

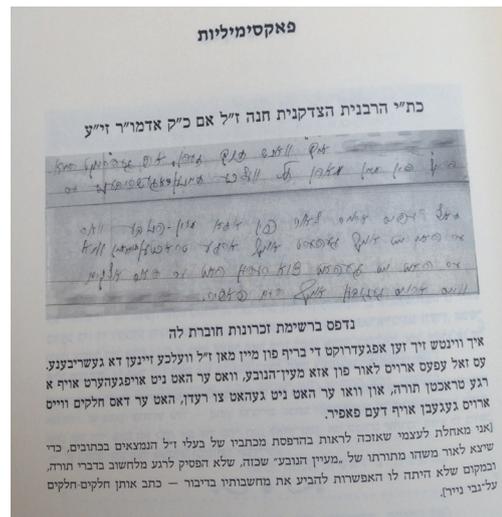


Rebbetzin Chana's Wish

Vov Tishrei marks the 50th yahrtzeit of Rebbetzin Chana Schneerson, the Rebbe's mother, following the 70th yahrtzeit of the Rebbe's father, Hamekubal Harav Hagaon Hachossid Reb Levi Yitzchok Schneerson, on Chof Av.

What was the Rebbetzin's deepest, most heartfelt desire? Simply that her esteemed husband's writings be published and learned. As she wrote in her diary.

Translation: My wish is to see publication of the letters of my husband, of blessed memory, which we have. Something ought to be published from such a personality, such a flowing "wellspring" of incessant Torah thought, never ceasing even a moment, who, when he had no one to address, would write down his thoughts on paper in installments. Certainly I am entitled to hope for this, after all that I have witnessed in my life. In any event, it is something that ought to come about. I can do nothing to help it happen, but my desire for it is strong and I hope it will happen.



Her request is no surprise, for she was the very one who went to great lengths to ensure that Reb Levi Yitzchok would be able to continue his learning and writing even under extremely harsh conditions. She literally dedicated her life to these teachings.

It was clear how much it meant to the Rebbe that people should hear his father's insights. In fact, there were only two things that the Rebbe included in every Shabbos Farbrengen: a Rashi sichah and something from his father's teachings. (In later years, the Rebbe expounded on a part of the daily Rambam as well.)

On 20 Menachem Av, 5729/1969, the 25th anniversary of his father's passing, after Minchah, the Rebbe instructed that his father's comments written on the margins of the volumes of Zohar and Tanya (that had been brought to him in his place of exile by his wife) should be typeset for publication. The Rebbe's directive produced five volumes over the next three years: *Likutei Levi Yitzchok* on Tanya; *Likutei Levi Yitzchok* on Zohar, Bereishis; *Likutei Levi Yitzchok* on Zohar, Shemos-Devarim; *Torat Levi Yitzchok* on the Talmud (Mishnah and Gemara); and *Likutei Levi Yitzchok* on assorted Scriptural verses and Rabbinic passages, together with his letters to his son, the Rebbe.

And now Kehos has published two seforim in which Reb Levi Yitzchok's Torah has been laid out according to parshiyos and elucidated, so that even someone with the most basic understanding of Chassidus can

appreciate his work, thus fulfilling the Rebbetzin Chana's dream.

Rabbi Dovid Dubov (Chabad of Greater Mercer County/Princeton, NJ) created these works from Reb Levi Yitzchok's writings. The two volumes of *Yalkut Levi Yitzchok Al HaTorah* span the parshiyos of Bereishis until Vayishlach. A third sefer will soon be coming out, covering the parshiyos of Vayeishev – Vayechi, concluding the entire Sefer Bereishis.

From the writings of Reb Levi Yitzchok that we have available, it does not appear that he wrote a commentary on the Torah itself. Rather, he wrote his explanations on the Zohar, Gemara and other texts.

The challenge for Rabbi Dubov was to cull these verse-based explanations from the expanse of his writings. On the book of Bereishis alone, there are over 600 pieces! Once they were chosen and placed

with the relevant verses from Chumash, they had to be clarified and simplified for the average learner. For example, every Gematria is spelled out clearly as well as basic explanations on key concepts in Kaballah which are necessary in order to understand Reb Levi Yitzchok's work.

Exclusively for this issue of the *N'shei Chabad Newsletter*, Rabbi Yaakov Koppel Chaiton (Chabad of Robinsville/S. Hamilton, NJ) translated from Hebrew to English a page from the new sefer by Rabbi Dubov, *Yalkut Levi Yitzchok Al HaTorah*. Rabbi Chaiton selected part of a letter that Reb Levi Yitzchok wrote to the Rebbe and Rebbetzin in honor of Rosh Hashanah 5697/1936 explaining the connection between Rosh Hashanah and bearing children. Reb Levi Yitzchok concludes with a fervent blessing that the Rebbe and Rebbetzin merit children of their own...



Noach, Rosh Hashanah and the Blessing of Having Children

THE UNDERLYING THEME of Rosh Hashanah is our fervent hope that we be blessed with healthy and viable offspring. Turning the pages of our history, our sages point to three matriarchs who were remembered for children on this day. Our Mothers Sarah and Rochel and the prophetess Chana had all been tearfully waiting for the merit to become mothers and on Rosh Hashanah their prayers were answered (Talmud Rosh Hashanah 10b). Indeed, we read about Sarah in the first day's Torah reading; about Chana in the first day's Haftarah; and about Rochel in the second day's Haftarah.

With this in mind, we can now understand a rather puzzling part of the Rosh Hashanah davening.

The Mussaf is divided into three sections. The first is Zichronos – Remembrances. In this part we say many pesukim from Tanach which discuss different events that

happened and we ask Hashem to recall these incidents for our merit; the most famous one of all is of course akeidas Yitzchok.

However, what is strikingly strange is the very first one – the remembrance of Noach. Why was that added here, and at the very beginning?

We can understand this by drawing upon the principle we laid down earlier.

Let us take a closer look at the words in the Machzor: “And you also remembered Noach with love and were mindful of him with a promise of salvation and mercy... Therefore his remembrance came before you, L-d our G-d, to make his descendants as numerous as the dust of the earth, and his offspring as the sand of the sea as it is written in the Torah [Bereishis 8:1], ‘G-d remembered Noach and all the beasts and all the cattle that were with him in the ark.’”

ש = 300

שרה

ל = 30

רחל

נ = 50

חנה

Noach's very survival is linked directly with his mission to bear children and continue the human race. It is this aspect of the story that we speak about on Rosh Hashanah because it highlights the theme of the day.

This connection can also be seen in the names of the three women mentioned above.

Sarah, Rochel and Chana each have one letter which is unique to their name and is not found in the other two. See diagram above. As you can see, there is one letter in each name that does not appear in the other two names: Shin, Lamed, and Nun.

Shin = 300, Nun = 50, and Lamed = 30, a total of 380, which is exactly the same as the measurements of the teivah (Bereishis 6:15): "And this [is the size] you shall make it: 300 cubits the length of the ark, 50 cubits its breadth, and 30 cubits its height." These numbers also equal 380.

We once again see the underlying themes of all three: Rosh Hashanah, Noach and the three women. The common denominator is the blessing of having children.

On a Kabbalistic level, which is sui generis of the Rebbe's father, these numbers also give us insight into the conduit needed for the blessing of children. For a meritorious union between male and female, there needs to be peace, shalom, between them. The numerical value of shalom is 376. If we add one for each letter of the word (common practice in Gematria), we have another 4, making the total 380. This is the same number we saw when we added up the measurements of the teivah and also the unique letters in the names Sarah, Rochel and Chana. This alludes to the fact that shalom between husband and wife is necessary in order to produce healthy and viable children.

MEMOIRS OF REBBETZIN CHANA

By Rebbetzin Chana Schneerson

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A LIFE WITHOUT EMBARRASSMENT OR DISGRACE

REBBETZIN CHANA WROTE THE FOLLOWING ENTRY IN HER DIARY ON MOTZOEI SHABBOS 28 MARCHESHVAN 5713/1952:



The Rebbe (Early 1950's)

JUST NOW, MY SON—long may he live, and may he be well and successful—left my apartment. He is very fatigued, yet he still took with him lots of work to do at home.

Since childhood, he has always spent his time in constant study. I don't remember him ever wasting time.

Thank G-d, I derive a great deal of nachas from him.

He is a truly great personage, with a pure soul. He does much for my sake, which I consider to be a privilege, after all the tribulations

I have experienced.

There are, however, some things I can't tell him, for what purpose would that serve?

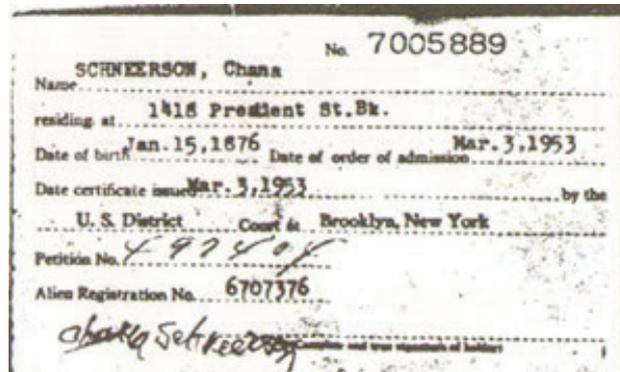
I remember how my husband, of blessed memory, [during our exile in Chi'ili], on the Shabbos when the new month is blessed, would recite the Yehi Ratzon prayer^a [which states, "May it be Your will, G-d... that You give us a month that has in it life" full of specified material benefits and spiritual qualities. When reciting the phrase in this prayer], "life in which there is no embarrassment or disgrace," my husband said those words with deep, heartfelt emotion. Later, when there were enough Jews to hold prayer services, my husband would recite this Yehi Ratzon prayer publicly with them, too, although he had never done so back home. The prayer includes other requests for material benefits of which we were in urgent need, yet I noticed that he recited none of those requests with that same depth of feeling that he invested in that phrase. Apparently, this subject evokes more pain than other needs.

LONELINESS

THIS DIARY ENTRY WAS WRITTEN ON SUNDAY, 2 SHEVAT 5713/1953:

ON 28 TEVET, I TURNED 73 YEARS OLD. On the same day, I became a U.S. citizen. Both these events could have caused much happiness. But my loneliness was unmistakable.

In any case, thank G-d for these events. My son, long may he live, wished me all the best. From my other son—whom I have not seen for 24 years²—which also is far from easy for me—I received a telegram signed [also] by his wife and daughter neither of whom I have ever met.



REBBETZIN CHANA U.S. CITIZEN CARD

WHERE ARE MY HUSBAND'S WRITINGS NOW?

THIS DIARY ENTRY WAS WRITTEN ON 15 SHEVAT 5713/1953:



RABBI LEVI YITZCHOK SCHNEERSON
(1878-1944)

INVOLUNTARILY, THOUGHTS come to mind about my past experiences. It is said that one shouldn't sin even in thought...

Just now was 15 Shevat, which reminds me of many past experiences, none of which I wish to forget, although perhaps they make me feel my loss more intensely.

I recall my husband describing how he felt upon arriving in Alma Ata in 1940, after eleven months of constant surveillance in prison. He was told he was free to go on his own wherever he wanted, but not beyond the boundaries of the Republic of Kazakhstan.

Despite the latter limitation, he felt such a sense of freedom. It was difficult for him to imagine no one was following or watching him. He felt a strong desire to share his joy with someone else, and doubtless it would have been an opportunity to expound on this. But there wasn't even a single fellow Jew with whom to converse, and he had no choice but to continue stifling this desire, although it was now for a different reason than before.

He told me this two months later [after I joined him there], yet, while relating it, he deeply relived that experience.

His life was tragic and after his passing the situation remains tragic. Throughout his life he wrote down so many of his Torah insights. Thousands of pages of his writings were left in his study at our home [in Yekaterinoslav], which was later destroyed by Hitler. As for his other writings on Chassidus and Kabbalah during the course of his six years of wandering—until two weeks before his passing—I left them in Moscow.³ Friends took them

from me and concealed them in various hiding places. Who knows where they are now?

GROWING WEAK

THIS DIARY ENTRY WAS WRITTEN ON 11 SIVAN 5713/1953:



REBBETZIN CHANA SCHNEERSON
(1880-1964)

IT IS 53 YEARS since our wedding. These years have been a time of great upheaval, both collectively and individually.

I can say that "I feel small because of all the kindnesses [that G-d has performed for me]. But recently I heard an interpretation of this verse that for all the kindnesses that a person receives from G-d, he becomes diminished, because everything he experiences reduces his strength, both physical and spiritual, regardless of how much he tries to reinforce himself.

Of late I've been feeling quite weak. I ask G-d not to let me become a burden upon anyone. I greatly desire not to make it difficult for anyone. Let's hope G-d will help and not forsake me.

My son—long may he live—has just left my apartment. This gives me life for the 24 hours until tomorrow's visit, G-d willing.

...Several weeks have passed, but I feel no better, and perhaps even weaker. It could be this is just a temporary feeling which will improve.

THIS DIARY ENTRY WAS WRITTEN ON FRIDAY, 19 MENACHEM AV, 5713/1953:



RESTING PLACE OF RABBI LEVI
YITZCHOK IN ALMA ATA

Tonight will be nine years since the passing of my husband, of blessed memory. Each year that passes reinforces my sense of loneliness. On this day, everything that hurts seems to feel even more painful.

My hope is that my son, shlita, and his wife, tichyeh, should live long and their lives should be good and tranquil, in the most literal sense, and we should enjoy one another.■

1. This prayer is not included in the Chabad Siddur, as established by Rabbi Schneur Zalman of Liadi, which is why Rabbi Levi Yitzchok had not been accustomed to reciting it previously, as stated further.
2. Rebbetzin Chana was never made aware of her youngest son's passing (which took place several months before she wrote this). Her older son, the Rebbe, concealed the news in order to spare her anguish. Even during the shivah he continued to visit her daily, and later sent her letters he wrote in handwriting, and with a signature, simulating his brother's.
3. The Rebbetzin is referring here to her husband's letters and accompanying writings sent to his son, the Rebbe, from 1927 to 1939. At that time, the volumes of Zohar with Rabbi Levi Yitzchok's handwritten comments around the margins had not yet been brought out of the Soviet Union.