



# א ערש"ק

## לעבן מיטן רבין

### YUD SHEVAT ON EREV SHABBOS

#### "Bossi LeGani" on Leil Shabbos

In the early years, Yud Shevat fell out on Erev Shabbos several times. In those particular years, the Rebbe would spend the day at the Ohel and that night, on Shabbos, the Rebbe would say the Ma'amar in 770. Prior to saying the Ma'amar, the Rebbe would go to his Farbrengen place. In those years, the Rebbe would then repeat the Ma'amar during the big Farbrengen on Motzoei Shabbos, with various differences between the two Ma'amarim.

The last time there was such an occurrence was in 5724.

That year, three Ma'amarim were said in connection with Yud Shevat. The first one, titled "Bossi Legani," was said on Friday night; then on Shabbos day at the Farbrengen the Rebbe said the Ma'amar "Tzidkas Parzonu"; while delivering this Ma'amar, the Rebbe mentioned the Jews in the Soviet Union. At that point, the Rebbe burst out weeping – so intensely that he placed his head down on the table. When the Rebbe finally lifted up his head, he started to say, "Bossi Legani, Achosi Kallah..." This was truly a rare moment...

By 5728, the Rebbe Yud Shevat fell out again on an Erev Shabbos and everyone hoped that the Rebbe would say a Ma'amar at night, as he had done in the previous years. This is described in a Yoman penned by Bochorim from the year 5728:

At 6 p.m., when the Rebbe came down Shabbos night, the way the crowd was standing made it impossible for the Rebbe to reach his regular place for davening. The Rebbe asked Rabbi Hadakov to explain the change of setup. Rabbi Hadakov answered that the crowd was hoping that the Rebbe would recite a Ma'amar (as he had done in previous years). The Rebbe responded, "Heint!? Morgen!!" ("Tonight!? No, tomorrow [he would say the Ma'amar]!!") There were those who did not hear the Rebbe's answer – and stood waiting for a Ma'amar that night, until Rabbi Hadakov himself relayed the Rebbe's response.

When Rabbi Hadakov entered the Rebbe's room, the Rebbe confirmed that the next day there would in fact be a Farbrengen.

One of the elder Chassidim related that this was similar to the Haggadah's statement, "אילו קרבנו לפני ה' סיני ולא נתן לנו את התורה דיינו" The spiritual revelations of Mount Sinai were so great that even without the Torah we would have come out with something substantial. The same can be said in regard to the experience of standing in wait for the Ma'amar – that even waiting for the Ma'amar that night was a special experience, even if, to their dismay, it did not actually materialize.

### BESHALACH 5745

This year, Yud Shevat was Erev Shabbos. Many of the Ba'alei Batim felt bad that they would miss the Rebbe's davening, which would be according to the Yeshiva's schedule. At the end of Shacharis, Rabbi Groner asked when Mincha would be; the Rebbe said, "This is a question for the Gabbayim". When Reb M. P. Katz heard this, he announced excitedly that Mincha would be at 4:45 p.m. (a convenient time for the Ba'alei Batim).

On Shabbos, the Rebbe Farbrenged. There were many "Giluyim" at this Farbrengen! The Rebbe spoke passionately about "Shliach Oseh Shliach," and how this concept connects to the month of Shevat; and how it is particularly connected to the name of the Frieddiker Rebbe, as hinted in the verse **יוסף ה' לי בן אחר**.

Unlike other years, when the Rebbe mentioned each of the Rebbeim in saying the Ma'amar, this year the Rebbe omitted the Rebbe Maharash; after the Ma'amar, prior to the next Sicha, the Rebbe said a "Vort" from the Rebbe Maharash.

This year turned out to be the last time (as of now) that the Rebbe said a Ma'amar preceded by a "Nigun Hachono" and with the formal tune of a Ma'amar. From 5746, the Rebbe began to say only a "Ma'amar ke'ein Sicha", Ma'amarim in the form of Sicha.

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#### ב' ענינים

ועד"ז בנוגע לחסידים ("בא  
אונדז חסידים") - שהתחלת ועיקר  
כל הענינים היא ההכנה לשמה ב'  
הענינים האמורים: "אפזאגן זיך פון  
גשמיות און איבערגעבן זיך מקיים  
זיין דעם רבי'נס רצון, וואס דאס  
איז דער רצון פון עצמות א"ס ב"ה".

(תורת מנחם השי"ת ע' 169)

#### לעילוי נשמת

מרת רחל ע"ה פינסאן  
בת ר' אברהם ז"ל דריזין  
(מאיר)

נפטרה בשם טוב  
י"ב כסלו ה'תשע"ב

נדפס ע"י ולזכות יבדלחט"א  
בעלה, הרה"ת ר' נחום יצחק,  
ובניהם ובנותיהם  
וכל יוצאי חלציהם  
שיחיו לאורך ימים ושנים טובות  
ובריאות

#### לזכות

החתן הרב התמים שלום דובער  
הכהן  
כ"ץ  
וב"ג ח'י' מושקא ראזענפעלד  
שיחיו  
ליום נשואיהם י"ד שבט  
התשע"ב  
שיחיה בשעטומ"צ שיזכו לבנות  
בנין עדי עד דור ישרים יבורך  
כרצון כ"ק אדמו"ר ז"ע



# HEMSHECH KABBOLAS HANESIUS

## The Months After Yud Shvat

As is well known, the process of Kabbolas Hanesius was not a spur-of-the-moment request by some elder Chassidim by the Yud Shvat Farbrengen. This started almost a year before. Already during the *Shiva* many

Chassidim began to turn to the Rebbe to take over the Nesius. However many do not know that the tense times of the Kabbolas Hanesius continued even after Yud Shvat for another few months.

Here is not the place to elaborate on the entire campaign that brought to the Rebbe's agreeing to officially become Rebbe, rather we would like to highlight the major part the Bochrin took in organizing much of the happenings in 770 and the special relationship they enjoyed with the Rebbe. This relationship was from both the Rebbe's side and from the Bochrin's side. Eventually it was the Bochrin's devotion that led to the first print of Maamar Bosi Legani.

Immediately after Yud Shvat letters began pouring in from around the world, begging the Rebbe to accept the Nesius. The Rebbe refused. Even so, many Chassidim began asking the Rebbe for advice and soon brochos. At first the Rebbe was careful not to do anything that looked like "Rebbe". However under the insistence of the Chassidim, he soon began to accept people for Yechidus.

The bochrin, led by Reb Yoel Kahn and others, began to transcribe the Farbrengens for the Chassidim who lived outside New York. In his letters, Reb Yoel describes the operation in detail including who wrote and how they would write and copy the sichos with mimeograph stencils (a hand-powered, primitive copier). At first they hid their activities because they were afraid the Rebbe would be displeased. They were also afraid what the elder Chassidim might say - they were printing sichos without the Rebbe's permission!

However, almost immediately, things changed. Reb Yoel wrote a Hanacha [transcription] of the Farbrengen of Shabbos Mevorchim Sivan and showed it to one of the elder Chassidim. He in turn pondered over it with other Chassidim and the decision was made to go into the Rebbe and ask his permission to print the sichos.

Reb Yoel went in to the Rebbe's room and explained that the Chassidim outside New York wished to know what was being said during the Farbrengens and he asked if he could print the sichos of the last Farbrengen. The Rebbe answered "Why not?" and added [as

if to stem thoughts that with this he was accepting the Nesius] "You could have done this before Yud Shvat." He only asked that they give him the sicha to be checked before printing.

With this, Vaad Lehafotzas Sichos was born with Reb Yoel and the other bochrin typing and hand-printing copies of the sichos and sending them around the globe.

Even after Yud Shvat and the official acceptance of the Nesius, the Rebbe still displayed hesitance so-to-speak about being Rebbe. Purim of that year stands out as an astonishing Farbrengen in that regard, when the Rebbe spoke freely and cried, saying "Who am I; what am I?" (See Yemei Bereishis pg. 406 for the full events of the Farbrengen).

However the real fascinating story took place on Yud Alef Nissan, the Rebbe's forty-ninth birthday:

Today at 1:00 in the afternoon, before the Rebbe went to the Ohel, Hatomim Yehuda Leib Gornor came out of the Rebbe's room with a message from the Rebbe:

*Those willing to  
give themselves  
over should write  
their names down..*

"All those who are willing to give themselves over, and will [listen] without asking any questions, should write their names and their mother's name on a piece of paper. They have nothing to fear; they will not be asked to do anything as difficult as "climbing to the heavens" but those that sign should know that they must obey." And he added: "This is not a joking matter."

All the Bochrin signed their names on a paper and gave it to Yehuda Leib, who brought it in to the Rebbe. When the Rebbe saw the paper he said "It is a serious affair", but again added that it will not entail "climbing to the heavens".

Afterwards the Rebbe traveled to the Ohel accompanied by Rabbi Hadokov and Hatomim Sholom Mendel Simpson.

When the Rebbe returned from the Ohel, he gave the Maamar Bosi Legani which was said by the Yud Shevat Farbrengen to be published and printed. However he cautioned them that it was not to be printed properly, rather similar to the way the sichos were being printed until then. (They had been published in kopir [mimeograph], not on a regular press). However after they showed the Rebbe the prepared cover-page with the unique border and the words "כ"ק אדמו"ר שליט"א מליובאוויטש" across the middle, he gave his consent. This was the first time the Rebbe gave his approval to print something with his official "Shaar Blatt" (title-page).

They say that the Rebbe repeated the entire Maamar by the Ohel.

The Rebbe wanted the Maamar to be ready for Yud Gimmel Nissan before *shkiya*. Throughout the day he asked that the Maamar be ready at latest by *shkiya*. Sure enough, the Maamar was ready that day and already Pesach it was available for purchase in 770.

(Excerpts from Yemei Bereishis. Yud Alef Nissan from pg. 410)

Reb Avraham Shmuel was a great gaon who tailored to provide for himself. He and his wife were childless for many years. He decides to go out in golus to and, while traveling, meets Reb Mordechai.

From then on, Reb Avraham Shmuel began to emulate Reb Mordechai's ways. He realized that this must be one of the hidden tzaddikim, and that beyond his great knowledge of the revealed Torah, he also possessed deep knowledge of Kabbalah. Reb Mordechai offered to teach Reb Avraham Shmuel Kabbalah, and they studied together several times. But later, Reb Avraham Shmuel declined to continue, saying that he would soon be returning home. If he then continued studying Kabbalah on his own, he would surely get it wrong; therefore, he thought it best not to begin studying this subject at all.

Before they went their separate ways, Reb Mordechai told Reb Avraham Shmuel three things:

1. do not refuse a request made by the whole community;
2. when a son is born to you, name him Yitzchak;
3. never get involved in any sort of controversy.

Reb Avraham Shmuel returned home in time for Shavuot, without anyone being aware of it. His wife reported to him the stories that had been spread in the city about him: his garments served as charms to bring the wearer favor and success, and many of the townsfolk eagerly awaited his return. This disturbed him greatly, and he therefore decided to abandon the tailor's trade and to take up the trade of repairing old utensils instead. He had learned this craft during his journeys in exile, and could now make a good living at it.

After a few weeks, it became known that the tailor had returned home. The first person to come to him was Reb Moshe Gedaliah's second brother-in-law, Reb David, who had scoffed upon first hearing the stories about the tailor. He now envied his brother-in-law Reb Baruch Shlomo, who had become very successful after purchasing the suit from Reb Avraham Shmuel. When he came, he found him repairing old utensils, and asked, "Where is the tailor?"

"There is no tailor living here," replied Reb Avraham Shmuel. Reb David returned home and investigated the matter. He then discovered that this person was none other than the tailor, but that he had changed his occupation, and now repaired utensils.

Meanwhile, the governor of the city heard the rumor of the tailor in his city, who was a great tzaddik, and who sewed garments that gave favor and success. He commanded his superintendent to harness the horses, ride to the city, and summon the tailor to his court.

When the tailor's wife saw the opulent carriage pull up to their door, and a uniformed official descend from it, she grew very frightened and told her husband about it. When Reb Avraham Shmuel heard the message of the governor's agent, he replied that he was unaccustomed to riding in such a lavish conveyance. If it was all the same to the governor, he would prefer to come to him on foot. To this, the official agreed. A few days later, Reb Avraham Shmuel took his knapsack and went to the governor's court.



of concealment, when we don't see the Rebbe. We therefore put more effort to be stronger than ever in keeping up with all that the Rebbe demands from us.

This concept parallels the *pisgoma*: Chassidim accomplished that the Rebbe is not *עלענט* (lonely), and that the Chassidim are not *עלענט*, meaning:

The Rebbe watches and cares for each and every detail in the lives of Chassidim, now, after the *histalkus*, as well.

When a chossid knows and feels this we gain the strength to continue doing that which the Rebbe demands of us.

But a person can ask a valid question: how am I expected to feel this care, concern, and closeness of the Rebbe during such a time of concealment?

This is possible through picturing the Rebbe in your mind, not just looking at his picture, but rather by thinking about his picture. This is what creates the closeness between a Rebbe and Chossid - irrespective of the *matzav* of *gilui*, or the *matzav* of the Chossid.

Knowing that he has an *Aba Kadisha* who cares for him, is watching him, and giving him the *kochos* to succeed in his *מלחמת היצר*, gives the chossid the strength to overcome his hardships and challenges, and not feel *עלענט* (lonely).

The strength of picturing the Rebbe's holy face is similar to *seeing* the Rebbe, which has an advantage over learning his Torah, (similar to advantage of seeing over hearing).

This then is an amazing *koiach* we can use to strengthen our *Hiskashrus* to the Rebbe.

The governor expressed his desire to have Reb Avraham Shmuel sew him a new suit. To this, Reb Avraham Shmuel replied that he had indeed once sewn clothes, but he had since abandoned that occupation and now repaired old utensils. Reb Avraham Shmuel made a favorable impression on the governor, who had a kindly disposition and was friendly toward the Jews. Seeing that Reb Avraham Shmuel was reluctant to resume his tailoring, he didn't press the issue, and sent him on his way.

During the following month of Av a fire broke out in the city and two thirds of the city burned down, including the four shuls and the stores in the marketplace. Hundreds of people were left homeless and starving.

The governor sent ten wagons loaded with potatoes and other vegetables, and two wagons loaded with flour, to be distributed to the victims of the fire. He also invited the president of the Jewish community to send about a hundred people to live on his estate until new homes could be built for them.

To be continued...

# Not Alone When Facing Challenges

## Tziyur Pnei Harav

# Q&A

In last weekly issue the source and general idea of Tziyur Pnei Harav was discussed, as well as several key times the Rebbe suggested that Chassidim connect with him through being Mitzayer his holy continence.

There is another instance in which the Rebbe explained the "way out" from our decline and a source for more kochos:

When a person find himself "imprisoned", and feels down or depressed, he should visualize the holy face of the Rebbe, and learn from the Rebbe's Torah, with the knowledge that we have an "Abba Kadisha" (a holy father) who cares for us, and [therefore] there is no need to worry. Through this we gain even more strength from the Rebbe, as we know the promise from the leaders of the Yidden שלא יפרדו מעל צאן מרעיתם (Toras Menachem 5710 pg. 67)

There is another aspect to Tziyur Pnei Harav, which is necessary within the connection between a chossid and the Rebbe. [We may even say this is especially for those who were born after Gimmel Tammuz, and were not seen, and did not see the Rebbe.]

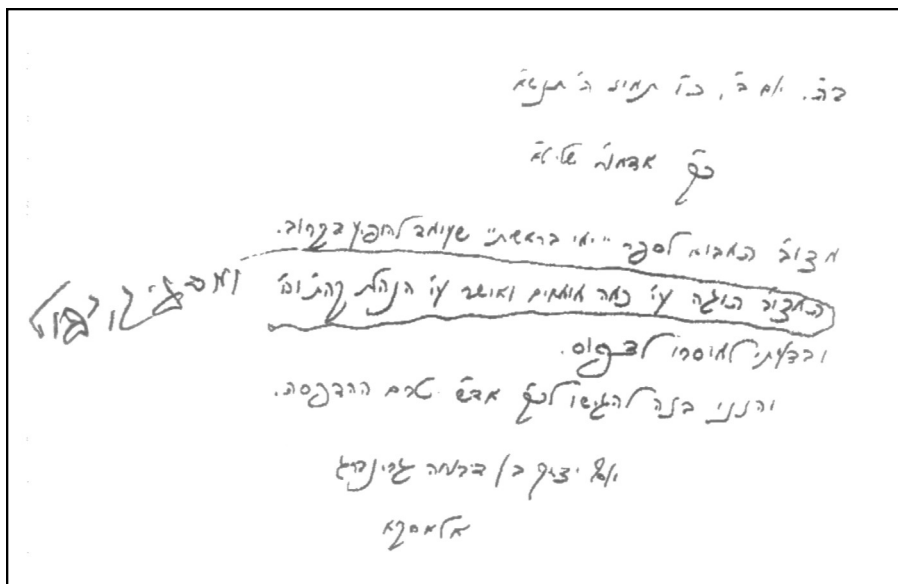
The following is paraphrased from the Sichas of Motzei Pesach Sheini, 5710 and since this excerpt cannot give the subject due justice, it is therefore imperative to learn the Sichas in the original.

Notwithstanding the concealment caused by a *histalkus*, we have to know that our connection and bond to the Rebbe must remain steadfast, and cannot be weakened. This applies **even** to those who only "heard" of the Rebbe through learning his Torah (as opposed to seeing him...). This is true especially being that we are in a time

(Continued on page 3)

In the Chassidische Derher - Expanded Edition Shevat, Rabbi Yosef Greenberg told of a response he merited to receive from the Rebbe regarding the foreword to the Sefer Yemei Bereishis.

By request of many of our readers, Rabbi Greenberg graciously agreed to give us the Rebbe's original response in his holy handwriting for publication. We thank him deeply for the opportunity.



ב"ה. יום ב', כ"ו תמוז ה'תש"א  
כ"ק אדמו"ר שליט"א

מצו"ב [=מצורף-בזה] המבוא לספר "ימי בראשית" שעומד להופיע בקרוב.

המצו"ב הוגה ע"י [=על-ידי] כמה מומחים ואושר ע"י הנהלת קה"ת וכו'

ובדעתי למוסרו בדפוס.

והנני בזה להגישו לכ"ק אד"ש [אדמו"ר-שליט"א] טרם ההדפסה.

יוסף יצחק בן דבורה גרינברג

כ"ק אד"ש עשה עיגול מסביב לשורה המתחלת "המצו"ב

הוגה... והוסיף בכת"ק: "ומספיק כפשוט"

B"H. Monday, 26 Tammuz 5751

Attached herein is the forward to the Sefer "Yemei Bereishis" which is soon to be published.

The attached has been edited by various professionals and was approved by the staff of Kehos.

I intend to send it to print.

I hereby present it to the Rebbe before printing.

The Rebbe's response:

The Rebbe circled the line beginning with the words "The

attached has been edited..." and added: "Umaspik

Kaposhut" ("And this is sufficient; obviously").



## ללימוד הרמב"ם

ו'	י' שבט	פרק ו-ח	פרק ה
ש"ק	י"א שבט	פרק ט-יא	פרק ו
א'	י"ב שבט	ספר שופטים הל' סנהדרין פרק א-ג	פרק ז
ב'	י"ג שבט	פרק ד-ו	הל' אבל פרק א
ג'	י"ד שבט	פרק ז-ט	פרק ב
ד'	ט"ו שבט	פרק י-יב	פרק ג
ה'	ט"ז שבט	פרק יג-טו	פרק ד

