

The Yud-Tes Kislev Storyteller

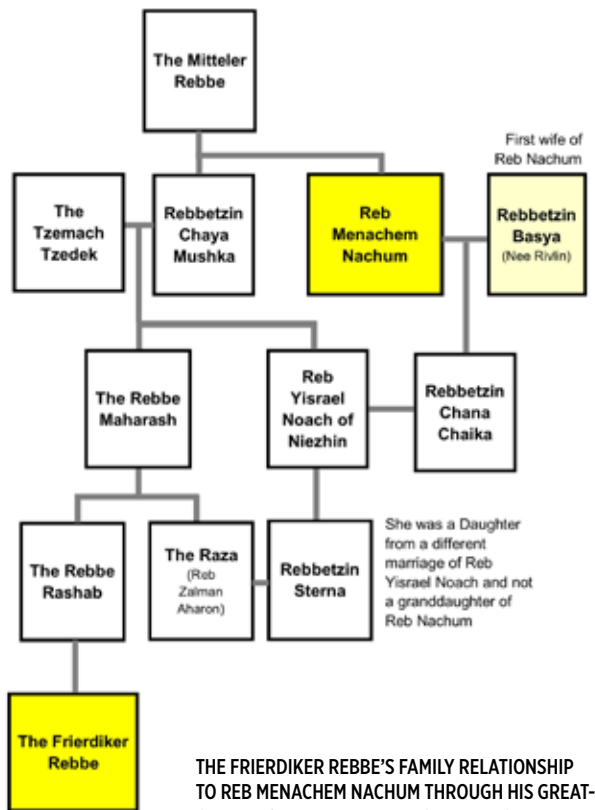
The life of the Mittlerer Rebbe's eldest son—
and the unique story of his progeny

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לזכות
הילד שניאור זלמן נ"י בועז
לרגל יום ההולדת י"ג כסלו

יה"ר שיגדל לתורה לחופה
ולמעשים טובים מתוך בריאות
נכונה ושפע בגור'ר לנח"ר
כ"ק אדמו"ר והוריו הי"ו



The Famous Description

“Der Zaide iz geven tzen yahr a talmid baim Mezritcher Maggid, my grandfather was a disciple of the Mezritcher Maggid for ten years...”

This is how the famed storyteller of Yud-Tes Kislev, the holy Reb Nochum—eldest son of the Mittlerer Rebbe—would begin his account each year. He would start from the very beginning, the Alter Rebbe as a student of the Maggid, and go on to describe the Alter Rebbe's *nesius*.

Then, he would move on to the story of Yud-Tes Kislev itself. In a low, tear-choked voice, he would recount the story of the imprisonment, and when he reached the account of the liberation, his voice would joyfully rise to a crescendo. It was like a Megillah reading—and if an important personage would show up a little late, Reb Nochum would restart from the beginning.

This description of Reb Nochum is famous in its own right.

In one of the opening *kuntreisim* of Likkutei Dibburim, the Frierdiker Rebbe begins a Yud-Tes Kislev farbrengen with a lengthy description of *der feter* Reb Nochum (in Hebrew, *Kevod Kedushas haRav haKadosh Reb Nochum*), and his Yud-Tes Kislev storytelling.¹

The Frierdiker Rebbe himself never met Reb Nochum,

who had passed away around the time of the Friediker Rebbe's birth. How did the stories of Reb Nochum reach him?

The obvious family relation between Reb Nochum and the Friediker Rebbe was great-great-uncle. He was the brother of the Friediker Rebbe's great-grandmother, Rebbetzin Chaya Mushka, wife of the Tzemach Tzedek. However, there was another relationship that brought the traditions of Reb Nochum to his great-great-nephew.

In those days, it was the custom of *Beis Harav* to arrange *shidduchim* within the family (and indeed most of the Rabbeim were married to their cousins).

The Friediker Rebbe's uncle, the Raza (Reb Zalman Aharon, brother of the Rebbe Rashab) married his first cousin, Rebbetzin Sterna, daughter of Reb Yisroel Noach of Niezhin.² After the Raza's marriage, he spent considerable time in Niezhin and had the opportunity to spend time with Reb Nochum, who was Reb Yisrael Noach's father-in-law.³ The Raza later recounted many of the stories to the Friediker Rebbe.

The Raza spent a lot of time with Reb Nochum. Already in his eighties, his hair and even his eyebrows completely white, he moved around like a young man. He told stories with intricate detail, remembering people and dates with remarkable clarity.

The Tziyur Near the Tziyun

Throughout the *nesius* of the Mittlerer Rebbe, his son Reb Nochum had remained close at his father's side, and when—after his arrest and liberation—the Mittlerer Rebbe embarked on a journey to visit the Alter Rebbe's Ohel in Haditch, Reb Nochum joined as well. Although the Mittlerer Rebbe had been released, the case was still ongoing, and the Mittlerer Rebbe therefore wanted to visit the Ohel in Haditch.

Haditch is very far from Lubavitch. Lubavitch is in the north, in “White Russia,” while Haditch lies in the south, in what they called “Maleh Russia,” “Little Russia” (the two areas are approximately the equivalents of modern-day Belarus and Ukraine). On the way to Niezhin, the Mittlerer Rebbe passed through the city of Homel to visit the famous chossid Reb Eizik Homiler, and during that visit, Reb Nochum received a bad omen about the future.

In Reb Eizik's home, the story goes, the Mittlerer Rebbe spoke very sharp words to Reb Eizik. Reb Nochum was surprised to hear his father speak in those terms to such an exalted chossid, and on their way out, he asked his



AT THE SITE OF THE MITTELER REBBE'S TZIYUN IN NIEZHIN, THERE ARE TWO MATZEIVOS. IT IS UNCLER WHICH ONE IS THE MITTELER REBBE'S AND WHO IS BURIED ALONGSIDE HIM, WHETHER IT IS HIS SON REB MENACHEM NACHUM OR HIS GRANDSON, REB YISRAEL NOACH, WHO WERE BOTH INTERRED IN THE VICINITY OF THE OHEL.

father why he had done so. The Mittlerer Rebbe replied, “Don't worry, you will see how he will honor you when you return.”

Reb Nochum was shocked. “When *you* return”? Why did the Mittlerer Rebbe imply that he would not be returning with him?⁴

His premonition proved correct. After spending several months in Haditch, the Mittlerer Rebbe began the journey back to Lubavitch, but as they passed through the city of Niezhin, he fell ill, and, on Tes Kislev, passed away.

The Chassidim began looking for a new Rebbe.

When some Chassidim approached the Tzemach Tzedek and asked him to accept the *nesius*, he refused, and told them to ask either Reb Chaim Avraham—second son of the Alter Rebbe—or Reb Nochum.⁵ Reb Nochum had also received a hint in the words of the Mittlerer Rebbe upon leaving the home of Reb Eizik, when he said, “*You will see how he will honor you when you return.*”

But Reb Nochum refused to contemplate the idea, and even seems to have pushed for the Tzemach Tzedek to accept the *nesius* immediately.⁶ As for himself, he decided to remain in Niezhin.⁷

The Chassidim in Ukraine quickly became attached to him.

Traveling to the Rebbe in Lubavitch was prohibitively expensive and difficult. For this reason indeed, Reb Hillel Paritcher was appointed to the Rabbeim to travel to the distant colonies in the south of Ukraine, where he would become famous as a “half-Rebbe.”

The Chassidim in Ukraine clearly felt very lonely, and having Reb Nochum there was like a breath of fresh air. People would travel to see him from throughout the region, to farbreng and hear stories from someone who had been so close with the Mittlerer Rebbe and the Alter Rebbe. In later years, he even had a “*shadar*,” a personal shliach who would travel the area and raise funds for his support; this was “Reb Shalom Reb Hillel’s,” the close *talmid* of Reb Hillel Paritcher. He was first a *shadar* for Reb Hillel, and after Reb Hillel’s passing, became a *shadar* for Reb Nochum.⁸

Reb Nochum would never say Chassidus, however. “I could say Chassidus like all the others,” he once said, “but like my father, I cannot. So I came to the conclusion that I should not say anything.”⁹ He would only repeat the short *maamarim* the Alter Rebbe had shared in the early years of his *nesius*, which he had himself heard from elder Chassidim of previous generations.

“The main thing they would learn from him,” the Friediker Rebbe said, “was *midos tovos*.”¹⁰

Stories were told of miraculous events in his presence.

One wealthy man in Niezhin once spoke negatively about Reb Nochum and his father, the Mittlerer Rebbe.

When the man arrived home and sat at his table to eat, a cat jumped onto his lap. When he threw the cat off, it parked itself on the table. When he tried to chase it off the table, it began to attack him, and soon dug its nails into his neck.

The man realized that there was something spiritual afoot, so he quickly sent a messenger to Reb Nochum asking for forgiveness. Reb Nochum replied that his own *kepeida* wasn’t meaningful; he needed to ask *mechila* from the Mittlerer Rebbe himself.

Left with no choice, the man walked to the Ohel of the Mittlerer Rebbe with the cat wrapped around his neck, and as soon as he asked *mechila*, the cat jumped off.¹¹

Reb Nochum himself would sometimes deny the stories of *mofsim* that were being told, but one story he would himself relate:

“A fire once broke out in the Ohel of my father, the



THE SECOND VOLUME OF THE MITTELER REBBE'S TORAS CHAIM, FIRST PUBLISHED BY REB MENACHEM NACHUM (AS SEEN ON THE TITLE PAGE) IN 5626 DURING HIS LIFETIME.

Rebbe. People ran to put out the flames, and I ran to save the *sefer Torah* that was there. The flames were so strong that I couldn't reach the *aron kodesh*. As I stood there, looking for a way to save the *sefer Torah*, my father suddenly appeared before me, holding the *sefer Torah* in his hands. He handed me the Torah, and immediately disappeared.¹²

The Wrong Turn

In his elder years, Reb Nochum hoped to move to Eretz Yisroel (he was actually seen as one of the leaders of Colel Chabad; there is a letter from Chassidim in Eretz Yisroel regarding the Colel addressed to the Tzemach Tzedek, Reb Chaim Avraham, and Reb Nochum¹³).

When his sister, Rebbetzin Menucha Rochel, moved to Eretz Yisroel at the advice of the Tzemach Tzedek, Reb Nochum wanted to go along—but the Tzemach Tzedek told him not to. “You should be no different from your forefathers,” the Tzemach Tzedek told him.¹⁴ Later, he expressed his desire once again in the preface to *Toras Chaim*, which he published shortly after the passing of

the Tzemach Tzedek, asking for Chassidim to come to his support to help him achieve his goal. However, this desire never came to fruition.

In those years, he began to spend considerable amounts of time in Haditch, near the Ohel of the Alter Rebbe. He had a small room in the caretaker's structure, and he lived there for extended periods each year, remaining there for longer and longer.

Chassidim in the area were perplexed. People from all over came to see him in Niezhin; why would he suddenly, in his elder years, choose to remain closeted in Haditch?

The widespread assumption was that it was associated with an incident with the Alter Rebbe, during the escape from Napoleon:

When the Alter Rebbe decided to escape the advance of the French army, no experienced wagon drivers were willing to take the job. It was a large entourage of people, many wagons and horses, but due to the lack of wagon drivers, it was decided that Reb Nochum—then a *yungerman*—would lead the journey. Whenever he reached a fork in the road, he would get out of the first wagon, go back to consult with the Alter Rebbe, and then—based on the Alter Rebbe's guidance—continue on his way.

At one point, Reb Nochum mistakenly directed the wagons in the wrong direction. By the time they realized, it was too late to turn back; the French armies were too close. Reb Nochum ran to consult with the Alter Rebbe, and the Alter Rebbe gave a big sigh and said, "It's wonderful when grandchildren follow in the grandfather's direction. The opposite when he is forced to follow them..."

The Alter Rebbe had planned to travel southward and reach Poltava before Rosh Hashanah, but due to the error, they were forced to travel deep into the Russian interior in the midst of a brutal winter. That Teves, the Alter Rebbe fell ill and passed away.

The events of that winter weighed heavily on Reb Nochum's heart, and when he began spending more and more time in Haditch, many assumed it was related to that story.

Then, on one occasion, a group of the last living Chassidim of the Alter Rebbe visited Haditch—close to fifty years after his *histalkus*—and they were sitting at a farbrengen with Reb Nochum himself. As they discussed *divrei Chassidus* and memories of years gone by, they gathered the courage to ask Reb Nochum: Why did he leave his household in Niezhin and settle alone in Haditch?

That's when he told them the story of the coat.

The Chosson's Kapota

This story was told by the Frierdiker Rebbe and the Rebbe—as well as by Chassidim—in several versions. In Likkutei Dibburim, the Frierdiker Rebbe says the story as follows:

When Reb Nochum was preparing for his wedding, a beautiful new silk *kotinke* (an overcoat) was sewn for the young *chosson*.

Soon, the Alter Rebbe summoned him. "Nochum, would you consent to your silk *kotinke* having a patch on it?"

Reb Nochum was surprised. "No," he told the Alter Rebbe, "I don't want my *kotinke* to have any patches at all!"

"What would you want in return?" the Alter Rebbe asked. The Alter Rebbe offered to learn with him privately, but he refused. Finally, the Alter Rebbe said he would promise him *imi bim'chitzasi*, that Reb Nochum would dwell alongside him in Gan Eden...

"That really 'took' me," Reb Nochum related, "and I consented."

But then he asked his grandfather a question: "Must I really want it, truthfully, or is it enough to agree *b'kab-balas ol*?"

"Of course *mit an emes*," the Alter Rebbe replied. "*Mit an emes fun Yechida*."

To this, Reb Nochum didn't respond—and the patch was never put on.

Reb Nochum's *kotinke* had a long collar, and when he entered the Alter Rebbe's room to receive his *bracha* before the *chupah*, the Alter Rebbe tore off one little piece of fur from the collar, and in exchange for this, promised him *arichus yomim*. Reb Nochum's dwelling near the Alter Rebbe in Haditch, the Frierdiker Rebbe explained, was to rectify the event of the *kotinke*.¹⁵

The Rebbe's Hora'ah

In the Rebbe's *sichos*, Reb Nochum often appears—specifically in relation to this final story. The Rebbe added a postscript that he heard from the Frierdiker Rebbe at the time:¹⁶

The reason the Alter Rebbe wanted him to change the manner of his clothing—to the point of promising *imi bim'chitzasi*—was because he saw that a *taavah* was spreading: the *taavah of levushim*. Spiritually, he wanted to 'break' that new *taavah*.

The lesson the Rebbe learned from the story was about

the importance of being able to break a *taavah* specifically where it seems most powerful. Instead of surrendering to the tide, face it head-on and overpower it.

The new American *taavos* the Rebbe spoke about were the excessive engagement in materialism—the creature comforts, wall-to-wall carpets, summers in the country which families could barely afford—and also regarding the idea of *tachlis*; the American determination that children, from the earliest of ages, should think about and

actively plan for their careers, instead of immersing themselves in Torah alone.

“If we were able to ‘break’ this concept here,” the Rebbe said, “specifically in the country which is more engaged in this than in any other country, in the past or even in the future—it would mean that it would be broken from its greatest and most powerful place...”¹⁷

POSTSCRIPT:

A Tale of Two Families

The Unclear Chapter

By all accounts, Reb Nochum lived in Niezhin for approximately the final fifty years of his life, from the passing of the Mittler Rebbe and onward. There is a fascinating and obscure chapter of his life which took place during that time, and yet we know next to nothing about it.

The following introduction is in order:

When the Frierdiker Rebbe arrived in America and purchased the building of 770, a small *shtiebel* was already functioning just down the block from 770 (at 922 Eastern Parkway, between Albany and Troy), also led by a chassidic rebbe, Reb Chaim Moshe Yehoshua Twersky-Schneerson, known as the Rebbe of Tomoshpol.

The Tomoshpoler was a scion of the Chernobyl and Koidinov dynasties and followed in their traditions. However, one astounding fact brought him very close to Lubavitch and the Frierdiker Rebbe: his paternal grandfather was none other than our Reb Nochum, son of the Mittler Rebbe.

How is it that the grandson of Reb Nochum—a *ben-achar-ben* only four generations removed from the Alter Rebbe—becomes a *poilisher* rebbe?

To answer this question, we need to examine the history of Reb Nochum’s family—or, rather, *families*.



THE FRIERDIKER REBBE'S FAMILY RELATIONSHIP TO REB MENACHEM NACHUM THROUGH HIS MOTHER'S SIDE AND THE CONNECTION WITH THE CHERNOBYLER DYNASTY.

The Apparent Contradiction

In the volume of *Igros Kodesh* chronicling the letters of the Frierdiker Rebbe to the Rebbe and Rebbetzin (vol. 15), there is a letter in which the Frierdiker Rebbe mentions a plan to publish an article about Reb Nochum in the forthcoming *Hatomim* (unfortunately, World War II broke out in the interim and that issue never appeared). The Frierdiker Rebbe asks the Rebbe to compile a list of sources from his *sichos* where stories of Reb Nochum had

already been told.¹⁸ A short time later, the Rebbe sent a response.¹⁹

A few pages later, there is an interesting paragraph in the Frierdiker Rebbe's letter to the Rebbe.

“Regarding Reb Nochum, I don't know what you mean by ‘a contradiction.’ At the time of his marriage, he was surely 14 or 15 years old—as evident in the well-known story of the collar and the patch. In my youth, I heard that the chossid Reb Hillel was called Chol Hamoed, because he wore a tallis even before his Bar Mitzvah, when he began wearing Tefillin.”²⁰

The Frierdiker Rebbe seems to be explaining an apparent contradiction the Rebbe had noted between the date of Reb Nochum's birth and the date of his marriage:

The Frierdiker Rebbe had written in a letter that Reb Nochum was born in 5558, several months after the passing of Reb Menachem Nochum of Chernobyl, and was named after him.²¹ However, in a *maamar* in Derech Mitzvosecha,²² the Tzemach Tzedek quotes an explanation he heard from the Alter Rebbe at the wedding of “my brother-in-law and cousin Reb Nochum,” in the winter of 5572—some 14 years later!

To this the Frierdiker Rebbe responded—as above—that this was indeed standard in *Beis Harav*.

Interestingly, there is a story passed down by Chasidim about how the story of Reb Nochum's *shidduch* began even earlier.

The Young Chosson's Protests

When Reb Nochum was only seven years old, offers of *shidduchim* began arriving from all directions. As the eldest son of the Alter Rebbe's eldest son, many had their eye on him, and some began taking not-so-subtle actions. One *gvir* would openly bring gifts for Reb Nochum whenever he arrived in Liadi, and send gifts with others as well.

At the time, a chossid named Reb Zalman Rivlin arrived in Liadi to seek the Alter Rebbe's advice. He had recently lost all his wealth, and he had no way of marrying off his two young daughters. He poured out his heart to the Alter Rebbe in *yehidus*.

The Alter Rebbe told him that he had nothing to worry about. “I will take one of your daughters as a *shidduch* for my grandson, and the second will no doubt find a worthy match as well...” It was determined that during the Alter Rebbe's next visit to Shklov, he would determine which of the daughters would be chosen for Reb Nochum.



ROSH YESHIVAH IN NIEZHIN, REB LEVI YITZCHAK SCHNEERSON, SON OF REB MENACHEM NACHUM.

When the young ‘*chosson*’ returned that day from cheder, he was welcomed with “*mazal tov*” wishes... Hearing who his future father-in-law was, the seven-year-old *chosson* protested; he didn't like the choice at all!

Being—after all—seven years old, his opinion wasn't taken very seriously, and his father brought him into the Alter Rebbe's room to receive his grandfather's *bracha*. When the Alter Rebbe heard the child's protests, he noted that he would be receiving gifts—a sum of money, or even a *Shas*, but the *chosson* was unconvinced; “a *Shas* we already have at home,” he told the Alter Rebbe.

The Alter Rebbe didn't continue the argument. This was the *shidduch*, and that was it. The Mittlerer Rebbe hinted to Reb Nochum that he should leave the room.

Some time later, the Alter Rebbe visited the home of Reb Zalman Rivlin in Shklov. The two young daughters were brought before him, and the Alter Rebbe put on his glasses and looked at the two of them, and asked the *gabbai* which one he should choose for Reb Nochum. The

gabbai pointed to the one with a more pleasant physical appearance, but the Alter Rebbe waved him off. “*Gey—di iz shener*, Go—the other is nicer.” They proceeded to write the Tnoim. (When they grew up, it was noted that the *kallah’s midos tovos* were far superior to those of her sister.)²³

Some seven years later, when both the *chosson* and the *kallah* came of age, the wedding was finally held. We don’t have the name of his wife, but we know of three children who were born to them: his son Reb Shneur, who later became the son-in-law of the Tzemach Tzedek, his daughter, Chana Chaika, who became the daughter-in-law of the Tzemach Tzedek (wife of Reb Yisroel Noach of Niezhin, mentioned earlier in this article), and his son Reb Levi Yitzchak, who became a well-known Rosh Yeshivah in Niezhin.

But then, at some point, his wife passed away—and soon, a new *shidduch* was proposed.

The Chernobyl-Chabad Connection

Chassidim relate that the Maggid once expressed himself that Moshiach would come from “either his eldest

talmid or his youngest *talmid*.” The eldest was Reb Menachem Nochum of Chernobyl, and the youngest was the Alter Rebbe.

With Reb Menachem Nochum’s agreement, the Alter Rebbe entered the room where Reb Menachem Nochum’s grandchildren were sleeping, and chose a young boy named Reb Yaakov Yisrael (son of Reb Mottele of Chernobyl). He was chosen to marry Devorah Leah, the daughter of the Mittlerer Rebbe.²⁴

When they grew up and were married, Reb Yaakov Yisrael merited to spend significant amounts of time with his father-in-law and his grandfather-in-law, the Alter Rebbe. Afterward, he returned to Ukraine, to the areas of Chenobyler Chassidim, and began serving as a Rebbe in the city of Hornsteipel and later in Cherkass (thereby becoming known as Reb Yaakov Yisrael Cherkasser).

Now, with his brother-in-law Reb Nochum widowed and living in Niezhin (not far from Hornsteipel), a *shidduch* was proposed between his daughter Sarah Freida and Reb Nochum.

(This brings the Frierdiker Rebbe into a second family connection: another of Reb Yaakov Yisrael Cherkasser’s



SITTING THIRD FROM THE LEFT AT THE REBBE’S FARBRINGEN (IN A BALLROOM), 19 KISLEV 5714.



THE TOMOSHPOLER REBBE WHO RESIDED IN CROWN HEIGHTS.



TZIYUN OF THE TOMOSHPOLER REBBE NEAR THE OHEL.

daughters was Rebbetzin Chana, who married Reb Yosef Yitzchak of Avrutch, the son of the Tzemach Tzedek. She was the mother of Rebbetzin Shterna Sara and grandmother of the Friediker Rebbe. Thus, Reb Nochum was also the Friediker Rebbe's great-uncle.)

Two children were born from this marriage; the first was Reb Mordechai Dov of Tomoshpol, and the second was Reb Moshe Zalman of Tchimichleh. The Tomoshpuler Rebbe in Crown Heights, mentioned at the beginning of this segment, was the son of Reb Mordechai Dov.

The Last Surviving Ben-Achar-Ben

Very little is known about Reb Nochum's second marriage. There is one vague letter in the Rebbe's library, in which Reb Yisroel Noach of Niezhin writes a letter to his father-in-law Reb Nochum, and he sends greetings to his wife Rebbetzin Sarah Freida and their son Reb Mordechai Dov.²⁵ Aside from that letter, not much is known.

The children from this marriage were raised in Hornsteipel and Cherkass, in the court of their grandfather, Reb Yaakov Yisrael, and later became *poilisher rebbes* of the Chernobyl tradition. They even used the last name Twer-sky; the Tomoshpuler Rebbe in Crown Heights only added the last name Schneerson when he arrived in America.

In America, the Tomoshpuler became quite close with Lubavitcher Chassidim; he was even considered for the position of chairman of Agudas Chassidei Chabad. His home and *shtiebel* were just a block away from 770, between Albany and Troy; he would often come visit the Friediker Rebbe, his second-cousin, and in later years, the Rebbe, and farbreng with the *bochurim* as well. The Tomoshpuler was very active in strengthening *shmiras Shabbos* and *taharas hamishpacha*, and was one of the main forces behind the construction of the Crown Heights Mikvah, celebrated as one of the first modern *mikvaos* in America, built "with all sanitary and hygienic needs,"²⁶ so that all women would be comfortable using it.

When he passed away in 5719, the *levaya* passed 770; the Rebbe personally participated in carrying the *aron*, and he was interred in the Chabad section in Montefiore, just a few rows behind the Ohel.²⁷

The Tomoshpuler had in his possession a *sefer Torah* used by the Mittlerer Rebbe, which is housed today in the shul of his descendants in Flatbush. Fascinatingly, when all the dust settled after the wars, revolutions and the Holocaust, many of the descendents of *Beis Harav* were lost—and it is quite possible that the Tomoshpuler and his progeny are the last surviving *ben-achar-ben* descendants of the Alter Rebbe. **1**

1. Likkutei Dibburim vol. 1, p. 22.

2. After the Tzemach Tzedek's passing, several sons became Rebbes in various locations. Reb Yehudah Leib in Kopust, Reb Chaim Shneur Zalman in Liadi, and Reb Yisroel Noach in Niezhin. Reb Yosef Yitzchak served as a Rebbe in Avrutch as part of the Chernobyl dynasty, to which he was connected through his father-in-law.

3. Reb Yisroel Noach was married several times, and it seems that Raza's wife was a daughter from a previous marriage.

4. *Likutei Sippurim* p. 145. *Sippurim Nora'im* p. 96.

5. Reshimas Hayoman 288.

6. See *Bnei Hatzemach Tzedek* p. 485.

7. *Sippurim Nora'im* p. 96 implies that Reb Nochum made a return journey to Lubavitch, which would mean he made a return trip to settle in Niezhin a short time later.

8. *Zichron Tzadikim V'Chassidim* p. 121.

9. *Lishema Ozen (Yiddish)* p. 48.

10. *Likkutei Dibburim* vol. 1, p. 13.

11. *Likutei Sippurim* p. 147.

12. *Likutei Sippurim* p. 146.

13. *Migdal Oz* p. 519

14. *Migdal Oz* p. 192.

15. See also Reshimos Devarim p. 97.

16. 20 Kislev 5717; Toras Menachem vol. 18, p. 285. 19 Kislev 5723; Toras Menachem vol. 35, p. 287. Yud Shevat 5715; Toras Menachem vol. 13, p. 244.

17. Yud Shevat 5715; Toras Menachem vol. 13, p. 26.

18. Igros Kodesh Admur HaRayatz vol. 15, p. 328.

19. *Ibid.*, p. 334.

20. *Ibid.*, p. 342.

21. Igros Kodesh Admur HaRayatz vol. 4, p. 466. See Ho'oros Hatmimim (Nachalas Har Chabad) vol. 9, p. 78 regarding alternative versions.

22. Derech Mitzvosecha p. 274.

23. *Migdal Oz* p. 181.

24. *Yiras Hashem Otzro* p. 125.

25. מו"ס 'כרטיס 364 מדור ומדף': לד. Thanks to Rabbi Shmuel Super for the discovery.

26. *Rishon L'Rishonim* vol. 4, p. 43.

27. For more about Reb Nochum, see *Bnei Hatzemach Tzedek* p. 481.