

A Chassidisher *Derher*

א חסידישער דערהער

Basi L'Gani

YOMAN, SHEVAT 5712

Each and Every Jew

KSAV YAD KODESH

What is being a Chossid about?

DARKEI HACHASSIDUS

Very Much Alive

FARBRENGEN



- SPECIAL -

והחי
יתנו
אל לנו

CHOF BEIS SHEVAT

30



SHEVAT 5778
ISSUE 65 (142)



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About the Cover:

A parade of Mitzva Tanks make their way down Fifth Avenue in New York City. Parades such as these were often held on Yud Shevat, honoring the Rebbe's nesius.

Photo: Tzach Archives.

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נא לשמור על קדושת הגליון.

Derher **Editorial**

“...On every *yahrtzeit*, there is an elevation for the *neshamah* of the departed, and also for those who had a connection with that *neshamah*... But when it comes to the daughter of the [Friediker] Rebbe, this elevation is all the more evident: She was the daughter of a *nasi hador*, and therefore, in addition to her own *zechus*, she also carries the *zechus* of her father—the one who raised and educated her, and the one with whom she shares a special connection.

It is the *nasi hador*'s charge to spiritually uplift the entire generation (the word '*nasi*' also comes from the word '*hisnasus*'—uplifted). His daughter as well, especially on her *yahrtzeit*, brings about an elevation to all the people of her generation.

This is especially so, since her *yahrtzeit*, on Chof-Beis Shevat, occurs in the same month as the *yahrtzeit* of her father, on Yud Shevat..." (Sefer Hasichos 5752 vol. 2, p. 344.)

In addition to the connection that the Rebbe points out, there is another special connection the Rebbetzin shares with Yud Shevat: Chassidim relate that the Rebbetzin played a pivotal role in the Rebbe's acceptance of the *nesius* on Yud Shevat (see Rebbetzin Chaya Mushka, A Biographical Sketch in this magazine, page 44).

Marking these two special dates, Yud and Chof-Beis Shevat, we present this month's edition of the Derher magazine.

Marking 30 years since the Rebbetzin's *histalkus*, we've dedicated an entire section to the story of her incredible life, her *histalkus*, and the Rebbe's conduct thereafter.

Some of this material was collected from our previously published magazines, but much of it is new for this year. We trust that these stories and anecdotes will inspire greater interest in the special significance of the day.

Most importantly, we hope that it will serve as a reminder to live up to our charge of "זרעה בחיים," her children are alive (as the Rebbe asserts), and we can therefore be assured that "אף היא בחיים," she too is alive.

The Editors

ט"ו טבת ה'תשע"ז



פארברענגען FARBRENGEN

VERY MUCH ALIVE

In honor of Yud Shevat, Jem has released a brand new farbrengen, Yud Shevat 5742, fully restored and subtitled for the first time.

The following is based on the first two sichos of that farbrengen.

The past thirty-two years have been rich with change. The world around us has progressed by leaps and bounds. While some of the progress has been positive and other parts negative, the world is undeniably different; it is a place starkly unlike the world we knew thirty-two years ago.

This being said, our gathering tonight is quite unusual. Many tens of Jews—all defined as a “Wise and understanding nation”—have gathered to commemorate the passing of the Frierdiker Rebbe, which took place a full thirty-two years ago. It is quite surprising that so many people, from so many different walks of life, should gather to commemorate this day. Isn’t it old and irrelevant?

The answer is: No.

In fact, it is quite current

and relevant for our times.

The proof is, this very gathering!

The explanation is simple:

Life is defined by growth. There are trees in the United States that have existed since the time of *Mattan Torah*, and yet, they continue to produce fruit and leaves, and continue to grow taller. That is *because they are alive*.

The very fact that people continue to participate—with growing numbers each year—is testament to the fact that the Frierdiker Rebbe is alive, thriving, and becoming more and more relevant each passing day.

Saying that the Frierdiker Rebbe is alive—and that we live on as his children—brings us to another point:

No human being can be “half-alive.” A body where the mind lives but the heart doesn’t function



לזכות
החייל בצבאות ה'
מנחם מענדל שיחי'
לרגל ה'אפשרעניש' שלו
ב' כסלו ה'תשע"ח
נדפס ע"י
הרה"ת ר' מתתיהו
וזוגתו מרת נחמה גאלדע שי'
דעווילין



cannot be called “alive.” For a mind or heart to properly function, every part of the body must do its part.

Even the toenails!

The toenails are the lowest and most unattached part of our bodies; they can be cut off without us feeling any pain or loss (just like hair). They seem to be inconsequential.

Yet, when a baby is born, we look at the *nails* to see if the newborn is fully developed. That is because, by definition, life envelopes every part of our being, no matter how minute and unimportant. For the body to be complete, each part, each element of our bodies, must achieve its own unique potential, no matter how small or inconsequential.

This teaches us an important lesson in our *avodas Hashem*:

Every person has his main responsibilities as a Jew, where he invests the majority of his time and effort. However, to be alive, he must ensure that this life reaches every element of his being, including what seems unimportant, and not only his main responsibilities.

To be specific:

If you come into contact with non-Jews, even if only occasionally, and not as a central part of your life, you must utilize the opportunity to teach them about their mitzvos—the *Sheva Mitzvos Bnei Noach*.

It may not be the “heart and mind” of your *avoda*; it may seem like a small, insignificant point, but it is nevertheless important. It isn’t your focus, but it is a critical element of your life as a Jew, and only then can

your *avoda* be considered complete.

The same applies to any “side-job” that you might have: It might only be a toenail, but a toenail too, must function.

By ensuring that we serve Hashem in this complete manner, taking care of all factions of our *avoda*—including extending our influence to the nations around us as well—we can be sure that the world around us will be illuminated. Even before the coming of Moshiach, in these last moments of *galus*, we will see the fulfillment of the words: *ולכל בני ישראל הי אור* *במושבותם*—for all the Jewish people there was light in their dwellings. **1**



לעבן מיט'ן רבי'ן

לזכרון
הרבנית הצדקנית מרת
ח'י מושקא נ"ע זי"ע
בקשר עם יום ההילולא כ"ב שבט
נדפס ע"י
הרה"ת ר' אברהם יוסף
ומרת סימא רבקה
ומשפחתם שיחיו יפה
מנשסתר, אנגלי



YUD-TES KISLEV 5712

Basi L'Gani

SHEVAT 5712



The following account of the happenings in *Beis Chayeinu* during the month of Shevat 5712 occurred only two years after the Friediker Rebbe's *histalkus*, and a year after the Rebbe's *kabbalas hanesius*.

This narrative is culled from the diaries of Reb Moshe Levertov and Reb Elye Gross, *a"h*, and, *yblch"ta*, Reb Yoel Kahan.

STUDYING THE MAAMAR

Shabbos Parshas Bo, 6 Shevat

Reb Moshe Levertov:

A few days before Shabbos, the Rebbe instructed the *bochurim* to study the *maamar* of *Basi L'gani*, 5710.

Following *Mincha* on Shabbos afternoon, the Rebbe inquired as to why a *kiddush* wasn't being arranged. Upon hearing that no wine was available,

the Rebbe advised to use some of the wine that had been prepared for *havdalah*. (When someone stated that the *gabbai* is the one at fault, the Rebbe responded that the lack of a *kiddush* doesn't only affect the *gabbai*—the whole congregation suffers.¹)

The Rebbe then gave insight as to the *minhag* of receiving an *aliya* on the Shabbos preceding a *yahrtzeit*.

LEADING THE TEFILLOS

Tuesday Night, Evening of Yud Shevat

The Rebbe davened *Maariv* at the *amud*. Upon reaching the words “וּיִצְמַח פּוֹרְקָנִי” in the second *kaddish*, the Rebbe broke into tears, completing *kaddish* in a low voice.

Wednesday, Yud Shevat

Reb Yoel Kahan:

The Rebbe entered *Shacharis* at 10:30, wearing a new *tallis*. As he davened at the *amud*, the Rebbe exhibited serious expressions, crying several times throughout davening. This was especially apparent when the Rebbe recited the words “מָה בָּצַע בְּדַמִּי בְּרִדְתִּי” “כי לא יטוש ה' עמו...” as well as “אל שחת

During the day, the Rebbe conversed with the *rosh yeshiva*, Rabbi Mentlik, about the *seder halimud* of several *bochurim*.

Reb Moshe Levertov:

The Rebbe relayed the following message through Rabbi Yankel Hecht: “The *bochurim* who are ‘*shpitz chassidim*,’ and plan on going to the Ohel instead of the ‘Wednesday Hour’ Released Time program should know that doing so would be contrary to the *kavana ha'elyona*.”

The Rebbe left for the Ohel at around two o'clock, remaining there for slightly over an hour and a half. Upon his return, *Mincha* was davened, with the Rebbe as *shliach tzibur*.

YUD SHEVAT FARBRENGEN

Reb Yoel Kahan:

At nine o'clock, the Rebbe entered the hall for the *farbrengen*. Immediately upon sitting down, the Rebbe asked the *baal menagen*, Reb Shmuel Zalmanov, to begin the *Beinuni Niggun*. He then requested that a *niggun* of the Rebbe Rashab be sung as well, after which he recited a *maamar*, beginning with the words “*Basi L'gani*,” based on the Frierdiker Rebbe's *maamar*, particularly on the second *ois*—explaining *korbanos in avoda*.² The



Rebbe mentioned every one of the Rebbeim during the *maamar*, crying profusely throughout.

(The Rebbe's conduct today was out of the ordinary. The usual *seder* is that first *l'chaim* is said, after which *niggunim* are sung, and only after all that does the Rebbe begin speaking, and then he moves on to a *maamar*. That's what took place at the *farbrengen* one year ago, when the Rebbe said: “In the *maamar* that the [Frierdiker] Rebbe distributed preceding his *yom histalkus*, he begins ‘*Basi L'gani*...’” At the words “*Basi L'Gani*,” the Rebbe raised his voice a decibel, signaling the start of a *maamar*; this all took place in middle of a *sicha*. Today, however, was different, as the Rebbe began saying a *maamar* in and of itself, without any prior introduction besides *niggunim*.)

Following the *maamar*, the Rebbe requested that the Rebbe Maharash's *niggun* to the words “*Eintz, Tzvei, Drai*” (which Reb Elye Chaim Althaus sang at the Frierdiker Rebbe's table) be sung [the *niggun* later came to be known as *L'hatchila Aribere*-ed]. The *baal menagen* Reb Shmuel Zalmanov couldn't remember the *niggun*, so the Rebbe started it himself. This was followed by “*Yemin Hashem Romeima*” of the Tzemach Tzedek. It was only after all this that the Rebbe instructed that *l'chaim* should



be said, after which the typical *farbrengen* (*sichos*, etc.) began.

In the *sichos*, the Rebbe focused on the fact that on Simchas Torah 5701, the Frierdiker Rebbe instructed that “*Atoh*”—*Iggud Talmidei Hayeshivos*—be established, and being that the words of *tzaddikim* are eternal, it must be carried out immediately.

During the *farbrengen*, the Rebbe requested that “*Nye Zhuritz*” be sung, as well as *Daled Bavos*. The Rebbe instructed that the fourth *bava* be repeated seven times. At the *farbrengen*’s end, the Rebbe wished all present, “*A guten tomid*.”

YAHRTZEIT OF REBBETZIN SHTERNA SARA

Shabbos Parshas B'Shalach, 13 Shevat

Reb Moshe Levertov:

On Friday night, Yud-Gimmel Shvat, the Rebbe entered the shul at eight o'clock, and asked if the *minyan* was still before *Kabbalas Shabbos*. The Rebbe then announced that it would be appropriate (אגלייכע זאך) for the *maamar* of Yud-Gimmel Shvat 5710 [*Hayosheves B'ganim*] to be studied.

After *Mincha* the following day, the Rebbe said a *sicha* about Rebbetzin Shterna Sara's uniqueness among the other Rebbetzins, similar to Sara Imeinu's advantage over the other *imahos*.

GROWING LIKE A TREE

Sunday, 14 Shvat

Reb Elye Gross:

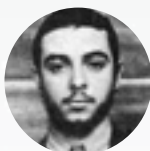
Following *Mincha*, several *talmidim* from New Haven visited the Rebbe. The Rebbe told them that *b'hashgacha pratis* they came after *Mincha*, which is already connected to 15 Shevat, *Rosh Hashanah La'ilanos*. The Rebbe explained that just as a fruit only grows as long as it's connected to the tree, so too, we must all be constantly connected to Torah and mitzvos in order to grow.

BIRTHDAY YECHIDUS

Reb Yoel Kahan:

Today I entered *yeichidus* in honor of my birthday, which will be in two days. The Rebbe gave me a *bracha*, and the following *hora'os*:

- That I get an *aliya* tomorrow;
- That I *chazzer* Chassidus on my birthday;



REB YOEL KAHAN
AS A BOCHUR.

- That I give eighteen cents to *tzedaka* before *Shacharis* and *Mincha*;
- That I recite the entire Tehillim.

The Rebbe also asked me to give him, on my birthday, one of the *hanachos* that I hadn't yet submitted.

VIDEO OF LEVAYA

Thursday, 18 Shvat

Reb Elye Gross³:

Several days ago, Moshe Groner informed the Rebbe that I have a short film of the Frierdiker Rebbe's *levaya*. (My brother Berel filmed it. The Rebbe actually had asked Moshe yet in 5710 if a film exists of the *levaya*.) The Rebbe requested to see it, adding that it should be specifically on a *yeichidus* night. We made up with Rabbi Hodakov that it will take place tonight.

We (Moshe and I, together with Rabbi Hodakov) entered the Rebbe's room at 12:15 a.m. to set up the projector that would play the film. The first video wasn't so clear, so the Rebbe requested that we adjust the projector and play it again. The Rebbe stood for the entirety of the video, with tears streaming from his holy face throughout.

The Rebbe then said that in appreciation for bringing and showing the film, he'll show us something interesting. Pointing to the cabinet, the Rebbe instructed Moshe to fetch the reels of video of the Frierdiker Rebbe's visit to America in 5689-5690 (תרפ"ט-ת"צ), and to play it as well. (This film came from the Kramer family.)

The Frierdiker Rebbe could be seen coming off of the boat while being greeted by large crowds. The film then showed the Frierdiker Rebbe at a *farbrengen* at the Kramer home. He sat down and removed his hat, placing it on a chair nearby, and surveyed the assembled with a penetrating gaze. The Frierdiker Rebbe could then be seen speaking while looking straight forward.

The Rebbe pointed out several individuals in the video:

“This is Chaim Shneur Zalman Kramer, this is [Reb Yisroel] Jacobson, [Shlomo Aharon] Kazarnovsky...”

Regarding a certain Chossid with a white beard, the Rebbe pointed out:

“This is Zalman Havlin. He was a cheerful Yid.”

At the *farbrengen*’s end, the Frierdiker Rebbe could be seen leaving the room.

Shortly thereafter, dancing Chassidim appeared in the video.⁴ The Rebbe pointed to one of them who was wearing a *spodik*, and said:

“This is Reb Itche der Masmid... Soon you’ll see him dancing.”

After we concluded, the Rebbe smilingly asked us, “What shall we watch now...?”

The above took approximately one hour. The Rebbe then asked us who’s giving him the film...⁵

A SPECIAL MAAMAR

Shabbos Parshas Mishpatim,
26 Shevat

Reb Yoel Kahan:

At today’s *farbrengen*, the Rebbe recited a *maamar* beginning with the words “לא תהי משכלה” without any prior introduction. As soon as he entered the room, the Rebbe instructed for a *niggun* to be sung, after which he began the *maamar*.

In it, the Rebbe described the concepts of *משכלה* (a woman who loses her young and one who is barren) *b’ruchniyus*. The Rebbe spoke about having satisfaction from one’s love and fear of Hashem, and how to avoid that type of satisfaction—through contemplating the idea of “את מספר ימים אמלא,” that he has been given a fixed number of days, no more and no less, as implied by the *pasuk* “ימים יוצרו.” So every day, every hour, and every moment, one must carry out his *avoda* to fulfill his shlichus in this world. He is most anxious about this, so much so that he has no opportunity at all to think about matters such as his own *ruchniyus’dike madreiga*. The Rebbe wept profusely throughout this portion of the *maamar*.

The Rebbe then explained that in one’s *avoda*, because he knows that he must fulfill his shlichus at every moment, if one moment passes in which he is not doing his *avoda*—not only has he failed to use an opportunity that has been granted him to flourish in his *avoda*, but also, in this moment when



VIDEO STILL OF THE LEVAYA, FROM THE FILM REB ELYE GROSS AND REB MOSHE GRONER SHOWED THE REBBE.

he doesn’t carry out his *avoda*—he has rebelled against Hashem, King of kings of kings, in failing to fulfill his shlichus.

While saying this, the Rebbe was wailing heavily, eventually resting his head on the table while continuing to cry. The weeping intensified when the Rebbe said the words “מורד במלך המלכים הקב”ה.” Upon reaching the words “במלך מלכי המלכים,” the Rebbe wept profusely, pausing for several seconds before saying “הקדוש ברוך הוא.”

During the *maamar*, the Rebbe wrapped his right hand in the handkerchief, as opposed to the usual *seder*, which was with the left hand. The *maamar* lasted 55 minutes, the longest the Rebbe has ever said, so far. **T**

1. Toras Menachem vol. 4, p. 286.
2. The Rebbe edited the *maamar* a little over a month later. It is printed in *Sefer Hamaamarim Melukat* (first edition) vol. 1, p. 19. (This was the third *maamar* the Rebbe was *magiah*.)
3. With additions from Reb Moshe Groner, a”h, as printed in *Yemei Bereishis*, p. 81 fn. 30, and based on Reb Moshe’s words, as recalled by *yblich*”ta Rabbi Mendel Feller.
4. This was footage of a separate gathering several years later that was recorded on the same film reel.
5. All of the above footage is featured on *America Is No Different*, by JEM.

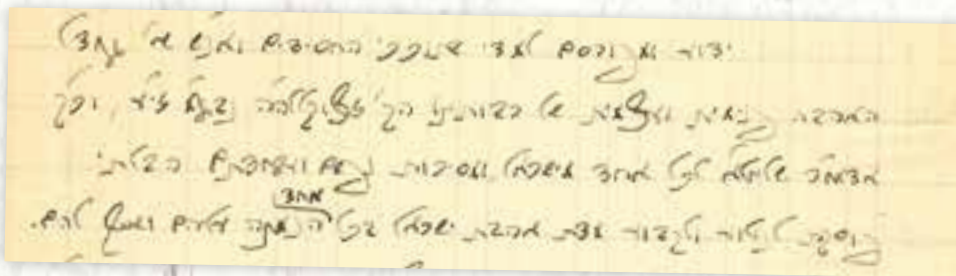


כתב יד קודש

לזכות
קהילה קדושה מוריסטאון
ולזכות הרה"ג הרה"ת
ר' שניאור זלמן שיחי' ווילשאנסקי
רב בית הכנסת לוי יצחק
ורב מדינת ניו ג'רסי
נדפס ע"י
ר' צבי שיחי' ריבקין

Each and Every Jew

The following *ksav yad kodesh* is the opening line of a draft written by the Rebbe as an introduction to Kovetz Michtavim II, a sequel to the Kovetz Michtavim printed in the back of the Tehillim Ohel Yosef Yitzchok. The *ksav yad kodesh* originally appeared in the introduction to Igros Kodesh vol. 1. Special thanks to Kehos for providing us with this copy.



The greatness of the innermost and inherent love that our holy Rebbeim and the [Frierdiker] Rebbe *shlita* have for each and every Jew is quite well known to all the Chassidim and *anash sheyichyu*; as is their *mesirus nefesh* and unrelenting effort to implant the trait of *ahavas Yisroel* to all those who follow and are connected to them.

ידוע ומפורסם למדי בתוככי החסידים ואנ"ש שי' גודל האהבה פנימית ועצמית של רבותינו הק' זצוקללה"ה נבג"מ זי"ע, וכ"ק אדמו"ר שליט"א לכל אחד מישראל, ומסירות נפשם ועבודתם הבלתי פוסקת לנטוע ולקבוע מדת אהבת ישראל בכל אחד הנמנה עליהם ושייך להם.

The Mitteler Rebbe

After 14 years of marriage, during which they were blessed with daughters, the Mitteler Rebbe is born on Tes Kislev to the Alter Rebbe and Rebbetzin Sterna, after receiving a *bracha* from the Maggid. The Mitteler Rebbe is named after the Maggid, per the Maggid's request to the Alter Rebbe.¹

תקנ"ד

The Mitteler Rebbe is appointed by the Alter Rebbe to lead the younger Chassidim.³ He begins writing Chassidus with more extensive explanations. Some of these *maamarim* were later published in Torah Or.⁴

תקנ"א-תקנ"ב

The Alter Rebbe is *nistalek* in the town of Piene on 24 Teves. The Mitteler Rebbe, who was in Kremenchug at the time, travels to Haditch, where the Alter Rebbe was buried, upon being informed. He settles in Haditch for several months, and accepts the *nesius*. Upon the request of the Chassidim of White Russia, the Mitteler Rebbe settles in Lubavitch. The journey begins after Shavuot, and on Chai Elul, Lubavitch is established as the capital of Chassidus Chabad.⁶

תקע"ג

The Mitteler Rebbe marries Rebbetzin Sheina, the daughter of a *talmid* of the Alter Rebbe.²

תקמ"ח

The Alter Rebbe begins sending all those who come to *yechidus* for spiritual matters to the Mitteler Rebbe.⁵

תקס"ט

The Mitteler Rebbe works with the government to create rural farming communities for Yidden in the Kherson region to assist with their financial needs. The Mitteler Rebbe strongly encouraged Chassidim to join these communities and work the land.⁷

תקע"ה

ליזכות
הרה"ק ר' אליהו
דווגנו מרת שולמית
ומשפחתם שירחיו
בלאך



The Mittlerer Rebbe establishes the Chabad settlement in Chevron.

תקע"ו-
תקע"ז

The Mittlerer Rebbe travels to the resort town of Karlsbad, Germany, meeting Reb Akiva Eiger along the way.⁹

תקע"ח

Towards the end of Tishrei, after being slandered to the government, the Mittlerer Rebbe is imprisoned in the city of Vitebsk.¹⁰ While imprisoned, the Mittlerer Rebbe writes "Bad Kodesh," a lengthy treatise explaining the Torah's directive to "Pray for the peace of the government." It is addressed to a certain officer in Vitebsk.¹¹

תקע"ט

On Yud Kislev, the Mittlerer Rebbe is liberated. While the joy at the Mittlerer Rebbe's liberation was great, and the day is marked as a *chag hage'ulah*, the celebration was not as strongly established as Yud-Tes Kislev had been. This was because the Mittlerer Rebbe passed away the following Tes Kislev, before the first anniversary of the liberation.¹²

תקפ"ו

More about the Mittlerer Rebbe's life is available in English in the book "The Mittlerer Rebbe" by Rabbi Sholom Dovber Avtzon.

The *sefer* Pokeach Ivrim by the Mittlerer Rebbe, is published. This is the first of the Mittlerer Rebbe's *sefarim* to be published.⁸

תקע"ט

The Mittlerer Rebbe's *sefer*, *Toras Chaim*, is printed, including *maamarim* on *Sefer Bereishis*. The Mittlerer Rebbe himself was intimately involved in the printing and even the funding of this project.¹³

תקע"ו

When the Mittlerer Rebbe found out about the Russian Cantonist decree, which forcibly inducted young Jewish boys into the Russian army, the Mittlerer Rebbe traveled to the *tziyun* of the Alter Rebbe to daven. On the way back, he stopped in the city of Nyezhyn, falling very ill there. The Mittlerer Rebbe was *nistalek* on Tes Kislev.¹⁴ His holy resting place is in Nyezhyn.



1. Sefer Hasichos 5703, p. 155.
2. For background about the *shidduch*, see Sefer Hasichos 5704, p. 65. See also Toras Menachem vol. 10, p. 203.
3. Hayom Yom 7 Tammuz.
4. Hatomim vol. 1, p. 374.
5. Reshimas Hayoman, p. 198.
6. Pokeach Ivrim p. 25.
7. Igros Kodesh Admur Ha'Emitzai, p. 313.
8. For background, see the preface to Pokeach Ivrim, pp. 6-34.
9. Igros Kodesh Admur Ha'Emitzai, p. 219.
10. For details of the imprisonment, see Beis Rabbi vol. 2.
11. For details, see Bad Kodesh, pp. 3-4.
12. Reshimas Hayoman, p. 211.
13. Printing Chassidus was a major focus of the Mittlerer Rebbe's *nesius* in general. See *Wellsprings Unleashed*, Derher, Teves 5778.
14. Beis Rabbi vol. 2, pp. 11-24.

Among the Alter Rebbe's Chassidim there were also some simple people. The Alter Rebbe would say *maamarim* specially for them. There was no set time or schedule for this. Whenever the Alter Rebbe wanted to do so, he would send his attendant to gather this group of Chassidim, and they—and only they—were allowed into the room; even the *eltre* Chassidim were denied entry. These *maamarim* were known as “the young Chassidus,” i.e., chassidus for younger people.

Source: Otzar Sipurei Chabad vol. 15, p. 308.

1

eight facts MAAMORIM



“For a certain reason, the [Friediker] Rebbe did not conclude this *hemshech* verbally or in writing.”

That is what the Rebbe writes in a footnote to the *pesach davar* of the last *maamar* of the *hemshech* of Tishrei תרצ”ד.

The story behind this was related by Reb Meilech Zweibel:

When the Friediker Rebbe moved to Poland, there was a Chossid who would disseminate his *maamarim* to other (non-Lubavitcher) Chassidim.

In the year תרצ”ד, during the time when the Friediker Rebbe was delivering this *hemshech*, this Chossid complained that it was too deep and he wasn't able to pass it on to others.

The Friediker Rebbe took notice of his concerns, stopped the *hemshech*, and went on to other things.

The Rebbe was not in Warsaw at the time, but when word of this incident reached him in Paris, the Rebbe said that he has two strong complaints against this individual.

Firstly, because of his actions we lost out on a *hemshech*. Second, and more importantly, “Why is he mixing into matters pertaining to the *shver* (my father-in-law [the Rebbe])?”

Source: Sefer Hamaamarim (of the Friediker Rebbe) 5711, p. 158. Related by Reb Meilech Zweibel.



The innovation of a *hemshech* (a series of *maamarim* said over a period of time) in Chassidus is attributed to the Rebbe Maharash.

Taking a closer look at the Alter Rebbe's *maamarim* in Torah Ohr and Likkutei Torah, one will notice that each *maamar* is a concept for itself. Although one can see how each *maamar* adds understanding and depth to the previous one; nevertheless, at face value, each one is independent.

This is also the case with the *maamarim* of the Mittlerer Rebbe and the Tzemach Tzedek. So the special *chidush* of the Rebbe Maharash's style of Chassidus was “*hemsheichim*.”

Source: Toras Menachem 5746 vol. 1, p. 163.

The candles were lit and Shabbos was ushered in. In the Rebbe Rashab's court this was usually done by hearing a *maamar* from the Rebbe.

Each Friday evening the tables in the big *zal* would be arranged in a large square shape, with the Friediker Rebbe standing inside facing the chair where his father would sit.

The room fell silent as the Rebbe Rashab entered and for a few short moments his gaze would lock with that of his son.

And then in a low voice the Rebbe Rashab would begin the *maamar*, slowly raising it as he moved on with the words of Chassidus, as those gathered inside paid keen attention.

After concluding, the Rebbe Rashab, dripping with sweat, would go into his room to rest. The energy and attention poured into the Chassidus was apparent to all.

Source: Lubavitch V'chayaleha, p. 23





There is something very unique about the way the Tzemach Tzedek wrote Chassidus.

In general, after learning various *maamarim* of the Tzemach Tzedek, one will notice three writing styles:

The first are transcriptions in which he wrote down the Chassidus the way he heard it said. The second are his notes and comments that he innovated through toiling on *maamarim* that he heard from his Rebbe like a Chossid. Finally, there are the *maamarim* that he wrote as a Rebbe.

The Rebbe describes the Tzemach Tzedek's thinking as a "constantly flowing spring," and at times he would be seen writing notes and ideas even in the middle of *Birchos Krias Shema*.

Source: Reshimas Hayoman, p. 247; Beis Rebbe vol. 3, p. 8.



The Tzemach Tzedek's *maamarim* were different from those of his predecessor, the Mittler

Rebbe, and at first the Chassidim had a difficult time grasping them altogether.

What made them different was the Tzemach Tzedek's more frequent quoting of *maamarei Chazal* and *Midrashim*.

On one occasion, during the *chazara* of a *maamar*, the Chassidim were trying to figure out a statement that the Tzemach Tzedek had quoted. The Rebbe Maharash was a young boy of five or six at the time, but was already fluent in Midrash and *maamarei Chazal*. When he overheard their discussion he offered a solution, but not before securing in return a certain toy that he wanted...

Source: Shabbos Bereishis 5713, Toras Menachem vol. 7, p. 131.



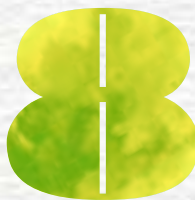
Did you know that "*Lchatchila Ariber*" is more than just a *niggun* attributed to the Rebbe Maharash?

In fact, this theme encapsulated everything about the Rebbe Maharash, including the way he said and wrote Chassidus.

At a *farbrengen* for 13 Tishrei, the Rebbe Maharash's *yahrtzeit*, the Rebbe explained how we see this in his *maamarim*.

The phrase "*Lchatchila Ariber*" represents something that is higher than the usual and regular limitations. When looking at the Rebbe Maharash's *maamarim*, the quantity belies the incredible wealth of quality that is buried inside. In one *maamar* there can be a tremendous amount of concepts touched upon very briefly. In fact, the Rebbe Rashab, who later expounded his father's Chassidus, spends pages and pages to explain just one sentence of the Rebbe Maharash.

Source: 13 Tishrei 5739, Sichos Kodesh 5739 vol 1, p. 66.



As you certainly have noticed from opening up a Torah Ohr or Likkutei Torah, the Alter Rebbe's *maamarim* are relatively short. Therefore, one can analyze each and every word to understand its meaning.

Indeed, we find many *diyukim* in expressions of those *maamarim* in the *maamarim* of the Tzemach Tzedek, Rebbe Maharash, Rebbe Rashab, and the Rebbe.

The Mittler Rebbe's *maamarim*, on the other hand, are lengthier and he uses more elaborate wording to explain each concept. Therefore, the focus should be on grasping the idea and not so much on hairsplitting each and every word.

When explaining this difference that he heard from the Frieddiker Rebbe at a *farbrengen*, the Rebbe concluded, "And the reason this was told to me is because my style is similar. Focus more on the understanding..."

Source: Toras Menachem 5743 vol. 3, p. 1595.

לע"נ
שד"ר רבותינו נשיאנו
הרה"ח הרה"ת
ר' מנחם שמואל דוד הלוי ע"ה
רייטשיק
נלב"ע ח' שבט ה'תשנ"ח
נדפס ע"י משפחתו שיחיו





לע"נ
חיה מוסיא ע"ה בת יבלחט"א
הרה"ת ר' משה הלוי שליט"א לוי
נלב"ע י"ט טבת ה'תש"ס
ת"צ'ב'ה'

נדפס ע"י אחיה
הרה"ת ר' שלום דובער
וזוגתו מרת רבקה רחל
ומשפחתם שיחיו
לוי

ESSEL EYEWEAR



For Another

What is Being a Chossid About?

"חסידים האבען זוכה גיווען צום נאמען 'חסידים' ווייל
די שיטת החסידות איז, אז מען באדארף זיך אוועק
לייגן בשביל טובת הזולת, כמאמר הידוע: שורפן-
חסיד. הגם איהם קען דאס שאדן וואס מען פארברענט
די נעגל, אבער אז ער פארברענט זיי איז ער זיכער אז
דער צווייטער וועט דאס ניט שאדן..."

"Chassidim earned the esteemed title of 'Chassidim' because
the philosophy of Chassidus is: one must put his own benefit
aside for the good of another. As the Gemara states: He who
burns [his nails] is a Chossid. Although the act of burning his
own nails may bring him harm, he does it nonetheless, to be
sure that they will not harm anyone else..."

(אגרות קודש אדמו"ר הרי"ף ח"ח עמ' תקד)

Who Is a Chossid?

When the Alter Rebbe was released from prison on Yud-Tes Kislev, he was asked where he'd like to be brought. He answered that he wanted to go to the home of Reb Mordechai Liepler, who lived in S. Petersburg. In the same house there lived a fierce opponent of Chassidim, Reb Nette Notkin, and the Alter Rebbe was mistakenly taken to his home instead.

One of the complaints that Reb Nette raised to the Alter Rebbe was the fact that Chassidim reserved such an esteemed title for themselves: "Chassidim." The Alter Rebbe explained that in fact, the title was originally given, *b'hashgacha pratis*, by the *misnagdim*! In truth, the *misnagdim*

should have called the Chassidim by the name “*misnagdim*,” being their opponents. But a Heavenly calling inspired them with a spirit of truth, giving the Chassidim their well-deserved title—by the *misnagdim*, no less.

The reason Chassidim deserve this title is because Chassidus teaches that one must put his own benefit aside for the good of another. This is what Chassidus is all about.

Be Yosef Hillels and Shmuel Chaims!

A few years after arriving in the United States, the Frierdiker Rebbe established a chain of Yeshivos Tomchei Temimim and Achei Temimim all across the eastern United States, in addition to the central Tomchei Temimim in New York.

In a heartfelt letter addressed to all the *maggidei shiurim* of these *yeshivos*, the Frierdiker Rebbe expounds on the major responsibility that they all carry and the profound positive impact they could have with their job done right. True to his unique style, the Frierdiker Rebbe conveys his message by way of lengthy stories and memories recorded from his youth.

The Chossid Reb Nechemya Zalman of Shvontzian was known for his deep perception of *nigleh* and Chassidus. A loner by nature, he spent hours upon hours each day in intense contemplation.

His daily schedule included a six-hour-long *Shacharis* beginning at nine o'clock in the morning, preceded by six hours of *hisbonenus* with his *tallis* draped over his shoulder. After that he would go home and have a bite to eat, rest for about two hours, and then daven *Mincha* and *Maariv* at great length. After another short rest, his daily routine would begin again.

When Reb Nechemya Zalman visited Lubavitch to be with the Tzemach Tzedek, he found a small shed at the edge of a nearby forest and he spent most of his days davening and learning there.

The Rebbe Maharash, who was still young at the time, would later relate to the Rebbe Rashab that he often crossed through the forest to witness how Reb Nechemya Zalman conducted himself. Through the cracks of the shed, he could observe the look on the face of the elder Chossid while he contemplated deep concepts of Chassidus. With his eyes closed and

his face ablaze, he appeared to be swimming on a Heavenly cloud.

Avodas Hashem par excellence.

But when relating the story to the Rebbe Rashab, the Rebbe Maharash added:

The reason our *neshamos* come down to this world is not only to fulfill Torah and mitzvos for ourselves. Even if we do *avoda* our entire lives and reach the level of a *tzaddik gamur*, we still haven't accomplished the true mission.

The ultimate purpose of coming down here, with all the trials and tribulations experienced on the way, is to work with the world and refine it, and to make this world a receptacle for *Elokus*. We need to work on ourselves, but we need to help others accomplish this as well.

The Baal Shem Tov taught us that our mission is to light up the world by working with the community around us.

Reb Nechemya Zalman and his peers were certainly big Chassidim, *maskilim*, *lamdanim*, and *ovdim*. But they would not fully realize the goal of why we were placed here on earth.

This can only be fully realized by the likes of Reb Yosef Hillel, the *melamed* of Droye, or Reb Shmuel Chaim, the rav of Lutzin.

Reb Yosef Hillel was extremely talented and possessed vast Torah knowledge. Nevertheless, he chose to be a simple *melamed* of young children. He certainly could have earned a better livelihood by teaching older students, but he learned from Chassidim of the Alter Rebbe that the main thing in life is to do good for others.

The values implanted by Reb Yosef Hillel in the hearts of his young students could never be uprooted, or even weakened, by the most fierce winds of influence in the world.

Reb Shmuel Chaim the rav was sent to Lutzin by the Rebbe Maharash to help the local Chassidim improve the spiritual aspect of their lives. The level of *ahavas Yisroel* in their town was at an all-time low and they were in dire need of assistance.

With his good *middos* and refined character, Reb Shmuel Chaim was able to affect positive change in the town.

When the Rebbe Rashab finished relating the story to the Frierdiker Rebbe, he added:

"I've invested, and will continue to invest, immense spiritual and physical effort into the *talmidei hatmimim* that they should be 'Shmuel Chaims' and 'Yosef Hillels,' having *mesirus nefesh* to help the community..."

The Friediker Rebbe concludes his letter with a heartfelt plea to all:

"*Temimim!* Rabbonim! *Baalei batim!* *Roshei yeshivos!* *Talmidim* of Tomchei Tmimim the world over. Here are your orders:

"Fulfill the wish of our holy *nasi!* Become Yosef Hillels and Shmuel Chaims, having the greatest *mesiras nefesh* to spread Torah and *yiras Shamayim*, and all matters of Torah-true education!"¹

WHY ARE YOU NEEDED?

The Alter Rebbe taught us that our mission here on earth is not for ourselves, as he famously answered a Chossid who complained about a lack of *parnassa*: "You are only preoccupied with what you need, but why don't you concern yourself with what is needed of you?"

Obviously, the Alter Rebbe wasn't trying to slight this individual, *chas v'shalom*. He was merely telling him the truth of the matter: that we were not placed here on earth to serve ourselves, but to serve Hashem!

First and foremost, by thinking not only about oneself, but by helping others as much as possible.

As the Baal Shem Tov explained: A *neshama* comes down to this world for 70-80 years, just to do a favor for another Jew; whether with material or spiritual assistance.

(*Shabbos Parshas Shelach* 5747)

Our Mission

Already in the first *maamar*, on Yud Shevat 5711, the Rebbe used this idea to lay the groundwork of *dor hashvi'i*:

"The fact that we are the seventh is only because we are seven when counting from the first. The 'first' was Avraham Avinu. His *avoda* was in a manner of *mesiras nefesh*, but he didn't specifically seek out *mesiras nefesh*. This is the difference between Avraham Avinu and Rabbi Akiva. The latter waited

his entire life for an opportunity to perform *mesiras nefesh*. Avraham Avinu, on the other hand, knew that his objective was to teach people about Hashem, and to teach them to teach others as well.

"If fulfilling this mission entailed *mesiras nefesh*, he was prepared for that as well..."

"...This is what is expected of us: To know that we are the seventh—*dor hashvi'i*. Our *avoda* should resemble the 'first' [Avraham Avinu], who didn't seek anything for himself; not even *mesiras nefesh*. He came to places where no one knew of G-dliness, no one knew of *Yiddishkeit*; they didn't even know about Alef-Beis! Arriving there, he put himself completely on the side and taught everyone about Hashem, and that they too should teach others about Hashem..."² ❶

1. Igros Kodesh Admur HaRayatz vol. 8, p. 497.

2. Basi Lgani 5711, se'if 3, 8.

MORE SUCCESSFUL?

The Rebbe once related the story of the Rebbe Rashab being asked by a Chossid, "What is a Chossid?" and his famous answer, "A Chossid is a *lamternchik*—a lamplighter."

A Chossid is someone who goes around looking for lamps to light, not thinking merely about himself and how to broaden his own light.

Why is this the definition of a Chossid? The Rebbe explains:

A person might think to himself: How can I guarantee that I'll fulfill my own *avoda*? There's so much for me to do and not enough time to do it.

Especially considering the fact that if I work on myself, I know I'll be successful. *Chazal* promised that *הבא ליטור מסייעים אותו*—one who comes to purify himself will be assisted [from on High]. But when working with another individual, who is to say that he'll follow my lead? After all, each person is given free will and can do as they please.

Nevertheless, this is what a Chossid is: someone who puts his own benefit aside, even when he's certain he'll attain it, for the good of another—even if there's only a chance.

(*Sichas Yud-Gimmel Tammuz* 5722)

בא יעדערן זאל זיין דער
"והחי יתן אל לבו",
און באווייזן אז "זרעה
בחיים" (וואס דעמולט
איז "היא בחיים"),
דורך זיך אפלערנען
פון איר הנהגה און זיך
אויפפירען ברוחה כו',
מתוך מסירות נפש.
משיחת ש"פ כ"ב שבט תשמ"ט

והחי יתן אל לבו

CHOF-BEIS SHEVAT

30

// A CHOSSID'S APPROACH

// HISTALKUS OF THE REBBETZIN EXCERPTS OF NICHUM AVEILIM

// HORAOS AND PEULOS OF THE REBBE

// REBBETZIN CHAYA MUSHKA - A BIOGRAPHICAL SKETCH



לזכרון
הרבנית הצדקנית מרת
חי' מושקא נ"ע זי"ע

WITH WHOM I MERITED A PERSONAL RELATIONSHIP
AND WAS ZOCHÉ TO SPEAK WITH
A MERE 48 HOURS BEFORE HER HISTALKUS.

DEDICATED IN HONOR OF
THE YAHRTZEIT-HILULA MARKING 30 YEARS
22 SHEVAT 5748-5778

In memory of
**RABBI BERL
JUNIK** ע"ה

*Who merited to
serve the Rebbe
and his household
for close to fifty years*

YAHRTZEIT 9 IYAR 5765



In memory of
**RABBI YOSEF
TZVI VOLOVİK** ע"ה

*Who was the gabbai of the
FREE shul for over forty years
And who inspired many Russian
Jews to retain their Yidishkeit and
their connection to the Rebbe*

YAHRTZEIT 8 ELUL 5777



DEDICATED BY
DOVID AND CHANA
NAFTALI, MUSHKA, CHAIM, AND DOVBER
JUNIK





CHOF-BEIS SHEVAT A CHOSSID'S APPROACH

“ALL THE CHASSIDIM ARE OUR CHILDREN!”

WITH THESE FAMOUS WORDS, THE REBBETZIN CHARACTERIZED HER RELATIONSHIP WITH ALL CHASSIDIM.

IF THE REBBETZIN SAW US ALL AS HER OWN CHILDREN, IT IS ONLY APPROPRIATE THAT WHEN HER YAHRTZEIT APPROACHES WE SHOULD TAKE THE TIME TO REFLECT ON THE SIGNIFICANCE OF THE DAY AND HOW IT PERTAINS TO US. ESPECIALLY GIVEN THAT THIS YEAR MARKS THIRTY YEARS SINCE HER HISTALKUS.

WHAT IT MEANS TO THE REBBE

As Chassidim, we strive to connect to the Rebbe in all possible ways.

Chazal tell us that when the *possuk* says “ולדבקה בו”—that there’s a mitzvah to connect to Hashem—the way this can be accomplished is by connecting to *talmidei chachamim*.¹ The Alter Rebbe explains in *Tanya perek 2* that all *hashpa’os* to all the *neshamos* of each generation are given through the *Roshei Alfei Yisroel*, the “heads” of the generations.

As the Rebbe explained on numerous occasions, the way to connect to the *nasi hador* is by learning the Rebbe’s Torah, following the Rebbe’s *hora’os*, and so on.²

In addition to that, Chassidim understand that it is important to connect to the Rebbe in all ways possible, including developing a feeling of closeness and affection towards the Rebbe. As the Alter Rebbe writes in *Iggeres Hakodesh*: The spiritual sustenance provided by a *tzaddik* depends on the level of one’s closeness and love to him: “כל אחד כפי בחי' התקשרותו וקרבתו אליו בחייו ובמותו באהבה רבה כי המשכת כל רוחניות...” (Each [one of his students receives] according to the level of his connection and closeness with love to him [the *tzaddik*], for the drawing down of all spiritual energy is only through love...)³

So when we reach a day that means so much to the Rebbe, automatically it is a day of utmost significance for a Chossid as well.

Let us reflect for a moment on the day of Chof-Beis Shevat and how much it means to the Rebbe:

To all those present during the period of the Rebbetzin’s *histalkus*, the extent and depth of the Rebbe’s reaction was difficult to bear. This is evident even from merely watching the videos available from after the *shiva*,



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as well as the audio recordings of the *shiva* itself—the Rebbe’s davening at the *amud* and especially during the *nichum aveilim*.

One of the earlier Rebbeim whose Rebbetzin’s *histalkus* was during his lifetime was the Tzemach Tzedek. The story is told⁴ that after his Rebbetzin passed away, the Tzemach Tzedek refused to be comforted. Hearing the news

of her *histalkus*, he said “עולמי בעדי חשך בעדי—My world has been darkened...”⁵

Also evident is the extent to which the Rebbe changed his conduct after Chof-Beis Shevat, displaying how much the *histalkus* meant to the Rebbe. For the entire year of *aveilus*, the Rebbe remained at home. All the *tefillos*, dollars, and *sichos* (during the week) were all held at home.

The Rebbe also no longer held weekday *farbrengens*. Instead, the Rebbe began *farbrenging* every Shabbos, and also delivered *sichos* from his *shtender* more frequently after weekday davenings.

Additionally, there were many other changes in conduct in general.

THE ACTIVE ROLE OF OUR REBBETZINS

For some perspective on this issue we can perhaps turn to a fascinating *sicha* said by the Rebbe in Kislev 5749. The Rebbe explains that throughout the generations, our Rebbeim’s work in transforming this world was partnered with the work of their Rebbetzins. In order to reach the furthest realms of the universe and affect them as well, the Rebbetzins in each generation played an active role.⁶

Clearly then, in addition to all she sacrificed for Chassidim by giving the Rebbe over to the general public throughout all the years of his *nesius*, the Rebbetzin also takes part in the Rebbe’s *nesius* on a spiritual level, and in his connection to us as Chassidim.

It is thus no wonder that the *histalkus* of the Rebbetzin has such profound meaning.

A PRIVATE AFFAIR?

On the surface it would seem that an occurrence like the *histalkus* of the Rebbetzin—and the marking of her *yahrtzeit*—is the Rebbe’s own private affair. Is it even appropriate for Chassidim to get involved in this?



6 SHEVAT 5750, LEVI FREIDIN VIA JEM 236655

But taking a closer look, there are two points to suggest that it is:

A) As mentioned above, as Chassidim we understand and feel that an issue that means so much to the Rebbe is automatically of importance and significance to a Chossid.

The Rebbe explains the reason the Frierdiker Rebbe didn't establish Gimmel Tammuz as a Yom Tov. After all, in a sense, the day calls for even greater celebration than the actual *chag hageulah* of Yud-Beis Tammuz. On Gimmel Tammuz the Frierdiker Rebbe was spared from a much harsher sentence.

The reason is, says the Rebbe, that the Frierdiker Rebbe, being a *neshama klolis*, only concerned himself with the needs of his Chassidim. Focusing on a date that only involves himself on a personal level would be uncharacteristic of his role as a Rebbe. Since it was on Yud-Beis Tammuz that the Frierdiker Rebbe was able to completely leave prison and be with his Chassidim again, it was *that* day that he chose to establish as a Yom Tov.

But a Chossid, with true *hiskashrus* to the Rebbe, also thinks about the Rebbe on a personal level. Recognizing what the day of Gimmel Tammuz meant for the Frierdiker Rebbe himself—the day that his very life was saved—should bring about the greatest *simcha* for a Chossid! Especially considering the fact that a Rebbe is a *neshama klolis* and therefore everything in the life of a Rebbe, even so-called private affairs, is essentially a general matter that pertains to all of *klal Yisroel*. (See full transcript of the *sicha* for more details.)⁷

B) In truth, the Rebbe made no indication of this *yahrtzeit* being a private matter. On the contrary, the Rebbe shared this date with Chassidim in an unprecedented manner.

Throughout the entire year following the *histalkus*, the Rebbe

spoke non-stop about the Rebbetzin and the lessons everyone should learn from her, highlighting the *pasuk* “*V'hachai yiten el libo*,” as well as each year on the *yahrtzeit*.

In 5752, the Rebbe stood for hours and personally handed out a unique *kuntres*, Kovetz Chof-Beis Shevat, to all—men, women, and children. Everyone received a *kuntres*, a five-dollar bill, and a piece of *lekach*. The Rebbe clearly invited all of the Chassidim to join in marking the day of Chof-Beis Shevat.

Perusing these *sichos* and examining the Rebbe's words, one is fascinated by the expressions the Rebbe used to describe this day; words not found even regarding the *hilulos* of the Rebbeim!

As one example: In the *kuntres* *B'cha Yevarech Yisroel*—comprised of several *sichos* the Rebbe dedicated to Chof-Beis Shevat 5752 (Sefer Hasichos 5752 vol. 2, p. 344)—the Rebbe notes that being that the Rebbetzin was the daughter of a Rebbe, her *histalkus* accomplishes an elevation for all Yidden!

In the *sicha* the Rebbe said at the conclusion of the *shiva*, there were unbelievable expressions about the Rebbetzin—the special connection she has with her father, the Frierdiker Rebbe, and the qualities (*zechuyos*) she obtained in her own right, which serve as a source of blessing to all who offered comfort after her passing. And more so: as a daughter of a Rebbe, she shared a connection with her father even more than a son would have. As *Chazal* say, “איש מזריע תחילה יולדת נקבה” (when the man seeds first, the child is born female). The Rebbe also added that being that about *tzaddikim* it is said, “גופא דילהון קדישא” (their very body is holy), we can be certain that the *brachos* we receive in the merit of the Rebbetzin pertain not only to spiritual matters, but to material matters as well.⁸

THE REBBE'S CHILDREN

As noted at the beginning of this article, we as Chassidim, are the Rebbe's children, and therefore it is only befitting that we should act on the *yahrtzeit* of the Rebbetzin as we would for our own mother.

The day should be utilized with the appropriate conduct of a *yahrtzeit*, studying Mishnayos, learning extra Torah from the *sichos* and *maamarim* said and prepared by the Rebbe in connection with this day, increasing in *tzedaka*,⁹ and *farbrenging* with the goal of strengthening our *hiskashrus* to the Rebbe.

And as the Rebbe said on the Rebbetzin's first *yahrtzeit*, Chof-Beis Shevat 5749:

“Being that the activities that we do in her memory are done with the intention of having an effect down here in this physical world, they are obviously of doubled benefit:

“Not only for her *neshama*, making her more alive because her children are alive – מזה זרעה בחיים אף היא בחיים.

“But the benefit is also for for us Yidden down here on earth. For when we do our part in *היא בחיים*, she in turn will daven and make requests for us on high, blessing us *b'gashmiyus* and *b'ruchniyus*, with long life, good health, בבני חיי ומזוני רויחי.” ⑦

1. Kesubos 111b

2. See Hayom Yom 24 Sivan, et. al.

3. Biur on Iggeres HaKodesh 27

4. See Igros Kodesh vol. 5, p. 266; vol. 7, p. 55; vol. 22, p. 279.

5. Sefer Hasichos, Kayitz Tof Shin, p. 95.

6. Sefer Hasichos 5749 vol. 1, p. 84 ff.

7. Toras Menachem vol. 23, p. 105 ff.

8. See full transcript – Sefer Hasichos 5748 vol. 1, p. 271 ff.

9. See Sichas Chof Beis Shevat 5750, where the Rebbe instructs to give *tzedaka* in amounts of 470 (עת), the *gematriya* of the Rebbetzin's name. (Sefer Hasichos 5750 vol. 1, p. 298.)



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HISTALKUS OF THE REBBETZIN

CHOF BEIS SHEVAT 5748

The following is a description of the events surrounding Chof-Beis Shevat 5748, a time-period forever engraved in the hearts and minds of Chassidim. This account is based on diaries of various bochurim who were present at that time.

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 with astonishment—even striking a bit strange—as the Rebbe continually spoke, with great emphasis, in this manner.

THE REBBETZIN TAKES ILL

In the days preceding Chof-Beis Shevat, the Rebbetzin did not feel well. On Tuesday evening, the night 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 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 and walked with her until she entered the car. Upon 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 the Rebbetzin suddenly 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 *shehakol* and drank the water.

HISTALKUS

A short while after she was admitted, 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 constant contact with the Rebbe, called the Rebbe and notified him of



Suddenly the Rebbetzin requested a cup of water

INDIVIDUAL GUIDANCE

During the *sichos* leading up to Chof-Beis Shevat 5748, the Rebbe seemed to continually use several unusual expressions and statements. It was apparent from the Rebbe's words that he wished to minimize the reliance that the Chassidim had on the direct answers that they were accustomed to receive from him, and that they should each attempt to find the proper means to settle their doubts and difficulties, based on what the Torah teaches. Namely, one is to refer all medical issues and concerns of health to doctors, all halachic matters to a rav, concerns of spiritual growth to one's [*asei l'cha*] rav, and so on. The Rebbe also mentioned that all requests for *brachos*, without exception, are taken [by the Rebbe] directly to the Ohel of the Frierdiker Rebbe, and therefore there is no reason for every person to wait for a personal response, as the *bracha* is given regardless.

Yud Shevat 5748 occurred on a Friday, so the *farbrengen* for the Frierdiker Rebbe's *hilula* was held on Shabbos *Parshas Beshalach*, 11 Shevat. During the *farbrengen*, the Rebbe again spoke about the above-mentioned topics, adding that the most efficient way of finding guidance is by studying the Torah of the [Frierdiker] Rebbe, diligently and in depth.

On 15 Shevat the Rebbe reiterated these words, prefacing that the [Frierdiker] Rebbe provided us with all the guidance that we need throughout his lifetime, and continues to do so in an ever-greater measure, today, after his *histalkus*. One can find answers to all difficulties by studying Chassidus, and if there still remains a doubt, one should consult his rav.

On 21 Shevat, the Rebbe held a *yechidus klolis* for the guests who came for Yud Shevat. During his talk then, the Rebbe spoke yet again about how to resolve the various issues that arise.



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*The light
shone on the
Rebbe's face,
revealing an
indescribable
expression of
sadness and
pain*

the circumstances. When he called, the Rebbe was in the middle of being *magiah* the *sicha* he had said on 15 Shevat. The Rebbe suggested a few methods of medication, which were subsequently related to the doctors. At 12:45 a.m., one of the doctors came out of the room and notified all those present that the Rebbetzin had passed away.

Words cannot describe the pain they felt. They realized that they were faced with the daunting task of informing the Rebbe, 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 Reb 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 *sefarim* that deal with the laws of mourning.

Following is the description of events that followed, as recounted in the diary of one of the *bochurim* 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 a.m., 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 *niggunim*. 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 another word, we got dressed to go outside, and soundlessly left the building. *Bochurim* 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.

A few dozen *bochurim* 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 *bochurim* 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



A HANDWRITTEN YOMAN OF THE TIME AROUND CHOF-BEIS SHEVAT 5748.

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 had begun giving her medication. She passed away while being treated, may her *zechusim* protect us.

After spending some time with Dr. Feldman to work on having the Rebbetzin's *guf* released, Rabbi Groner continued to 770 to collect the items that the Rebbe had requested. While there, he announced that a *goral* 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 some 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* headed 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 *levaya* would take place the next day at 12:00 p.m. and that the *tahara* would take place at the house.

TAHARA

After going to *mikva*, we waited for a while outside the Rebbe's house in the bitter cold. The *aron* arrived at 5:20 a.m. At 5:30, the door of the house suddenly opened, and the Rebbe walked out wearing a coat. The look on his face was frightening, his head tilted forward. The street was dark, save for the light emanating from the bulb atop the front door. The light shone on the Rebbe's face, revealing an indescribable expression of sadness and pain, as he proceeded slowly while gazing at the *aron*.

The Rebbe slowly descended the steps in front of the house, his right hand clutching the banister. The Rebbe gazed at the members of

בס"ד.

להלן רשימת המסיימים ואנשי חזן כמאן והן ששאר עירות שיכנסו להפילות, הרשימה
הוא ע"ס הגורל, והסדר הוא כדן (לדוגמא) ביום ה' שחרית יכנסו כל אלו אשר
שם ששחמם סתחיל באות קו"ף, וביום ה' בנחה יכנסו כל אלו אשר שם ששחמם
סתחיל באות ביי"ח או ה"א, וכן הלאה.

באם תהי' (לדוגמא) יותר סתמיים איש אשר שם ששחמם סתחיל באות קו"ף וכן
הלאה, אז תהי' גורל כינייתם על אשר.

וסתמיים אשר כל אלו אשר אינן זה הורס להיכנס, נא לא לנסות להיכנס וכדו'.

יום ה' שחרית	אות קו"ף
יום ה' בנחה	אות ביי"ח וה"א
יום ה' פקריב	אות פדו"ק ושי"ן
יום ו' שחרית	אות נא"ב, זי"ג וזי"ח
יום ו' בנחה	אות אל"ף ורל"ה
פועש"ק פקריב	אות פ"א ורי"ש
יום א' שחרית	אות נו"ן וסס"ך
יום א' בנחה	אות ניס"ל
יום א' פקריב	אות כ"ף וקיי"ן
יום ב' שחרית	אות טי"ת ויג"ד
יום ב' בנחה	אות פ"ס
יום ב' פקריב	אות לפ"ד ותי"ו

המארגנים
בשם המנהל

THE LIST, DETERMINED BY GORAL, OF WHO WOULD JOIN THE MINYANIM AT THE REBBE'S HOME DURING THE WEEK OF SHIVA.

chevra kadisha from Shomrei Hadas, nodded his head in thanks, and then said "א גרויסן יישר כח" (Thank you very much).

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 *goral'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 made—groups consisting of a few dozen people would 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.



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We finally reached the kitchen, located at the end of the house. Before the kitchen there 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 wooden planks beneath her. Her head was facing south, and there were two large beeswax 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 at the opposite end of the kitchen to a small porch with steps leading 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.

PREPARATIONS FOR THE LEVAYA

Police cars closed off President Street from New York Avenue to Kingston Avenue to cars. "No Parking Today" signs were also posted alongside the curb.

The plans for the *levaya* were that the Rebbe would accompany the *aron* by foot from the house until Kingston Avenue, 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 Avenue and then turn 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 New York was broadcasting the news every quarter-hour. This was in addition to notices that appeared in 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 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 *levaya*, beginning at 10:30 a.m. in 770. Two Chassidim went up to the *bima* to start the discussion. One began to speak, but was immediately interrupted by his own 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 Hamesader* to ensure the smooth flow of the procession. The Rebbe was to be the first to walk directly behind the *aron*, followed by the *gabba'im*, members of *mazkirus*, Chassidishe rebbes, rabbanim, and *gedolei Torah*. The police, along with the team of *bochurim*, would follow and ensure that a respectable 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, with many more 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 Hamesader*, 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 *bochurim* of the committee.

Chassidishe 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 Frierdiker Rebbe to notify about the *histalkus*.

Approximately ten minutes before the *levaya*, 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 *kriah*, 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*, as 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 *gabba'im* and members of the secretariat, followed by Chassidishe 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 he would be able to enter it as soon as he wanted to. Another row of 70 policemen surrounded the car, preventing the crowds from pushing forward and blocking it. When the procession reached Eastern Parkway, the pushing was so forceful that the police and the members of the



THE Kfar CHABAD SPECIAL EDITION PUBLISHED FOLLOWING THE REBBETZIN'S HISTALKUS.

Vaad Hamesader 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. Police 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 *mazkirim*, 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 Berel Lipsker of the *chevra kadisha* a number of questions privately. When they lowered the *aron* into the *kever*, the Rebbe shuddered a bit and his head moved back slightly. It was a painful sight to behold... Before filling the *kever*, a bag was placed next to the *aron*.

After the *kevurah*, one of the *mazkirim* removed the Rebbe's non-leather shoes from a paper bag and set them down near the Rebbe. The Rebbe slipped off his regular shoes and put



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on the non-leather shoes. This took no more than several seconds.

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 AVEILIM

Two long rows of people stood alongside the path out of the cemetery. As the Rebbe passed between these rows, they said "*HaMakom yenacheim eschem...*" (May Hashem comfort you...)

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

Only once the Rebbe left did the vast crowd of thousands enter the cemetery and approach the *kever* of the Rebbetzin. There was tremendous pushing as each person said a *perek* of Tehillim. There were shovels placed on the side as each person attempted to add a bit of earth on top of the *kever*.

The main floor of the Rebbe's house was rapidly transformed into a makeshift *shul*, and



The Rebbe's voice choked with tears a few times while saying kaddish.



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at 3:15 p.m. the Rebbe davened *Mincha* at the *amud* in his home. Only a few dozen people were allowed to join, 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* that 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 “*V’hachay yitein el libo...*” (see below), highlighting that this is especially applicable in our instance, where the first name of the *nifteres* 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.

This was followed by *nichum aveilim*. 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-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...

For the remainder of the *tefillos*, beginning with *Maariv* at 6:00 p.m., it was decided that a *goral* would determine who was to be allowed into the house to daven with the Rebbe’s *minyan*. The *mazkirim* announced that on Motza’ei Shabbos the Rebbe would 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 increasing the observance of the three *mitzvos* associated particularly with Jewish women—*kashrus*, *taharas hamishpacha*, and Shabbos candles.

All throughout the *shiva*, many distinguished people continuously arrived at the Rebbe’s home



THE REBBE DAVENS AT THE AMUD IN HIS HOME.

to be *menachem aveil*, including United States senators, Israeli officials, Chassidishe rebbes, Litvishe *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.

During *Shacharis* on Thursday, the second day of *shiva*, there were already four *yungeleit* who named their daughters Chaya Mushka after the Rebbetzin. Chassidim noticed from the Rebbe's expression that this brought much satisfaction.

SHABBOS

For Shabbos *Parshas Mishpatim*—Shabbos *Mevorchim* Adar, the Rebbe stayed at 770. Before Shabbos, the Rebbe asked Rabbi Piekarski, *rosh yeshiva* of the central Tomchei Temimim, if it would be halachically permissible to hold a *farbrengen*, although it was still during *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 indication 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 *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 waiting so long for that day.

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 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 will carry the Rebbetzin's name, offering a few

instructions regarding how to go about doing so.

[Immediately following Shabbos, the Rebbe edited the *sicha* for publication. It is 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 before Chassidim the details that the Rebbe had discussed on Shabbos with regard to the establishment of new institutions, and to mention a few additional directives.]

At the conclusion of Shabbos, the Rebbe davened *Maariv* at the *amud* in 770 and afterwards 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 SHIVA

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

On Tuesday, 28 Shevat, the final day of *shiva*, the Rebbe sat after *Shacharis* for only twenty minutes. Then a delegation of *rabbanim* came into the room and told the Rebbe with tears in their eyes to stand up from mourning, as dictated by *halacha*. Words cannot describe the

“

There were already four yungeleit who named their daughters Chaya Mushka, after the Rebbetzin



RABBI ELIEZER ZIRKIND BEGINS WRITING A SEFER TORAH IN HONOR OF THE REBBETZIN IN THE REBBE'S HOME, 27 SHEVAT 5748.

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EXCERPTS OF CONVERSATIONS WITH THE REBBE DURING NICHUM AVEILIM FOLLOWING CHOF-BEIS SHEVAT 5748

RAV BORUCH
MEIR YAAKOV
SHOCHET
STOLIN-KARLIN REBBE

Rav Shochet inquired about the age of the Rebbetzin, and the Rebbe replied that generally it is customary not to calculate years, etc. However, 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 haneshama* (departure of the soul from the body) is an *inyan pnimi*—it bears a much deeper meaning—though it also expresses itself in *chitzoniyus* on a practical level. *Bipnimityus*, the *siluk* refers to an *aliya*—an elevation.

Although the word *histalkus* literally means departure, in the Zohar it is understood to mean elevation, specifically in reference to the *Shechina* being in an elevated state. Being that “*tzaddikim domim l'Boiram*” (*tzaddikim* are likened to their Creator), the same must be said concerning the *histalkus* of the *neshama*—it cannot be referred to as departure. On the contrary, it indicates an *aliya* to an even higher level.

MR. DAVID CHASE
CHAIRMAN, MACHNE
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 is the appropriate time—the time of *shiva*. 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 *l'aliyas haneshama*...¹ for all who will benefit from the fund, and for you as well.

MR. DOV HIKIND
ASSEMBLYMAN, NEW
YORK STATE ASSEMBLY
MR. ANDREW STEIN
CHAIRMAN, NEW YORK
CITY COUNCIL

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*, which 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 or her best to emulate her and to fulfill her wishes, and to do as I said before, then this is the best gratification for the *neshama* and also brings great benefit for all who follow in her ways.

MR. NATHAN LEWIN
ONE OF THE PRIMARY
LAWYERS IN THE
SEFARIM CASE (HEI
TEVES)

MR. YITZCHAK
LEWIN
NATHAN'S FATHER

The Rebbe (to Mr. Y.L.): I am sure you know what your son has done for us [concerning the *sefarim* of Agudas Chasidei Chabad].

Mr. Y.L.: Yes. I was there when he spoke. I just heard yesterday from him how the Rebbetzin, *a"h*, affected 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 *bracha* helps him every time.

The Rebbe: To the extent that it depends on me, he has my *bracha* in double measure. **1**

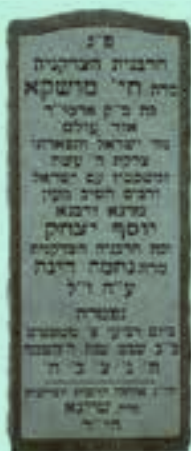
1. The Rebbe cried while saying these words.



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In the midst of the farbrengen, the Rebbe approached the top of the stairway on the second floor and attempted to listen in



THE REBBETZIN'S MATZEIVA.

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 of 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.

FARBRENGEN

Before *Maariv*, the Rebbe gave the *gabbai'm* one hundred dollars, instructing 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 *farbrengen* should take place in the house.

Crowds of Chassidim flocked to the Rebbe's home that night to participate in this very unique *farbrengen*. It has been said that during the *farbrengen* the Rebbe approached the top of the stairs 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 an additional *farbrengen* was to be held in 770 the next day.

SICHA FOLLOWING SHIVA

On Wednesday, 29 Shevat, the day after the Rebbe got up from *shiva*, he delivered a *sicha*, throughout which his holy eyes were closed. The Rebbe expressed thanks to all those who were *menachem avel* and gave *brachos* during the *shiva*, quoting the *pasuk*! "And I will bless those who bless you." The Rebbe then divulged, based on the *maamar Chazal* that "one who gives a gift to another must inform him,"² that he had mentioned all the well-wishers at the Ohel earlier that day.

The Rebbe also mentioned, amongst the initiatives that were established *Pilui nishmas* the Rebbetzin, the special *gemach* fund, Keren Chomesh, based on the *roshei teivos* of her name. The Rebbe also expressed *brachos* and

wishes for *gashmiyusdike* good to all, repeating it a second time. These words left a powerful impression upon all present.

The Rebbe concluded with the announcement that, as customary on such occasions, dollars would be distributed for *tzedaka*. Within minutes(!), throngs of people gathered in front of the Rebbe's house, lining up for the *chaluka*. (Most came from 770 where they were listening to the hook-up.) The *chaluka* lasted around 45 minutes, during which hundreds received dollars for *tzedaka*.

SURPRISE SICHA

After going upstairs following *havdala* on Motza'ei Shabbos, Beis Adar, the Rebbe unexpectedly came back downstairs to say a *sicha*. This was the famous *sicha* about בואו ונחשוב חשבוננו של עולם (including detailed instructions about how to conduct oneself after the *histalkus*), which left all in total shock.

The Rebbe employed unique terms in speaking about the Rebbetzin, mentioning her words during the court case that "my father the Rebbe, together with his *sefarim* and everything else, belongs to the Chassidim." It was her words that had affected the verdict, even of the non-Jewish judge, the Rebbe explained.

SHLOSHIM

On the night of 21 Adar, the *shloshim* of the Rebbetzin, the Rebbe said a *sicha* after *Maariv*. The next day the Rebbetzin's *matzeiva* was erected, and the Rebbe went to the Ohel and spent much of the day there. That night, a *siyum sefer Torah* celebration and *seudas mitzvah* took place in 770, in memory of the Rebbetzin and *lizchus* the Rebbe. The *sefer Torah* was dedicated by all of the Rebbe's shluchim from around the world.



THE ALGEMEINER JOURNAL REPORTS ON THE REBBETZIN'S LEVAYA.

CHANGES IN CONDUCT

Following *shiva*, the Rebbe continued to stay at his home and daven there. In a sense, the Rebbe relocated Lubavitch World Headquarters to 1304 President Street. The *sichos* that were said during the weekdays, the distribution of dollars on Sunday afternoons, and the frequent trips to the Ohel were all based out of the Rebbe's home.

Being that the Rebbe's house was relatively small, only guests and individual Chassidim were allowed to be present. For the vast majority of Chassidim who wished to hear the Rebbe's *tefillos* and *sichos*, a live hookup was always connected to 770. In the early stages there was only an audio connection, but eventually video was incorporated as well.

This continued throughout the year of *aveilus*, except for *Shabbosim* and *Yomim Tovim*, when the Rebbe would stay in his room at 770. Beginning from 24 Elul 5748 through Rosh Chodesh Kislev 5749, the Rebbe stayed in 770 (for the festive month of Tishrei, and remaining there through the *Kinus Hashluchim*).

After the year of mourning concluded, the Rebbe remained at home for a little while, until the passing of Rashag, on 6 Adar I 5749. From that period onward, the Rebbe generally stayed in 770 and returned home only periodically for a few weeks at a time. [As time went on, the Rebbe frequented his home less and less, until 5752, at which point he stopped going home altogether.]

For the first three *Shabbosim* following the Shabbos of *shiva*, the Rebbe did not leave his house. Only married Chassidim and *chassanim* were allowed to join davening there; the *bochurim* who remained in 770 were brokenhearted, as 770 was left deserted... the Rebbe did not *farbreng* or daven there at all.

Finally, on Shabbos *Parshas Vayakhel-Pekudei*, the Rebbe stayed in his room at 770. It has been said that the Rebbe told one of his secretaries that from now on there will be a *farbrengen* every Shabbos without exception—"Ad bias goel..." (until the coming of Moshiach).

From then on, the Rebbe stayed in 770 every Shabbos, and for the next four years the Rebbe would indeed *farbreng* every week until Shabbos *Parshas Vayakhel* 5752.

WEEKDAY FARBRENGENS

A very drastic change that followed the passing of the Rebbetzin was the end of the weekday *farbrengens*. The first time that this was noticeable was on Purim, because the Rebbe consistently held a *farbrengen* on Purim every year, but in 5748, Purim was during the *shloshim*. The Rebbe instructed the Chassidim (by way of his secretaries) to hold a *farbrengen* in 770 at 9:30 p.m., the exact time at which the Rebbe would usually begin his *farbrengen*.

When the staff of Jewish Educational Media, who were responsible for televising the Rebbe's major weekday *farbrengens*, asked the Rebbe for the exact date of the *farbrengen* for Yud-Alef Nissan 5748, the Rebbe responded, "As it seems, matters will be as they were on Purim," meaning, that there would not be a *farbrengen* at all.

Chassidim hoped that this was only due to the fact that the Rebbe was in the year of mourning. They entertained the notion that perhaps this was akin to the period following the passing of the Rebbe's mother in 5725, when the Rebbe did not want to hold *farbrengens* during the week either. Back then, before Yud-Tes Kislev, Reb Shmuel Levitin requested of the Rebbe on behalf of all the Chassidim that he reconsider and *farbreng* nonetheless. The Rebbe agreed then, and continued to *farbreng* during the week, but made a point to conduct a *siyum* each time to avoid any halachic issues.

Now as well, the Chassidim presumed that with the completion of the year of mourning the Rebbe would once again hold *farbrengens* during the week. To our great disappointment, the custom of *farbrenging* during the week on special days was suspended indefinitely. To date, the last time that the Rebbe held a *farbrengen* during the week was on 15 Shevat 5748.

On the other hand, there were new changes to the Chassidim's advantage as well: The Rebbe began to join the *minyán* for davening three times a day, every single day. Whereas up until the Rebbetzin's passing, the Rebbe only joined the *minyán* for *Mincha* and *Maariv* in the small *zal* each day, and *Shacharis* on Shabbos and *Yomim Tovim*.



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THE YEARS THAT FOLLOWED

In the years that followed, the Rebbe always made mention of the Rebbetzin on Chof-Beis Shevat. In 5749, Chof-Beis Shevat occurred on Shabbos. The Rebbe dedicated almost the entire *farbrengen* to speaking about the *yahrtzeit*. (See Derher Shevat 5776 for a detailed description of that Shabbos.)

The next year, 5750, Chof-Beis Shevat occurred on Shabbos as well. The Rebbe connected every point spoken about throughout the *farbrengen* to the *yahrtzeit*.

In 5751, the first annual Kinus Hashluchos took place in Crown Heights on Shabbos *Parshas Mishpatim*, following Chof-Beis Shevat. On Sunday, 26 Shevat, the Rebbe addressed the women who attended the Kinus.

KOVETZ CHOF BEIS SHEVAT

In 5752, on the night of Chof-Beis Shevat, the Rebbe davened *Maariv* at the *amud* in 770 as he would every year. Following davening, the Rebbe ascended upon his *bima* and began to say a short *sicha*. Due to the enormous crowd that had come to be with the Rebbe for this day, the Rebbe's *bima* was filled mostly with elder Chassidim and only a small enclosed area remained for the Rebbe to stand near his *shtender* (see picture above).

Speaking about the Rebbetzin, the Rebbe made special mention of the fact that she has the merit of having so many children named after her.

After the *sicha*, the Rebbe distributed a pamphlet to all of the Chassidim; men, women, and children.

The pink-colored booklet (the color was chosen by the Rebbe's special request), titled "Kovetz Chof Beis Shevat," contained *sichos* and letters of the Rebbe regarding the unique role and special qualities of the Jewish woman,



THE REBBE SAYS A SICHA ON CHOF-BEIS SHEVAT 5752.

and was handed to each and every individual, along with a five dollar bill and a piece of *lekach*. The Rebbe stood for many long hours until the entire crowd managed to pass by, eventually distributing by hand a total of over ten-thousand booklets!



LEVIFREDIN VIA JEM, 222562

During the distribution itself, the Rebbe seemed to be high spirited, and he encouraged the singing in a manner that looked similar to the way he would at *kos shel brocha*. When a young girl went by and told the Rebbe that her name is Chaya Mushka, the Rebbe responded:

"חי', זאלסטו לאנג לעבן מיט געזונטע יארן!"
 ("Chaya; you should live long and healthy years!") ①

1. *Bereishis* 12:3.
2. *Shabbos* 10b.



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HORAOS & PEULOS OF THE REBBE

HORAOS

Following Chof-Beis Shevat, the Rebbe issued a number of things to be done in connection with the *histalkus*. Chassidim also took *hachlatos* and *peulos* upon themselves, and the Rebbe responded to many of them as well. Some of these from the days, months, and years following Chof-Beis Shevat are presented here.

WHAT TO DO ON THE YAHRTZEIT

The *yahrtzeit* of the Rebbetzin should be marked by increasing in davening, learning Torah, and giving *tzedaka*. One demonstrates that “*zarah bachayim*,” “her descendants are alive”—and thus “*hee bachayim*,” “she is alive”—by learning from her conduct and emulating her ways: When the Rebbetzin was in this physical world, she did her *avoda* as Hashem instructed, in an ever increasing manner, and with *mesiras nefesh*. These are the ways we should emulate.

Doing so will accomplish that the Rebbetzin will beseech and daven in the World of Truth for everything that is needed—materially as well as spiritually—for long and good life, an abundance of health, children, life, and livelihood.¹

TIME AND SPACE: QUALITY AND QUANTITY

The first *yahrtzeit*—the beginning of the second year—is a new *tekufa*. Therefore, the *hachlatos* and *peulos* undertaken must be renewed. This should begin with an increase in Torah and mitzvos in a way that is tied to time and space: Setting aside times for Torah study in every place, and establishing public *shiurim*—especially in places where they do not yet exist.

Where *shiurim* do exist, they should be strengthened both qualitatively and quantitatively.

These *shiurim* should also inspire *yiras Shamayim*, particularly in regard to *davening* and keeping the *mitzvos*, including *tzedaka*. *Tzedaka* giving should also be increased.

Thus, the *shiurim* will reinforce the three pillars on which the world stands [Torah, *tefilla*, and *tzedaka*].²



A KUNTRES PUBLISHED IN MEMORY OF THE REBBETZIN SHORTLY AFTER THE REBBETZIN'S HISTALKUS.



MORDECHAI BARON VIA JEM 148323



CB HALBERSTAM VIA JEM 101541

THE REBBE WAVES AS THE GIRLS NAMED CHAYA MUSHKA AND THEIR MOTHERS PASS BY AT THE LAG BA'OMER PARADE, 5750.

NAMING AFTER THE REBBETZIN

MOSDOS

Many *mosdos* should be built bearing the Rebbetzin's name and for the Rebbetzin's *zechus*, particularly *mosdos* designated for the three pillars on which the world stands, and especially *mosdos* to educate Jewish girls. This links the Rebbetzin to the *mosad*, which is involved in *hafatzas haTorah v'haYahadus*.³

CHILDREN

Everyone can prove that "her descendants are alive" simply by emulating her ways. An especially significant expression of this is by naming a child after the Rebbetzin, and educating the child in her spirit. This shows that "her descendants are alive" in the most practical sense of the word.⁴

At the Lag Ba'Omer Parade of 5750, more than a year after the Rebbe said this sicha, a procession of mothers with their baby daughters—all named Chaya Mushka—passed by the Rebbe. The Rebbe gave special attention to this group.

TZEDAKA IN THE GEMATRIYA

Extra *tzedaka* should be given in connection with the *yahrtzeit*, ideally sums numbering 470 (also the *gematriya* of the word "עת"), the *gematriya* of the name of the *nifters*.⁵

FOLLOWING IN THE REBBETZIN'S FOOTSTEPS

Any number of words would be insufficient to describe the greatness of the Rebbetzin; her true greatness is only known by Hashem. Nevertheless, everyone should do whatever they can to follow in the Rebbetzin's footsteps. This will give *nachas* to her *neshama*, and be of great benefit to those living by her example.⁶

THE REBBE'S APPRECIATION

On the Rebbetzin's first yahrtzeit, the Rebbe thanked those who had accomplished peulos and fulfilled hachlatos:

Now is the time to express gratitude to all those

who told me about various *peulos*, establishing *mosdos*, suggestions, and *hachlatos*. Time does not allow for each person to be thanked individually, but a general public "thank you," in a place of Torah, *tefilla*, and *tzedaka* is even greater than personal acknowledgement, especially since we're discussing the sum total of all the *peulos* over the course of the year.

Included in this acknowledgement is the fact that this information was brought to the [Frierdiker Rebbe's] Ohel, since a daughter has a special connection to her father.

And in connection with this acknowledgement, it is appropriate to remind and encourage everyone to increase in these *peulos*.⁷



THE ALGEMEINER JOURNAL REPORTS ON THE TENS OF MOSDOS ESTABLISHED IN MEMORY OF THE REBBETZIN.



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RABBI AVRAHAM SHEMTOV LISTENS TO THE REBBE DURING THE GROUNDBREAKING OF CAMPUS CHOMESH.

PEULOS

KEREN HACHOMESH

Upon his return from the Rebbetzin's *levaya* on Chof-Beis Shevat 5748, and after receiving those who had passed by to be *menachem avel* following *Mincha*, the Rebbe called Rabbi Krinsky into his room on the second floor of his home and told him that he wishes to establish a new fund called "Keren Hachomesh."

The name of the fund spells out the initials of the Rebbetzin's name, "Harabonis Chaya Mushka Schneerson." Initially, the Rebbe had said that the money was intended to support causes associated with Jewish women, i.e. *hachnasas kallah*, *taharas hamishpacha*, and so on. Later on, the Rebbe allowed the fund to be distributed to all Lubavitcher institutions that applied to receive financial assistance.

CAMPUS CHOMESH

On 24 Adar 5748, a groundbreaking ceremony was held in Crown Heights for the new Beth Rivkah School Campus. The new facility was to be called "Campus Chomesh," in memory of the Rebbetzin. Suddenly, during the ceremony, the Rebbe's car appeared at the groundbreaking site. Rabbi Avrohom Shemtov approached the car, and the Rebbe told him, "Tonight is the Rebbetzin's birthday. I'm now on my way to the Ohel, and I will also stop at her resting place. I would like to give you a donation on her behalf, along with mine. Enclosed is 470 dollars, the equivalence of the *gematriya* of her name."

"VEHACHAI YITEN EL LIBO"

After the passing of the Rebbetzin, the Rebbe began to constantly mention the phrase "*V'hachai yiten el libo*" in virtually every one of his *sichos*. This is a quote from *Koheles*, which means that after a tragedy or a sad occurrence, the ones who remain among the living must contemplate what happened and take it to heart, thereby being aroused to do *teshuva*.

The Rebbe explained that this *pasuk* must be applied in our situation as well. Aside from awakening our souls by the mere occurrence of the passing of a loved one, we must be specifically aroused when thinking into the special qualities of the Rebbetzin, deriving lessons from them on how to act presently, and to increase in Torah and mitzvos. Doing so will help us increase in our happiness as well.



THE BIRTHDAY CAMPAIGN

Another very significant initiative that the Rebbe undertook in memory of the Rebbetzin was the birthday campaign. It was on 25 Adar, the birthday of the Rebbetzin, after the Rebbe concluded davening *Shacharis* at his home. Many of those who were at the house had already left, when suddenly the Rebbe reappeared downstairs and began to say a *sicha* at the *shtender*.

The Rebbe began by speaking about the fact that it was the birthday of the Rebbetzin, and continued by suggesting that everyone should increase in good conduct on their own birthdays to honor her memory. In the *sichos* during the weeks that followed, up until *Acharon Shel Pesach*, the Rebbe continued to expound upon the uniqueness of one's birthday and the proper conduct it mandates.

SIFREI TORAH

Immediately following Chof-Beis Shevat 5748, several *sifrei Torah* were commissioned in the Rebbetzin's *zechus*. One was commissioned by N'shei Chabad, one by the "tankisten" in Eretz Yisroel, led by Rabbi Dovid Nachshon, and one by Agudas Chasidei Chabad.

The *sefer Torah* commissioned by N'shei Chabad was completed on

Rosh Chodesh Kislev 5749, and the Rebbe spoke about it.

A *sefer Torah* was also written in Morocco and was completed at the end of Cheshvan 5752. The Rebbe distributed a *kuntres* in honor of that *siyum*.

The *sefer Torah* commissioned by the *tankisten* was completed on 22 Shevat 5749, and the Rebbe spoke then about the writing of *sifrei Torah* in the Rebbetzin's memory:

"A new *sefer Torah* written in memory of a righteous

woman emphasizes the connection to *Mattan Torah*, and to the "new Torah," which will be given to us in the future, for regarding both of these, the women precede the men." ⑦

1. 22 Shevat 5749.
2. 22 Shevat 5749.
3. 22 Shevat 5749; 22 Shevat 5750.
4. 22 Shevat 5749.
5. 22 Shevat 5750.
6. 24 Shevat 5748, during *nichum aveilim*, to Mr. Dov Hikind.
7. 23 Shevat 5749.



THE REBBE LOOKS ON AS THE SHLUCHIM TO MOROCCO, RABBIS LEIBEL RASKIN, SHLOMO MATUSOF AND SHOLOM EDELMAN, DANCE FOLLOWING THE FIRST USE OF A NEW TORAH WRITTEN IN HONOR OF THE REBBETZIN, 27 CHESHVAN 5752.

LEVI FREDIN VIA JEM 221437



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REBBETZIN CHAYA MUSHKA

A BIOGRAPHICAL SKETCH

THIS ESSAY IS BASED PRIMARILY ON
THREE WORKS OF JEWISH EDUCATIONAL MEDIA,
“EARLY YEARS,” “THE REBBETZIN” DVD,
AND “THE EARLY YEARS” DVDS.



KEHOT PUBLICATION SOCIETY VIA JEM

THE REBBETZIN IN HER YOUTH.



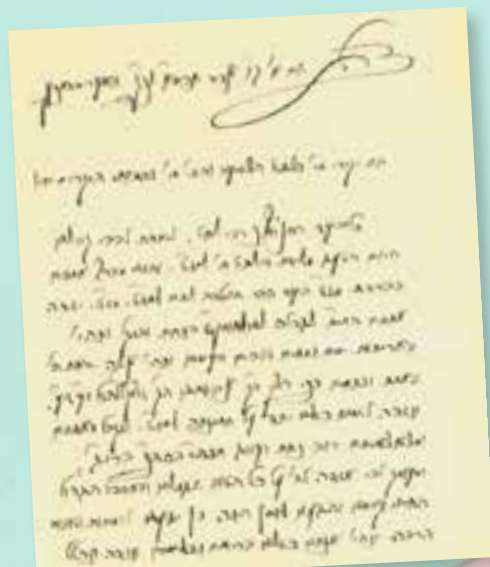
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BIRTH

Rebbetzin Chaya Mushka was born in the town of Babinovitch, near Lubavitch, on Shabbos 25 Adar, 5661 (תרס"א).

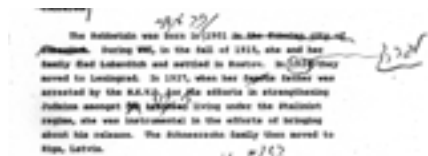
At the time, the Rebbe Rashab was visiting Germany due to health reasons. He was notified via telegram about the birth, and he immediately dispatched a telegram back with a *mazal tov* and the suggestion that she be named Chaya Mushka, after her great-great-grandmother, the Rebbetzin of the Tzemach Tzedek. He also sent a letter in which he repeated the suggestion and included many *brachos* for the new baby and her parents.¹

The news that a new granddaughter was born to the Rebbe spread to Chassidim all over. In letters over that next week, the Rebbe Rashab acknowledges the *mazal tov* he received from Reb Yeshaye Berlin,² and shares the happy news with Reb Avraham Abba Person.³



LETTER FROM THE REBBE RASHAB TO THE FRIEDIKER REBBE ONE DAY AFTER THE REBBETZIN WAS BORN, REQUESTING THAT SHE BE NAMED CHAYA MUSHKA.

WHERE WAS THE REBBETZIN BORN?



KEHOT PUBLICATION SOCIETY VIA JEM

It was always assumed, for lack of evidence otherwise, that the Rebbetzin was born in her hometown of Lubavitch.

After the *histalkus* on Chof-Beis Shevat, this was noted in a press release prepared by Rabbi Yehuda Krinsky, but the Rebbe crossed out that line and it was removed. Later, the Rebbe informed him that she was born in a nearby town called Babinovitch. [See picture of *ksav yad*.]

(*Early Years*, p. 472.)

NATURAL SELF SACRIFICE

Until she was fourteen years of age, the Rebbetzin and her sisters grew up in Lubavitch, where their father, the Frierdiker Rebbe, paid close attention to their education.

The *melamed* hired to tutor the Rebbetzin and her sisters thought to use a rationalist approach. He felt it would be unwise to inculcate them with stories of supernatural events or extreme self-sacrifice. However, the Frierdiker Rebbe disagreed. He told him that on the contrary, Jewish education must begin with stories about *mesiras nefesh*; it is specifically those stories "*vos leigen zich*," that are naturally grasped and understood by a Jewish child.

When the Rebbe retold the story, he pointed out that this story shows that the *mesiras nefesh* that later so characterized her life was a focal point of her education as a child growing up in the Frierdiker Rebbe's home.⁴

Even in her adult years, we find this to be a recurring theme in letters from the Frierdiker Rebbe to the Rebbetzin. One such famous letter describes the suffering of the Yidden on Tisha B'av throughout the ages. Its main point is the fact that Yidden must always be ready to go



Jewish education must begin with stories about *mesiras nefesh*; it is specifically those stories "*vos leigen zich*" by a Jewish child.

against the flow and reject all outside pressures, whether intellectual or physical.⁵

The trait of *mesiras nefesh* instilled in the Rebbetzin from such a young age is evident in many of the stories about the Rebbetzin from her young adult years in the Soviet Union, then under Nazi Germany, and in other situations. “Schneersons don’t fear anyone,” the Friediker Rebbe told his captors when he was arrested, and the Rebbetzin was a personification of that trait. In her quiet, regal manner, she never compromised on her beliefs and always did exactly what she felt was right, regardless of the consequences, even in circumstances of discomfort or outright danger.

Growing up in Lubavitch of those years meant that the Rebbetzin was always in close proximity to her grandfather, the Rebbe Rashab. She would often refer to things she had seen in her grandfather’s home, and once said that the memory of his beautiful and heartfelt davening was something that remained with her throughout her life.



THE REBBETZIN AS A YOUNG GIRL.

She once told Reb Berel Junik that with proper concentration, she can reconstruct the image of her grandfather’s *farbrengens*, and even recall what he had said.⁶

The Rebbetzin once commented that the famous picture of the Rebbe Rashab didn’t do justice to his true *hadras panim*. When Rabbi Nochum Kaplan drew a painting of the Rebbe Rashab wearing a *spodik*, he brought it to the Rebbetzin for her opinion, and she commented that his beard was a lighter color, and that his eyes were sharper than he had portrayed them. When he corrected the painting, the Rebbetzin was satisfied, and even kept the painting in her home for one night.⁷

IS IT A SPECIAL YOM TOV?

During the Yom Tov meal of Acharon Shel Pesach 5666 (תרס"ו), when the Rebbetzin was five years old, the Rebbe Rashab related that he had overheard an exchange between the Rebbetzin and her sister. “I was in the *sefarim* room when I heard them arguing, and I was interested in hearing what they were discussing.”

The Rebbetzin and her sister were arguing about the significance of Acharon Shel Pesach. Her sister maintained that it was a Yom Tov like any other, while the Rebbetzin argued that it was special; it is the only Yom Tov when *Shehecheyanu* isn’t recited.

The Rebbe Rashab commented that their argument reminded him of a similar discussion he and his siblings had with their grandfather, the Tzemach Tzedek. His sister had suggested that the observance of Acharon Shel Pesach was to celebrate the fact that the Yidden spent a full week successfully avoiding *chametz*. The Tzemach Tzedek didn’t reject her explanation, but added his own. He told them that the first days of Pesach celebrate our *geulah* from Mitzrayim, while Acharon Shel Pesach celebrates our future *geulah* from the current *galus*.⁸

In a *sicha* one Acharon Shel Pesach, the Rebbe spoke about the deeper meaning of both stories, and explained that the ideas were paralleled. The reason we don’t recite *Shehecheyanu* on Acharon Shel Pesach, which was the Rebbetzin’s point, is connected to the Tzemach Tzedek’s explanation. It’s because it commemorates the *upcoming* redemption. Being that this hasn’t yet occurred, and that is a cause of heartache to the Jewish people and the *Aibershter* himself, it is not possible to recite *Shehecheyanu* on that day.

(*Toras Menachem* vol. 43 (5725 vol. 3), pp. 201-203, 243-250.)



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THE CLOUDS OF COMMUNISM

In 5676 (תרע"ו), World War I was in full swing, and the German army was making vast inroads into Russian territory. The Rebbe Rashab decided to leave Lubavitch with the entire *beis harav*, and made his way to Rostov.

At the time, the Rebbetzin was fourteen years old. In Rostov, the Frierdiker Rebbe and his family lived in very close proximity to the Rebbe Rashab; on two stories of the same small building.

During the Rebbe Rashab's illness preceding the *histalkus* on Beis Nissan 5680 (תר"פ), the Rebbetzin remained close to his side. Reb Moshe Dovber Rivkin, in his *sefer Ashkavta D'Rebbi*, writes the following words about one of those nights:

"The Frierdiker Rebbe and his family went to rest, aside from his daughter Mushka, *tichye*, who remained awake the entire night. I also went to sleep in one of the rooms.

"At around two in the morning, I heard some noise in the house, so I dressed and left my room. I saw Mushka, *tichye*, rushing through the home with a glass of milk in her hand. I asked her what was going on and who the milk was for, and she answered that it was for her grandfather, the Rebbe, who wasn't feeling well."

After the passing of the Rebbe Rashab, the battle to keep *Yiddishkeit* alive began in earnest, and the Frierdiker Rebbe was constantly



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THE REBBETZIN'S SOVIET PASSPORT.



THE FRIEDIKER REBBE'S APARTMENT IN LENINGRAD.

harassed by the Secret Police of Rostov for his activities. After about four years of leading the Chassidim in Rostov, he was forced out of the city. He then settled in Leningrad.

The persecution persisted in Leningrad as well, and the possibility of an arrest became apparent. It was during that time, in 5685 (תרפ"ה), when the Rebbetzin was 23 years old, that the Frierdiker Rebbe signed a document granting the Rebbetzin full power of attorney over his money and possessions for a period of three years (at the end of which they had already left Russia).⁹ This document, which has survived in the original, is testimony to the amount of trust that the Frierdiker Rebbe had in his daughter.

THE ARREST

The fear soon turned to reality, and at midnight of 15 Sivan 5687 (תרפ"ז), the Secret Police arrived to arrest the Frierdiker Rebbe. Reb Elya Chaim Althaus¹⁰ describes how the Rebbetzin alerted the Rebbe of the new elements in their home:

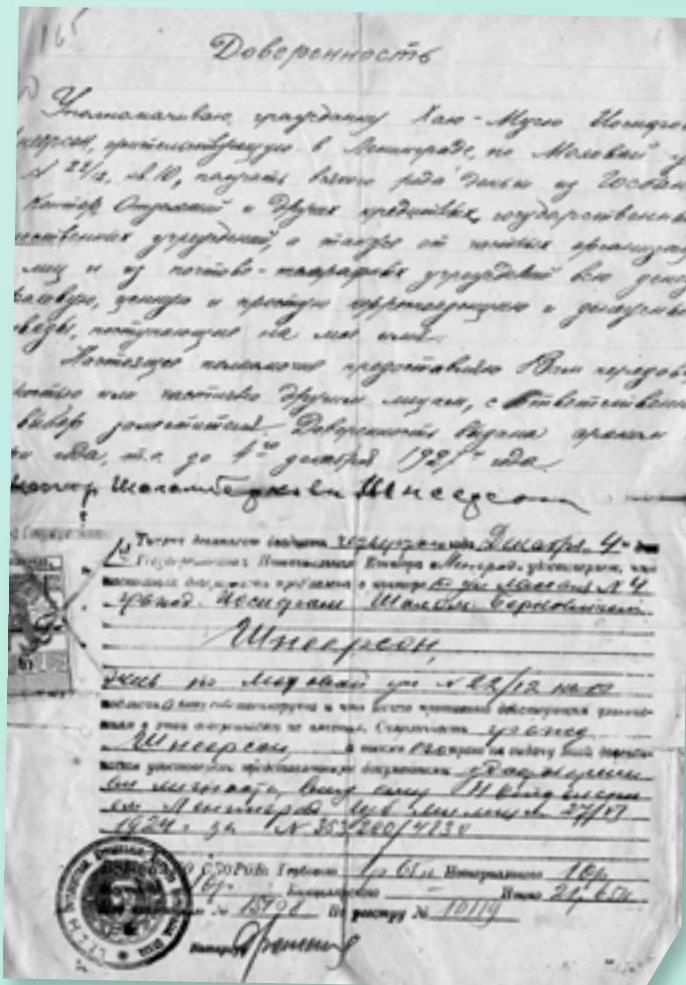
"Through the open window, she called to Reb M. M. Schneerson, who was approaching. 'Schneerson, guests have come to visit us.'

"He understood, and immediately ran from the courtyard to inform the close Chassidim."¹¹

In *Reshimas Hama'asar*, the Frierdiker Rebbe records the conversation the Rebbetzin and her sister Rebbetzin Sheina had with the police when they entered their room to search it:

"They first went to search the room of my daughters Chaya Moussia and Shaina and asked them: 'Which party do you belong to?'

"They answered that they were 'members of our father's party, apolitical Jewish women who



POWER OF ATTORNEY OF THE FRIEDIKER REBBE TO THE REBBETZIN.

hold dear Jewish traditions and despise the new trends.'

"Why?" inquired Nachmanson, astonished.

"Why?" replied Shaina, 'this we are not obligated to answer you. You asked regarding our beliefs and I replied. As to the question why, this we are not obligated to explain, for you are not here investigating my letters and documents for discussion's sake. What we were, we still are, and we declare this openly, regardless of whether you find it acceptable or offensive.'¹²

That night, the Frierdiker Rebbe was arrested. After an international outcry, his sentence was mitigated to exile for three years to the city of Kostroma. The Rebbetzin was chosen to accompany him on his journey.

They traveled to Kostroma, and after a mere ten days, the Frierdiker Rebbe was notified that he would be set free. The Rebbetzin telephoned the Frierdiker Rebbe's home in Leningrad



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and notified them, “We’re coming home for Shabbos! *Bli pirsum*, without publicity.”

The Rebbe once related in a *sicha* that the words *bli pirsum* became a slogan among the Chassidim at the time.

“When we wanted to notify other cities, we wanted to do so as quickly as possible, so we sent them telegrams signed *bli pirsum*. The recipients knew who was sending the telegram, and that it wasn’t a surname, but an instruction to celebrate without publicity.”¹³

Indeed, in a letter, the Rebbe speaks of the “*bli pirsum farbrengen*” that took place in the hallway of the Frierdiker Rebbe’s home, and likewise, Reb Zalman Duchman writes that “we drank lots of *l’chaim* and the Chossid Rabbi Elkin danced in his socks, since we needed to celebrate *bli pirsum*.”¹⁴

The Frierdiker Rebbe, still not entirely safe from the persecution of the authorities, traveled to Malachovka, near Moscow, where he spent

several weeks away from prying eyes while awaiting exit visas.

While there, the Rebbetzin joined him for a Shabbos and they embarked together on a journey to Rostov, to the Ohel of the Rebbe Rashab, which they would visit this one last time before leaving the Soviet Union forever. Reb Folle Kahan wrote that Chassidim at the time surmised that the Rebbetzin was chosen to accompany the Frierdiker Rebbe on this journey because her wedding was approaching.¹⁵

THE WEDDING

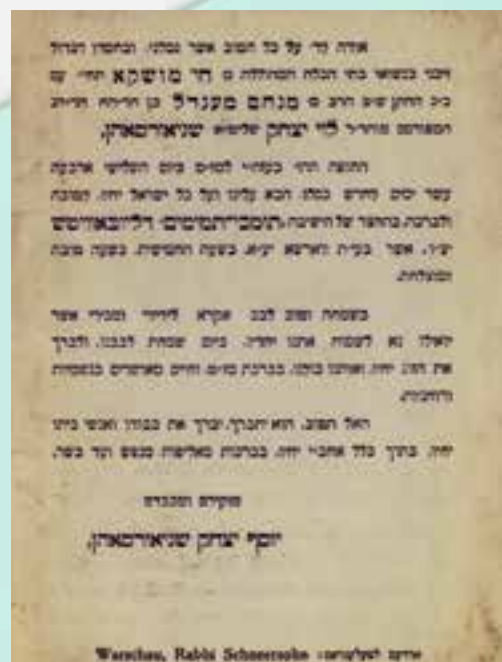
Rebbetzin Shterna Sarah recounted that when the Rebbe Rashab discussed potential *shidduchim* for their granddaughters, he said, “For Moussia, I am thinking of one of Levik’s children.”¹⁶

The formation of the *shidduch* took place in 5683 (תרפ”ג), when the Rebbe first visited the Frierdiker Rebbe. Within a short time, the Frierdiker Rebbe decided to take the Rebbe as a son-in-law, and he invited the Rebbe to join him in a *kuhr-art*, a vacation town, to spend some time together. He then wrote to the Rebbetzin about their meetings.¹⁷

The wedding itself was postponed for a number of years, ultimately taking place after they left Russia, on Yud-Daled Kislev 5689 (תרפ”ט), in a grand affair at Yeshivas Tomchei



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THE INVITATION TO THE REBBE AND REBBETZIN'S CHASUNA.



“We’re coming home for Shabbos! Bli pirsum, without publicity.”



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THE REBBETZIN ON HER WEDDING DAY, YUD DALED KISLEV 5689.

Temimim in Warsaw. The wedding has been described in many places; we will not repeat the entire story here.

One of the unique *hanhagos* of the Rebbetzin during the wedding related to her wedding gown. The Frierdiker Rebbe requested that she wear a gown that isn’t white. (It’s a non-Jewish custom, the Frierdiker Rebbe said.) Instead she wore a number of gowns over the course of

the wedding celebration, each with a different color.¹⁸

The significance of that day was discussed by the Rebbe on Yud-Daled Kislev 5714, when the Rebbe held a *farbrengen* marking the twenty-fifth anniversary. The Rebbe explained that although every wedding is a special occasion, his was unique. As the Rebbe famously said, “דאס איז דער טאג וואס מ’האט מיר פארבונדען מיט אייך” און אייך מיט מיר, און צוזאמען וועלן מיר אויסמאטערן



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די גאולה האמיתית והשלימה—This is the day that connected me to you, and you to me, and together we will achieve the true and ultimate redemption.”

PARIS

The Rebbe and Rebbetzin remained in Riga near the Frieddiker Rebbe for eight weeks, and on Yud Shevat they departed for Berlin, where they would remain for close to three years.

After three years in Berlin, the Nazis rose to power, and Jews began to feel the effect of the government propaganda. The Rebbetzin related that once while walking down the street, they noticed a large group of uniformed Nazis approaching them. Their appearance was so fearful that the Rebbetzin asked the Rebbe to enter a nearby shop and wait until they passed, but the Rebbe kept on walking as if he didn't notice them at all.

This affair concluded peacefully, but within a short period of time, the Rebbe and Rebbetzin decided to relocate to Paris.

Kosher food was very hard to come by, and the Rebbetzin would go to great lengths to obtain food with unquestionable *kashrus*. For *chalav Yisrael*, the Rebbetzin would travel to a farm to watch a farmer milk his cow. For meat, the Rebbetzin went to a local kosher butcher shop to watch their process up close, and only when she felt it was adequate, did the Rebbe agree to buy from them. Reb Eliyahu Raichman once visited their home in Paris and saw the Rebbetzin choosing and grinding kernels of wheat for the Rebbe's matzah. The Rebbetzin explained to him that the Rebbe doesn't eat anything from outside his home.

They would buy bread from a local bakery that the Rebbe approved of, until once, while approaching the bakery, someone accosted the Rebbe and said, "You? A G-d fearing Jew like you eats from this bakery?"

They later discovered that the individual was merely attempting to boost the growth of a competing enterprise, but nevertheless, the Rebbe never bought from them again. "*Hot der Aibershter geholfen, un zint yemalt iz shoin kein broit oichet nisht geven*—The Aibershter helped, and from then, we didn't even have bread," the Rebbetzin related.

An incident that sheds light on the Rebbetzin's character took place with the Rebbe's brother, Reb Yisroel Aryeh Leib. Reb Leibel required certain documents from the German government, but was unable to obtain them on his own. The Rebbe offered to travel to Berlin in his place, but the Rebbetzin felt that she had a better chance at succeeding, so she traveled instead.

While in the "lion's den," they asked her to fill out a questionnaire with her personal details. When they saw that her family name, maiden name, and mother's maiden name were all Schneerson, they didn't believe her. The Rebbetzin held her ground. "When we conquer Paris," they said, seeing her insistence, "we'll check this out."

An interesting anecdote is in a letter of the Frierdiker Rebbe about a new book about the Alter Rebbe that had been published in German, called *Der Rav*. Wanting to hear about

its content, the Frierdiker Rebbe sent it to the Rebbetzin. "She said it is a pleasant read and written in the style of a dedicated Chossid. The author, she said (in the name of her husband), is Dr. Ehrman," the Frierdiker Rebbe writes.

The Rebbe and Rebbetzin traveled periodically to the Frierdiker Rebbe in Riga, and then Warsaw and Otvozk, usually for Tishrei and Pesach, and once spent almost an entire year in his presence in a convalescent town. Besides for these visits, they remained in contact via mail, and their correspondence fills the entire fifteenth volume of the Frierdiker Rebbe's *Igros Kodesh*. One special letter is known as the *lange briv*, a letter over one hundred printed pages long describing the early days of Chassidim, written in its entirety to the Rebbetzin.

NAZI OCCUPATION

When the Nazis approached Paris, the Rebbetzin recounted, a general offered the Rebbe the option of hiding out in his summer home in the outskirts of Paris, but the Rebbe refused. Instead, they boarded one of the last trains leaving Paris, and fled south, first to Vichy, and then to Nice.

Although those cities were not under the direct occupation of the Nazis, they were present nonetheless, and the situation was far from simple. Jews tended to remain at home, and were only seen on the streets in extreme cases.

Regarding their stay in Nice, the Rebbetzin related the following story:

"I was once walking along the beach in Nice, when I noticed a Jewish woman walking towards me. She was the wife of a Belgian rabbi.

"I asked her why she was there, and she responded that she was waiting for her husband who had gone to *tovel* in the ocean. He was *toveling* at a spot some distance from the main swimming area, and his clothing lay on the beach.

"As we were standing there, we noticed a group of Nazis approaching. Nice wasn't under Nazi control, but we were afraid nonetheless. We were relatively inconspicuous, and the main issue was that her husband's appearance clearly showed that he was a Jew; we were at a loss of what to do.



The Rebbetzin went to a local kosher butchershop to watch their process up close.



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"I suddenly had an idea. I approached the lifeguard and said in French, 'Isn't that someone's head I see there, far out in the water?' I hinted to him that it could be unpleasant should the Nazis notice him..."

"He got the point. He took his rescue boat and rowed out to 'save' the 'drowning man.'"

"He grabbed the rabbi and brought him to a safer location. Meanwhile, the Nazis noticed that he had a Jew on his boat, but since they were already quite a distance from them, they decided to let it go."

"Later that night, he sent a message with one of his daughters that all was well. I wasn't home at the time, because I had just gone out to obtain *chalav Yisrael* milk."

IN THE UNITED STATES

After many months of wandering, the Rebbe and Rebbetzin arrived on the safe shores of the United States on Chof-Ches Sivan 5701 (ה'תש"א).¹⁹ Within a few weeks after their arrival from Europe, after initially living in what would later become the Rebbe's room at 770, they

moved into a small apartment on President Street and New York Avenue, where they lived for some fifteen years, until the house on President Street was acquired.

The Frierdiker Rebbe placed the Rebbe at the helm of the three new major institutions: Kehos, Machne Yisrael, and Merkos L'inyonei Chinuch. From that moment on, the Rebbe was no longer a private figure; he began *farbrenging* on a regular basis, and became openly involved in leading the activities of Lubavitch.

The Rebbetzin, however, retained the status she had kept before the war. She kept the same low profile, loath to receive the preferential treatment she deserved as the daughter of the Frierdiker Rebbe, and later, as the Rebbetzin. When she felt that storekeepers in Crown Heights were going out of their way to give her special treatment, she began shopping in other neighborhoods. When she would call people over the telephone, she would introduce herself as "Mrs. Schneerson from President Street," and the people at the other end would often miss the fact that it was the Rebbetzin speaking.

A NEW SELF-SACRIFICE

Much has been written about the idea that the Rebbe's biggest Chossid was the Rebbetzin herself. The full extent of the Rebbetzin's role in the Rebbe's *nesius* is something that remains unknown to this very day, which is undoubtedly exactly what she preferred. However, it is easy to comprehend how the weight of the burden was shared by the Rebbetzin throughout the decades of the Rebbe's *nesius*. Awaiting the Rebbe's return on the late nights of *yechidus* and *farbrengens*, the endless workdays when the Rebbe would return home with yet another bag of letters, and the endless stream of letters and requests involved great sacrifice on the Rebbetzin's part.

The Rebbetzin's aides relate that whenever she experienced a medical issue, she went to extreme lengths to try to hide it from the Rebbe. Once, when the Rebbetzin was hospitalized, the nurses noticed that when the Rebbe came each day, she took great care to look better than her true physical state.

There were parts of the Rebbe's physical work that the Rebbetzin was directly involved in as well. The Rebbetzin would read vast amounts



THE REBBETZIN'S CANDLESTICKS.



THE REBBETZIN'S CAR PARKED IN FRONT OF 770 IN THE DAYS AFTER THE REBBE HAD A HEART ATTACK ON SHMINI ATZERES 5738.



When she would call people over the telephone, she would introduce herself as “Mrs. Schneerson from President Street.”

of information, passing on whatever would be of interest to the Rebbe, and many people, especially during emergencies, would pass their requests to the Rebbe through her.

FINAL DECISION, FULL CONTROL

For the average Chassidim in 770, the Rebbetzin was very rarely, if ever, seen. However, there were watershed moments during the Rebbe's *nesius* when it was the Rebbetzin's input that changed the course of events. Although her involvement in the Rebbe's work is something that remains mostly unrevealed until this day, we do know a few—but extremely pivotal—stories that give us a glimpse into the Rebbetzin's input.

The first was at the very start of the Rebbe's *nesius*, following the *histalkus* of the Frierdiker Rebbe. Chassidim were left bereft, and asked the Rebbe to assume the *nesius* and lead the Chassidim. At first the Rebbe refused to acquiesce to their request. Chassidim related that the Rebbetzin played the pivotal role in the eventual shift of direction. She told the Rebbe that if he wouldn't continue the Frierdiker Rebbe's work, thirty years of his hard labor would go to waste.²⁰

Another pivotal moment was after the Rebbe's heart attack on Shemini Atzeres 5738.

The story is told by the Rebbe's *mazkir*, Rabbi Yehuda Krinsky:²¹

“It was five thirty in the morning, and after suffering a heart attack during *hakafos* the night before, the Rebbe's heartbeat was faltering; it was an issue of *pikuach nefesh*.

“Earlier that night, the Rebbe had made it very clear that he wished to remain in 770, despite the requests of a number of doctors and Chassidim present that he be taken to a hospital for treatment. At this point, the doctors said that they have no choice; the Rebbe must go to the hospital. The situation was dire; we had no way of treating the Rebbe in his room. There was no medicine, no cardiologists, nothing at all, and the Rebbe was going through a second massive heart attack.

“As we were discussing the situation, the Rebbetzin came down from the second floor to see what was happening. The doctors told her that the situation was critical, and they wanted to take the Rebbe to the hospital even though he didn't want to go.

“The Rebbetzin asked, ‘What does my husband say?’

“The doctors told her that the Rebbe doesn't want to go.

“Being the next of kin, the ultimate decision was in her hands; the doctors wouldn't be able to overrule her decision.

“Without hesitation, she said, ‘Throughout all the years that I've known my husband, there was never a moment during which he was not in total control of himself. I cannot allow you to do that against his will.’



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The Rebbetzin replied, “The sefarim belong to the Chassidim, because my father belonged to the Chassidim.”

“To have the courage and the *emunah* in the Rebbe to make such a decision, against everyone’s opinion, in a situation of total *pikuach nefesh*, can only be attributed to her strong recognition and extreme *bittul* to the Rebbe, way beyond what any of us can imagine.”

CONVINCED

One more famous occasion when the Rebbetzin played a major role was in the *sefarim* case.

As the various parties were called upon to give testimony, Chassidim hoped that the Rebbetzin would not need to give a deposition, but the Rebbe told Rabbi Krinsky not to try avoiding it, because she would do very well.

The Rebbetzin sat at the table, regal and composed, surrounded by the lawyers of Agudas Chassidei Chabad, the opposing side’s lawyers, and a whole team of assistants. She was extremely precise; she did so well that the opposing attorneys were very frustrated. They had hoped to garner some information that would be beneficial for their case, but in the end, they threw down their pencils in frustration.

At the end, one of them asked bluntly, “Mrs. Schneerson, in your opinion, tell us, who did the books belong to?”

The Rebbetzin replied, “The *sefarim* belong to the Chassidim, because my father belonged to the Chassidim.”

“MALADYETZN!”

The Rebbe left 770 for the first time after his heart attack on Rosh Chodesh Kislev 5738. The Rebbetzin was standing at the window of the Frierdiker Rebbe’s room, on the second floor, watching the proceedings below. Reb Mendel Notik, who was there with the Rebbetzin, describes the emotion in the air: “It was absolutely electrifying. I glanced at the Rebbetzin and it seemed to me that her eyes were teary.”

Observing the celebration and the outburst of love from Chassidim to the Rebbe, she commented, “*Ah-zelche maladyetz’n*” (roughly translated: Such great boys). Later, she told Reb Mendel that she hadn’t seen such a celebration since the release of her father from the Shpalerka prison in Leningrad on Gimmel Tammuz.

After the Rebbetzin’s *histalkus*, the Rebbe pointed out that these words had a profound impact on the judge, persuading him to make the right decision. The Rebbe said:

“Regarding the story of Yud-Tes Kislev, the Alter Rebbe emphasized in his letter that his release was great and wondrous in the eyes of the nations of the world... Similarly, the *nifters* [the Rebbetzin] responded in a manner that impressed even non-Jews, saying that her father, the [Frierdiker] Rebbe, along with all his *sefarim*, belong to the Chassidim. This brought about that the non-Jews included it in their verdict as well...”²²

ROYALTY

Although the Rebbetzin was rarely seen in public, some individuals merited to have a close relationship with her and had the honor of visiting her home.

All visitors describe how she held a regal and majestic presence, and yet she managed to make every single person in the room feel comfortable. Each individual present would receive due attention. She would speak to the young children on their level, often preparing toys and candies and personally entertaining them, while to *bochurim*, she would inquire in their learning and their activities in *hafatzas hamaayanos*. The setting was *malchusdik*, but each person felt important and valued.

The Rebbetzin always portrayed an attitude that completely hid her personal state. Dovid Junik relates that he spoke to the Rebbetzin on the phone just two days before her *histalkus*, when, unbeknownst to him, she wasn’t feeling well. She nevertheless carried on the conversation as usual. She asked him how *yeshiva* was, how their *mitzvot* was going, and so on. He could have never imagined that the Rebbetzin wasn’t well at the time. At the same time, she was very perceptive regarding the thoughts of her visitors, and, as Dr. Ira Weiss describes, she often picked up his true mood over the phone.

The regal atmosphere was coupled with a genuine feeling that the Rebbetzin felt extremely humble. Every request from the Rebbetzin was accompanied by an apology for taking the person’s time, effort, and so on. When the shlichim sent the Rebbetzin a gift, she

expressed her appreciation to Mrs. Leah Kahan, adding, “They are so busy, and who am I?”

Indeed, one topic that the Rebbetzin often discussed with love and admiration was the topic of the shluchim, and Lubavitch activities worldwide. The Rebbetzin would speak about them with great pride. She would often extol the fact that a “*yunger por folk*,” a young couple, should travel to a distant place, far from the comforts of their families and friends, to spread *Yiddishkeit*. Numerous visitors describe how the Rebbetzin clearly derived personal *nachas* from the work of the shluchim.

The Rebbetzin’s *nachas* was so evident that after her passing, the first Sefer Hashluchim was dedicated in her memory with the Rebbe’s consent, and the *hakdasha* explains that her “concern for the wellbeing and success of the shluchim knew no bounds.”

The Rebbetzin showed a similar interest in all of the Rebbe’s campaigns and initiatives.

Mrs. Louise Hager describes how the Rebbetzin once showed her a video of mitzva tanks visiting dangerous outposts of Israeli soldiers. The Rebbetzin had been so impressed with the video, she wanted to share the pleasure with her. On some occasions, the Rebbetzin would encourage her to get more involved herself. “She did it very subtly,” Mrs. Hager relates. “I didn’t even realize it at the time, but looking back, I can see that she dropped these small hints. She would say, ‘I’m sure you can do it,’ or ‘go for it,’ ‘try it out.’”



The Rebbetzin once gave an interesting description of her hometown of Lubavitch to Mrs. Leah Kahan:

“Different winds blew in Lubavitch at different times. When the mood was light, happy, and joyful, it was a sign that a certain individual had come to town, and had brought with him all the joy and happiness. If the mood was somewhat serious, it was also a sign that Chassidim from a specific town had arrived in Lubavitch.”

“I understood at that time,” Mrs. Kahan relates, “that she wasn’t talking about the past. She wasn’t being nostalgic. She was actually in Lubavitch.” **T**



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1. *Igros Kodesh Admur HaRashab* vol. 3, p. 218-219.
2. *Ibid.*, p. 220.
3. *Ibid.*, p. 224.
4. *Sefer Hasichos* 5749, vol. 1, p. 234.
5. *Igros Kodesh Admur HaRayatz* vol. 15, p. 17-28.
6. See *Derher Av* 5777, p. 47.
7. *Kovetz Harabanis*, p. 9-10.
8. *Sefer Hasichos Kayitz Tof Shin*, p. 71-72.
9. *Early Years*, p. 171.
10. See *Derher Cheshvan* 5777, p. 18, *Of Heart and Quill*, for more about Reb Elya Chaim.
11. *Early Years*, p. 199.
12. *Likkutei Diburim* vol. 4, p. 613.

Translation from *The Heroic Struggle*.

13. 12 Tammuz 5739. *Sichos Kodesh* 5739 vol. 3, p. 300.
14. *Early Years*, p. 205-206
15. *Shmuos V'sippurim*, p. 134-135.
16. *LSheima Ozen*, p. 156.
17. *Igros Kodesh Admur HaRayatz* vol. 15, p. 30.
18. Heard from Mrs. Esther Sternberg.
19. See *Derher Sivan* 5777, p. 47.
20. Yemei Bereishis, p. 310.
21. *Derher Shevat* 5777, p. 47. For the complete story of Rosh Chodesh Kislev, see *Derher Kislev* 5777, *The complete story of Rosh Chodesh Kislev*.
22. 2 Adar 5748. From audio. For more details about the case, and the Rebbetzin's testimony, see *Derher Supplement*, Hei Teves 5777.

RABBI LEVI AZIMOV OF PARIS, FRANCE RELATES:

In honor of the month of Tishrei 5730, Chassidim arranged a charter plane from Eretz Yisrael to New York (as they had done in years past). After Tishrei, the plane took off for Eretz Yisrael. A little while later, the Rebbe asked the *mazkirus*, “*Vos tut zich mit dem charter? What is happening with the charter?*”



They didn't understand what the Rebbe was asking—they had just taken off! A few minutes later, however, the news came to 770 that one of the engines of the plane had caught fire mid-flight, and they had miraculously managed to return to the New York airport safely.

The Rebbe proceeded to give them several *hora'os* (including to *chazer a maamar* Chassidus in the airport), and they ended up leaving the following morning.

This is the famous story of the charter, but less known is more background to this story. My parents, Rabbi Shmuel and Basya Azimov, were part of the charter (it had picked them up in France). That day, before the plane was originally scheduled to leave, my parents had gone to visit the Rebbetzin together with my brother Mendel, who was a baby at the time, and my grandfather, Reb Bentzion Shemtov.

As they were talking, the Rebbetzin asked, “When are you traveling back?” My father replied, “Tonight.”

The conversation continued, and a few minutes later the Rebbetzin asked again, “When are you traveling back?”

“Tonight,” my father replied. A few minutes later, she asked yet a third time, “When are you traveling back?”

“Tonight.”

When they left, my father discussed this strange occurrence with his father-in-law, Reb Bentzion Shemtov, and they both understood that something was clearly wrong with the trip. Maybe they shouldn't even go... In the end they decided to take the flight, and that's when the engine failed.

There are different messages that one can take from this story. One is the clearly evident *ruach hakodesh* of the Rebbetzin. But on a different level, and perhaps deeper, this is a lesson in how to be a Chossid. Many people who would be present in such a situation might shrug it off—who knows why the Rebbetzin asked three times? Who says it has any significance? But Chassidim who were more involved knew that obviously there

was a deeper meaning here. As it turned out, the *ruach hakodesh* was revealed shortly afterwards. This is how my father would always tell us this story—to illustrate how one must view a word of the Rebbetzin.



Once, when my parents visited the Rebbetzin, they noticed a certain gift that someone had given. On their way out, as the Rebbetzin accompanied them to the door, my mother complimented her by saying that it was a beautiful gift. The Rebbetzin commented, “*Nisht dos iz matanos vos mir darf'n*—These are not the type of gifts that we need.” My mother grabbed the opportunity and asked, “What are the types of *matanos* that the Rebbe and Rebbetzin would be satisfied with?” The Rebbetzin answered, “*A shiur mit yunge—dos git nachas ruach*—Classes for youth—that is what gives *nachas ruach*.”



Rosh Chodesh Kislev 5748 was a time of great joy in Lubavitch. The *seforim* case was finally over and my family, along with many other Chassidim from all over the world, had come to celebrate this time with the Rebbe.

When the *seforim* actually came back on Monday, Beis Kislev, my mother immediately went to the payphone to call the Rebbetzin and wish her *mazal tov*.

The Rebbetzin immediately asked her, “*Ver iz duh?*” Who is here (from the family)? My mother said that the entire family was here, and that even my sister had flown in from Paris. The Rebbetzin said, “*Miken morgen araingein*,” you can come by tomorrow.

This was something special, as we had never visited the Rebbetzin as a family.

Being that the Rebbetzin had asked for “everyone” to come, my mother understood that the extended family was also invited, and Reb Nachman Sudak and his wife—my mother's sister and brother-in-law—came with us.

During the visit, my uncle Nachman and my father gave a report of their activities on *shlichus*, and the Rebbetzin didn't speak much, though she said a few words here and there. At one point she said, “*Ir zolt vissen mir zaynen tzufriden fun aich*.” You should know that we are happy with you. More than once throughout the conversation, the Rebbetzin remarked, “*Nu! Itzt vet zich unhoiben a naye tekufa*.” Now a new era is beginning.

A few months later was Chof Beis Shevat...



A Watery Lesson

“My dear son Yosef Sholom, I feel my end is coming soon. Let me tell you how I handled the tremendous wealth that I was blessed to have.”

Reb Aharon Shlomo of Shklov was a devoted Chossid of the Alter Rebbe and later of the Mitteler Rebbe. He was an incredibly rich man whose apple orchards were blessed with the greatest of crops and whose vegetable fields were exceptional producers.

His great success was due to a *bracha* from the Alter Rebbe for his great display of generosity. And now, before his passing, he wanted his son to continue in this way.

“Take a look at my accounting books and give me the sum total of earnings over the years,” he continued. His son noticed that he gave approximately seventy percent of his earnings to *tzedaka*. He

then split the remaining thirty percent into two parts: One half he left for his son as an inheritance, and the other half he gave his son to bring to the Rebbe for him to use as he saw fit.

“For thirty years I have had great livelihood,” Reb Aharon Shlomo concluded, “and each year I would make sure to give to the Rebbe’s causes with an open hand. Follow in this path and you too will be successful with the wonderful assets I am leaving behind for you. Always keep this in mind!”



Yosef Sholom, an only son to wealthy parents, was educated by the best teachers available, but he didn’t have much success in his studies. Yosef Sholom was also a narrow-minded and tightfisted individual by nature.

When he reached the right age, his father married him off to the daughter of a wealthy individual and he received a large dowry.

He chose to earn his living by giving out loans to non-Jews and receiving interest in return. Success shined upon him and he too became wealthy. Although he gave *tzedaka*, it was in a miserly fashion and this bothered his father.

On one occasion, both father and son traveled to the Mitteler Rebbe. Inside the Rebbe’s room, Reb Aharon Shlomo complained to the Rebbe about his son’s lack of generosity.

The Rebbe turned to Yosef Sholom and directed him to give *maaser* of his income to *tzedaka*, to which the young man agreed.



Reb Aharon Shlomo passed away and his son found himself more prosperous than before. Not

only did he have his own wealth, he also had all the farmland that he had now inherited from his father.

The estate he received was so vast that he couldn’t manage it on his own. He rented out the fields, which in turn netted him a nice profit.

For the first few years following his father’s death, Yosef Sholom indeed gave *tzedaka* above and beyond the *maaser* he had pledged. As time moved on, however, his miserly nature started taking effect and the whispers of his *yetzer hara* steered him further and further away from his father’s charitable ways. He held on, barely, to his commitment of *maaser*, but every penny he donated was only given after an intense inner struggle.

Being a Chossid, he would travel to the Rebbe from time to time. On one occasion, the Mitteler Rebbe

admonished him strongly about his uncharitable ways. “Your father was very generous with his money because he knew the truth. He knew that he had been chosen by Hashem to be a *“gabbai tzedaka”*—one who distributes charity; he was very well aware that the money was from Hashem and it was his responsibility to share it with those in need. If you won’t continue on this path and you will consider the money your own, then know that you have been warned; Hashem will find a different *gabbai* for His money.

“You now have the opportunity to pay up for all the *tzedaka* that you have missed out on, so that you won’t lose everything you have.

“Yosef Sholom,” concluded the Rebbe, “You have been warned and cautioned!”

Cold, narrow-minded, and an isolationist, Yosef Sholom was simply unable to change his ways. Although he would occasionally attend a *chassidisher farbrengen* and even sponsored the annual Yud-Tes Kislev *seuda*, he didn’t have a friend or elder Chossid who could guide and advise him to heed the Rebbe’s words.



Times were difficult for the Yidden in Russia and the Mitteler Rebbe was in need of enormous sums of money for the upkeep of his charitable causes. To top it off, a famine had ravaged

some parts of the land and a terrible blood libel that had primarily affected groups of Chassidim meant that raising funds from many cities was impossible.

The Mitteler Rebbe summoned the Chossid Reb Mordechai Dovber Marsha and sent him on an important mission. He was to go to Yosef Sholom and ask him to cover the deficit, which was an exorbitant amount of money.

“Tell him,” said the Rebbe, “that he shouldn’t feel bad about giving away all that money, because it was entrusted to him so he can distribute it to those in need. If he doesn’t want to do this then Hashem will find a different *gabbai*.”

Reb Mordechai quickly went on his way, but he was met by a very stubborn Yosef Sholom. Despite all his efforts, he was only able to convince him to give one fifth of the needed money.

Yosef Sholom piled one excuse on top of another, claiming in part that his money was tied up in loans and therefore was not available, because he was not able to get the money before it was due back. He also asked Reb Mordechai to present him in a good light before the Rebbe.

Reb Mordechai returned with the sum he had secured and went to see the Mitteler Rebbe to report on what had happened.

Before he was even able to say a word, the Rebbe told him, “All *yetzer haras* are very experienced

craftsman, but the *yetzer hara* for money is the greatest of them all; he is an exceptional salesman.”

Reb Mordechai did what Yosef Sholom had asked of him and he gave over the money that he had sent.¹

The Mitteler Rebbe sent Reb Mordechai a second time with a very strong and clear message for Yosef Sholom.

You are mistaken in thinking that your wealth is your own and the little bit you give to *maaser* belongs to *tzedaka*. In fact, it is just the opposite. The little bit is yours, and the majority is entrusted in your hands to distribute to others.

He told him to explain that there are two types of guards for Hashem’s wealth. One is a *shomer chinam* and the other is a *shomer sachar*. When a prosperous individual thinks that the money is his own then he will end up with nothing. As it says, “And she will go out *chinam*, without any money.”

The other is a person who recognizes that his riches come from Heaven and he has the awesome responsibility of distributing it to *tzedaka*. About this individual it says, “There is *sachar* (reward) for your work.” Even if one gets involved with unscrupulous individuals he will still have a profit in merit of his deeds.

“Please ingrain in Yosef Sholom’s mind,” concluded the Mitteler Rebbe, “that he is merely a *gabbai tzedaka*.

I am assuring him that he will be able to collect all the money he is owed, and then when he does, he should only do business with fifteen percent of his wealth and the other eighty five he should keep on hand and use for generous causes.”

“If he doesn’t heed these words, I am decreeing that he become a *shomer chinam*!”

Reb Mordechai was deeply pained that he would have to be the messenger of such a stern message, and although he didn’t say a word about his feelings, his expression spoke volumes. The Mitteler Rebbe understood how he was feeling and encouraged him. “Reb Mordechai,” he said, “Reb Shlomo Aharon himself would ask you to do this for his only son.”

Reb Mordechai arrived at Yosef Sholom’s home, and for two days he tried to bring himself to impart the Rebbe’s message, but to no avail. Finally on the third day he turned to his stubborn host and said, “Yosef Sholom, last night your father came to me in a dream and pleaded with me not to abandon you until you committed to the Rebbe’s wish. I told him that he should tell you himself.”

“Indeed this is true,” exclaimed Yosef Sholom, “My father appeared to me last night and echoed your words quite harshly.

“But how can I give eighty five percent of my earnings when I already give *maaser*?!”

Prosperity, wealth, and abundance marked the year that followed. His loans were in great demand in wake of the famine and he netted a handsome profit from all his dealings. The words of the Mittler Rebbe were pushed to the back of his mind as the temptation to earn more and more drove him to lend much more than the fifteen percent he had been instructed to.

The deadline that the Mittler Rebbe gave came and went, without Yosef Sholom acting upon it. Indeed, instead of collecting the debts, he had loaned out most of his money.

As was customary during those times for money lenders and others with important papers, Yosef Sholom kept all his documents and riches in earthenware jugs in his underground cellar. This method would supposedly protect the ink on the documents and prevent moisture from causing the ink to fade. With its solid walls and doors, sealed off with a strong lock, he felt his assets were safe. When the time came he would go in, take out the necessary papers, and collect his money.

The Tishrei season set in and with it came the rains, but that year it was not the usual downpour. For days on end, water poured from the heavens. The ferocious storm flooded fields and uprooted trees. The streets

turned into rivers and homes became saturated.

Yosef Sholom was not spared from nature's wrath. Living at the edge of town surrounded by his gardens, he watched in utter horror as all of his property became inundated with water. As the weather raged on, he suddenly heard a big bang coming from his cellar. He raced downstairs to see what had happened, as he tried to unlock the big door, water rushed at him from inside. With utter dismay he surveyed the terrible scene in front of him; the entire cellar was flooded and the earthenware containers were bobbing up and down like twigs. All the precious documents had been strewn around, some of them were soggy, some torn, and many just completely smudged. The reality of what he was seeing hit him quickly; he was now a poor man and to make matters worse he was also in debt. Even if he would try to salvage something, it would take days before he could even get into the river that was once his cellar.

Completely distraught, Yosef Sholom traveled to Reb Mordechai and pleaded with him to accompany him to the Mittler Rebbe and ask for a *bracha* that he should at least be able to pay off all his debts.

Reb Mordechai gladly agreed.

When Yosef Sholom went into the Mittler Rebbe's room, he couldn't contain himself and burst



out crying with long and bitter sobs. When he had somewhat calmed down, he exclaimed, "Rebbe, have mercy on the son of a Chossid!"

The Mittler Rebbe replied, "The Chossid himself chose the punishment for his only son. 'Parents who have already passed on know what punishments to choose for their children so that it doesn't harm their *neshama*. They also know how to intervene and defend their children.'"

Yosef Sholom followed the Rebbe's advice to sell half of his property to

pay off his debts and to be careful with *maaser*. Miraculously, all those who owed him money paid him in full, even though the documents had been ruined.

All the money that he received was sent to the Mittler Rebbe to be used for charitable causes. ①

(Adapted from Yoman
Admur HaRayatz 5666-
5667)

1. The money was not given directly to the Mittler Rebbe but rather to the devoted Chossid Reb Zalman Leib. This was because the Mittler Rebbe never saw the face of a coin in his life and left all the money matters to this Chossid.



Story

דער רבי וועט
געפינען א וועג...

“Time Was Wasted”

AS TOLD BY MRS. MONICA GUTTMAN (WOODMERE, NY)

On a Shabbos afternoon, in the beginning of the summer, the back door of our home slammed shut on our two-year-old daughter's fingers. Sofi's screams were terrifying and we called Hatzalah immediately.

After several minutes of panic, someone realized that a portion of her left middle finger had been severed and we frantically searched for the missing tip. *Baruch Hashem*, the dedicated members of Hatzalah arrived quickly, we located the fingertip, put it on ice and we were rushed to the hospital.

The plastic surgeon managed to reattach the tip to the finger and wrapped it in a large bandage. He warned me that there was no guarantee that it would ever heal properly and advised me to keep an eye on it, and if it turned black and necrotic it would not be a good sign.

We returned home drained and distraught by the day's events and the doctor's warning did not sound very encouraging. My husband and I were scheduled to depart to Europe that week for vacation, but those plans were obviously canceled.



A few days later, at the doctor's office for a second opinion, Sofi's bandage was removed to reveal that her finger was black, and the journey began...

We searched for the best doctors in the field from New York to Boston and started to make the rounds. At one appointment the doctor took one look at the finger and determined she needed a new finger. Several reconstruction surgeries and some grafting would do the job.

Dumbfounded, I asked him, "What will the finger look like after all those procedures?"

"I don't know," he replied. "I'm not G-d."

Needless to say, we promptly left.

Rabbi Shuki Berman referred us to the world renowned Dr. Joseph Upton of Boston Children's Hospital. We begged his staff for an appointment and arranged a long distance photo consultation for the next morning. Before Sofi went to sleep we took photos of her finger and emailed them to Dr. Upton's office at around 7:00 p.m.

After bedtime, my husband and I decided to go to the Ohel to daven for Sofi and to ask the Rebbe for a *bracha*. After davening at the Ohel, I passed by the Rebbetzin and went back to the tent to wash my hands. I entered the main room where a video of a *farbrengen* (12 Tammuz 5737) was playing on the screen.

Settling down, I saw on the screen how the Rebbe was having private conversations with visitors in between the *sichos*. Following along with the English subtitles I suddenly heard the Rebbe say the following:

"I heard you were at the doctor today. Such a pity, time was wasted."

This caught my attention, to say the least, and I wrote down the words to remember them.

When my husband joined me in the room, I shared these two lines with him and he also felt strangely intrigued by them.

The next morning, as we removed Sofi's bandage to clean her finger, half of the corroded black part fell off. After the initial fright, we realized that under that area her finger looked pink and healthy. We took photos of this new development and called Dr. Upton's office to advise them that the doctor should look at the new pictures before our phone appointment.

By the time the doctor called, an hour after the arranged time, I was shaking.

"First of all, I am very confused," Dr. Upton started the consultation. "Is the finger in the morning photos the same finger in the photos you sent last night? This is a huge turnaround! Last night's photos told a bleak story, and this morning it seems that she is on the road to a complete recovery with no need for surgeries!"

A week and a half later, the rest of the corroded area fell off to reveal a completely healthy finger!

We feel so privileged to have merited such an open miracle! **1**

YOUR STORY

Share your story with A Chassidisher Derher by emailing stories@derher.org.



לע"נ
הת' מאיר יעקב יוסף ע"ה
בן יבלחט"א ר' מנחם מענדל
נלב"ע כ"ז טבת ה'תשע"ז

נדפס ע"י אחיו
הרה"ת ר' חיים ליב
וזוגתו מרת חנה מיכלא
ומשפחתם שיחיו
הלל



YECHIDUS KLOLIS

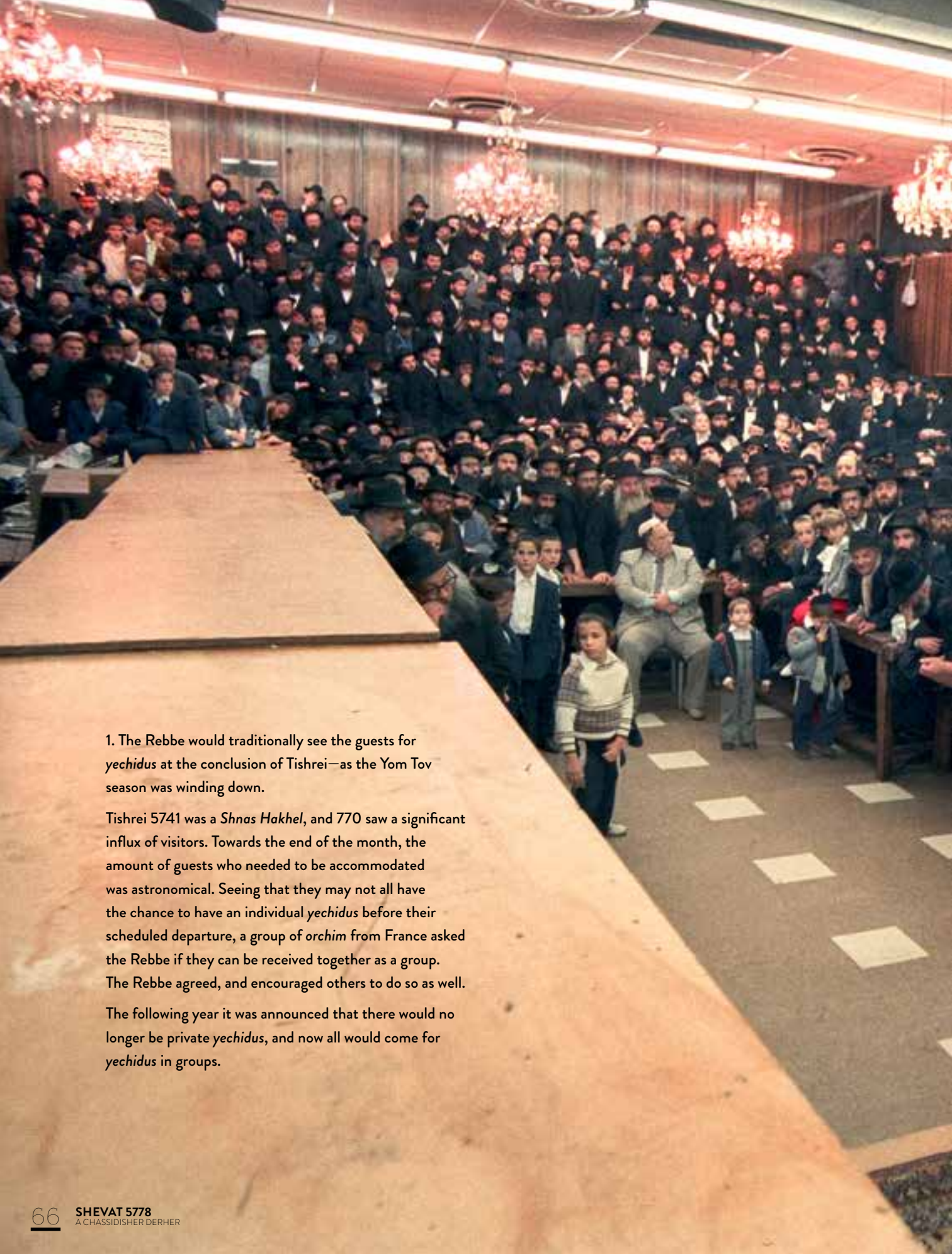
A key element of the bond between Rebbe and Chossid is *yechidus*. A time unlike any other, here a Chossid stands alone in front of the Rebbe, connecting his *yechida* with the Rebbe's *yechida*.

As the years passed by and more and more people wished to have this special opportunity, it became apparent that time would no longer allow a private *yechidus* for each person. Hence, *yechidus kloris* was born.

We present here a brief overview of these special moments.







1. The Rebbe would traditionally see the guests for *yechidus* at the conclusion of Tishrei—as the Yom Tov season was winding down.

Tishrei 5741 was a *Shnas Hakhel*, and 770 saw a significant influx of visitors. Towards the end of the month, the amount of guests who needed to be accommodated was astronomical. Seeing that they may not all have the chance to have an individual *yechidus* before their scheduled departure, a group of *orchim* from France asked the Rebbe if they can be received together as a group. The Rebbe agreed, and encouraged others to do so as well.

The following year it was announced that there would no longer be private *yechidus*, and now all would come for *yechidus* in groups.



26 TISHREI 5745, LEVI FREIDIN VIA JEM 215696

26 TISHREI 5748, LEVI FREIDIN VIA JEM 18375

2. Despite the fact that this *yechidus* was being held in a public setting without the opportunity to ask the Rebbe questions, the Rebbe insisted that none of the qualities of *yechidus* were lacking with *yechidus klolis*. On the contrary: it offers an added benefit of being held *b'tzibur*. The Rebbe even added that one can find the answers to their personal questions in the *sicha* said at the *yechidus*.

Initially these *yechidusen* were held as groups in the Rebbe's room, but with time they were moved downstairs in order to handle larger groups.



30 TISHREI 5752, LEVI FREIDIN VIA JEM 163123

25 TISHREI 5747, LEVI FREIDIN VIA JEM 3893





The *yechidus* was held at seven set times throughout the year, scheduled to be at times when guests would usually visit:

- The end of Tishrei.
- After Yud-Tes Kislev.
- After Yud Shevat.
- After Purim.
- After Pesach.
- After Shavuos.
- After Yud-Beis Tammuz.

There were three groups:

- Guests.
- Bar Mitzvah *bochurim* and their parents.
- *Chassanim* and *kallos*.

At the conclusion of Tishrei, there was an additional *yechidus* for the *bochurim*.

The *yechidus* would begin with the Rebbe addressing the group. Afterwards, the participants would pass by to give the Rebbe their *pan* and to receive a dollar.

All groups would have their *yechidus* consecutively, and the Rebbe would remain in his place as the next group would enter.

As the last group left, the Rebbe placed the piles of *panim* in paper bags, and personally carried the large bag to his room.



14 TAMMUZ 5751, LEVI FREIDIN VIA JEM 188104

Derher**Letters**

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Submissions may be slightly modified by our editorial staff before publishing.



Living Simchas Torah

To the Derher staff,

I am writing to express my gratitude to you for the beautiful, informative, and inspirational magazine that you publish each month. Our entire family enjoys the Derher—several of us read it and share the insights and stories with the others. It is a real breath of fresh air and a powerful tool in our *hiskashrus* and our *chinuch*.

In particular, I would like to mention your detailed article describing *hakafos* with the Rebbe [*Uniting, Uplifting, Transcending*, Issue 61 (138) Tishrei 5778]. Every year during Simchas Torah, I try to convey to our children—and to the people at our Chabad House—the energy of *hakafos* by the Rebbe. We try to share with them the great *simcha* and closeness to the Rebbe that we felt during these special times.

This year, everything was on a much higher level! Before Yom Tov, our children read the *hakafos* write-up in the Derher. The questions they were asking—What would the Rebbe be doing now? Who would dance during which *hakafa*? Where was your place?—made it clear that they were really visualizing and feeling it. *Hakafos* by the Rebbe was more “real” to them than ever before! This is a tremendous source of *nachas* to us.

Thank you for your diligent research and vivid descriptions of special times with the Rebbe. It provides us with a jolt of energy and a valuable tool in making our children feel closer to the Rebbe.

Continued *hatzlacha*,

Yosef Wolvovsky
Glastonbury, CT

Acceptable by the IRS?

Dear Editors,

In continuation to the article about Colel Chabad [*Colel Chabad*, Issue 62 (139) Cheshvan 5778], I thought it would be interesting to share a short story that took place in the early 80s, before the computer age.

As mentioned in the article, “the Rebbe would constantly send money to the Colel. Usually, Rabbi Groner would call and ask that we bring a receipt made out to the Rebbe for \$100 with a specific date, such as on *yomei d’pagra*, etc. (sometimes it would be \$200 for two different dates). We would bring the receipt to the Merkos office and receive the money.”

In those days we would write the receipts by hand, using a receipt book (many of the readership may have never seen one).

The first time I received such a call from Rabbi Groner, I wrote the receipt myself, addressing it to:

כ"ק אדמו"ר שליט"א
770 Eastern Parkway.

I brought it to Rabbi Groner and received the money.

A short while later Rabbi Groner called the office of Colel Chabad and said that the Rebbe asked if this receipt is acceptable by the IRS. Of course, I returned with a new receipt addressed to:

Rabbi ... Schneerson.

770 Eastern Parkway...

Shmuel Lipsker
Brooklyn, New York

Colel Chabad Pushka

Dear Editors,

Thank you for your article about Colel Chabad [*Colel Chabad*, Issue 62 (139) Cheshvan 5778]. I feel it appropriate to inform you that because of the article, I ordered a Colel Chabad *pushka*.

Yasher koach.

Mendel Mishulovin

Brooklyn, New York



Sponsored by Mr. Fefferbucks

Dear Editors,

We moved on shlichus a year ago to UCSB, a college in southern California. As I'm sure you know, Chabad on Campus recently hosted a large Shabbaton for Jewish college students and their Shluchim called "*pegisha*"—just like the old time *pegisha* when students would travel to spend a Shabbos in Crown Heights and see the Rebbe.

It was a few weeks before the "*pegisha*" and my wife and I were unsure if we should promote it to our student contacts and arrange a group to go. We haven't been on shlichus for too long and we are constantly encouraging our students to come to one event or another, but this is a big deal yet also pretty expensive (about \$400 a trip) for the students. It's not like we could fund it ourselves. We had one student registered and weren't sure we would be able to get any more than that.

But that was when we received our Cheshvan magazine in the mail. In it was an incredible interview with Rabbi Nossan Gurary, Shliach at the University in Buffalo for many years [*Pioneer on Campus*, Issue 62 (139) Cheshvan 5778]. Among the stories he told is how he would get up on the table

at the *pegisha* and announce that there is a special grant from Mr. Fefferbucks who had passed away and left an endowment to sponsor any girl who would go directly to Minnesota to attend the Beis Chana Institute headed by Rabbi Manis Friedman. Who was Mr. Fefferbucks? He didn't exist. In fact, the Rebbe covered the cost of these trips for several years.

We both read the article and there was our answer. We immediately sent out a message to the students that the *pegisha* is coming up in New York in a few weeks and we are offering a special rate to travel there for only \$150. We had a grant from an anonymous donor! Within a day, eleven students signed up.

We approached the student government of UCSB and asked them to help us with a grant. They agreed to help us with \$1961 towards the trips. A miracle in itself that a secular liberal college helped us fund a trip to the Rebbe!

We booked the flights on our credit cards hoping that we would find Mr. Fefferbucks to help us pay back the remaining sum. Miraculously, when we came to New York we visited a *baal habos* who we don't usually get to see and he donated another large sum towards the trip.

All in all, we brought thirteen(!) students to the *pegisha*, all who merited to go and ask for *brachos* at the Ohel and visit the Rebbe's room. Thank you Derher and Rabbi Gurary for inspiring this.

We are always putting on events for our *mekuravim*; Shabbos dinners, barbeques or whatever it may be, hoping to bring them somewhat closer to *Yiddishkeit*, but let's not forget that our main job on shlichus is to bring as many Yidden as we can to the Rebbe.

Gershon Klein,
Isla Vista, California