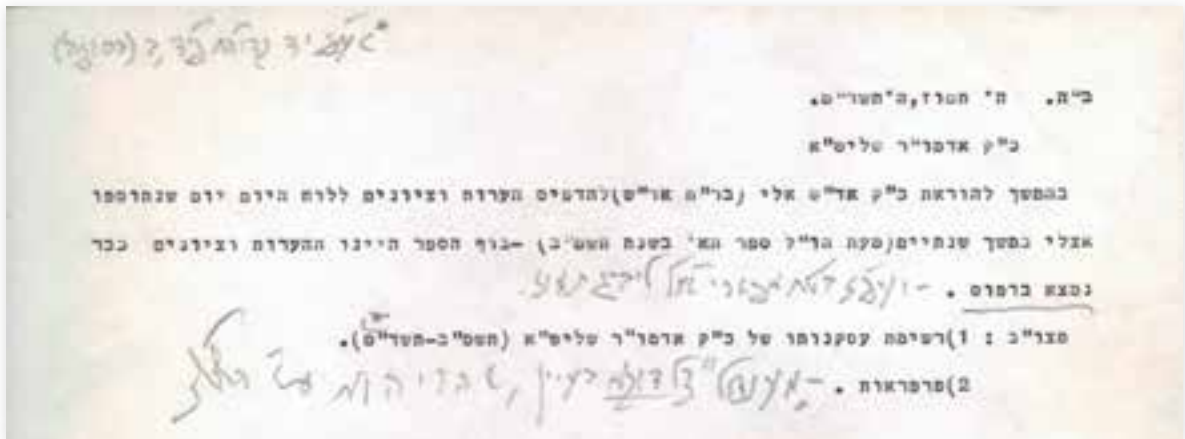
A SEUDAH IN THE FRIERDIKER REBBE’S APARTMENT, SECOND FLOOR OF 770. THE REBBE SITS TO THE LEFT OF THE FRIERDIKER REBBE’S SEAT AT THE HEAD OF THE TABLE.

JEM/THE LIVING ARCHIVE / 64464



In this letter to the Rebbe, Rabbi Seligson reports that the sefer will be completed soon - בקרוב. The Rebbe adds the word ממש in his holy handwriting.

On his mentioning of the מבוא (introduction) to the sefer, the Rebbe comments "צ"ל בחתימתו, כמובן" - It must [conclude] with your signature, obviously.

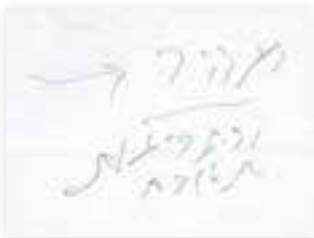


In this letter dated 8 Tammuz, Rabbi Seligson reports to the Rebbe that the sefer is in print. The Rebbe notes that: "ועפ"ז בטח אפשרי שיו"ל ליב-ג תמוז" - Hence, it is certainly possible that it'll be published [in time] for Yud-Beis - [Yud-]Gimmel Tammuz.

On his mention of פרפראות ("condiments" - anecdotes), the Rebbe comments that:

מענדל" צ"ל דוקא בעיין, שהרי הוא ע"ש הצ"צ

The name "Mendel" must be specifically [written] with an "ayin", for it is given after the Tzemach Tzedek. (See explanation in the article).

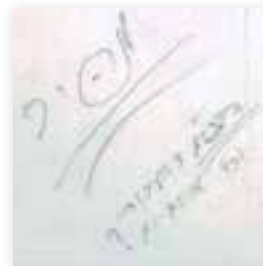


On one of the answers to Rabbi Seligson, the Rebbe comments:

מהיר

והזריזות תשובה

Urgent, the sooner the better.



In a note to Rabbi Seligson, the Rebbe writes:

מהיר

הבפ"מ [הבפועל ממש] דהערות וכו' להיום יום?

Urgent. [What's with] the practical actuality of your ha'oros etc. to Hayom Yom?