

מבצע בית  
מלא ספרים

# REDEFINING THE HOME

*A call to create  
sacred spaces*

לע"ג  
הילדה התמימה אלטא מינא ע"ה  
בת יבלחט"א הרה"ח הרה"ת  
ר' ישכר שלמה שליט"א טייכטל  
גלב"ע  
ביום ש"ק, פרשת ואלה שמות  
כ"ג טבת ה'תש"ג  
ת.ג.צ.ב.ה.  
נדפס ע"י משפחתה שיחיו



## Our Strength

The Yom Kippur War ended in a miraculous victory for Eretz Yisroel. Against terrifying odds, the Arab nations who had converged on the tiny country from all sides were defeated. But the victory was a bitter-sweet one. Thousands of young soldiers died in the war, several hundred on the first day alone. Many more were injured and maimed or suffered sustained psychological wounds.

Perhaps for the first time in the young country's history, the soldiers' morale was low.

At the farbrengen of Yud-Tes Kislev 5734<sup>1</sup>, the Rebbe spoke at length on the topic. After pointing out that morale is crucial to an army—for the best weaponry will only be effective in the hands of healthy, confident soldiers—the Rebbe said that any problem such as this can be approached from many perspectives, “six hundred thousand” of them, in fact.

“As is usual for *acheinu bnei Yisrael*,” the Rebbe said, “the arguments immediately began.”

The army's view was that the soldiers needed to divert their minds from thinking about their issues, and so they brought them entertainment. The other view—which the soldiers themselves expressed—was that they needed to be spiritually uplifted, with speakers who would have an impression on them and leave them food for thought.

Instead of considering the issue theoretically, the Rebbe said, it must be approached scientifically, just as one would approach an issue in medicine and engineering. When finding the solution to a problem, the question is not what *could* work, or what *should* work; it is what *has* worked in an identical situation in the past; theories are of secondary importance.

Throughout the generations, the Jewish people have sought strength in different ways; sometimes they looked for it in Torah, but other times—many other times—they searched other avenues, as far back as the golden calf.

History has shown that the single thing that has kept the Jewish nation alive was not a common language (there isn't one) nor a common dress (we don't have one), but the fulfillment of Torah and mitzvos. Anyone who veered from that path either found their way back or assimilated. So when there is an issue of morale in a Jewish army, we must use the tried and true solution—strengthening Torah observance among the soldiers, thereby tapping into the secret weapon of the Jewish people.

More specifically, and reflecting the soldiers' own request, the Rebbe proposed that they should be given sets of tefillin, *siddurim*, Tehillims and tzedakah *pushkas*, corresponding to the three pillars on which the world stands, Torah (Tehillim) *tefilla* (*siddurim*) and *gemilus chassadim* (*pushkas*)—all equally applicable to men and women. Having them around would give the soldiers access to these materials, as well as serve as a physical reminder to fulfill these mitzvos. Providing for their spiritual needs, the Rebbe said, will give the soldiers true meaning in their lives and energy in fulfilling their mission, and then “fear and terror” will fall on all our enemies. Quantity in numbers has no import; “these are with valor, these are with strength” but “we, with the name of Hashem we rally.”

Later, at the same and following farbrengens<sup>2</sup>, the Rebbe expanded this proposal to all Jewish people, who are all part of an army—Tzivos Hashem. Every Jewish home should have a tzedakah *pushka*, corresponding to the action of a person, a *siddur*, corresponding to the heart, and a Tehillim, corresponding to the mind (being part of Torah); again, all three of these are applicable to men and women equally. In addition, those who are Chassidei Chabad should have a Tanya or Torah Or and Lekutei Torah.

What had begun as an initiative for soldiers became a worldwide phenomenon.

THE OTHER VIEW – WHICH THE SOLDIERS THEMSELVES EXPRESSED – WAS THAT THEY NEEDED TO BE SPIRITUALLY UPLIFTED, WITH SPEAKERS WHO WOULD HAVE AN IMPRESSION ON THEM AND LEAVE THEM FOOD FOR THOUGHT.





## The Reasoning

**O**n Shabbos parshas Bamidbar of that year, the Rebbe inaugurated the first five *mitvzoim* (the next five would arrive shortly): tefillin, Torah, mezuzah, tzedakah, and *bayis malei sefarim*; with the latter being “the *mitvza* that reminds one of the other *mitvzoim*.” Throughout the 5730s, the Rebbe had spoken at length about various *mitvzoim*, most prominently tefillin and mezuzah, but they had existed as single self-containing initiatives; now they came under a cohesive banner.

At this and following farbrengens, the Rebbe elaborated on the reason behind this *mitvza*—why it is so important to have *sefarim*.

The Rebbe provided at least three reasons:



PRACTICAL:  
IT WILL CAUSE PEOPLE TO USE THEM.

On a very simple level, it serves as a powerful reminder and inspiration to use them. “Even a person who has no knowledge about what Yiddishkeit is, and what Torah and mitzvot are, when he walks in and sees a new thing in his home or room, it will lead to *mitzvah goreres mitzvah*.”<sup>3</sup>



ON A MORE SPIRITUAL LEVEL:  
IT BRINGS UP OUR MERITS BEFORE HASHEM.

The Rebbe explained<sup>4</sup>: When the Kohanim would begin their *avoda* in the *Beis Hamidkash* every morning, they would announce that “the east is lightened until Chevron” in order to mention the merit of the Avos who are buried in Chevron. On the surface, the Rebbe said, the need to mention the Avos is odd. We are speaking about the offering of the *tamid* through the Kohanim, in the *Beis Hamidkash*, the gateway to heaven. Furthermore, this was the first *avoda* of the day, upon which the entire *seder histalshelus* depended. Everything is ready, the Kohen is prepared to offer the *korban*, the sheep is ready to be offered—and yet, the merit of the Avos needed to be mentioned. From this we can understand the critical importance and power of mentioning merits for our *avoda*.

When a person has a *siddur* or Tehillim laying around, the Rebbe said, those objects have even more power than mentioning Chevron, for they bring up the memory of one’s own merits—the Torah that he learned and the good deeds that he did in the past minutes and days. “This makes an *iberkerenish* (an upheaval) in all the worlds!” the Rebbe declared.



## HALACHIC: THROUGH THIS WE FULFILL THE MITZVAH OF WRITING SIFREI TORAH.

Later<sup>5</sup>, the Rebbe added yet another reason. One of the final mitzvos of the Torah is that every person should write a *sefer Torah* for himself, as the *possuk* says, “And now, write for yourselves this song, and teach it...place it in their mouths.”<sup>6</sup> According to the Rambam this means that you should write a *sefer Torah* which includes this song (Haazinu). However, throughout the generations, not many people have actually done so; few have commissioned *sifrei Torah* to be written, and even fewer have written one themselves. The famous question is asked: How is it possible that the vast majority of Yidden have neglected to fulfill a mitzva *min haTorah*!?

There are many answers given, and the Rebbe himself addressed the issue on multiple occasions. But one of the most famous and accepted answers is proposed by the Rosh, who writes (as the Rebbe explains at length) that the intent of this mitzvah is not that one should write a Torah simply for the sake of writing it; rather, the mitzvah was given as a tool to be able to learn Torah, so that one should always have a written record to learn from.

In earlier generations, when it was forbidden to record *Torah Shebaal Peh*, the only way to possess Torah in a written form was by writing a *sefer Torah*, which is why the *possuk* says to do so. But later, once the *chachamim* allowed the recording of *Torah Shebaal Peh*, it became possible to fulfill the same mitzvah—the mitzvah of possessing Torah in a written form—through buying *sefarim* (at least according to the Rosh’s opinion).

“From this is understood,” the Rebbe said in the *sicha*, “how important the effort is that every person should have *sefarim* in his house, and even better if it’s a *bayis malei sefarim*; but at the very least, he must have the basic seforim: *siddurim*, Chumashim, Tanach, Mishnayos, *piskei dinim*, etc...”<sup>7</sup>



21 TISHREI 5738. LEVI FREIDIN via JEM 22661

## A Universal Challenge

The name of the *mitvza* initially alternated between “*mitvza sifrei kodesh bechol bayis*,”<sup>8</sup> “*bayis malei sefarim*,”<sup>9</sup> and other minor variations; eventually it was titled “*bayis malei sefarim—Yavne vechachameha*.” It is effectively one of the most universal of the *mitvzoim*: on the lower end, it demands that every single Yid should have a basic minimum of *sefarim* in the house; on the higher end, it is an everlasting challenge to continue filling the house with *sefarim*, no matter how many there already are.

Unlike the other *mitvzoim*, where the Rebbe was highlighting an existing mitzvah in the Torah—“*mitzvos-mitvzoim*” as they were sometimes called—this was a wholly novel initiative. In *michtovim klolim* and *sichos* the Rebbe would sometimes place it in a category of its own (sometimes in parentheses and such), apart from the others.



YOUNG AND OLD READ AND STUDY IN THE LEVI YITZCHOK  
LIBRARY IN CROWN HEIGHTS, CHESHVAN 5740.

LEVI FREIDIN *via* JEM 193054









## "Yavneh v'chachameha"

At the start of the year 5735, the Rebbe called for older *talmidim* to travel to other yeshivos, quoting the Mishnah "גולה למקום תורה" ("Exile yourself to a place of Torah"). The Rebbe also called for the founding of new yeshivos and places of Torah study—ensuring that every Jewish community should have a designated place for Torah study.

In doing so, the Rebbe said, we will fulfill the words of the Gemara in Gittin, "תן לי יבנה וחכמיה" ("Spare Yavneh and its sages"). The Gemara tells the story of Rabban Yochanan ben Zakkai's visit to the Roman governor, and his request to spare the city of Yavneh and its sages from destruction.

The Rebbe pointed out that Rabban Yochanan's request implies that having yeshivos and houses of Torah study is almost paramount to having the *Beis Hamikdash* standing.

"Recently," the Rebbe explained, "talks have been held of conceding the Jewish people's hold on the newly conquered territories of Eretz Yisroel (the *"shtachim"*). In order to counteract this, we should establish places of Torah study like 'Yavneh v'chachameha.'"

Eventually, the Rebbe merged this *mivtza* of "Yavneh v'chachameha" with *mivtza bayis malei sefarim*. When asked in a letter why these two were being connected, the Rebbe explained that they are both components of *mivtza Torah*.

(See *sichos Yom Simchas Torah and Shabbos Bereishis 5735*)

## The Name

The term *bayis malei sefarim* actually comes from a negative source: during Korach's rebellion, the Midrash says, he tried making a mockery of Moshe by asking, "Does a house which is full of sefarim—a *bayis malei sefarim*—require a mezuzah, which contains only a single passage of Torah?"

When the *mivtza* was mentioned in *michtovim k'lohim*, the Rebbe often referred to this Midrash in the notes, while adding a reference to Or Hatorah of the Tzemach Tzedek, who writes that the *malei sefarim* of Korach also has a positive connotation according to Chassidus; full of *sefarim* refers to the ten *sefiros*.

In later *sichos*, the Rebbe explained that this term was in fact very significant. On the most basic level, it connotes that the house must be *full* with *sefarim*; a few *sefarim* here and there is not sufficient.<sup>10</sup> Furthermore, it is a continuous challenge: "When something is truly *full* it means that you can't fill it up anymore... as long as there is any *sefer* in the world that isn't in the house, it cannot truly be called full." Therefore, one must constantly continue acquiring new *sefarim*.<sup>11</sup>

On a deeper level, it means that the entire house is permeated with the *sefarim*, to the extent that it is *full* with the *sefarim*, and that everything else is trivial compared to them.<sup>12</sup>



LEVI FREIDIN via JEM 194385

THE KEHOS SHOWROOM, CHESHVAN 5740.

## The Importance of Sefarim

The Rebbe's emphasis on making *sefarim* widely available did not begin in the 5730s; in fact, it predates the *nesius* itself. From the early 5700s, when the Rebbe came to the United States and was appointed as chairman of the newly-established Kehos, he urged Chassidim in countries throughout the world to utilize the new resource and make the *sefarim* available to their communities. The Rebbe worked proactively in this regard, sending catalogs and samples for people to take their pick, offering steep discounts, and writing many letters explaining the importance of this work.

Remarkably innovative avenues were used in these efforts. In the early 5710s, the cold war was raging on, and the United States and Soviet Union were engaged in a mass culture war. Each endeavored to flood the international community with books that reflected well on their country, and the US government appropriated massive funds to the effort, offering subsidies to anyone who published west-flavored literature—and especially anti-Soviet literature—which could be circulated internationally. The government matched the publishers dollar for dollar on every book.

The *hanhalah* of Merkos and Kehos requested from the American government that their *sefarim* be recognized in this category; after all, the Soviets themselves recognized Chassidus Chabad as a major enemy to Communism, and the books were sold internationally. The request was approved, and this opened new, expanded possibilities for the printing and publicizing of Kehos's *sefarim* in general, and the *sifrei Chassidus* in particular.

Several years later, in 5720, Rabbi Yehuda Krinsky proposed opening a stand at the United States World Trade Fair in New York City, where Kehos books and other Merkos materials would be displayed and sold. The Rebbe encouraged him strongly in this regard, and a stand was indeed arranged for that and following years. Rabbi Krinsky would report to the Rebbe before and after each event, and the Rebbe urged him to look into such opportunities in other locations as well. In



subsequent years, similar exhibits were held in Chicago, Israel, and later even in Moscow. They were immensely successful; thousands of Jews—many of whom would otherwise never come in contact with Jewish or Lubavitch literature—were exposed to Judaism for the first time. On a report from one such event, where Rabbi Krinsky gave a summary of the expenses and revenues showing quite a deficit, the Rebbe wrote: - הריוח העיקרי - הפרסום בכלל, וברוחניות בפרט. ובדאי עוד יתקבלו *The primary profit is the publicizing in general, and in particular spiritually. And surely more [income] will come in.*

In addition, the Rebbe personally pioneered the aggressive sales-policy which is now synonymous with Kehos. It began in 5725 with a sale on a single *sefer*, when the new edition of Lekutei Torah was published. The Rebbe announced at a farbrengen that “I will speak to my treasury minister [i.e. Rabbi Hodakov] that the *sefarim* should be sold for less than they were printed for, in order to make it affordable to everyone.”<sup>13</sup>

This was followed, years later, with periodic sales on the entire Kehos which the Rebbe would often announce at farbrengens, typically around Tishrei, Pesach and Yud-Tes Kislev. In the earlier years it was to tune of twenty or twenty-five percent off.

Then, during a farbrengen in 5744, the Rebbe announced that the annual Tishrei sale would begin earlier in honor of forty years from Chof Av. “It would have been fitting that the sale be forty percent off; however, I’m afraid of a war...with the *hanhalah* of Kehos, because they already argue that they are being caused to lose money, and are arguing ‘*ad mosai*’... Therefore, the sale will be twenty percent, corresponding to *chof* [Av].” (The Rebbe added that hopefully Kehos will manage to arrange a donor to subsidize an additional twenty percent off.)<sup>14</sup>

In the following years, however, the average sale did indeed jump to forty percent. The Rebbe once explained<sup>15</sup> (in regards to one of these sales) that the number 40 is significant since the letters *mem* (“the open mem”) and final *mem* (“closed mem”) represent *nigleh d’Torah* and *penimiyus haTorah*. Eventually, the sales were announced more often, covering longer portions of the year, until it became the regular practice at Kehos to hold sales during special occasions throughout the year.



TISHREI 5740, LEVI FREIDIN via JEM 192126

IT WOULD HAVE BEEN FITTING THAT THE SALE BE FORTY PERCENT OFF; HOWEVER, I'M AFRAID OF A WAR...WITH THE HANHALAH OF KEHOS, BECAUSE THEY ALREADY ARGUE THAT THEY ARE BEING CAUSED TO LOSE MONEY, AND ARE ARGUING 'AD MOSAI'...THEREFORE, THE SALE WILL BE TWENTY PERCENT, CORRESPONDING TO *CHOF*."

## The components of the *mivtza*

**S**imilar to *mivtza chinuch*, *mivtza bayis malei sefarim* is perhaps best seen as an umbrella *mivtza*, under which many different initiatives are included.

In a landmark *sicha* marking the first anniversary of *didan notzach*, on Hei Teves 5748, the Rebbe said that in order to know how the victory of the *sefarim* should be celebrated, "the *sefarim* themselves must be asked." He went on to reiterate and renew various campaigns regarding *sefarim* which he had been speaking about throughout the years—in addition to several new ones—all under the banner of *bayis malei sefarim*. Some of these were introduced even before the *mivtza* itself was announced, but later they seem to have been put under the same umbrella.

These include: 1) private libraries; 2) children's *sefarim*; 3) public libraries.

## »Private Libraries

Over the years, the Rebbe gave specific directives:

- At the very least, every home should have a *siddur*, Tehillim and *pushka*; Chassidei Chabad should have a Tanya or Torah Or-Lekutei Torah.<sup>16</sup>
- In addition, every home should at least have the basic *sefarim* of Yiddishkeit, including *halacha sefarim* which will serve as an oft-used guide in everyday life.
- When a *chosson* and *kallah* get married, the first priority should be that they have a *bayis malei sefarim*; the more the better. As is the *minhag Yisroel* in many places, the *kallah* gives the *chosson* a *shas* as a gift, and the *chosson* gives the *kallah* a Siddur Korban Mincha, which has a translation of the davening and day-to-day *halachos*. In today's day and age, with women being educated and learned, and they do not need a translation of davening (such a gift may even insult them)—they should be given *sefarim* of *halacha* that are pertinent to running a Jewish home, in Lashon Kodesh or their language.<sup>17</sup>

## »Children's Sefarim:

Throughout the years, the Rebbe *koched* in the necessity of *chinuch* even for infants, and spoke at length about how, immediately from birth, everything a child sees and experiences has a strong impression on him. Thus, the importance of hanging a *shir hamaalos* in the infant's cradle, that a child only see images of only kosher animals, etc. In 5747, the Rebbe announced that the directive of *bayis malei sefarim*—which until then had only been discussed in regards to adults—applied to children as well.<sup>18</sup>

In this farbrengen and later, the Rebbe gave specific directives:<sup>19</sup>

- This begins from when a child begins to talk.
- The *sefarim* should be their own property and responsibility.
- At the very least, they should have a Chumash, *siddur*, and *hagadah shel Pesach* (which has a unique connection to children, as the discussion of *maggid* centers around the questions of four sons).
- They should also have a Tehillim (either as a separate *sefer* or in the back of the *siddur*, but with its own cover page, to emphasize that it's a stand-alone *sefer*), and a *tzedakah pushka*.



- It should be explained to the children that they shouldn't worry about ruining the *sefarim* by using them, since the parents will buy newer and nicer ones if necessary.
- This even applies to very young children, where there is a bigger chance that the *sefarim* will get ruined and torn; as the Midrash says, "Even when a child dances on the Azkara [the name of Hashem, on this the possuk says] 'you will dance upon me with love.'" (See the *sicha*<sup>20</sup> for the explanation.)

## » Public Libraries:

On the *possuk* "*Vetzidkaso omedes la'ad*—And his righteousness stands forever," *Chazal* say that this refers to "someone that writes *sefarim* and lends them to others." The simple reason for this, as the Rebbe explained, is because a lending library can last forever; the *sefarim* can be put to use over and over again.

In a *sicha* on the eighth *yahrtzeit* of his mother, Vov Tishrei 5733, the Rebbe introduced a new initiative:

"In every location where Jews live, starting with places where there are *anash* and people who listen to my call, a library should be established."<sup>21</sup>

Later, the Rebbe elaborated: "There are Jews for whom it is sufficient to simply tell them about Torah, and they will find the *sefarim* themselves. If they don't have their own, they will get from relatives. But there are others who don't have anywhere to get *sefarim* from, even if they wanted to; either because they have no relatives, or because their relatives are also far and lost, *rachmana litzlan*, and do not have *sefarim*. In order to bring such a person closer to Torah, one must provide him with a *sefer* to learn from, to give him a *Kitzur Shulchan Aruch*..."

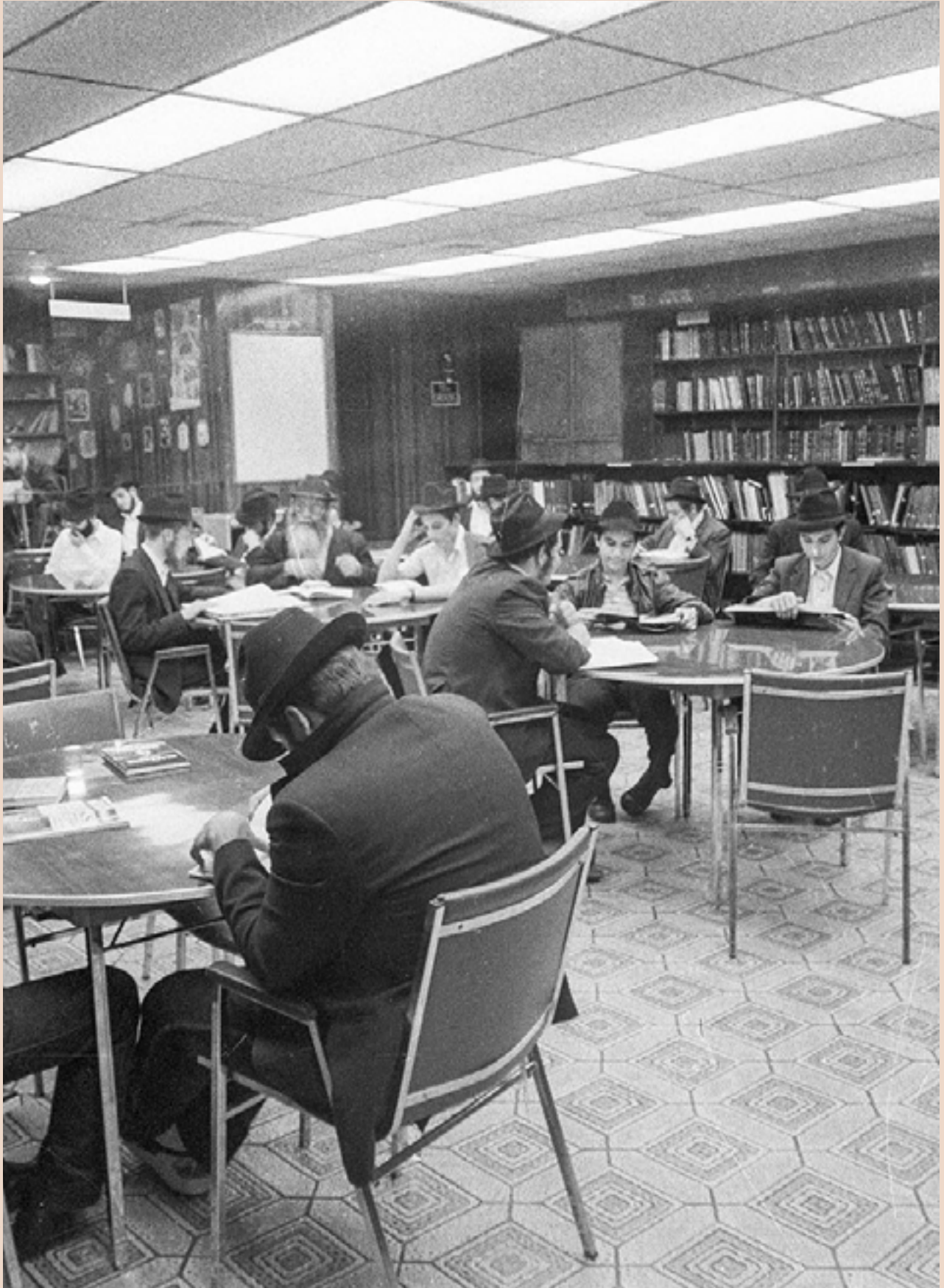
"In the time of the *shas*, one needed to write *sefarim*, but today one can obtain ready-made *sefarim*. All that is needed is to arrange them in a place where they are accessible for every person..."<sup>22</sup>

The Rebbe gave a number of specific directives (at that time and in later years)<sup>23</sup>:

- There should be a range of *sefarim*, from basics for beginners to advanced ones for those who are advanced in their study of *nigleh* and Chassidus.
- It should be open for a few hours a day, or at least a short time every day, or at the very least several hours a week.
- It should be publicized that anyone can come to browse and learn on the spot, and also borrow to read at home.
- It should be a nice building, so that bypassers will be drawn inside.
- Additionally, every communal building of Torah, *tefilla* and *tzedakah* should have a library in all fields of Torah (in addition to the basic *sefarim* which they would have regardless).

Following the Rebbe's call, there was a *hisorerus* throughout the Jewish world to establish new libraries. In Crown Heights, the Levi Yitzchak Library was established, and with the Rebbe's approval, it was named for the Rebbe's father.

"IN EVERY LOCATION  
WHERE JEWS LIVE,  
STARTING WITH PLACES  
WHERE THERE ARE  
ANASH AND PEOPLE  
WHO LISTEN TO MY CALL,  
A LIBRARY SHOULD BE  
ESTABLISHED."



TISHREI 5744, LEVI FREIDIN via JEM 198902



## Using the sefarim



ften, when the Rebbe spoke about buying *sefarim*, he would also explain how they should be treated. In the above *sicha* marking the first anniversary of *didan notzach*, where the Rebbe elaborated on how the victory of *sefarim* should be celebrated, he said:

“According to *hanachos ha’olam* (worldly conventions), the victory of an expensive object, like precious stones and diamonds, is celebrated by giving it more respect: guarding it in the most dignified place, so that no-one will touch it, and surely not to use it. At the most, it will be seen from time to time...

“But according to Torah the victory of *sefarim*...is by using them and learning from them even more—the more they are used, the more dignity they have, even if they become worn out and torn from use.”<sup>24</sup>


“Regarding the concern that the *sefarim* will become worn out from use, the solution is to buy duplicates of all the *sefarim*, so that the beauty is protected as well,” the Rebbe said in a later *sicha*.<sup>25</sup>

At the farbrengen of Chof Av 5744, after announcing a sale on the *sefarim* in Kehos, the Rebbe added:

“*Yehi ratzon*, that people will not suffice with buying *sefarim* and placing them on the shelf with great beauty and elegance, making sure that they are not ripped, *chas veshalom*, and therefore avoiding browsing or learning from them too much...Instead of pitying the *sefer*, he should pity himself, and then he will browse and learn from it **in abundance**.

“As the Mishna says in Avos, “*Hafoch bah vahafoch bah*”<sup>26</sup> (learn it and learn it)—twice. Seemingly, it is sufficient to turn the pages once in order to find the right place. Why does one need to do it twice? Because when he is learning with passion and excitement, he flips the pages back and forth—suddenly he has a question, a *reminhu*—and then, right after, an answer falls in his head, and so it continues; *hafoch bah vahafoch bah*!

“About his concern that the *sefer* may tear—*tavo alav bracha* if he learns in the *sefer* so much that it rips from use! This is the purpose of the *sefer*, as the Mishna continues, “*visiv uvlei vo*”—that the *sefer* become completely worn out from the use! The *sefer* itself will thank him in this world and the next for using it and utilizing it in full, to the extent that not only did the *sefer*’s *yeshus* become nullified, its actual existence was nullified—it became absolutely nothing, so that a new *sefer* was needed!

“There are two opposites here: on the one hand, the *sefer* needs to exist, and specifically in a nice font, so that there are no mistakes in the language, words, etc.; at the same time, the purpose of the *sefer* is that “*hafoch bah vahafach bah, visiv uvlei vah*,” until it ceases to exist!”<sup>27</sup> 



CIRCA LATE 5705, JEM 286804

THE REBBE WALKS PAST THE KEHOS SHOWCASE DISPLAYING THE NEWLY PUBLISHED SEFORIM.

1. Sichos Kodesh 5734 vol. 1 p. 148-158
2. Ibid p. 160; 197; 240
3. Ibid p. 321
4. Sichos Kodesh 5734 vol. 2 p. 180
5. Lekutei Sichos vol. 23 p. 17-26
6. Devarim 30:19
7. Ibid p. 25
8. Igros Kodesh vol. 29 p. 189
9. Ibid p. 183
10. Hisvaaduyos 5747 p. 648
11. Hisvaaduyos 5751 p. 96, 103
12. Ibid, Ibid.
13. Sichos Kodesh 5735 p. 417
14. Hisvaaduyos 5744 vol. 4 p. 2441
15. Hisvaaduyos 5746 vol. 1 p. 662
16. Sichos Kodesh 5734 vol. 2 p. 180
17. Hisvaaduyos 5748 vol. 2 p. 171-172
18. Hisvaaduyos 5747 vol. 2 p. 648
19. Hisvaaduyos 5747 vol. 2 p. 648; Hisvaaduyos 5748 vol. 2 p. 172
20. Hisvaaduyos 5748 vol. 2 p. 172, haara 89
21. Sichos Kodesh 5733 vol. 1 p. 26
22. Sichos Kodesh 5734 vol. 1 p. 277
23. Sichos Kodesh 5734 vol. 1 p. 277; Sichos Kodesh 5734 vol. 1 p. 277; Hisvaaduyos 5748 vol. 2 p. 173.
24. Toras Menachem Hisvaaduyos 5748 vol 1 p. 167-168
25. Toras Menachem Hisvaaduyos 5750 vol. 2 p. 90
26. Avos, perek 5 mishna 21
27. Toras Menachem Hisvaaduyos 4744 vol. 4 p. 2441