

\$1.50 US

א חסיד'ישער פערזענליכער
CHASSIDISHER DERHER

EXPANDED EDITION

ISSUE 8 (73)

22 SHEVAT, 5773

כ"ב שבט

כ"ה שנה להסתלקות
הרבנית הצדקנית נ"ע זי"ע

“והחי יתן אל לבו”

SPECIAL ISSUE

COMMEMORATING 25 YEARS FROM THE HISTALKUS OF THE REBBETZIN

A CHASSIDISHER DERHER

EXPANDED EDITION ISSUE 8 (73) 22 SHEVAT, 5773

CREDITS:

The articles in this publication
are original content by the staff of
A Chassidisher Derher

Photos:
Lubavitch Archives

Design & Layout:
Shimon Gorkin

Printed by:
The Print House

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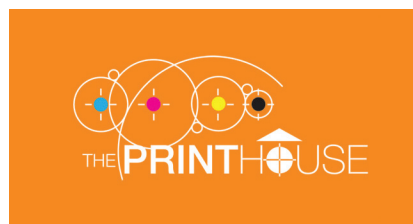
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The Chassidisher Derher is a weekly
publication for Yeshiva Bochurim
covering many topics of interest

This *expanded edition* is published
periodically throughout the year



Published by
Vaad Talmidei Hatmimim



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ABOUT THE COVER:

The Rebbe receives an Aliya while
davening in his home in the year following
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CHOF BEIS SHEVAT: A CHOSSID'S APPROACH

Chof Beis Shevat this year will mark the twenty-fifth *Yohrtzeit* of the Rebbetzin Chaya Mushka זי"ע

When approaching a day like Chof Beis Shevat, there are several points that we, as Chassidim, draw upon when relating to a day of such significance.

WHAT IT MEANS TO THE REBBE

Firstly, it is a day that meant so much to the Rebbe in its deepest sense. Anyone present during that period can relate how shocking it was to see the extent that the *Histalkus* had on the Rebbe.

We need not elaborate upon this point. It's clear for all to see on the videos that are available from after *Shiva* (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 told¹ that after she passed away, the Tzemach Tzedek refused to be comforted. Hearing the news of her *Histalkus*, he said "עולמי חשך בעדי" – "My world has been darkened..."²

It was quite apparent that the Rebbe was pained greatly by the *Histalkus* of the Rebbetzin. Immediately upon the conclusion of *Shiva*, the Rebbe said a *Sicha* in his house before *davening Maariv*. One need only watch a glimpse of the video of this *Sicha* to observe the Rebbe's regard towards Chof Beis Shevat.

Another point that displays how much the *Histalkus* meant to the Rebbe is the extent of how far the Rebbe changed conduct after *Chof Beis Shevat*.

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 any weekday *Farbrengens*.

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

THE REBBE'S PRIVATE AFFAIR?

One might ask: But isn't this the Rebbe's own private affair? Why should Chassidim get involved in such an ordeal at all?



There is a two-fold answer to this question:

A) Even were it to be merely a private affair – nevertheless, as Chassidim, we understand and feel that an issue which means so much to the Rebbe is automatically of importance and significance to a Chossid.

There is an interesting *Sicha* said by the Rebbe on Shabbos Gimmel Tammuz, 5718³, wherein the Rebbe explains why is it that the Frierdiker Rebbe didn't establish Gimmel Tammuz as a Yom Tov, although, in a sense, it is a day that calls for even greater celebration than the actual *Chag Hageulah* of Yud Beis Tammuz (after all, on Gimmel Tammuz the

1) See Igros Kodesh from the Rebbe, Vol. 5 p. 266; Vol. 7 p. 355; Vol. 22 p. 279.

2) Sefer Hasichos of the Frierdiker Rebbe, Summer 5700 p. 95.

3) Toras Menachem Vol. 23 p. 105 and further.



THE REBBE PERSONALLY HANDS OUT KOVETZ CHOF BEIS SHEVAT TO THOUSANDS ON THE REBBETZIN'S FOURTH YOHRTZEIT, CHOF BEIS SHEVAT, 5752

פעולתם של נשיאי חב"ד קשורה עם, ונפעלת ע"י הרבניות הצדקניות

מהחילוקים שבין האבות לאמהות – שאצל האמהות מודגשת יותר הירידה לברר עניני העולם, משא"כ האבות שמצד עצמם הם למעלה מהעולם, ופעולתם בעולם באופן המתאים נעשית ע"י האמהות דוקא...

...ומזה מובן גם בנוגע לגילוי תורת החסידות (בחודש כסלו) – שבזה מודגשת ביותר הירידה לברר העולם, כי מצד התגברות החושך בעולם הוצרך להיות הגילוי דפנימיות התורה, עד לגילוי באופן של הבנה והשגה ("תפרנסון") בתורת חסידות חב"ד, ובאופן ד"פוצו מעינותיך חוצה" דוקא – שפעולתם של נשיאי החסידות קשורה עם (ונפעלת על ידי) הרבניות הצדקניות, ע"ד ודוגמת פעולת האבות ע"י האמהות.

וכאמור, ענין זה הוא בהדגשה יתירה בחודש כסלו ובפ' תולדות – שכל עניני האבות, אבות החסידות, וכן האמהות והרבניות הצדקניות, ישנם בכל התוקף והשלימות ("קדושה לא זזה ממקומה"), ופועלים פעולתם כו'.

(משיחת ר"ח כסלו ו"פ תולדות ה'תשמ"ט. מוגה)

Frierdiker Rebbe was spared from a much more harsh sentence).

The point explained in that *Sicha* is that a Rebbe, in his being a "*Neshoma Klolis*" and concerned only with the needs of his Chassidim, will not emphasize a date which involves only himself personally. Since it was on Yud Beis Tammuz when the [Frierdiker] Rebbe was able to 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. Realizing 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* by a Chossid! Especially considering the fact that a Rebbe is a "*Neshoma Klolis*" and therefore everything in the life of a Rebbe, even so-called private affairs, is essentially a general matter which pertains to all of *Klal Yisroel*. (See full transcript of the *Sicha* for more details).

B) However, the truth is that the Rebbe made no indication of this *Yohrtzeit* being a private matter – and, to the contrary: the Rebbe shared this date with Chassidim in an unprecedented manner⁴.

4) In general, the Rebbe spoke certain expressions about this day – which we haven't found by the Hilulas of other Rebbeim!

As one example: In the Kuntres "*B'cha Yevarech Yisroel*" (compiled from a few *Sichos* the Rebbe dedicated to Chof Beis Shevat, 5752 – *Sefer Hasichos* 5752 Vol. 2 p. 344), the Rebbe notes that being she was the daughter of a Rebbe – her *Histalkus* accomplishes an elevation by all Yidden!

All throughout the entire year after the *Histalkus*, the Rebbe spoke non-stop about the Rebbetzin, as well as each year on the *Yohrtzeit*.

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 plastic sleeve containing the *Kuntres*, a five-dollar bill, and a piece of “*Lekach*”. These are facts which cannot be ignored. The Rebbe clearly invited all of the Chassidim to join in marking the day of Chof Beis Shevat.

THE ACTIVE ROLE OF OUR REBBETZINS

An additional point in our approach to *Chof Beis Shevat*:

In a fascinating *Sicha* said in Kislev, 5749⁵, the Rebbe explains that throughout the generations, our *Rebbeim's* work in transforming this world was partnered by the work of their Rebbetzins. In order to reach the lowest realms and affect them as well, the Rebbetzins in each generation played an active role.

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 Chassidim⁶.

In the abovementioned *Sicha* that the Rebbe said at the conclusion of the *Shiva*, there were unbelievable expressions the Rebbe used regarding the Rebbetzin; the special connection she has with her father, the Friediker 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 passing⁷.

THE REBBE'S CHILDREN

Another point to be taken into account with regards to *Chof Beis Shevat* is that we, as Chassidim are the Rebbe's children, and therefore it is only befitting that we should act on the *Yohrtzeit* of the Rebbetzin as we would for our own Mother.

It has been told many times that the Rebbetzin once responded to a child (one of Reb Zalman Jaffe's grandchildren) who asked her “Where are your children?” she said: “All of the Chassidim are our children!”

Additionally, reliable sources tell that right after the Rebbe was notified about the *Histalkus*, one of the first thing he did was to give out an instruction “מ'דארף מודיע זיין די קינדער; די שלוחים” (“We must notify the children; the *Shluchim*”)⁸.

that there were basically two points in the feelings of the members of the crowd: Firstly, they look at the Rebbetzin as an illustrious mother and have enormous respect for her in her own right; and secondly, they is tremendous affection for her husband, and they therefore feel that “His sorrow is our sorrow”.

- 7) See full transcript – Sefer Hasichos 5748 Vol. 1 p. 271 and further.
- 8) As told by Rabbi Nachman Sudak, Shliach in London England, who heard it directly from, the Rebbe's *Mazkir*, Rabbi Yehuda Krinsky, on Chof Beis Shevat, 5748.

THE YOHRTZEIT TO US

From all of the above we can discern that the day of Chof Beis Shevat is one that holds the greatest significance to us as Chassidim of the Rebbe, and it must be approached accordingly.

The day should be utilized with the appropriate conduct of a *Yohrtzeit*, reciting *Mishnayos*, learning extra Torah from the *Sichos* and *Ma'amorim* said and prepared by the Rebbe in connection with this day, increasing in *Tzedoka*⁹, and farbrenging with the intention of strengthening our *Hiskashrus* to the Rebbe.

There has also been a special video prepared by JEM this year in honor of the 25th *Yohrtzeit*, called והחיי יתן אל לבו – “Take to Heart”. It is advisable to watch the entire production which captures many of the *Sichos* and *Pe'ulos* that the Rebbe held on and around Chof Beis Shevat, and will assist the viewer in obtaining a proper feel for the day.

Let us hope that with all of our efforts, we will be *Zoche* to the coming of Moshiach, and in the Rebbe's words during the *Shiva*¹⁰:

“Her first name was ‘Chaya’, which means ‘life’. That is the name that will be inscribed on her *Matzeiva*; that means that it is perpetual even after the life of this person; until *Techiyas Hameisim*. I hope it will be very soon!”

May it be *מש ומיד* ממש! ■

5) Sefer Hasichos 5749 Vol. 1, p. 84 and further.

6) It's interesting to note: During the Rebbetzin's *Levaya*, there were many TV camera crews that had come to cover the event for news stations. One of the reporters is recorded as saying that as he went about the crowd and spoke to many people, he gathered from their words

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

10) To Mr. Dov Hikind; 24 Shevat, 5748. See excerpt further in this publication.

CHOF BEIS SHEVAT – 5748

HISTALKUS

OF THE REBBETZIN

EARLY INDICATIONS

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

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

THE REBBETZIN TAKES ILL

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

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

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

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

SUDDENLY THE REBBETZIN REQUESTED A CUP OF WATER...

HISTALKUS

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



CREDIT: LUBAVITCH ARCHIVES

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

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

a few seforim that deal with the laws of mourning.

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

THE SHOCK

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

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

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

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

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

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

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

Groner had gone and why he had failed to bring over the items – he hurriedly went to 770 to get them. While there, he looked for Reb Dovid Raskin, but he was unable to locate him. He announced that a raffle should be made amongst the bochurim, to determine who would take part in the minyan for Tehillim near the Rebbetzin. The Minyanim would be on a rotation of every hour. This took quite a long time to arrange, but we bochurim finally managed. A list of Bochorim 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 bochorim went to President Street to await its arrival. When they reached the house, they were met by a large crowd that had already gathered there.

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

TAHARA

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

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

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

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

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

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

PREPARATIONS FOR THE LEVAYA

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

THE LEVAYA

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



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

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

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

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

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

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



NICHUM AVELIM

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

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

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

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

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

Excerpts from conversations with the Rebbe

RAV BORUCH MEIR YAAKOV SHOCHET,
Stolin-Karlin Rebbe

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

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

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

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

MR. DAVID CHASE –
Chairman, Machane Israel Development Fund

MR. CHASE: G-d bless you.

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

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

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

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

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

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

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

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

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

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

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

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

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

MR. DOV HIKIND – Senator, New York State Senate

MR. ANDREW STEIN – Chairman, New York City Senate

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

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

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

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

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

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

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

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

Continued...



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

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

SHABBOS

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

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

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

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

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

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

...Continued

MR. NATHAN LEWIN –

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

MR. YITZCHAK LEWIN –

Nathan's father

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

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

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

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

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

instructions as of how to go about doing so.

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

Another interesting episode that took place at this Farbrengen:

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

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

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

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

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

THE END OF THE SHIVA

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

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

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

missed his regular distribution on the preceding Sunday).

FARBRENGEN

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

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

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

THE REBBE'S PEULOS IN MEMORY OF THE REBBETZIN

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 which 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, (see picture). 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 the book of *Koheles*, which means that after a tragedy or a sad occurrence, the ones who remain among the living must contemplate on what happened and take it to heart, thereby being aroused to do *Teshuvah*.

The Rebbe explained that this *posuk* must be applied in our situation as well. Aside for 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



RABBI AVROHOM SHEMTOV OF BEIS RIVKA HEARS A SPECIAL MESSAGE FROM THE REBBE DURING HIS STOP AT THE GROUNDBREAKING CEREMONY FOR "CAMPUS CHOMESH", EN ROUTE TO THE OHEL

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 had 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 hookup was promptly arranged to 770, which had already filled with Chassidim who managed to hear of the pleasant surprise.

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 which it mandates. ■

THE REBBETZIN'S YAHRTZEIT



THE REBBE DELIVERS A SICHA IN THE OVERLY CROWDED SHUL AT 770, CHOF BEIS SHEVAT, 5752 (CREDIT: M. ASMIN / LUBAVITCH ARCHIVES)

In the years that followed, the Rebbe always made mention of the Rebbetzin on *Chof Beis Shevat*. In 5749, *Chof Beis Shevat* fell out to be on a *Shabbos*. The Rebbe dedicated almost the entire *Farbrengen* speaking about the *Yahrtzeit*.

The next year, 5750, *Chof Beis Shevat* fell out 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).

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) entitled "*Kovetz Chof Beis Shevat*" contained *sichos* and letters of the Rebbe regarding the role and unique qualities of the Jewish Woman, 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 handing out a total of over ten-thousand booklets!

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:

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

CHANGES IN CONDUCT AFTER CHOF BEIS SHEVAT



THE REBBE'S HOME

Following the *Shiva*, the Rebbe continued to stay at his home and *daven* at the Amud there. As a matter of fact, for all practical purposes, the Rebbe relocated Lubavitch World Headquarters to 1304 President St. The sichos that were said during the weekdays, the distribution of dollars on Sunday afternoons, and the frequent trips to the Ohel – they were all based out of the Rebbe's home.

Being that the Rebbe's house was relatively small, only guests and individ-

ual 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, and eventually incorporated video as well.

This continued all through the Year of *Aveilus*, except for the *Shabbosim* and *Yomim Tovim*, when the Rebbe would stay in his room at 770. Beginning from 24 of Elul 5748, through *Rosh Chodesh* Kislev 5749,

the Rebbe stayed at 770 (for the festive month of *Tishrei*, and remaining there through the *Kinus Hashluchim*).

**FROM NOW ON,
THERE WILL BE A
FARBRENGEN EVERY
SHABBOS WITHOUT
EXCEPTION –
“AD BIAS GOIEL...”**

After the year of mourning concluded, the Rebbe remained at his home until the passing of the Rashag, which occurred on 6 Adar I, 5749. From that period onward, the Rebbe generally stayed in 770 and returned home only periodically for short stays at a time (each for a few weeks). As the years went on, the Rebbe frequented his home less and less, until 5752, when the Rebbe did not go home at all.

For the first three *Shabbosim* following the Shabbos of the Shiva, the Rebbe did not leave his house. Only married chassidim and *Chassanim* were permitted to join there; the bochurim who remained in 770 were broken, as

770 was left deserted... the Rebbe did not farbreng.

Finally, after Purim, on *Shabbos Parshas Vayakhel-Pekudei*, the Rebbe stayed in his room at 770. It has been told that the Rebbe said to one of his secretaries that from now on, there will be a *Farbrengen* every *Shabbos* without exception – “*Ad bias goiel...*” (“Until the coming of *Moshiach*”). From then on, the Rebbe stayed in 770 every *Shabbos*, and for the next four years the Rebbe would *farbreng* every week until *Shabbos Parshas Vayakhel*, 5752.

WEEKDAY FARBRENGENS

Another very drastic change which followed the passing of the Rebbetzin was the end of the weekday *Farbrengens*. The first time that this was noticeable was on *Purim*, for 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, the organization that was responsible for televising the Rebbe's major weekday *Farbrengens*, asked the Rebbe for the exact date of the *Farbrengen* of Yud Aleph 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 a year of mourning. They entertained the notion that perhaps this is 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. But before *Yud Tes Kislev* that year,

Reb Shmuel Levitin requested of the Rebbe on behalf of all the *Chassidim* that he reconsider and *farbreng* nonetheless. The Rebbe agreed, and continued to *farbreng* during the week, but was always sure 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 totally suspended (The last time that the Rebbe held a *Farbrengen* during the week, as of now, was on *Tu B'Shvat*, 5748).

THE MOST EFFICIENT WAY OF FINDING GUIDANCE IS BY STUDYING THE TORAH OF THE REBBE DILIGENTLY...

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

INDIVIDUAL GUIDANCE

During the *Sichos* prior to Chof Beis Shevat 5748, the Rebbe seemed to continually make mention of 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'cho*] *Rav*, and so on. The Rebbe also mentioned that all requests for *Brochos*, without exception, are taken [by the Rebbe] directly to the *Ohel* of the Frierdiker Rebbe, and therefore there is no reason each one to wait for a personal response, as the *Brocha* is given regardless.

Yud Shevat in 5748 fell out to be on a Friday, so the *Farbrengen* in commemoration of 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 *Tu B'Shevat* again, the Rebbe reiterated these words, prefacing that the [Frierdiker] Rebbe provided us with all the guidance that we need throughout his lifetime, and he continues to do so in an ever-greater measure, today, after his passing. 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 *Yechidus Klolis* for the guests who had arrived for *Yud Shevat*. During his talk then, the Rebbe spoke yet again about how to resolve the various issues that seem to arise. ■

"והחי יתן אל לבו"

THE REBBETZIN'S PICTURE



(L) THE COVER AND (R) INSIDE PAGES OF THE BOOKLET "IMEINU HAMALKA", INCLUDING THE PICTURE OF THE REBBETZIN, PUBLISHED AT THE CONCLUSION OF THE SHIVA

לכבוד אדמו"ר הגה"ק שליט"א

באתי להעיר אודות שיצא לאור ספר אמנו "המלכה" דשם נדפס תמונה מהרבנית ע"ה
ולפענ"ד אינו נכון שיהא אחז"ל סנהדרין מ"ה במירי אין יצה"ר שולט אלא במה שענינו
רואות וגם קי"ל באה"ע סי' כ"א ס"א ואסור להסתכל אף בבגדי צבעונים של אשה
(ועל הן מביא שו"ע) כמפורסם בפוסקים סק"ג בשם שו"ת הב"ח סי' י"ד דגם בגד אשה שכבר
מחה עי"ש (ואם לא כן) ועכ"פ מדת חסידות להחמיר, ולא יצא שו"ע ופסק דין
יתן ה' אלו פלגיה דמא (ומה' זוהי סדרת העוסקים ה')
ואשרי הדור שהגדולים נשמעין לקטנים

החותם בברכת שפחת פוריות שימחה שמו

של עמלק בקרוב ממש אמן

THE REBBE'S HAND-
WRITTEN RESPONSE
(ON THE MARGINS
OF THE SENDER'S
ORIGINAL LETTER):

At the conclusion of the *Shiva*, a group of Bochurim in 770 printed a booklet called "אמנו המלכה" – "Our mother the Queen", which included stories and facts about the Rebbetzin, dedicated in her memory.

They also inserted a picture of the Rebbetzin, and one of the Rabbonim in New York who had chanced upon a copy, wrote a letter to the Rebbe suggesting that perhaps it was inappropriate to publicize a picture of a woman.

Above is the Rebbe's handwritten response (on the margins of the sender's original letter):

באתי להעיר אודות שיצא לאור ספר אמנו "המלכה" [בואי הבחין בהפשטות גם בלא הסתכלות כלל אשר במהדורא אחרת הוסיפו בלי צבעים] דשם נדפס תמונה מהרבנית ע"ה ולפענ"ד אינו נכון דהא [ומצד] מחז"ל סנהדרין מ"ה גמירי אין יצה"ר שולט אלא במה שענינו רואות [ושולל בנוגע לאחרניתא] וגם קי"ל באה"ע סי' כ"א ס"א ואסור [1] להסתכל אף בבגדי [2] צבעונים של אשה [3] שהוא מכירה [ומכלל הן אתה שומע לאו שלילת האיסור כאשר אין ג' הנ"ל, ובפרט - כל הג'] (ועי' באוצר הפוסקים סק"ג בשם שו"ת הב"ח סי' י"ד דגם בגד אשה שכבר מתה עי"ש) ואז"ה"ש [משא"כ] בנ"ד ועכ"פ מדת חסידות להחמיר; [אלא שע"ז יתמעט ב"החי יתן אל לבו] - כנראה במוחש [ואולי זוהי סברת המוסיפים הנ"ל].
ואשרי הדור שהגדולים נשמעין לקטנים.

In short, the Rebbe's response is:

The picture is not in color, and it's therefore less of an issue. According to the *Gemora* [which the Rov had quoted] it is only an issue if one is familiar with the woman personally, and only if he stares at the picture deeply. But since in our instance, all these three points are not applicable, it's less of an issue.

And even if you will say the appropriate thing would be to stay safe and act more stringent (even if *Halachically* it's not a real problem) – perhaps it is not so, for, without the picture, it's harder to relate to the tragedy and derive the proper lesson from it ("והחי יתן אל לבו"). And this was possibly the intention of the editors of the booklet when including the picture. ■

“חיה מושקא שתליט”א

The Rebbe’s appreciation for those who did things commemorating the Rebbetzin was apparent throughout the years. Often in *Sichos*, he would repeatedly thank anyone who made an effort to establish institutions bearing her name and in general, anything that would carry on her legacy.

But perhaps above all, the Rebbe acknowledged the fact that so many Jewish girls have been called after her name¹.

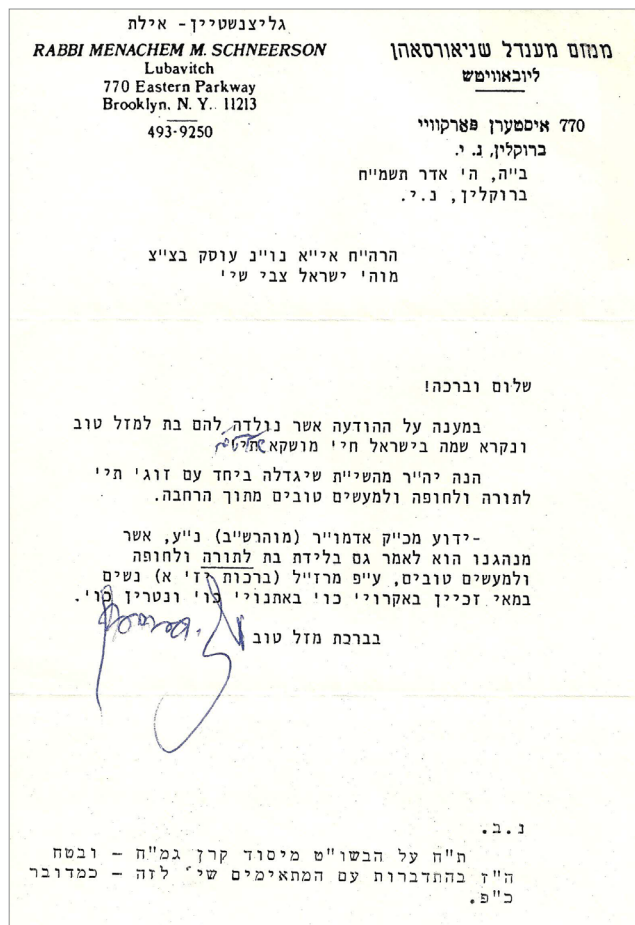
Additionally, in the usual letters that the Rebbe would send to bless the parents of a newborn baby, the word “*Shtlit*”a” was added following the name when the baby was named “Chaya Mushka”, in display of unique affection².

The letter featured here was sent to Rabbi Yisroel Glitsenstein of *Eretz Yisroel*, who named his daughter “Chaya Mushka” already during the Rebbetzin’s *Shiva*. Note how the Rebbe changed “*Shetichye*” to “*Shtlit*”a” in his own holy handwriting. (The Rebbe had also enclosed two ten-Shekel bills in the envelope).

Later on, this special addition would always be typed into the original text of the letter. ■

1) See *Sichas Chof Beis Shevat*, 5752; *Sichos Kodesh* 5752 Vol. 2 p. 650.

2) The Rebbe would write this title for all those named after members of his personal family (his mother, Rebbetzin Chana, and at times also his brothers, Yisroel Arye Leib and Dovber).



THE REBBETZIN'S MEIDLACH



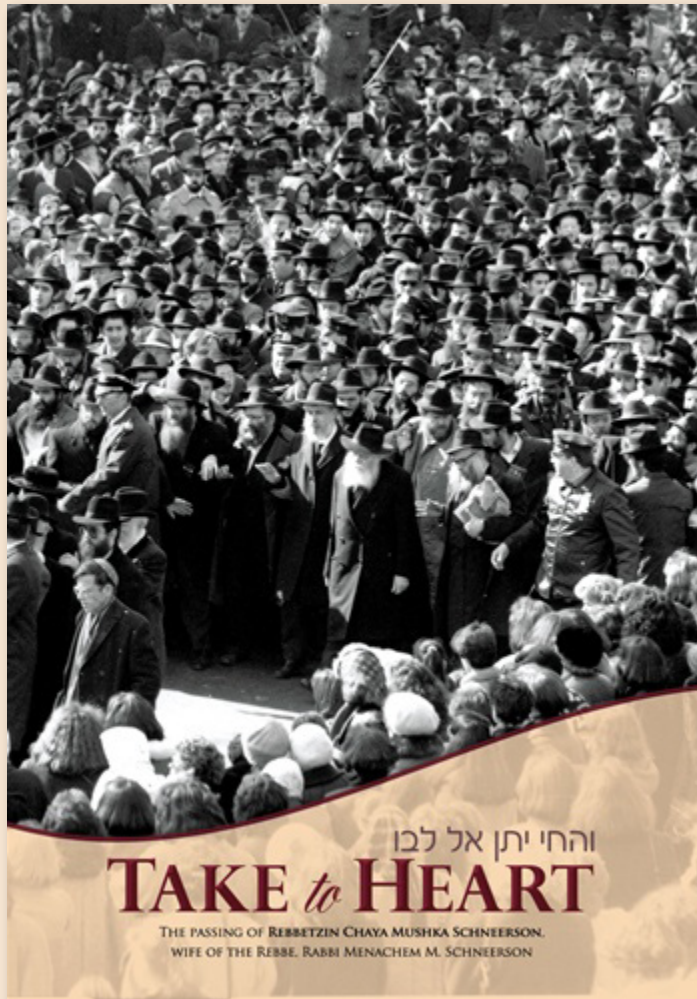
THE REBBE WATCHES THE PROCESSION OF THE
LAG B'OMER PARADE, 5750 (CREDIT: LUBAVITCH ARCHIVES)

As mentioned, the Rebbe made a great deal of the fact that so many Jewish girls have been named “Chaya Mushka” for the Rebbetzin. Pictured here is a group of small girls all bearing the name “Chaya Mushka” parading by the Rebbe on Lag B’Omer, 5750, two years after Chof Beis Shevat.

At their lead, they carried a grand banner, reading:
“רעבצין חיה מושקא מיידלאך כ”י [=כן ירבו]; רבות בנות עשו חיל ואת
עלית על כולנה”

Those who were present noticed that the Rebbe seemed very pleased as he looked at each one individually. ■

NEW! FROM JEM



In honor of Chof Beis Shevat, 25 Years, a new video with footage capturing many of those moments with the Rebbe on and around Chof Beis Shevat, 5748, and the following years.

Stay tuned for the viewing in **your** Yeshivah!

לזכרון
הרבנית הצדקנית מרת חי' מושקא נ"ע זי"ע
בקשר עם יום ההילולא הכ"ה



נדפס ע"י
משפחת האגער שי'
לונדון, אנגלי'

לעילוי נשמת
הילדה נאווה רות בת יבלחט"א
ר' יוסף שיחי' חן
ע"ה ז"ל
נולדה י"ב אלול ה' תש"ע
נלב"ע כ"ה כסלו, יום א' חנוכה, ה' תשע"ג
ת.נ.צ.ב.ה.



נדפס ע"י בני משפחתה שי'

לזכות
הת' מנחם מענדל הלוי
בן חמדה שי'
בקשר עם יום הולדתו
– כ' שבט



לשנת ברכה והצלחה בגו"ר

לזכות
הרה"ת נחמן בן חי' בתי',
וזוגתו מרת פראדל בת אסתר גאלדע
שלוחי כ"ק אדמו"ר לאנגלי'



שיצליחו בעבודת השליחות מתוך
בריאות הנכונה
ויגרמו נח"ר רב לכ"ק אדמו"ר

לזכות
הת' לוי יצחק הכהן שי' פרידמן וב"ג תחי'
לרגל חתונתם בשטומ"צ ביום י"ט שבט



הת' שמעון שי' גלפרין וב"ג תחי'
לרגל חתונתם בשטומ"צ ביום כ"ה שבט



נדפס ע"י חבריהם שי'

מוקדש
לחיזוק ההתקשרות
לכ"ק אדמו"ר זי"ע

ולזכרון
הרבנית הצדקנית מרת חי' מושקא נ"ע זי"ע
אשת כ"ק אדמו"ר
בקשר עם יום ההילולא – כ"ב שבט
במלאות כ"ה שנה להסתלקותה
ע"י חברי המערכת שי'

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A Chassidisher Derher
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