

לקוטי לוי יצחק

❧ R' LEVI YITZCHOK'S TEACHINGS ❧

The teachings of Rabbi Levi Yitzchok Schneerson—father of the Lubavitcher Rebbe— זצ"ל, were discovered on the margins of his Seforim which he had while in exile in Kazakhstan. They reveal incredible depth and breadth of Kabbalistic knowledge and interconnect the revealed and esoteric realms of Torah. They were published as Likkutei / Toras Levi Yitzchok. For more on this, visit: chayenu.org/LLY

Hebrew text, with permission of **Kehot Publication Society**
Adapted by **Rabbi Dovid Dubov** in **Yalkut Levi Yitzchok Al HaTorah**
– by **Yakov ben Zina & Leah bas Shlima** –
Translated by מיכאל

DEDICATED BY

SHOLOM & ESTHER LAINE ש"י

IN MERIT OF THEIR CHILDREN

**MENACHEM MENDEL & MYRIAM CHAYA SAMUELS, FRAYDA MALKA, MENACHEM MENDEL,
MENUCHA ROCHEL, CHANA LIEBA, MUSHKA, MOSHE CHAIM, SHAYNA & BRACHA** ש"י

Special Edition



*In honor of the Wedding Anniversary of
R' Levi Yitzchok & Rebbetzin Chana Schneerson* ע"ה

— Sivan 13 —

Introduction

This week, in honor of R' Levi Yitzchok's wedding anniversary, we are sharing something different, something unique. While this is not a typical teaching with Talmudic/Kabbalistic interpretations, it is a sentimental letter—actually a telegram—which R' Levi Yitzchok sent to his son, Menachem Mendel (the future Lubavitcher Rebbe) on the day of his wedding.

We will also, for the **first time, include the actual manuscript**, so that you can try to decipher his own handwriting in the original.

Brief historical context:

Sadly, the Rebbe's parents were not able to be physically present at his wedding due to several circumstances. Although the engagement of the Rebbe and his future wife, Chaya Mushka, had taken place years earlier, due to the Communists' relentless harassment of the Previous Rebbe and the constant dangers involved, the wedding was not able to take place for quite some time. In the interim, the Previous Rebbe was arrested, imprisoned, and ultimately miraculously set free and left the Soviet Union for Warsaw, Poland, where the wedding would eventually take place, amidst great celebration. The Russian government refused to give R' Levi Yitzchok—who was also on their hit list (and was also eventually arrested, imprisoned and exiled)—permission to leave the country to attend his eldest son's wedding. It was a heartbreaking situation, yet the Rebbe's parents made the best of it, holding a simultaneous celebration at their home.

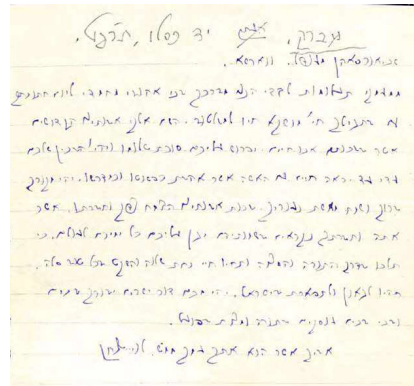
R' Levi Yitzchok wrote many letters to the Rebbe (and his bride/wife) over the course of that time period (and in subsequent years. Many of them are filled with deep Torah thoughts. They all begin and end with very affectionate and often emotional words, where one can witness their deepest soul connection and his fatherly love. The “Igros Kodesh” were shared with the public by the Rebbe and are printed in the Likkutei Levi Yitzchok series. Recently, a special volume with decoding and commentary on these “Wedding Letters” was published¹ in the series “Yalkut Levi Yitzchak Al HaTorah”.

In her diary,² Rebbetzin Chana (R' Levi Yitzchok's wife) wrote: “The tablecloth was soaked from my husband's tears as he wrote that telegram.”

מברק. יד פקלו, תרפ"ט.

שניאורסאהן מענדל, וואַרשאַ.

תעלומות לבבי הנני מברקך בני אהובי מחמדי ליום חתונתך
 עם בת גילך חיי מושקא יחיי למזל טוב, השם אלקי אבותינו הקדושים
 אשר בזכותם אנו חיים, יפרוש עליכם סופת שלומנו ויהי הבנון שלכם
 עדי עד. ראה חיים עם האשה אשר אהבת כפשוטו וכמדרשו. יהי מקורך
 ברוך ושמח מאשת נעורך. זכות אבותינו הצמח צדק ותברתו, אשר אתה
 ותברתך נקראים בשמותיהם יגן עליכם כל ימכם לעולם. כי
 תלכו בדרך התורה והמצוה ותחיו חיי נחת שלווה והשקט בכל טוב סלה.
 תהיו לגאון ולתפארת בישראל. יהי מקם דור ישרים יבורך בנים
 ובני בנים עוסקים בתורה ומצות בפועל.
 אביך אשר הוא אתה עמך ממש. לוי יצחק



1. Produced by Rabbi Dovid Dubov of Princeton, NJ, and published by Kehot. Available at Kehot.com (product#: “HO-YALKLYMC”)

2. See her account of the wedding celebration, here: Chabad.org/1708351

Telegram. 14 Kislev, 5689³

Schneerson Mendel, Warsaw.

From the innermost depths of my heart I bless you, my beloved, cherished son, on the occasion of your marriage to your spouse Chaya Mushka, in an auspicious time. May the G-d of our holy ancestors, in whose merit we live, spread His shelter of peace over you,⁴ and may your edifice be everlasting. “May you experience life with woman you have loved⁵”—both literally and as its interpreted in Midrash. “Let your source be blessed and find joy in the wife of your youth.”⁶ May the merit of our patriarch the Tzemach Tzedek and his companion—whose names you and your companion carry⁷—protect you all the days of your life. For you will go in the ways of Torah and Mitzvos, and may live a life of happiness, tranquility and peace, with only goodness, forever. May you (both) be a beacon of pride and glory amongst the Jewish people.⁸ (May you) be blessed with a generation (i.e. progeny with the quality) of uprightness, sons and grandsons who toil in Torah and Mitzvos in actuality.

You father who is absolutely with you. Levi Yitzchok

*(Printed in Likkutei Levi Yitzchok
Igros Kodesh pg. 207)*

In a follow up telegram after the wedding, dated 5 Teves, 5689, R' Levi Yitzchok writes:

“... מְכַל הַמוֹן הַדִּיפְעֵשׂוּן שֶׁהִגִּיעוּדָה, חֲפָצִי מְאֹד שֶׁהַדִּיפְעֵשׂוּ שְׁלִי שִׁישׁ בּוֹ מְאֹד וְאֶחָד תִּיבּוֹת, יְהִי שְׁמוֹר אֲצִלָּהּ, כִּי נִכְתַּב מִקִּירוֹת לִבִּי, וּמְעוֹמֶק נַפְשִׁי... וְהַשְׁמַרְנוּ לְאוֹרֵךְ יָמַי וְשָׁנִים טוֹבוֹת וְנַעֲיָמִים, וְתִקְוֹתֵי לְהַשִּׁי” ת (לְהַשִּׁם יִתְבָּרַךְ) שִׁיקוּיָמוּ עֲלֵיכֶם כָּל הָאֲמוֹר בּוֹ...”

“Of all the countless telegrams that you received, I truly desire that my own telegram to you—the one consisting of 101 words—should be safeguarded with you, because it was written from the depths of my heart and soul... And you shall safeguard it for many long, pleasant years. I hope to Hashem that He always fulfills all the good wishes contained there.”

Clearly, there was an intentional choice to write precisely 101 words in this telegram.

3. This is the Rebbe's handwriting on his father's hand-written telegram.

4. Paraphrased from the Friday night Ma'ariv prayer, *Hashkiveinu*.

5. Koheles 9:9.

6. Mishlei 5:18.

7. The Rebbe was named after his ancestor, the 3rd Chabad Rebbe, known as the “Tzemach Tzedek” (for his Sefer by that name), whose name was Menachem Mendel. His wife, Rebbetzin Chaya Mushka was named after the Tzemach Tzedek's wife, from whom she was a descendant. The Rebbe, on numerous occasions (see, for example, *Igros Kodesh* Vol. 10 #143) that he name must be spelled מענדל with an ם because that's how the Tzemach Tzedek (whom he's named for) spelled it, and the Gematria (numerical equivalent) of מענדל = מנחם צדק = צמח צדק.

8. Based on Yeshayahu 4:2.

Although R' Levi Yitzchok doesn't indicate the significance of why it had to be 101 words, elsewhere⁹ he elaborates on the significance of the number 101.¹⁰

Some possible clues (many of which he discusses¹¹):

- The Talmud (Chagigah 9b) teaches that one who reviews their Torah 100 times is not serving Hashem optimally, rather one who reviews it 101 times is, and is called עובר אלקים (*Oved Elokim*).
- In Tanya (ch. 15), the Alter Rebbe explains that in those days it was customary to routinely review their studies 100 times. Thus, the 101st time is like “going the extra mile” i.e. beyond one's nature and is thus equivalent to all 100 times before it.¹²
- The Arizal (Eitz Chaim, Sha'ar HaZivugim 15:6) states that there is an angel who is tasked with the unusual mission of getting Jews to forget their Torah learning. The name of the angel is *Mas* מס. The gematria (numerical value) of מס (*Mas*) is 100. Thus 101 exceeds its power and reviewing one's Torah 101 times overcomes the challenge of forgetfulness and secures it in one's memory.
- The Gematria of the word זכר (remembrance) is 227. The Gematria of שכחה (forgetfulness) is 328. The difference between them is precisely 101, which is why this amount of times' review of one's Torah combats the angel's attempt and allows one to retain the memory of their Torah.¹³ Interestingly, twice in the above (follow-up) telegram, R' Levi Yitzchak mentions the words שמור (safeguarding) which is the opposite of forgetfulness.¹⁴
- 101 is also the Gematria of the word מֵאֵין (lit. “from where”) as in “מֵאֵין יבוא”¹⁵ “עֲוֵרִי” (“from where will my salvation come?!”)—which Chasidus also interprets as, not only a question, but containing the answer: “My salvation will come from *Ayin*”—*Ayin* represents the highest levels of Hashem from which ultimate salvation stems.¹⁶

For more background and insight into the unique teachings of R' Levi Yitzchok, visit: Chayenu.org/LLY

9. In Yalkut Levi Yitzchak Al HaTorah - *Michtevai HaChasuna*, Rabbi Dubov brings 20 places throughout the teachings of R' Levi Yitzchok where he highlights the significance of 101.

10. See CHAYUS, Vayechi 5781. Here: chayenu.org/wp-content/uploads/2020/12/CHAYUS-Vayechi-5781-012.pdf

11. The Rebbe discusses the significance of 101 extensively, in Likkutei Sichos vol. 26, pg. 208. Sichas Parshas Tetzaveh, 5741.

12. R' Levi Yitzchok, in his own Tanya (which he had with him in exile) comments (in the margin) on this and elaborates on this idea, connecting it to the Arizal's teaching which follows.

13. Ohr HaTorah, Nach, Vol. 1 pg. 533.

14. This is a suggestion by Rabbi Dubov in "Yalkut Levi Yitzchak Al HaTorah - *Michtevai HaChasuna*".

15. Tehillim 121 - which happens to be the Rebbe's Kapitel this year.

16. Ohr HaTorah, Nach, Vol. 1 pg. 993.