

CHOF BEIS SHEVAT – 5748

HISTALKUS

OF THE REBBETZIN

EARLY INDICATIONS

On several occasions during the Sichos said in the month of Shevat 5748, the Rebbe spoke with great fervor that all Jews should have long, healthy lives, continuing to live through the coming of Moshiach. The Rebbe's words were received in wonder, striking a bit strange, as the Rebbe continually spoke, with great emphasis, in this manner.

On 13 Shevat, the Rebbe appeared in the large Shul downstairs in 770 to participate in a Siyum Sefer Torah celebration of a Sefer which had been commissioned in honor of the Rebbe and Rebbetzin. When he entered the Shul, it was noticeable that his eyes were red, possibly from crying. In addition, when the Rebbe came to Shul to hold the Farbrengen in honor of Tu B'Shevat, it again seemed that the Rebbe had been recently crying.

THE REBBETZIN TAKES ILL

In the days preceding Chof Beis Shevat, the Rebbetzin did not feel well. On Tuesday evening, the eve of 22 Shevat, a team of doctors held a meeting at the Rebbe and Rebbetzin's home, at the

conclusion of which they resolved that the Rebbetzin must be hospitalized for about two weeks until she would regain her complete health. The Rebbe was also present at the meeting and agreed with the doctors' decision to have the Rebbetzin go to the hospital. Before leaving home, the Rebbetzin requested to be alone with the Rebbe for a few minutes and they remained together for close to a half hour. Meanwhile, Mrs. Esther Sternberg headed out to the hospital, along with the doctors, to arrange the necessary preparations for the Rebbetzin's arrival.

Rabbi Krinsky was immediately summoned to drive the car. As the Rebbetzin left her home, the Rebbe accompanied her out of the house and walked with her until she entered the car. Upon their arrival at the hospital, the Rebbetzin sat down on the wheelchair that had been prepared for her and began to speak with Reb Zalman Gurary for a while. One of the doctors approached and asked the Rebbetzin some questions, when suddenly the Rebbetzin requested a cup of water. Mrs. Sternberg brought a cup of water and handed it to Reb Sholom

Gansburg to give to the Rebbetzin. The Rebbetzin then said a Shehakol and drank the water.

SUDDENLY THE REBBETZIN REQUESTED A CUP OF WATER...

HISTALKUS

A short while later the doctor realized that the Rebbetzin had lost consciousness. The medical team immediately attempted to handle the situation to the best of their ability. Reb Sholom, who all the while kept in close and consistent contact with the Rebbe, called the Rebbe and notified of the circumstances. When he called, the Rebbe was in the middle of editing the sicha he had spoken on Tu B'Shevat. The Rebbe suggested a few methods of medication, which were subsequently given over to the doctors. At 12:45 a.m. one of the doctors came out of



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the room and notified all those present that “Everything is over...”

Words cannot describe the pain they felt. However, after they recovered slightly, those present realized they were faced with a daunting task: the Rebbe had to be informed, yet no one wanted to be the one to convey the heartbreaking news. A call was immediately made to Rabbi Groner’s house, and he was asked to be the one to convey the sad information to the Rebbe. Rabbi Groner thereupon called Rabbi Berel Junik, and the two decided to go to the Rebbe’s house together. When they arrived, they found Reb Sholom Gansburg waiting outside, and he explained to them that the Rebbe had requested that no one enter the house. Finally, Dr. Feldman called the Rebbe from his car-phone and told the Rebbe about what had happened. Upon hearing the news, the Rebbe asked to speak to Rabbi Groner, who was instructed to bring the Rebbe’s Tallis and Tefillin from his room in 770, and

a few seforim that deal with the laws of mourning.

The events that followed, as recounted in a diary, penned by one of the Bochorim in 770 at the time:

THE SHOCK

It is late at night, yet I am still overwhelmed by all the occurrences of this dreadful day. Perhaps writing things down will help lighten the heaviness that weighs on my heart. This is what happened:

Last night, at 1:25 am, a few of us were sitting in our room talking. We hadn’t yet gone to sleep when suddenly, one of our friends entered. He appeared frightened and teary-eyed, and asked us to turn off the tape of Chassidic music. After we did so, he added in a sad voice, “Bad news. The Rebbetzin...”

It took a few seconds until we absorbed the words we had just heard. Without saying a word, we got dressed to go outside, and soundlessly left the

building. Bochorim who had heard the news were also coming down the steps. We crossed the street, and headed towards 770. A few hundred people were already standing outside; all were silent. The only sound to be heard was occasional whispering every now and then. “When exactly did it happen? How did it take place? Where is the Rebbe now? What was the cause of the passing? Was it sudden or were there hints and indicators beforehand?” The questions filled the air, but no one had any answers.

Some tens of bochorim sat and recited Tehillim. We each took a Tehillim in hand, sat down quietly, and began reading. The small zal of 770 gradually filled with many more bochorim and yungeleit who had all heard the news. Everyone sat and said Tehillim silently.

In the meantime, some pieces of information began circulating, shedding a bit of light on the situation. It was related that the Rebbetzin had passed away at 12:45 a.m., and that the Rebbe was now at home. The Rebbetzin hadn’t been feeling well during the past few days, and suddenly her condition had worsened and become critical, so she had to be taken to the hospital. Apparently, her condition had been quite serious and the doctors gave her strong medication for her heart. She passed away while being treated, may her z’chusim protect us.

Upon receiving instruction from the Rebbe to bring over his Tallis and Tefillin, Rabbi Groner had gone to Dr. Feldman’s office to assist him in arranging that the *guf* be released from the hospital immediately. When he heard that the Rebbe had come down to his home’s entrance several times, inquiring as to where Rabbi

Groner had gone and why he had failed to bring over the items – he hurriedly went to 770 to get them. While there, he looked for Reb Dovid Raskin, but he was unable to locate him. He announced that a raffle should be made amongst the bochurim, to determine who would take part in the minyan for Tehillim near the Rebbetzin. The Minyanim would be on a rotation of every hour. This took quite a long time to arrange, but we bochurim finally managed. A list of Bochurim was posted on the wall containing the names of those who would take part in the minyan during the first hour, the second, and so on. We heard that the Aron had not yet arrived at the house, but nevertheless, many bochurim went to President Street to await its arrival. When they reached the house, they were met by a large crowd that had already gathered there.

The Mikva on Eastern Parkway was opened at 3:00 a.m. We were told that whoever wished to participate in the minyan and say Tehillim had to immerse in the Mikva beforehand. It was said that the lavaya would take place the next day at 12:00 p.m., and that the Tahara would take place at the house.

TAHARA

When the Aron arrived at 5:30 a.m., the Rebbe left his house and began to walk slowly towards it. His head was slightly tilted and his holy eyes were open wide, and, with a terrifying look on his face, he gazed at the Aron. The Rebbe followed the Aron into the house, and the members of the Chevra Kadisha followed behind. After the candles were lit, the Rebbe went up to the second floor.

At first we followed the raffle's results as best we could, although each group's time span was reduced to a mere ten minutes each. Nevertheless, due to the accumulating crowd of people who wished to enter the house

and have a chance to recite Tehillim, a new arrangement was formed – groups consisting of a few dozen people would each enter the house for five minutes to recite Tehillim, and then exit through the back door, at which point a new group was to enter.

We passed through a small foyer to a larger room, and then into the living room. The look of the house was that of one clean with simplicity; the lack of extravagance and modernism was clearly evident. It was a simple home with uncarpeted floors and plain walls. We finally reached the kitchen, located at the end of the house. Preceding the kitchen was a flight of stairs, which led to the next floor. On the right side of the small kitchen, lay the Rebbetzin, wrapped in a white sheet, with sticks and plant stalks beneath her. Her head was facing south, and there were two large wax candles nearby.

We stood in a line and said Tehillim, slowly moving towards the exit. Tears flowed from my eyes. A few minutes later we left through the back door on the opposite end of the kitchen to a small porch with steps leading down to the backyard.

It was now dawn, and thousands of people kept coming. The line was very long, containing many people who had just been informed about what had happened earlier that night.

PREPARATIONS FOR THE LEVAYA

Police cars closed off the entrances to President Street from New York Avenue up until Kingston Ave. “No Parking Today” – signs were also posted alongside the curb.

The plans for the levaya were such that the Rebbe would accompany the Aron by foot from President St. until Kingston Ave. and then follow the Aron by car to the cemetery. The men were to likewise walk that same route, while the women would walk down Brooklyn Ave., then turning onto Eastern Parkway.

Signs notifying of the Rebbetzin's passing and the time of the levaya, were written up and distributed in all the frum kehillos in New York City. I also heard that, already from early morning, the radio in N.Y. was broadcasting the news every quarter-hour. All this, in addition to notices that appeared in the various newspapers.

At daybreak, many people were still streaming towards 770. At 7:00 a.m. a double siren (from the Shabbos alarm) blasted throughout the neighborhood, broadcasting the sad news to anyone who had not yet heard. Throughout the night and into the morning, the phones in 770 rang continuously. There was just one question: “Is it true?”

At 7:00 a.m., the members of the Kollel went to dig the kever next to the place of Rebbetzin Shterna Sara a”h, wife of the Rebbe Rashab and grandmother of the Rebbetzin.

A minyan was arranged at the Rebbe's house at 9:30 a.m. for the Rebbe to say Kaddish.

Chassidim arrived from all over the U.S. and Canada. We heard that a large group from Europe would be arriving on the Concorde jet, leaving there at 8:00 a.m. and arriving at 11:00 a.m. local time.

A meeting was called to discuss the necessary arrangements for the lavaya, beginning at 10:30 a.m. in 770. Two chassidim went up to the bima to start the talks. One began to speak, but was immediately interrupted by his tears and thus unable to continue. When the second one attempted to take charge in his stead, he too choked up with tears as he began to speak.

The decided arrangements went roughly as follows: In addition to the police presence, who were to oversee a general maintenance of orderliness, 150 bochurim would be appointed by the Vaad Ha'mesader to ensure the smooth flow of the procession.

The Rebbe was to be the first to walk directly behind the Aron, followed by the gabbaim, members of the secretariat, Chassidic Rebbes, Rabbanim, and Gedolei HaTorah. The police, along with the team of bochorim would follow and ensure that a feasible empty space remains between the Rebbe and the entire crowd at all times.

The police closed off the entire route to traffic, as well as the adjacent streets. At approximately 11:00 a.m., both sides of President Street and all the adjoining streets were replete with people. Many more were still on their way.

Police barricades were erected along the pavement's edge. The area near the house was clear, aside from policemen, members of the Vaad Ha'mesader, and specific individuals, who were permitted to stand there. Dozens of motorcycles and police cars stood ready in pairs, in order to travel in front of the procession and to ensure that order was kept. There were hundreds of policemen, in addition to the 150 bochorim of the committee.

Chassidic Rebbes began to arrive, as well as Rabbanim, Roshei Yeshivos, and many public figures.

It was related that earlier that morning, the Rebbe had sent members of the Chevra Kadisha to the Ohel of the Friediker Rebbe to inform him of the passing.

Approximately ten minutes before the funeral, the Rebbe descended from his room to the first floor, and spent some time alone in the room where the Rebbetzin lay. Rabbi Fuchs of the Chevra Kadisha cut the Rebbe's sirtuk for *kriya*, after which the Rebbe ripped it further by hand, leaving a lengthy tear.

THE LEVAYA

At exactly 12:00 p.m., absolute silence prevailed over the throngs of people. The procession left the house headed



by those who carried the Aron, while the Rebbe followed closely behind. He walked with his head bent, occasionally glancing from side to side observing the procession and uttering words the entire time. The Rebbe looked pale and tired. Behind him were the gabbaim and members of the secretariat, followed by Chassidic Rebbes and distinguished Rabbanim. After them walked the police, and continuing still behind them, the enormous crowds.

Order was maintained with much difficulty as the people in the crowd continuously pushed forward to be able to see the Rebbe. The Rebbe's car traveled immediately behind him, so that upon his wish, he could enter it. Another row of 70 policemen surrounded the car, preventing the crowds from pushing forward and blocking it. The Rebbe walked down Kingston Ave. when the procession reached Eastern Parkway, the pushing was so forceful that the police and the members of the Vaad Ha'mesader were barely able to keep the situation under control. Then the Rebbe entered the car, and continued to the cemetery, while the secretaries, Rabbi Hodakov, Rabbi

Groner, and Rabbi Klein sat in the back. Motorcycles led the way, clearing traffic and passing through all the traffic lights. Dozens of buses headed towards the cemetery, as well as hundreds of private cars.

The large crowds were not permitted to enter the cemetery, so they remained standing outside, behind the fence. Only the secretaries, members of the Chevra Kadisha, and a group of 100 distinguished individuals went inside with the Rebbe.

The Rebbe stood facing the open grave. His head was bent and he continuously looked at the members of the Chevra Kadisha. The Rebbe asked Reb Beryl Lipsker of the Chevra Kadisha a number of questions privately. When they lowered the Aron into the grave, the Rebbe shuddered a bit and his head moved back slightly. It was a painful sight to behold... Before filling the grave, a bag was placed next to the Aron.

After covering the grave of the Rebbetzin, the Rebbe recited "Tziduk HaDin" followed by Kaddish. The Rebbe's voice choked with tears a few times while saying Kaddish.



NICHUM AVELIM

Two long rows of people stood alongside the path out, and as the Rebbe passed between these rows, they said “Ha’makom yinachem eschem...” (“May Hashem comfort you...”).

The Rebbe entered the car looking pained and moving with great difficulty. Then all of a sudden the Rebbe exited the car, plucked bits of grass from the ground, and tossed it over his shoulder, as is customary according to Kabbala. As the car made its way back to Crown Heights it was again preceded by a police escort.

Only then did the vast crowd of thousands enter the cemetery and approach the fresh grave of the Rebbetzin. There was tremendous pushing as each person said a chapter of Tehillim. There were shovels placed on the side as each

one attempted to add a bit of earth on top of the grave.]

The main floor of the Rebbe’s house was rapidly transformed into a makeshift shul, and at 3:15 p.m., the Rebbe davened Mincha at the Amud in his home. Only a few dozen people were allowed to join the Rebbe, primarily Shluchim who had arrived from around the world and would be returning home later that day. After Mincha, the Rebbe surprisingly said a short sicha which lasted a few minutes, in which he mentioned that according to Halacha, the mourner must begin with some words of his own before taking comfort from others. The Rebbe concluded by making mention of the verse “*Vehachai yitein el libo...*” (see below), highlighting that this is especially applicable in our instance, where

Excerpts from conversations with the Rebbe

RAV BORUCH MEIR YAAKOV SHOCHET,
Stolin-Karlin Rebbe

Rav Shochet inquired about the age of the Rebbetzin, and the Rebbe replied that generally, it’s not the custom to calculate years etc. but because the question was asked, he’ll respond: On her upcoming *Yom Huledes*, 25 Adar, she was to be eighty-seven.

THE REBBE: The concept of “*Siluk Haneshoma*” (departure of the soul from the body) is an “*Inyan pnimi*” – it bears a much deeper meaning, though it also expresses itself

in *chitzoniyos*, on a practical level. *B’pnimiyus*, the “*Siluk*” refers to an “*Aliya*”, an elevation.

Although the word “*Histalkus*” literally means “departure”, in the Zohar it is understood to mean elevation, i.e. that the *Shechina* is in an elevated state. Being that “*Tzaddikim domim le’boiram*” (*Tzaddikim* are likened to their Creator), the same must be said concerning the *Histalkus* of the *Neshoma* – it cannot be referred to as “departure”; on the contrary, it indicates an *Aliya* to an even higher level.

MR. DAVID CHASE –
Chairman, Machane Israel Development Fund

MR. CHASE: G-d bless you.

THE REBBE : From now on may we meet – together with all the members of the group – in good circumstances.

MR. CHASE : Rebbe, with your permission I would like to set up a trust fund in memory of the Rebbetzin. It is not the time now to talk about the details but I just want to get your permission.

THE REBBE : In general, it’s the appropriate time – the time of *Shiva*.

the first name of the deceased is Chaya, and with that, the Rebbe gave a slight smile. Although up until that point the Rebbe appeared to be quite broken-hearted, his smile made the Chassidim feel a bit better.

eastern corner of the room, and people passed by the Rebbe quickly, exiting through the door at the southern wall. The Rebbe gazed deeply at each person. A very sad and heart-rending scene...

that on Motzei Shabbos, the Rebbe would indeed daven in the large Shul at 770, thus giving all the opportunity to pass by and be *menachem avel*.

After each Tefilla, many people passed by to be *menachem avel*, even those who did not participate in the minyan. The tefillos were transmitted live to 770 enabling the vast majority of Chassidim, who were not privileged to be present while the Rebbe davened at home, to hear the Rebbe's davening. This made things a bit easier for us in this particularly difficult period...

That night, a group of Shluchim from around the world convened to discuss various projects that would be initiated in the Rebbetzin's memory, including the establishment of funds that would bear her name. An extra emphasis was to be placed upon

“THIS IS ESPECIALLY APPLICABLE IN OUR INSTANCE, WHERE THE FIRST NAME OF THE DECEASED IS ‘CHAYA’...”

This was followed by Nichum Avelim. The davening had taken place in the large room on the first floor. After davening, the Rebbe sat on a box covered with a thin black cover (which he generally used on Tisha B'Av) in the south-

For the remainder of the tefillos, beginning with Maariv at 6:00 p.m., it was decided that a lottery would determine who was to be allowed into the house to daven with the Rebbe's Minyan. The secretaries announced

during **Nichum Aveilim** (following Chof Beis Shevat 5748)

Concerning the details, they should be discussed with the rabbinical council, being that this is a matter of rabbinical decision. May it be in a good and auspicious time - for the benefit of many and *Le'aliyas Hane-shoma...* for all who will benefit from the fund, and for you as well.

MR. DOV HIKIND - Senator, New York State Senate

MR. ANDREW STEIN - Chairman, New York City Senate

THE REBBE : May G-d Almighty bless you for your kindness and assistance to the population of this city, including, and especially

the Jewish population of this city, without discrimination. May you go from strength to strength in all your public and communal affairs.

MR. HIKIND : We are very sorry to hear about your tragedy. Please accept my sincere condolences. We are all praying for you.

THE REBBE : May G-d Almighty bless you to succeed in translating this into action for the good of the entire population, as I mentioned before, and this will serve as a gratification to the soul of the departed.

Her first name was “Chaya” which means “life”. This is the name that

will be inscribed on her *Matzeiva* – that means that it is perpetual even after her life on this earth, until *Techiyas Hameisim*. I hope it will be very soon...

MR. HIKIND : I hear she was a wonderful woman.

THE REBBE : In my opinion it is underestimated - in *my* opinion. In any case, G-d Almighty knows the full truth. And especially if everyone will try his/her best to emulate her and to fulfill her wishes, and to do as I said before, than this is the best gratification for the *Neshoma* and also brings great benefit for all who follow in her ways.

Continued...



increasing the observance of the three Mitzvos associated particularly with the Jewish woman; Kashrus, Taharas Hamishpocha, and Shabbos Candles.

All throughout the Shiva, many distinguished individuals continuously arrived at the Rebbe's home to be *men-achem avel*, including many American Senators, Israeli officials, Chassideshe Rebbes, Litveshe Gedolim, and so on. Each one passed by the Rebbe as he sat near the door following davening, at times stopping to share a few words.

SHABBOS

For *Shabbos Parshas Mishpatim*, Mevorchim Adar, the Rebbe stayed at 770. Before *Shabbos*, the Rebbe asked Rabbi Y. Piekarski, *Rosh Yeshivah* of the central Tomchei Temimim, if it would be halachically permissible to hold a Farbrengen, although it was still during the *Shiva*. Rabbi Piekarski told the Rebbe that being that the Rebbe is accustomed to farbrenging each month on *Shabbos Mevorchim*, refraining from doing so would be an indica-

tion of mourning in public – which is forbidden on *Shabbos*.

Indeed, the Rebbe held a *Farbrengen* that week as he would every month. *Chassidim* observed that although the Rebbe was still in the midst of the *Shiva*, he did not show any signs of mourning at all. On the contrary, the Rebbe encouraged the singing strongly.

During one of the *Sichos* – on the topic of the imminent arrival of *Moshiach* and the return of the souls of the departed to their bodies with *Techiyas Hameisim* – the Rebbe made mention of an interesting point, adding: Why must they suffer? What have the souls done wrong that they must wait for us to complete our task and bring *Moshiach* sooner? It is only due to *our* failure to carry out our own duties, that they find themselves awaiting that day for so long a time.

All those present could not help but apply the Rebbe's sorrowful words to the tragedy that had just befallen the Rebbe and his *Chassidim*, and it inspired and urged them to, indeed, do all in their ability to hasten the coming of *Moshiach*.

The Rebbe also dedicated a *sicha* to discuss the establishment of new institutions that would carry the Rebbetzin's name, offering a few

...Continued

MR. NATHAN LEWIN -

One of the prime lawyers in the *Seforim* case (*Hei Teves*)

MR. YITZCHAK LEWIN -

Nathan's father

THE REBBE (to Mr. Y.L.): I am sure you know what your son (Mr. Nathan) has done for us (concerning the *Seforim* of Agudas Chabad).

MR. Y.L. : Yes. I was there when he spoke. I just heard yesterday from him how the Rebbetzin A"H influenced the court case, enabling it to succeed. He showed the deposition the Rebbetzin gave and it made a tremendous impact. She was a good messenger.

THE REBBE : Her words made their impact, but it was ultimately your son who acted as the "messenger" to bring these statements before the judge.

MR. Y.L. : So he was the messenger. I am sure that he succeeded in the merit of the Rebbe. The Rebbe had someone to rely on. May G-d continue to help him and enable him to influence further. He has tremendous abilities and the Rebbe's *Brocha* helps him every time.

THE REBBE : To the extent that it depends on me, he has my *Brocha* in double measure. ■

instructions as of how to go about doing so.

[Immediately following Shabbos, the Rebbe edited the sicha for publishing. It's interesting to note that on the following Sunday, a large gathering was held in 770 for all Chassidim in response to recent events, and in the midst of it, Rabbi Krinsky hurried in with a special message from the Rebbe. He was instructed to review the details that the Rebbe had discussed on Shabbos with regard to the establishment of new institutions, and to mention a few additional directives.]

Another interesting episode that took place at this Farbrengen:

IN THE MIDST OF IT, RABBI KRINSKY HURRIED IN WITH A SPECIAL MESSAGE FROM THE REBBE

It was the custom in 770 each year on Shabbos Parshas Mishpatim to hold a special appeal for the Gemach of Crown Heights. Because this Parsha discusses the laws of loaning money, it was seen as an appropriate opportunity. Rabbi Shimon Goldman would stand up and wear a streimel over his head, and tell a short vort or story in attempt to arouse the hearts of his listeners (all in the presence of the Rebbe...) and conclude with a call to everyone to attend the Melava Malka-Dinner for the benefit of the Gemach, to take place on Motzoei Shabbos. The Rebbe sat on the side and listened in, at times while glancing into a sefer on his table, and, in certain instances, commented on the vort with remarks of his own.

As this week was Parshas Mishpatim, the appeal was conducted as usual. Rabbi Goldman added that this year,

the Rebbe contributed more graciously than he normally would, due to the recent passing of the Rebbetzin. When he concluded telling his story of the Tzemach Tzedek he ended with heartfelt prayers for the coming of Moshiach, speaking with great emotion.

At the conclusion of Shabbos, the Rebbe davened Maariv at the Amud in 770 and afterwards he sat down to receive nichum aveilim, enabling the broader public who would not have a chance to perform it while the Rebbe was at home, to do it as well, as mentioned earlier.

THE END OF THE SHIVA

On 27 Shevat, a *Sefer Torah* dedicated to the memory of the Rebbetzin was begun, organized by *N'shei Chabad*, and the ceremony was held at the Rebbe's home.

On 28 Shevat, the final day of the Shiva, the Rebbe sat after *Shacharis* for only twenty minutes. Then, a delegation of *Rabbonim* came into the room and told the Rebbe with tears in their eyes to stand up from mourning, as the *halacha* dictates. Words cannot describe the emotions that overcame the members of the group as Reb Zalman Gurary blessed the Rebbe with many long years and success in all that he does. Rabbi Chaim Gutnick from Australia blessed the Rebbe with *Birkas Kohanim*, crying all the while.

Mincha was at 3:15, after which the Rebbe distributed dollars for more than three hours (the Rebbe had

missed his regular distribution on the preceding Sunday).

FARBRENGEN

Before *Maariv*, the Rebbe gave the Gabbaim one hundred dollars, and instructed them to hold a *Farbrengen* in memory of the Rebbetzin. After *Maariv*, the Gabbai announced that a *Farbrengen* would take place in 770 that night. The Rebbe turned to him and said that it would be more appropriate to hold the *Farbrengen* in the home where the departed soul resided during her lifetime. The Gabbai immediately revised his announcement, saying that the *Farbrengen* will take place here, in the Rebbe's home, and will continue later in 770. The Rebbe went upstairs and within a few minutes, sent down a message that the entire duration of the *Farbrengen* should be in the house. [[Image #10]]

Indeed, crowds of Chassidim flocked to the Rebbe's home that night to participate in this very unique *Farbrengen*. It has been told that in the midst of the *Farbrengen*, the Rebbe approached the top of the stairway on the second floor and attempted to listen in to what was being said downstairs. At the conclusion of the evening, the *Gabbai* announced that the next day, an additional *Farbrengen* was to be held in 770.

On the night of 21 Adar, the *Shloshim* of the Rebbetzin, the Rebbe said a *sicha* after *Maariv*. The next day, the Rebbetzin's tombstone was erected, and the Rebbe went to the *Ohel* and spent the day there. That night, a *Siyum Sefer Torah* celebration and *Seudas Mitzvah* took place at 770, in memory of the Rebbetzin and *Lzchus* the Rebbe. The *Sefer Torah* was dedicated by all of the Rebbe's Shluchim from around the world. ■