

A Chassidisher **Derher**

א חסידישער דערהער

לתקן עולם
במלכות ש-ד-י

A Light **unto the** **Nations**

OUR DUTY OF TEACHING
SHEVA MITZVOS B'NEI NOACH

Celebration 40

YUD SHEVAT 5750

In the Presence
of Royalty

PERSONAL ENCOUNTERS
WITH THE REBBETZIN



SHEVAT 5777
ISSUE 53 (130)

Derher**Contents**

SHEVAT 5777 ISSUE 53 (130)



About the Cover:

Illuminating the world: In this month's magazine we feature the story of the Rebbe's call to spread the moral education and observance of sheva Mitzvos b'nei Noach, for the benefit of all people.

- 04** **Shabbos at the Tavern**
DVAR MALCHUS
- 06** **Celebration 40**
YUD SHEVAT 5750
- 15** **The Rebbe's Life**
KSAV YAD KODESH
- 16** **A Light unto the Nations**
SHEVA MITZVOS B'NEI NOACH
- 30** **Junk Mail**
THE WORLD REVISITED
- 34** **Days of Meaning**
SHEVAT
- 36** **To the Last Detail**
DARKEI HACHASSIDUS
- 40** **In the Presence of Royalty**
PERSONAL ENCOUNTERS
WITH THE REBBETZIN

Derher**Editorial**

“The nature of a *nosi* is, as determined by the meaning of the word itself, to uplift and elevate the people of his generation. As the Torah says about Moshe Rabbeinu, who was commanded, “נשא את ראש בני ישראל”—[lit. count heads of the Jewish people] uplift the heads of the Jewish people... Meaning, in addition to a *nosi* filling all the needs of the people of his generation, feeling distressed when they're in pain and rejoicing when they are happy; he also works to uplift them and bring them up to his level...” (Yud-Gimmel Tishrei 5744).

This month we mark the date of Yud Shevat, the day that the Rebbe's *nesius* began.

In the Rebbe's words quoted above, it is the *nosi's* objective to uplift and elevate his people. Over the years, the Rebbe has taught us to see things from a higher, more *ruchniyusdike* perspective. There is nothing “ordinary” in the world: everything serves a purpose, every point in time has meaning, being in a given place has meaning, and the fact that they have all come together is of course for a purpose. And the purpose is לשמש את קוני (אלא) גבראתי (אלא) לשמש את קוני—I was created only to serve Hashem.

Seeing and recognizing *hashgacha pratis* has always been an integral part of *darkei haChassidus*, but the Rebbe made it all the more real and teaches us how to live day-by-day with this perspective in mind.

In this issue, we explore this subject in various sources and see how it is illuminated in the Rebbe's Torah (see “Darkei HaChassidus” and “The World Revisited” columns).



In addition to his affect on the Yidden in his generation, a *nosi* is also responsible for the greater public. Being the leader of the Jewish people, he is essentially a leader for the entire world, for Torah tells us that all of creation is for the Yidden, “בשביל ישראל שנקראו ראשית”. (See sichas Yud-Gimmel Tishrei 5739).

Highlighting this reality is the story of the Rebbe's campaign to spread the moral education and observance of *sheva Mitzvos b'nei Noach* for the benefit of all people.

In fact, the Rebbe even referred to the effort in this regard as “the *chiddush* of this generation.”

56 **Ten to Bring Moshiach**
MOSHIACH U'GEULAH

58 **The Great Exchange**
A CHASSIDISHER MAISE

61 **The Right Amount**
A STORY

64 **The Rebbetzin's
fourth Yahrtzeit**
MOMENTS

67 **Derher Letters**

16

40

30



A Chassidisher Derher Magazine is a publication geared toward Bochorim, published and copyrighted by **Vaad Talmidei Hatmimim Haolomi**. All articles in this publication are original content by the staff of A Chassidisher Derher.

Vaad Talmidei Hatmimim

Rabbi Tzvi Altein

Director

Rabbi Yossi Kamman

Editor in Chief

Rabbi Mendel Jacobs

Editors

Rabbi Eliezer Zalmanov

Rabbi Moshe Zaklikovsky

Advisory Committee

Rabbi Mendel Alperowitz

Rabbi Dovid Olidort

Design

Rabbi Mendy Weg

Printed by

The Print House

Photo Credits

Jewish Educational Media

B Ezagui

Rabbi Pinny Lew

Kinus.com

Special Thanks to

Rabbi Yirmi Berkowitz

Rabbi Chaim Shaul Brook

Rabbi Yosef B. Friedman

Rabbi Mendel Gourarie

Rabbi Simon Jacobson

Rabbi Shmuel Lubecki

Rabbi Michael Seligson

Rabbi Elkanah Shmotkin

Rabbi Levi Treitel

Reproduction of any portion of this Magazine is not permissible without express permission from the copyright holders, unless for the use of brief quotations in reviews and similar venues.

Submit your questions and comments:

Call: (970) 680 3370 | Email: Feedback@Derher.org

To subscribe, order a copy, or access back issues visit us at www.Derher.org

נא לשמור על קדושת הגליון.

Appropriately marking the celebration of the Rebbe's *nesius*, we present an overview of the Rebbe's innovative campaign of the *sheva mitzvos*.

The Rebbe taught in the first *maamar* on Yud Shevat 5711 that the task of our generation is to finally and completely bring the *shechinah* down here, creating a *dira betachtonim*. In the sichos of ensuing years the Rebbe explained that in order for the entire world to adequately be affected, we need to influence all inhabitants of the world to live moral and ethical lives, based on the *sheva mitzvos*, making the world into a more refined, civilized place.

With that, we will finally complete the mission of our generation and bring the *geulah*, as the Rebbe concludes the *maamar*:

ונזכה זעהן זיך מיט'ן רבי'ן דאָ למטה אין אַ גוף ולמטה מעשרה טפחים, והוא יגאלנו.

The Editors
י"ט טבת ה'תשע"ז

A Chassidisher Derher is honored to feature unique and historic photos from Jewish Educational Media's Living Archive photo collection. The Living Archive is a project to preserve, and provide access to the video, audio, and photographic recordings of the Rebbe. These photos are copyright by JEM and are available at TheLivingArchive.org





Shabbos at the Tavern

The Friediker Rebbe related a story about himself. The Rebbe draws an important lesson for us all.

The Prime Minister of Czarist Russia, the ruthless anti-Semite Peter Stolypin, was on the loose once again, formulating a malicious decree against the Jews. Everyone knew that Stolypin never ceased to innovate new methods to antagonize his Jewish subjects. The Rebbe Rashab received word from his “agents” in Petersburg that a new disastrous law was about to be issued, and they convened to devise a plan to thwart Peter’s most recent scheme.

The Jewish activists in Petersburg did all they possibly could to sway Stolypin and his advisors, but try as they might, he remained adamant and unwavering in his intent to issue the malicious decree. When the activists raised their hands in despair, the Rebbe Rashab instructed his son, the Friediker Rebbe, to take on the assignment.

Between the Friediker Rebbe and the activists it was determined that the only possible avenue for success

would be to influence a prominent person who gained the Prime Minister’s respect and admiration and had a great deal of influence upon him, namely his political mentor, Konstantin Petrovich Pobedonostsev. Although Pobedonostsev was quite far from being a lover of Jews, to say the least, nevertheless as a devout religious person himself, he held religious leaders in great esteem, and Jewish leaders were of no exception.

It was therefore decided that the Friediker Rebbe should meet with Pobedonostsev, in the hope that his reverence for religious personalities would persuade him to put in a good word for the Jews with Stolypin, who was very much influenced by his mentor.

With much difficulty they finally persuaded Konstantin Pobedonostsev to agree to meet with the Friediker Rebbe, but he would only agree to meet with him on Friday night after

dinner time. Although utterly ill-timed for the Friediker Rebbe to meet with the Pobedonostsev on *leil Shabbos*, seeing how difficult it was to obtain the appointment in the first place there seemed to be no other alternative.

Pobedonostsev lived in the outskirts of Petersburg, quite a distance away from the city. As a rule, Jews were prohibited from living in Petersburg or its suburbs. Jews who played significant communal roles such as distinguished businessmen and prestigious doctors were granted special permission to reside in the city itself, and these Jews of course would assist their brethren in evading the authorities when necessary. Had Pobedonostsev lived in the city proper, the Friediker Rebbe could have counted on the Jews living nearby for a place to stay.

But the mentor lived in the outskirts of the city, and there were no Jews living there. They wouldn’t even allow a Jew to rent a room in a hotel, if a hotel had even existed there at all. The only choice left was to spend the entire Shabbos in the tavern nearby,



עבן מיט'ן רבין

נתן ה' לכם לב לדעת עינים לראות ואזנים לשמוע

40

Celebration 40

YUD SHEVAT 5750





Yud Shevat, one of the most important dates on our calendar, marks the day that the Rebbe became our Rebbe. Though every year Yud Shevat was a very special day in the Rebbe's court—with a large farbrengen and the Rebbe leading the *tefillos* in connection with the *yom hilula* of the Friediker Rebbe—some years stand out in particular, especially the years that completed a decade (e.g. Yud Shevat Hagodol—5730).

The year 5750 was the 40th anniversary of Yud Shevat 5710, and starting a year in advance the Rebbe spoke about it.¹ Chassidim from across the globe prepared themselves for the illustrious day and many traveled to spend the day of Yud Shevat with the Rebbe. Yud Shevat was on a Monday, with a number of *sichos* marking the occasion, a special mitzvah tank parade, and a distribution of Tanyas.

For many years it had been the custom in Lubavitch to compose a *niggun* in honor of Yud-Aleph Nissan using words from the Rebbe's new *kapitel*.² Before Yud Shevat 5750, Reb Sholom Bruchstat composed a second *niggun*, this one in honor of 40 years of the Rebbe's *nesius*. This *niggun* had two *pesukim*, both connected to 40 years. The first *possuk* was taken from Tehilim *kapitel* 40, "ויתן בפי שיר חדש תהלה לא-להינו". The second part was from the end of Chumash, where Moshe speaks to the Yidden, after spending 40 years in the desert, from receiving the Torah until finally entering Eretz Yisrael. Moshe tells them "וְלֹא־נָתַן ה' לָכֶם לֵב לְדַעַת וְעֵינַיִם לְרֹאוֹת וְאָזְנִים לְשִׁמוֹעַ" [ולא נתן ה' לכם לב לדעת ועינים לראות ואזנים לשמוע] "Hashem did [not] give you a heart to know, eyes to see and ears to hear [until this day]. That year the Rebbe mentioned this *possuk* many times in the days leading up to Yud Shevat, specifically when talking about the milestone of 40 years.

FRIDAY, 7 SHEVAT

Already from early in the morning, planeloads of *anash* started arriving. People came from around the world to celebrate 40 years of the Rebbe's *nesius*, with particularly large groups arriving from France and Eretz Yisrael. Within a day, 770 suddenly filled up.

As *shacharis* was in the Rebbe's house, there was obviously not enough space for all the guests, so priority was given to shlichim and rabbonim.

After *shacharis*, Rabbi Shlomo Cunin began singing the new *niggun*. Although most people didn't know it yet and therefore didn't join him, the Rebbe encouraged the singing.

Mincha too was in the Rebbe's house and the Rebbe arrived in 770 before Shabbos.

FRIDAY NIGHT

ארבעים שנה אקוט ברוד

The shul at 770 was even more full than during Tishrei, to the extent that many people had no choice but to stand outside. When the Rebbe entered for *maariv*, the crowd enthusiastically sang

Napoleon's March. The Rebbe encouraged this while walking to his place, and then turned to face the crowd and waved his hand several times.

When the *chazzan* for *kabbolas Shabbos* reached the *possuk* "...ארבעים שנה..." in לכו נרננה, he sang it to the tune of the *hakafos niggun* and was joined by the assembled. The Rebbe waved his hands to the singing for a while, especially to the Scharf boys who were standing nearby. After *maariv* again they sang Napoleon's March.

When the chazzan for kabbolas Shabbos reached the possuk "...ארבעים שנה..." in לכו נרננה, he sang it to the tune of the hakafos niggun and was joined by the assembled

SHABBOS PARSHAS BO, 8 SHEVAT

Early in the morning, dozens of guests were already in 770, saving a place for the *farbrenge*. Up to the last minute before davening began, there were



LEVI FREIDIN via JEM, 6 SHEVAT 5750, 235334

THE TEFILOS OF THE DAYS PRECEDING YUD SHEVAT WERE HELD IN THE REBBE'S HOME.



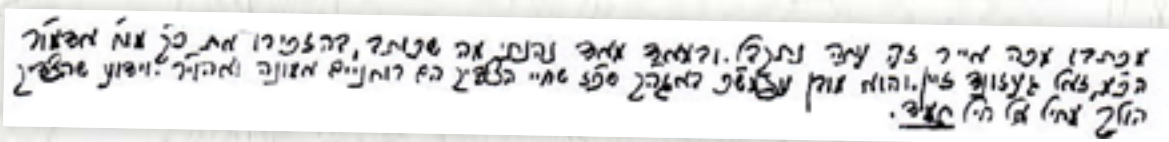


כתב יד קודש

לזכות
 נחייל בצבאות ה'
 שלום שיחי'
 לרגל הכנסו בבריתו של אאע"ה
 ו' כסלו ה'תשע"ז
 נדפס ע"י הוריו
 הרה"ת ר' דובער זוגתו
 מרת חנה רבקה שיחי
 זאקליקובסקי

The Rebbe's Life

The following is a postscript to a letter sent to Reb Avraham Paris, written a few months after the Friediker Rebbe's *histalkus*. Reb Avraham had written to the Rebbe asking that he agree to accept the *nesius*. In addition to responding to his main question (see full letter), the Rebbe took note of one point he had written and commented (Igros Kodesh vol. 3 p. 407):




I just received your letter from 25 Iyar. I was very pleased that you wrote, when mentioning the Rebbe, my father-in-law, the "zof gesund zein" [may he be well]. This can be understood based on the [Alter Rebbe's] writing in Iggeres Hakodesh *siman* 27: the life of a *tzaddik* is a spiritual one of *emunah*, *ahavah*, and *yirah*. It is also known that a *tzaddik* **constantly** progresses from one level to the next.

מכתבו מכ"ה אייר זה עתה נתקבל. ובמאד מאד נהנתי מה שכותב, בהזכירו את כ"ק מו"ח אדמו"ר הכ"מ, זאל געזונד זיין. והוא מובן ע"פ מ"ש באגה"ק סכ"ז שחיי הצדיק הם רוחניים אמונה ואהו"ר. וידוע שהצדיק הולך מחיל אל חיל תמיד.



In other words: being that a *tzaddik's* primary life is his spiritual *avoda*, when we wish him "well" we mean added strength in his *avoda*. This is certainly applicable even after his *histalkus*, for a *tzaddik* constantly progresses, even after his life here on earth.

In a *sicha* said around that time, on Rosh Chodesh Sivan 5710, the Rebbe mentioned "a letter I received from one of the Chassidim where he refers to the Rebbe, my father-in-law adding זאל געזונד זיין..." The Rebbe again offered this explanation, about the life of a *tzaddik* (Toras Menachem vol. 1 p. 83, see additional letter in Igros Kodesh *ibid.* with similar content addressed to Reb Zalman Duchman).



A LIGHT UNTO THE NATIONS

SHEVA MITZVOS B'NEI NOACH

לזכות
החייל בצבאות ה'
מנחם מענדל שיחי
לרגל יום הולדתו ביום י"ג טבת
שיגדל להיות חייל לנח"ר כ"ק אדמו"ר
נדפס ע"י הוריו הרה"ת ר' **יצחק דובער**
וזגתו **שיינא מושקא שיחי**
גלאסנער



HISTORIC OPPORTUNITY

On Yud Shevat, 5711, the Rebbe delivered the maamar Bosi L'gani, setting out the charge of this generation, *dor hashvi'i*: to finally and completely bring the *shechinah* down to this world—*ובתחתונים דוקא*—specifically to the lowest of all worlds.

It is this mission that drives Chassidim to this day, to transform the world into a more G-dly place, and to teach the inhabitants of the world about the existence of the Creator and to live by His word, until the whole world will be filled with knowledge of Hashem. Obviously, included in our mission is a broader reach to *all* the inhabitants of the world, a majority of which are non-Jews.

In the words of the *novi*: *כי אז אהפך אל עמים שפה ברורה לקרא כלם בשם ה' לעבדו שכם אחד*—For then I will transform the peoples to a pure language that all of them call in the name of Hashem, to worship Him of one accord.

In connection with Yud Shevat, we take a look at the underlying meaning of this unique effort to spread the universal ethical laws, known as the *sheva mitzvos Bnei Noach*, among all the peoples of the world—a theme passionately discussed by the Rebbe at almost every major *farbrengen*, especially in the 5740's, and particularly the televised *farbrengens*.

We are now at a unique moment in history.

For thousands of years the Jewish people have been persecuted—from when Nimrod threw Avraham into the furnace and Eisav threatened Yaakov's life, to the expulsions and massacres of the Middle Ages, to their oppression under the Soviets and the extermination of six million Jews in the Holocaust just 70 years ago.

In the past few decades, however—a mere blink in the history of a nation—Yidden everywhere live in freedom. No longer are Yidden locked in ghettos and limited to specific trades, no longer are they barred from higher echelons of society, officially or otherwise; a Yid can behave and practice and run his life however he sees fit. For the first time ever, Yidden have the opportunity to deal with and mix with non-Jews on an equal level, including in government and commerce.

Faced with this unprecedented reality, most Yidden have largely continued as before. When it comes to their Yiddishkeit, when they are davening in shul, the non-Jew is not involved. Out in the world of business, on the other hand, Yidden now have the opportunity to play a role in society—not when it goes against Yiddishkeit, *chas veshalom*, but when there is no contradiction.

The Rebbe, however, taught us something almost shockingly simple: now that these new opportunities have been opened before us, we have the duty and responsibility, as is *paskened* by the Rambam, to share a universal message of ethics and morality to all people, based on the teachings of the *sheva mitzvos bnei Noach*.

In addition to the simple halachic obligation, this represents a monumental shift in how a Yid deals with the world. Whereas, in the past few thousand years, many Jews looked at a non-Jew with fear, or at least faint suspicion, now is a time when also a non-Jew can have a prominent role in Yiddishkeit.

The Rebbe explained that when a Yid encounters the world, though he may be tempted to try “playing the game” at the world's rules, he should in fact act himself: a proud Yid, a believer in Torah, who is always ready and eager to share the message of Yiddishkeit with every person. Far from sacrificing prestige and success, he will find that he will only gain respect in the eyes of others, leading to success, financially and otherwise.

These new freedoms, this new era in history is far from a coincidence, the Rebbe explained. The fact that we now have an unprecedented ability to share a universal message of morality with our gentile neighbors is part of a much larger picture. After years of refining the world and preparing it to realize its purpose of being a divine home, a *dira betachtonim*, we are now standing at the threshold of the time of Moshiach, when the entire world will indeed be a *dira betachtonim*. A world that will have no more famine, nor war, no envy nor malice,” because *all* inhabitants of the world—Yidden and *goyim*—will not be “busy with anything but knowing Hashem,” as Yeshaya states “the world will be filled with Divine knowledge as the waters cover the sea.” Hashem has given us the opportunity to get ready, to begin the process of bringing every human being into the service of Hashem by teaching the *sheva mitzvos bnei Noach*.

Furthermore, by teaching this to the nations of the world, their superior numbers have the ability to reach every corner of the world. In order to ready the *entire* planet to be a *dira batachtonim*, it is imperative that the non-Jews also carry the message.



PART 1: THE HALACHIC OBLIGATION

The halachic basis for *sheva mitzvos*, quoted countless times by the Rebbe, comes from the Rambam in Mishne Torah, Hilchos Melachim. The Rambam writes:

Moshe commanded, by the word of Hashem, to compel all the inhabitants of the world to accept the commandments given to Noach's descendants.¹

Then the Rambam continues:

Anyone who accepts upon himself the fulfillment of these seven mitzvos

and is precise in their observance is considered one of *chassidei umos ha'lom* ['the pious among the gentiles'] and will merit a share in the world to come.

This applies only when he accepts them and fulfills them because the Holy One, blessed be He, commanded them in the Torah and informed us through Moshe Rabbeinu that Noach's descendants had been commanded to fulfill them previously.

However, if he fulfills them out of intellectual conviction, he is not a *ger toshav*, nor of *chasidei umos ha'olam* ['the pious among the gentiles'], nor of their wise men. [In another version this reads "...

rather of their wise men."]²

In the next *perek*, the Rambam lists them:

Six mitzvos were commanded to Adam:

- 1) the prohibition against worship of false gods;
- 2) the prohibition against cursing Hashem;
- 3) the prohibition against murder;
- 4) the prohibition against forbidden relations;
- 5) the prohibition against theft;
- 6) the command to establish laws and courts of justice.
- 7) the prohibition against eating flesh from a living animal was added for Noach.

Thus there are seven mitzvos.

Most of these mitzvos are general and include many details. The list also

...The Yidden alone cannot reach every corner of the world. It is imperative that the non-Jews also carry the message so we can ready the entire planet to be a *dira betachtonim*.

The big question is obvious: What happened in all the years and centuries following the Rambam? Why was this halacha not quoted in Shulchan Aruch and its nosei keilim, nor in most shaalos u'teshuvos throughout the generations?

only includes negative mitzvos³; however, *b'nei Noach* are obligated to fulfill other positive mitzvos as well, including (according to most *meforshim*): *tzedakah*, *kibbud av va'eim*, and others.

In these short *halachos* the Rambam lays out the fundamental definition of *sheva mitzvos b'nei Noach*: these mitzvos are to be fulfilled not merely because one understands it intellectually, but because they are commanded by Hashem.

Being that this is so, the Rebbe said, when a Yid is teaching about the *sheva mitzvos*, he must “put in the effort and explain the mitzvos in a way that the ‘how’ and ‘why’ will be accepted. This takes much

thought and exertion.”⁴

The great reward for fulfilling these mitzvos should also be explained, and that in addition to the reward in this world, those who fulfill them will also merit in the world to come.⁵

And although, on the face of it, these mitzvos are self evident and obvious to any human being, the finer details of these mitzvos aren't so self evident at all. As the Rebbe said: “In order to convince someone to give up on his honor, jealousy and *taava*, that he shouldn't do an act of *hasagas gvul* [unfair competition], that he shouldn't even have a ‘nice talk’ that is negative about someone else... [In order to influence him] in a way which will have lasting

impact throughout the rest of his life; this is only possible if the decision is based on fulfilling the will of the Creator.”⁶ [More on this below.]

This can be done through conversation. “One must work at it over and over again,” the Rebbe said, “and not suffice with speaking about it one time in order to ease off the obligation. If a person spoke about it once, twice, and three times, they may argue: ‘*Vifil iz a shiur!*’ How long must I continue with this? I have other things to do!”

“But as we have seen, sometimes, speaking to a person three times did not accomplish the desired result, but on the fourth or fifth try they became





JUNK MAIL



There is a common misconception when we talk about *hashgacha pratis*. We tend to lose sight of the actual meaning of the concept and instead fall back into the same mindset that we set out to leave.

The meaning of *hashgacha pratis* according to the Baal Shem tov, is that everything in the world from the largest to the smallest is planned and directed by Hashem in its every detail. Down to the leaves on the trees and the wind in the breeze. And still, when we look for *hashgacha pratis* we still search for a significant moment, something substantial to have happened. Anything in our lives that we don't consider "important" is considered less meaningful and we don't bother trying to find a lesson from those trivial things that happen to us.

This column is also guilty of this problem. When we have previously looked for an event in which the Rebbe approaches the world from a unique outlook, we have tried to focus on the so called "big events," events that are considered important to the entire world or the entire nation.

Ironically, the *chiddush* of the Baal Shem Tov is specifically in the small detailed occurrences. It was always accepted that Hashem is actively involved in major world events, or events that concern *tzaddikim*. The Baal Shem Tov introduced the concept that Hashem is just as much involved in the minor details as he is involved in the major events. Size doesn't make a difference to Hashem. (See the Darkei HaChassidus column in this magazine).

In this month's column we will examine a scenario that is so small and seemingly insignificant, yet it depicts the truest understanding of *hashgacha pratis* that the Rebbe is reminding us in this *sicha*.

The Rebbe told the story at a farbrengen:

I recently received a letter from a frightened woman. What happened

to her? She had received a letter at the end of which it demanded her to make ten copies and send them to ten people. If she would do so, the letter

promised, she would be rewarded. But if she wouldn't, terrible things would befall her. And, the writer continues, this has happened many times and all you have to do is test it out; many other people had it happen to them.

The letter itself was full of *shtusim*; the letter writer doesn't even sign his name, and she has no idea how this person found her address. But, with all that said, she was worried about the threat and so she forwarded the letter to me and asked: Is it important to send ten copies of this letter to ten people?

Obviously I answered her to rip the letter up and forget about the whole thing. And I told her that the *novi Yirmiya* says that even if there are real signs in *shamayim* that the *goyim* are afraid of, as Yidden we have nothing to fear!

Then I thought to myself—I don't know this woman and she doesn't know me. She only heard my name and decided that I could give her advice on this dilemma of hers. If that's the case, I realized that there must be a purpose for *kedusha* in this.

נדפס לזכות
 הרה"ת ר' שלום דובער
 וזוגתו מרת ח' מושקא שיחיו
 קסלמן
 לרגל נסיעתם בשליחות כ"ק אדמו"ר
 לפריז צרפת



החיד"א

אמרו בילקוט תהלים רמז תשל"ו אפילו אין ביד ישראל אלא הקיווי כדאי הם לגאולה בשכר הקיווי. . . ובזה פירש הרב הגדול מהר"ר יוסף דוד זלה"ה. . . מטבע ברכה את צמח דוד עבדך מהרה תצמיח וקרנו תרום בישועתך כי לישועתך קוינו כל היום, דאומרו כי לישועתך אינו מובן, מה נתינת טעם היא, דאם מן הדין, נזכה בלא קיווי, והן לא, מה יועיל הקיווי? אבל ע"פ האמור א"ש, והכי פירושה: את צמח דוד וכו', וכי תימא שאין לנו זכות, מ"מ תצמיח, כי לישועתך קוינו, ויש לנו הקיווי, ובשכר הקיווי כדאי שתגאלנו."

(חיד"א בספרו מדבר קדמות, ערך קיווי)

Chida

Yalkut Tehillim says, even if Yidden only have the hope for Moshiach, they are deserving of the *geula* in merit of that yearning. We say in davening "את צמח דוד עבדך מהרה תצמיח וקרנו" — תרום בישועתך כי לישועתך קוינו כל היום — Speedily cause the offspring of Dovid Your servant to flourish... **for** we hope for Your salvation all day."

What type of reasoning is this? If we merit Moshiach, why mention the hope, and if we don't merit, of what use is this hope? But according to our explanation this makes sense. Send us Moshiach, we say, and if you say we have no merit, even so let it flourish, because we hope. And that hope alone is sufficient.

רד"ק

"ויעתר ה' לארץ ותעצר המגפה מעל ישראל, וקבל ה' צלות דיירי ארעא. ובדרש כל האלפים האלה שנפלו בימי דוד לא נפלו אלא ע"י שלא תבעו בית המקדש. והרי דברים קל וחומר, ומה אם אלו שלא ה' בימיהם ולא חרב בימיהם, נפלו על שלא תבעו אותו, אנו שהי' בימינו וחרב בימינו, על אחת כמה וכמה.



LEVI FREIDIN via JEM, ELUL 5741, 199315

MEMBERS OF MAZKIRUS HARD AT WORK MANAGING THE MYRIADS OF INCOMING AND OUTGOING MAIL.

Every single thing in the world must be used for *kedusha*. The purpose of forbidden items is realized by ignoring or destroying them, and permitted things by using them for a holy purpose. And if it's hard to figure out how to use it, you must toil and find a way to use for *kedusha*. For the purpose of every single thing in this world is to have a use for Hashem.

Even something that had been used for the longest time for the incorrect purposes, can, and must, have a way to be used properly. Gold is a good example. The Midrash² says that Hashem created gold only for the sake of the Beis Hamikdash. For the 26 generations before the Beis Hamikdash there was gold in the world. Gold that was being used for *avoda zara*. But the real and true purpose of gold is for the Beis Hamikdash.

Similarly, when we see this idea of a letter in which the author demands to

forward it to ten people and demand from them to each forward to ten people, creating a chain reaction, we have the opportunity use it for *kedusha*, to spread a positive message to fellow Yidden.

And here the Rebbe returns to a question he had asked earlier in the *farbrenge*n.

WHY THE CONSTANT REMINDERS?

People had been writing to the Rebbe, having a hard time understanding why there was such a big deal being made about waiting and yearning for Moshiach. What is the purpose of constantly reminding people of the need to ask for Moshiach? Wait patiently and then when he comes, celebrate!

The Rebbe responded at the *farbrenge*n by quoting the Chida and Radak:

DAYS OF MEANING

EXPLORING SPECIAL DATES ON OUR CALENDAR

א
ב
ג
ד
ה
ו
ז
ח
ט
י
יא
יב
יג
יד
טו
טז
יז
יח
יט
כ
כא
כב
כג
כד
כה
כו
כז
כח
כט

א

10 SHEVAT

Histalkus of Rebbetzin Rivka

Rebbetzin Rivka was born in Lubavitch in 5593 (תקצ"ג). Her mother, Rebbetzin Chaya Sara, was the Mittlerer Rebbe's daughter. In 5609 (תר"ט) she married her cousin, the Rebbe Maharash.

Rebbetzin Rivka was well-known for her piety and kindheartedness. She stood out especially in her generosity, which set an example for the Chassidim to follow.

On Erev Shabbos, Yud Shevat 5674 (תרע"ד), Rebbetzin Rivka passed away. The Rebbetzin's resting place is in Lubavitch, next to the Ohalim of the Tzemach Tzedek and the Rebbe Maharash.

"Beis Rivka" institutions around the world bear her name.

ב

ג

טו

כב

10 SHEVAT

Histalkus of the Frierdiker Rebbe and Kabbolas HaNesius of the Rebbe

On Shabbos, Yud Shevat 5710, fifteen minutes before 8:00 AM, the Frierdiker Rebbe was *nistalek*. Throughout the following year, the Rebbe refused to accept the *nesius*, despite the constant requests from Chassidim all over the world. Nevertheless, the Rebbe led the Chassidim, guiding them and receiving people for *yechidus*.

On Motzei Yud Shevat 5711, after having gone to the Ohel that day, the Rebbe farbrenged in connection with the first *yom hahilula*. At 10:40 PM, the Rebbe began the first *maamar*, Bosi Legani, formally accepting the *nesius*. In the *maamar*, the Rebbe explained what the mission of our generation is: to complete the work of bringing the *shechinah* down into this world.

{IN THE REBBE'S PRESENCE}

Ever year on Yud Shevat, the Rebbe would *daven* at the *amud* and say *kaddish*, and hold a farbrengen. In the later years, these farbrengens were televised and broadcast live. During the farbrengen, the Rebbe always said a *maamar* Bosi Legani, quoting a Torah from each of the Rebbeim, from the Baal Shem Tov and on. Even after Chof-Beis Shevat, when the Rebbe stopped farbrenging during the week, the Rebbe continued to edit a Bosi Legani *maamar* every year in connection to Yud Shevat.

At the farbrengen, the Rebbe would also make a *siyum* on a *masechta* in connection with the *yahrtzeit*.

In 5715, the Rebbe established a fund called "Keren Torah," its purpose being to anonymously help *bochurim* who resolve to spend several years learning Torah, without concerning themselves with *parnasa*. At the farbrengen each year, the Rebbe would announce a *magbis* (an appeal for *tzedakah*) for this fund.

13 SHEVAT

Histalkus of Rebbetzin Shterna Sara

Rebbetzin Shterna Sara was born in Lubavitch in 5620 (תר"כ). Her father was the Admur Yosef Yitzchak, a son of the Tzemach Tzedek, and her mother was Rebbetzin Chana, a granddaughter of the Mittlerer Rebbe. In 5635 (תרל"ה), she married her cousin, the Rebbe Rashab.

A wise and kindhearted person, the Rebbetzin was active in various projects benefiting the family of the Rebbe, the Chassidim, and especially Yeshivas Tomchei Temimim.

In 5700, the Rebbetzin came to the United States together with her son, the Frierdiker Rebbe.

On Shabbos Parshas Beshalach, 13 Shevat 5702, she passed away. Her resting place is in New York, near the Ohel.

15 SHEVAT

ראש השנה לאילנות

From 5731 and on, the Rebbe farbrenged nearly every year on this day.

During these farbrengens, the Rebbe spoke a lot about the lessons one can learn from the Rosh Hashanah for trees and the comparison of man to a tree. Often, the Rebbe would continue discussing topics that he had discussed on Yud Shevat, such as the *maamar* or the *siyum*.

The Rebbe requested that there be fruit on the table, and he would eat of the fruit during the farbrengen.

22 SHEVAT

Histalkus of Rebbetzin Chaya Mushka

The Rebbetzin was *nistalek* on Wednesday, Parshas Mishpatim, 22 Shevat 5748.

In a *sicha* at the conclusion of the *shiva* the Rebbe said: “טוב עין הוא יבורך—He who has a generous eye will be blessed” (Mishlei, 22,9). There’s no doubt that she passes on her merits—[as it states regarding *tzadikim*] “נתן מלחמו” לדל—He gives from his bread to the poor—to each and everyone” (Sefer Hasichos 5748 vol 1, p. 273).

“Her influence continues also after her passing,” the Rebbe said on another occasion. “Especially since many Yiddishe daughters have been named after her, and act in a way that is a living example of following in the Rebbetzin’s path and teachings, in which they were educated, and similar to the way she was educated, being a daughter of *nesi doreinu*... After Chof-Beis Shevat..the final stage of bringing the *geulah* is taking place, because the completion of the task of preparing the world to be a dwelling place for Hashem is done through Jewish women and girls” (Sefer Hasichos 5752 vol. 2 p. 348 and further).

On Chof-Beis Shevat after the *levaya*, the Rebbe established a new fund called “Keren Hachomesh.” The name of the fund spells out the initials of the Rebbetzin’s name, “Harabonis Chaya Mushka Schneerson.” Later, the Rebbe allowed the fund to be distributed to all Lubavitcher institutions.

In the months following Chof-Beis Shevat, the Rebbe remained in his home on President Street (besides for Shabbos), and the Rebbe’s *hanhaga* noticeably changed in many ways.

In the years that followed, the Rebbe would *daven* at the *amud* and say *kaddish* on the *yahrtzeit*. On the fourth *yahrtzeit* in 5752, the Rebbe distributed a special booklet “Kovetz Chof-Beis Shevat,” a collection of *sichos* about the Jewish woman.

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

HISTORICAL HIGHLIGHTS



The Rebbe draws lessons from occurrences on dates in Jewish history:

ROSH CHODESH SHEVAT

Translation of the Torah

ויהי בארבעים שנה בעשתי עשר חודש באחד לחודש...

הואיל משה באר את התורה הזאת לאמר.

It happened that in the fortieth year on the first of the eleventh month (Shevat) ...Moshe began explaining the Torah [to the Yidden]. (Devorim, 1,3-5)

On the words “באר את התורה”, that Moshe Rabbeinu began to “explain the Torah,” Rashi says, “He explained it to them in 70 languages.”

At many farbrengens⁵ the Rebbe elaborated on the lesson we take out from this:

Every Yid has a part of Moshe Rabbeinu in him, and thus can do *avoda* on the level of Moshe Rabbeinu, as explained in Tanya (Perek 42; 44).

On Rosh Chodesh Shevat, each and every one of us receive a special *koach* to be able to disseminate the Torah to every Yid, “explaining” in “70 languages”—even to a Yid who cannot presently understand the Torah in *Lashon Hakodesh* and must use a translation. One should not wait until the one on the receiving end learns *Lashon Hakodesh*, rather, we must give him the Torah right away in whichever language he knows.

This concept of “explaining the Torah” also applies to Chassidus: *Pnimityus Hatorah* which is explained and made understandable through *Chassidus Chabad*.

“Rosh Chodesh—the head of the month” is connected to everyday of the month. This lesson is also connected to Yud Shevat. The Frierdiker Rebbe did exactly this. He explained *Chassidus Chabad*, and spearheaded its translation into many languages, bringing it down even to those who do not read and understand *Lashon Hakodesh*. (See Sefer Hasichos 5747 vol 1, p. 281-282)



זכות
 החתן הרה"ת ר' אבא שיחי' נפרסטק
 והכלה המהוללה מרת רחל תחיל' גרינברג
 לרגל חתונתם ביום י"ט טבת ה'תשע"ז
 נדפס ע"י
 הרה"ת ר' ברוך זוגתו מרת בריינדי שיחיו
 נפרסטק
 הרה"ת ר' ישראל זוגתו מרת חנה שיחיו
 גרינברג



To the Last Detail

Seeing Hashgacha Pratis

עבודת האדם ע"פ תורת החסידות, להרגיל את עצמו לראות ענין השגחה פרטית, איך כי בטובו ית' מחדש את העולם והנבראים בכל רגע בהשגחתו הפרטית, אשר זה אך זה הוא מציאות הנבראים חיותם וקיומם.

A person's avoda according to Chassidus: To accustom himself to perceive *hashgacha pratis*, how Hashem, in His goodness, renews the universe and all creatures every moment with His particular Divine Providence, which constitutes—to the exclusion of all else—the reality, life-force and sustained existence of all creatures.

(היום יום כט סיון)

It's Not Casual

"It was the summer of 5656 (תרנ"ו)," the Friediker Rebbe relates. "I went for a walk with my father in the field; the produce was almost ripe.

"A soft wind blew while stalks of grain and grass moved about back-and-forth. My father said to me: 'Watch [a manifestation of] G-dliness right here! Every move of each and every one of these stalks and blades of grass was included in the master plan originating in the opening thought of Hashem (מחשבה הקדומה דא"ק). Each one was included in His broad examination [from the beginning] until the end of time. Hashem's divine providence orchestrates this all for a G-dly purpose.'

"As we walked, we continued into a forest, as I deeply contemplated the words I had just heard about *hashgacha pratis*. Being lost in thought, I passed by a tree and tore off a leaf. In common practice, I casually tore away pieces of the leaf and threw them to the ground as I walked.

"Seeing this, my father rebuked me: 'We have just spoken about *hashgacha pratis*. Yet without

much thought, you tore a leaf off the tree, held it in your hand, and played with it casually, scattering its pieces all over the place. How can one be so thoughtless about Hashem's creations? The leaf is a creation that the *Aibershter* made with a special purpose and it has a G-dly *chayus* in it. The leaf is comprised of a 'soul' and a 'body.' Why is the leaf's life less important than your own?

"...True, there is a great difference between the two of you. The leaf is part of *tzomei'ach* (plant life) and you are of *medaber* (humankind). Still, one must always remember that every creation has a G-dly purpose..."¹

It was a bold lesson taught by the Rebbe Rashab on understanding and appreciating the meaning of a concept so synonymous with the Chassidic way of life: *hashgacha pratis*.

But let's start from the beginning.

Creator and Director

The Torah teaches us that Hashem not only created the world, he continues to lead the world throughout all of time. Hashem is therefore referred to as *בורא העולם ומנהיגו*—the Creator of the world and its director, administering and orchestrating the goings-on of the world.

This is a basic tenet of Jewish belief. In the book of Yechezkiel, the *navi* decries those who think that *עזב ה' את הארץ*—Hashem has left the world and is no longer intimately involved with us. This is a thought process of non-Jews. But we Yidden believe in *hashgacha pratis*.²

Now, the extent of Hashem's providence varies according to different sources.

In his *sefer* *Moreh Hanevuchim*, the Rambam asserts that Hashem's *hashgacha pratis* is reserved for humankind only. Over the remaining three categories of creation, *domem* (inanimate), *tzomei'ach* (plant life), and *chai* (animal life), Hashem only watches with a more general manner (*hashgacha minnis*).

This was more or less the general consensus amongst most sources until the Baal Shem Tov, with some minor variations.³

With the teachings of Toras HaChassidus, the Baal Shem Tov revealed that Hashem's *hashgacha pratis* applies to every single detail of creation. Even the flutter of a leaf in the wind is part of the master plan of creation.

In the Frierdiker Rebbe's words:

"The Baal Shem Tov taught us the meaning of *hashgacha pratis*: Not only are all the detailed movements of each creation watched by Hashem's providence, and this [*hashgacha pratis*] is actually their very source of life, but every move of each individual creation has a place in the large story of the entire creation..."⁴

The Alter Rebbe took this concept one step further:

The story is told of the Mittler Rebbe, who was appointed by his father, the Alter Rebbe to guide and teach the younger Chassidim. He once saw two *yungeleit* conversing with one another on topics of Chassidus. When he asked what they were talking about, they responded that they were discussing the *chiddush* of the Baal Shem Tov on *hashgacha pratis*; that it applies not only to humankind but also to leaves fluttering in the wind.

The Mittler Rebbe repeated the conversation over to his father, and the Alter Rebbe responded:

Not only is the fact that the leaf moves orchestrated *b'hashgacha pratis*, but even the cause and manner of its move; whether by the wind or by a person—this too is decided *b'hashgacha pratis*.

The Rebbe explains that the Alter Rebbe's addition to the concept of *hashgacha pratis* is very much in line with his approach to the teaching of Chassidus in general.

The Baal Shem Tov taught us how every person must serve Hashem; the Alter Rebbe taught us how every person *can* serve Hashem. Meaning, the Baal Shem Tov notified us of the concept of serving Hashem according to Chassidus, while the Alter Rebbe gave us the "tools"—the method with which to actually do it. Similarly, the Baal Shem Tov taught us that the concept of *hashgacha pratis* exists for all creations; the Alter Rebbe taught us that this applies even to the method and manner of their every move.⁵

In essence, the Rebbe explains, the Baal Shem Tov's opinion about *hashgacha pratis* is not uniquely his. It could be understood from even earlier sources; including the Rambam's *Mishneh Torah*!

In the first *halacha* of Rambam, he rules that the foundation of Yiddishkeit is to know that "Hashem creates all existences" ("הוא הממציא כל נמצא"). The Rambam writes that Hashem "creates," in the present-

לזכות
החיילת בצבאות ה'
רבקה תחי'
לרגל הולדתה
ביום י"ד סיון ה'תשע"ו – שנת הקהל
נדפס ע"י הורי'
הרה"ת ר' שלמה מנחם מענדל וזוגתו
מרת דבורה לאה שיחיו
מטלס

209

In the
Presence
of
Raya



LEV FREIDIN via JEM, TISHREI 5736, 14045



Encounters with the Rebbetzin



The mailman was a common figure in 770; every day, he would lug in sacks of mail for the Rebbe. The office of the *mazkirus* was popular with the phone company as well; three regular lines rang off the hook, day in and day out. This was all in addition to the mill of thousands of people coming in and out of 770; be it a *yom tov*, *yoma d'pagra*, *yechidus* night or dollars morning, there was always a reason for another group of visitors to pile through 770's front door.

Life at 770 was based solely around the Rebbe. At farbrengens, davening, and even walking in and out of his room, the Rebbe was regularly followed by Chassidim eager to catch a glimpse and digest his every move.

However, as thousands of people encountered the Rebbe in so many different ways, almost no one was privy to the Rebbe's home and to the Rebbetzin. Consistently shying away from the public eye, there are only a handful of people who merited to bask in the presence of the person who carried the weight of the *nesius* together with the Rebbe for almost forty years.

“והחי יתן אל לבו”—The living shall take to heart.”

In the period following the Rebbetzin's *histalkus*, the Rebbe quoted this *possuk* numerous times, stating that we must all take a lesson in our *avodas Hashem* from the Rebbetzin, thereby improving our characteristics and becoming closer to Hashem.

With the upcoming *yom hilulah* of the Rebbetzin on Chof-Beis Shevat, the staff of A Chassidisher Derher sat down with three individuals who, each in their own way, merited to spend precious time in the presence of the Rebbetzin and glimpse at her holy persona.

In the following interviews, we will hear about some of their experiences and try give our readership the opportunity to learn from and about the Rebbetzin.



IN CONVERSATION *with* **RABBI YEHUDA KRINSKY**

A KINDNESS UNREPAYABLE

My first interaction with the Rebbetzin was early in the 5700s.

I came to New York in 5706 to learn in Tomchei Temimim, which was located on Bedford Avenue corner Dean Street, in Bedford Stuyvesant. When Chassidisher *yomim tovim* would come around, like Yud-Tes Kislev or Yud-Beis Tammuz, the Frieddiker Rebbe would hold a farbrengen in the dining room on the second floor of 770.

About an hour before the farbrengen, baalei battim and *bochurim* would line up by the two stairways to the second floor—we used to call them the “wooden stairs” and the “metal stairs”—to try getting into the room, or at the very least, to be able to have a quick look inside.

At a certain time, the door to the second floor apartment would be opened and the older Chassidim would be allowed inside. There would be about 20 seats around the table, and the rest of the crowd would stand around those sitting.

At some point, though, the door would close. There was a limited capacity to the dining room; this was before the days of proper air conditioning, and the room needed to be airy and not detrimental to the Frieddiker Rebbe’s health.

I didn’t have any reason to believe that I would get in, as I was just a young *bochur*, about 14 years old; but being an aspiring Chassidisher *bochur*, this is where I wanted to be. I stood by the door of the metal stairs and waited, hoping that maybe, *ulay yerachem*, I would be let inside.

Suddenly, the door opened. It was the Rebbetzin Chaya Mushka who opened the door. She looked at me, and said: “*Gei arein* (go inside).”

I went inside.

The scene was indescribable. The Frieddiker Rebbe was seated in his chair at the head of the table, his *shtreimel* on his holy head. The Rebbe was sitting to his left, Rashag to his right. Seeing this

sight of the Frieddiker Rebbe, felt like being in Gan Eden; it was total spirituality.

I am eternally grateful to the Rebbetzin for granting me the gift of being at my first farbrengen with her father the Frieddiker Rebbe. This experience is forever engraved in my mind and heart.

A HOT TEA ON A HOT DAY

Yud-Beis Tammuz 5715 was a hot summer day. As usual, I drove the Rebbe to the Ohel. In the early years, the Rebbe would spend about an hour and a half at the Ohel, not much longer than that.

We arrived back in Crown Heights at about four o’clock in the afternoon. The Rebbe davened *mincha* in 770, and then I drove the Rebbe home



RABBI YEHUDA KRINSKY (R) AS A BOCHUR.

to his apartment at 346 New York Avenue corner President Street, where the Rebbe and Rebbetzin lived on the third floor. This was a short while before they moved to the house at 1304 President Street.

After the Rebbe entered the building, I realized that I didn't know how long the Rebbe would be staying at home before returning to 770 for the night's farbrengen. The Rebbe hadn't said how long he would be, and I hadn't asked if I was to wait, or come back later.

Going against my nature, I left the car and went up to the Rebbe's apartment to ask.

I knocked on the door, the Rebbetzin opened, and before I had a chance to say anything, she began to welcome me:

"Oh, Rabbi Krinsky, *kumt arein*, come inside, you are probably tired and have not eaten today, it's such a hot day... Let me pour you a cup of tea."

One could not decline this very gracious welcome from the Rebbetzin, and, having no choice, I entered the apartment. She asked me to sit at the table in the kitchen.

She served me a hot cup of tea. When I told the Rebbetzin why I came up, she said that she would ask the Rebbe when he was planning to return to 770.

She returned a moment later, and told me that the Rebbe would be returning to 770 in ten minutes.

Meanwhile, the tea is sitting in front of me, and here I am, a *bochur* in the Rebbe's home, contemplating how to drink this boiling hot tea. Nevertheless, I somehow managed to do it.

I was very uncomfortable sitting there, I felt like I was intruding, and I impatiently waited for the minutes to pass. Soon the Rebbe was ready and came into the kitchen. I followed the Rebbe into the elevator and we drove back to 770.

THAT NIGHT, IN ONE OF THE SICHOS AT THE FARBRENGEN, THE REBBE TOLD A STORY ABOUT THE FRIERDIKER REBBE... ASIDE FOR THE REBBE AND I, I DON'T THINK ANYONE FULLY UNDERSTOOD THE CONTEXT OF THE STORY...

That night, in one of the *sichos* at the farbrengen, the Rebbe told a seemingly unrelated story about the Frierdiker Rebbe, who once in his youth, came home on a hot summer day and wanted to drink something cool. But the Rebbe Rashab noticed, and told him to drink a hot cup of tea instead.¹

I wonder if anyone else at the farbrengen fully understood the context of what the Rebbe was telling.

B'DERECH HAYOSHOR

One day, it was Yud Shevat time, I lifted something heavy and hurt my back.

The pain was extremely debilitating, so I stayed home as I could barely move about and it would have been impossible to do anything in the office.

That night during dinner, I received a phone call from the Rebbetzin. I had an idea why she was calling, but I didn't want to burden her with my problem. The Rebbetzin, however, always had a knack at sensing a problem in my voice and a very tactful way of getting me to divulge what was bothering me. This time too, she asked me what was wrong. I didn't have a choice, and I told her what had happened.

After listening patiently, she said:

"You surely remember the time you took me to an orthopedic doctor in a hospital in New Jersey?" Well now, the Rebbetzin said, she would arrange for an appointment by this doctor for the next day, and she would drive me there.

Indeed, I had once taken the Rebbetzin to New Jersey to visit this doctor.

I told the Rebbetzin that I would not quarrel with her about this, but if she didn't mind, I would prefer to drive the car. I said to her: "if I am able to sit in the car, I will be able to drive too..."

She agreed. The next day we drove to the doctor's office, where he treated me with various injections and soon felt better. Before leaving he advised me to walk straight and upright.

All this time, the Rebbetzin was sitting in the waiting room. When the doctor's visit was done, we drove back to Crown Heights. I took the Rebbetzin home and then went to the office in 770.

I barely arrived at the office, when the Rebbe called on the *mazkirus* intercom and asked for me to come into his room. The Rebbe was standing, and with a smile he asked:



LEVI FREIDIN via JEM, 193247

THE REBBE LEAVES HIS HOME FOR 770 IN THE MORNING, CHESHVAN 5740.



“Ten” to bring Moshiach

SHLIACH + 10 = MOSHIACH

There is an idea brought down in *sefarim*, that the *gematria* of shliach (שליח=348) with an additional 10 is equivalent to the *gematria* of Moshiach (משיח=358).

What is the meaning of this?

Every single Jew is sent into this world as a shliach of Hashem. We have a mission to complete, and that is to work on refining this world, and make it into a dwelling place for Hashem. This is accomplished through working on ourselves by studying Torah and performing mitzvos, as well as through refining the world around us through spreading the wellsprings of Chassidus to the world.

The ultimate completion of our shlichus will be with the coming of Moshiach when the entire physical world will be completely refined, and G-dliness will be revealed in this world.

Now, the rule is that a shliach must be in some way similar to the one who sent him. How then are we supposed to be called shlichim of Hashem?

This is the meaning of the extra “10” added to shliach. The only way that we are able to be shlichim of Hashem is because of the *neshama*, the “חלק אלוקה ממעל ממש” —the part of Hashem that is within us.

The *neshama* plays another role as well, for a shliach must have a clear direction or mandate in order to be considered a shliach. The mandate of our shlichus is the ten faculties of our soul which allow us to accomplish our mission in this world.

Furthermore the Rebbe, as the leader of the generation, gives additional strength to the people of his generation to enable them to accomplish their mission. This applies especially to those who the Rebbe has given a specific shlichus in addition to the mission of every Jew.¹

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



“Every Shliach is making an International Kinus Hashluchim in his own community.”

To recap: Every Jew is a shliach when we use the 10 faculties of our soul to serve Hashem and refine the world, we bring Moshiach.

TWO STAGES

In the shlichus of every Jew—the mission and mandate to bring Moshiach—there are two parts and stages:

The appointment as a shliach; every Yid is given 10 faculties, both the intellectual and emotional faculties needed to accomplish the mission.

The actualization of the shlichus; when a Yid reveals the ten faculties in his thought, speech and action, in order to affect this world.

These stages exist as well in the *avodas Hashem* of every Jew:

The first stage is his general acceptance of the fact that Hashem is the creator and it is worthy to serve him. This includes by default the acceptance of the lifelong shlichus-mission; namely to refine the world and bring Moshiach.

The second stage is the actual fulfillment of the specific mitzvos and the specific tasks in the shlichus. This

involves taking stock of the specific faculties needed for a particular task and using them in practice.²

ONE GLOBAL SHLIACH

As mentioned earlier, there are those by whom this shlichus is more revealed, by virtue of them being appointed by the Rebbe for a specific shlichus.

These shluchim have the task of reaching people who have no idea about their shlichus in this world, and revealing their mission to them.

The Kinus Hashluchim is a powerful tool in this regard. A shliach gathers strength during the gathering of shluchim, and is thereby connected to every other shliach. He then takes this strength back home and uses it to bring out the shliach within the Jews around him. So in essence, every shliach is making an international Kinus Hashluchim in his own community. Every community is inter-connected and draws strength from the others.

This creates a powerful network through which every shliach, and indeed every Jew is connected and

becomes one general shliach. When we are all nullified to Hashem, He becomes the extra 10 that adds up to Moshiach.

When Hashem is connected to the general, all encompassing shliach of *Klal Yisroel*, we are all “*kemoso mamash*”—an actual G-dly entity (just as a shliach is literally an extension of the one who sent him).³

DEMANDING MOSHIACH

When every shliach has fulfilled his mission by utilizing all ten faculties that he has been given, he is then united with every other shliach. This brings about the completion and revelation of the ten faculties of the *nossi hador*, the shliach of Hashem to the generation.

When all of this is complete, once we have completed our mission, we can approach and demand of Hashem that he bring Moshiach. We tell Hashem, as your shliach we have used our “10” (shliach+10) and completed our mission, now we demand that You send Moshiach.

We can utilize *chutzpa* in our demand, as it says in Gemara, “Whatever the owner of the house says you must do, except if he tells you leave.” Based on that, we do not have to concede to Hashem’s plan to keep us in a state of “out of the house” (i.e. in *golus*).⁴

This is a powerful message for every single one of us. We are all shluchim, for we all have a clear mission given to us by Hashem. We need to utilize all the tools that were granted to us, every fiber of our being, in order to fulfill our mission and bring Moshiach now! **1**

1. Sicha Simchas Torah night 5746; Likutei Sichos vol. 29 p. 358

2. Sicha Shabbos parshas Vayera 5748

3. Sicha Shabbos parshas Chayei Sara 5749

4. Sicha Shabbos parshas Chayei Sara 5752



The Great Exchange

The following story was related by the Friediker Rebbe on Acharon Shel Pesach 5698.¹

The Alter Rebbe once related:

As is well known, before my grandfather (i.e., the Baal Shem Tov) revealed himself, he used to travel about from town to town and from one Jewish village to the next in order to rouse Jews in their *avodas Hashem* and to raise their spirits. Observing their lot, he would intercede on their behalf and invoke heaven's mercies. People did not yet know who he was.

In a certain place in which a number of Jews lived, a child of three or four lost his father (may no

one know of such woes!) and soon after, when he was five, he was also left without a mother. An uncle brought him up in his home and hired a *melamed* to teach him, but the child was such a slow student that no matter how much he was taught he did not learn.

His friends were already learning Gemara. Yet, though the child was eager to learn, the *melamed* barely managed to teach him the individual letters and *nekudos*—but nothing beyond that, except for memorizing the *brachos* to be recited before eating and drinking.

As time went on and his relatives saw no progress, they ended the arrangement

with the *melamed* and enrolled the child in the Talmud Torah run by the community. When he was twelve the communal authorities decided that it was pointless to keep him at school, and apprenticed him to a local tinsmith.

This pious Jew taught him his craft honestly, took responsibility for his conduct, and patiently taught him by constant repetition which *brachos* to recite over which kinds of food.

He learned his trade well. After he reached the age of bar-mitzvah, though he had originally been apprenticed for several years, his master released him to set up shop independently if he

so desired. This he did. He worked honestly, his workshop succeeded, and he contributed generously to *tzedakah*. One thing caused him anguish — he had remained an *am ha'aretz*.

When the time came, he married the daughter of a man who made pitch in a forest to which he had rights and lived in a nearby village. The young man settled there too and worked there successfully as a tinsmith. Yet even when he became a prosperous property-owner, he still shed tears of distress over the fact that he had never learned how to study Torah.

The few Jewish families in that village had a place in which they davened together, as well as a *shochet* and a *melamed*.

One day the tinsmith called on the only *ben Torah* in town and poured out all the pain in his heart. The *ben Torah* suggested that he support *talmidei chachamim*

ONE DAY AN AILING MAN WHOSE WHOLE BODY WAS AFFLICTED WITH A DISTRESSFUL SKIN DISEASE ARRIVED IN TOWN... HE TOOK HIM HOME, GAVE HIM A ROOM OF HIS OWN, WASHED HIM, AND GAVE HIM OINTMENTS TO EASE HIS SUFFERING.

לזכות
החיילת בצבאות ה'
זעלדא תחי'
לרגל הולדתה ביום י"ט חשוון ה'תשע"ז
נדפס ע"י הרה"ת ר' חיים אפרים
ומרת חי' מושקא ומשפחתם שיחיו
גאלדשטיין



anonymously, because what Hashem most desires is an earnest heart; רחמנא לבא בעי. He explained that the numerous unlettered folk who support such people are as worthy as the scholars they support. From then on, the tinsmith strove more in this direction.

The custom in that hospitable village was that whenever a visitor arrived, which was not often, they would cast lots to decide who among them would have the privilege of fulfilling the mitzvah of *hachnassas orchim*. One day an ailing man whose whole body was afflicted with a distressful skin disease arrived in town — and the lot fell on the tinsmith. He took him home, gave him a room of his own, washed him, and gave him ointments to ease his suffering. A few days later, when the guest wanted to move on, his host asked him to stay for another few days.

One day he asked his guest what it was that had ruined his health. The guest told him that he had once been thoroughly familiar with the entire Shas. Desperately wanting to master all the *rishonim* and *acharonim* as well, he had gone on to study with extreme assiduity while undertaking numerous fasts, until his health collapsed.

A short time later the guest went on his way.

Hearing such a story, the tinsmith walked around and begged of Hashem that even if it cost him all kinds of physical suffering he would accept this willingly, so long as He would enable him to study, to become a *ben Torah*. However, as the days passed and his ability to learn did not improve, he decided to act as his guest had acted. He began to fast for entire days. He would wander off to the forest and sit among the ants, reciting as many

chapters of Tehillim as he could manage, for over the years he had learned to read. Weeping and sighing, though he did not understand the meaning of the words, he would read them one after another.

Looking up through his tears in the forest one day, he was overawed by the sight of a man with a sack on his back and a staff in his hand. He regained his composure, however, as the stranger approached him and asked what he was doing here in the forest and why he was crying.

The poor fellow shared his story, and added that a recent visitor to his home had told him that fasting enabled one to study. He had therefore decided to take this advice — so long as G-d would enable him to become a Torah scholar.

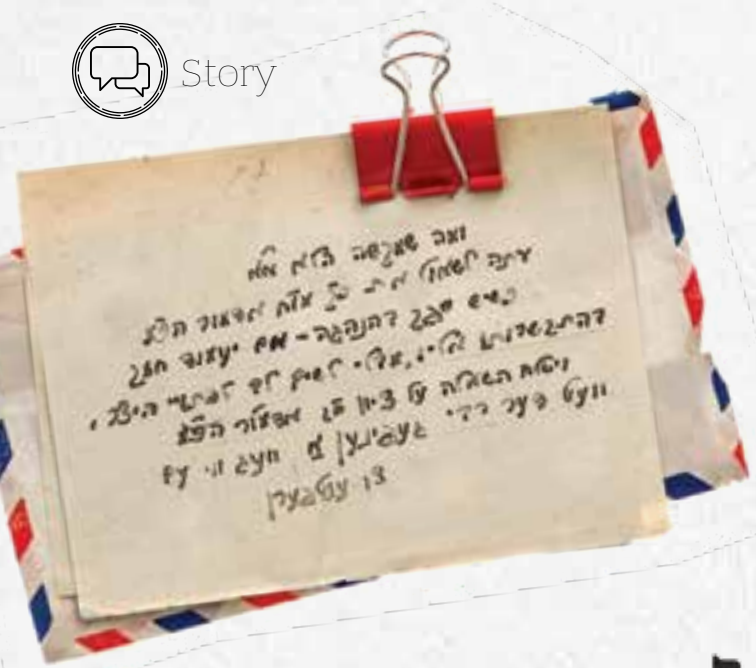
“That is advice,” the stranger conceded, “but if you like I’ll give you an easier way to achieve this.”

The young man agreed at once, so the stranger said: “If so, give me a document that transfers everything you own — money, silver and gold, possessions, land — to me. And come away with me for three years. Then you’ll be a *ben Torah*.”

The tinsmith eagerly agreed at once, but the stranger said: “Take your time. Discuss it first with your wife and hear how your father-in-law reacts. Come back to this spot next week, I’ll be here too, and you’ll tell me then what you’ve decided.”

And with those words, the stranger with the sack and the staff went on his way.

The tinsmith’s wife heard the whole story and her response was simple: “Since you are always so sad that you cannot learn, and now you have been made such an offer, then of course you should agree to it. I’m agreeable, too — but on one condition: before we give



דער רבי וועט געפינען א וועג...

נדפס ע"י ולכות
הרה"ת ר' שמואל פנחס וזוגתו
מרת ח' מושקא ומשפחתם שיחיו
מרזוב

להצלחה רבה ומופלגה
במילוי שליחותם הק'

The Right Amount

AS TOLD BY RABBI ELIEZER ZALMANOV (MUNSTER, INDIANA)

My wife and I have been on shlichus in Munster, Indiana since the summer of 5763. It's a small town, with a small Jewish community, but, *baruch Hashem*, there is always enough to keep us busy. For the last thirteen years, most of our activities and programs ran out of our home, which also serves as our Chabad House.

Our story relates to the house next door to ours, on a main street in Munster, which had been uninhabited for five or six years. We always had a dream to buy that house and expand our Chabad House, but no matter how long we waited, the house never went for sale; we felt that our dream might never materialize.

One day, I noticed a hired worker mowing the lawn. Usually, the owner of the property would mow the lawn himself, so I took notice, and I asked if the property had changed hands. The worker informed me that indeed it

had; the house had been foreclosed, and he was working for the company hired by the bank to care for the property.

My ears perked; if the bank had confiscated the property, they would certainly be putting it up for sale. I began to do some research, and I found out that the property was indeed slated to be auctioned off a short time later.

I began to get excited, but soon enough my enthusiasm began to fade. The property was priced at around one hundred thousand dollars, and in order to seal the deal, we would need to come up with the money within the next few days. Needless to say, that was far beyond our capabilities, and we quickly gave up on the idea. We didn't go to the auction, and we pushed the thought out of our minds.

A few weeks later, a sign went up in front of the house; the property was for sale by a realtor. I called the number, and I was surprised to hear that the house hadn't sold in the



auction, and now they were attempting to sell it as a regular property, for a substantially lower price.

They also informed me that the bank, the sellers of the house, didn't want to sell it to an investor; they preferred to sell it to a buyer who would actually be living in the house, a first time home owner perhaps, or maybe someone who wouldn't normally be able to afford a home at all.

I asked them if they would entertain selling it to a non-profit organization. They said I was welcome to try, but they warned me that chances are my offer won't be accepted. It didn't hurt to try; they were asking for around \$72,000, so we decided to put down an offer for \$70,770, and to hope for the best.

This took place a bit over a year ago, in Elul 5775.

My birthday, Yud-Daled Elul, fell out on Shabbos that year. I drive my kids to school in Chicago every day, so on the last possible opportunity, on Thursday, after dropping them off, I stopped off at the *mikveh*, and upon returning home, I sat down to write a letter to the Rebbe.

In addition to the personal nature of the letter, for my birthday, I also noted all of the details relating to the potential new Chabad House. After listing all the uncertainties about buying the house—is it the right choice, the community isn't growing that much, should we really be expanding—I also noted that I was afraid to get into debt over this deal. It was a substantial sum of money, and I wasn't in the position to handle such a large debt.

I concluded the letter, and faxed a copy to the Ohel.

Aside for my shlichus in Munster, in my free time I work as a copy editor for A Chassidisher Derher. That afternoon, I sat down to edit an article for the upcoming Cheshvan issue [issue 37]. One of



the articles that I edited was a column called “Horaos V’hadrachos—Guidance from the Rebbe,” a column that features the Rebbe’s directives, focusing each month on a different topic. To my surprise, that month featured “financial difficulties on shlichus.”

In it, the Rebbe encouraged people to spend more, while not going too far. The Rebbe related a story about the Friediker Rebbe, where he said that he never had money in his bank account, but he also never went bankrupt.

Then there was another quote. During a Machne Israel Development Fund *yechidus*, a *mekurav* complained to the Rebbe that he was in debt, and asked the Rebbe for a *bracha*. The number he said jumped out at me. He told the Rebbe that he owed seventy thousand dollars.

I continued to read the Rebbe’s answer.

The Rebbe told him, “You’re intimidated by such an amount? G-d is estimated to be a lot wealthier than that. In any case, may you pay the debts, and then take on new debts to spread Judaism even more.”

That was almost the exact number we had offered for the building, and that





THE REBBETZIN'S FOURTH YAHRTZEIT

Leil Chof-Beis Shevat 5752

Rumor had already spread during the day about the *chaluka* that would take place that evening, so it was natural that 770 would be more packed than usual. But the crowd that crammed the shul that night was the likes of one only seen during Tishrei. Just to make a *shvil* for the Rebbe to reach the *shtender* for *maariv* was a feat.

Following *maariv*, the Rebbe ascended to the *bima* to deliver a *sicha*. The Rebbe spoke of those named after the Rebbetzin, that they must be a *dugma chaya*, representing their namesake, and that the *histalkus* hasn't weakened the *neshama*, rather it experiences a higher ascent as the years go by.

Following the *sicha* the Rebbe distributed 'Kovetz Chof Beis Shevat,' which was adorned with its characteristic pink cover, for five and a half hours, handing out tens of thousands of copies to a stream of men, women and children. Each *kovetz* had within it a five dollar bill and a piece of *lekach*.

Finally, at 12:30 a.m. the *chaluka* ended and the Rebbe left the shul.





LEVI FREIDIN via JEM, 222553



LEVI FREIDIN via JEM, 222560, 222562

Derher**Letters**

A forum for readers to send their feedback, add to, or ask any questions about articles. Submit your letter to feedback@derher.org.

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



Cold Food or Cold Climate?

Thank you for your article recounting the events of Rosh Chodesh Kislev 5738 [“The Complete Story of Rosh Chodesh kislev” Derher 51 (128)].

While Rosh Chodesh marked the formal date of the Rebbe’s recovery, the Rebbe’s health continued to strengthen and improve in the weeks and months that followed.

My father a”h, Dr. Lawrence M. (Yaakov Liber) Resnick, moved into 770 after Shabbos Parshas Noach and slept in R’ Dovid Raskin’s a”h small office (where a buzzer system was installed so that if the members of *mazkirus* saw any irregularities in the monitors, they could buzz my father at any time of day or night). Upon the Rebbe’s return home on Rosh Chodesh Kislev, my father moved out of 770 and continued to be involved in the Rebbe’s full recovery.

In fact, it was during those weeks and months that my father had the great *zechus* of spending countless hours with the Rebbe. In addition to regular medical treatment, my father would accompany the Rebbe each day from the Rebbe’s home with a *mazkir* driving along side in the car. With each passing day as the Rebbe’s strength improved, the Rebbe would walk a bit further until it was

medically determined that the Rebbe could walk all the way to and from 770.

My father once told us of his confusion as to how exactly *farbrengens* were structured. He witnessed that the Rebbe spoke, followed by *niggunim*, followed by more *sichos*, etc. So he asked the Rebbe who determined exactly how long each *sicha* or *niggun* lasted. With a big smile on his face, the Rebbe stopped walking, looked at my father, and said “I do!”

My father a”h was not married at the time and—having more time after the Rebbe returned home—he spent much time learning with a *chavrusa* in 770. Inevitably, the *bochurim* tried to use my father as a channel to ask the Rebbe questions. While he usually abstained (not wanting to bother the Rebbe) he did occasionally bring up questions or shared ideas he thought the Rebbe would enjoy.

I’ll share two examples:

1) At the beginning of Parshas Acharei Mos, Rashi tells of a doctor who instructs his patient not to “eat cold foods or sleep in a cold climate.” The Rebbe’s infers (Lekutei Sichos *chelek* 7 pg. 122) that the order of these two instructions is precise and explains that eating cold foods is more dangerous for a patient than sleeping in a cold climate. My father asked that Rebbe that medically the very opposite seemed true and that sleeping

in a cold climate is more dangerous. The Rebbe clarified the *sicha* explaining that one can always cover up with a blanket and protect oneself from the elements but food is internalized and once consumed, the effects of the cold can't be reversed.

2) In Chassidus it talks of “*klayos yo'atzos*,” literally meaning that “the kidneys give advice.” The first time my father learned of this, he shared with the Rebbe that current medical research at the time showed that the kidneys do indeed have a profound influence on brain function. The Rebbe was very interested and asked about it.

May we be *zocheh* to yet to ultimate day of celebration *b'korov*,

Rabbi Yisroel Leib (Raleigh) Resnick
Pleasanton, California



Index for Ayin Beis

Dear Editors,

In regards to the article about the printing of Hemshech Ayin Beis [“The Marvels and Wonders of Chassidus” Derher 51 (128)] that took place in 5737, as per the Rebbe's directive at the Yud-Tes Kislev farbrengen of that year.

What was not included in the article was the Rebbe's *hora'ah* at that time (on Zos Chanukah) that a *mafteiach*—an index to Ayin Beis also be prepared and published.

The Rebbe gave this job over to the *chavrei haKolel* and asked that the work be expedited and finished as soon as possible. I was in Kolel at the time and I was asked to head the project. Together with Rabbi Zushe Winner we organized the compilation of the *mafteichos*.

We got straight to work and just a few days in, I gave the first few pages of the *mafteiach* to the Rebbe. The Rebbe responded:

”נתקבל ות”ח. ועושה רושם שמסודר וטוב וכו' ובטח ימשיכו עד”ז (ובזריזות באופן שלא יוגרע בהנ”ל) וזכות הרבים מסייעתם ואשרי חלקם.”

“[The draft was] received; thanks. It gives the impression of being efficient and well-organized, etc. and you will certainly continue in this fashion (working quickly, but without compromising on the abovementioned [efficiency]). The merit of the community [who will benefit from their work] shall stand for them in good stead; fortunate is their lot.”

The following day, I was informed by Rabbi Groner that the Rebbe wanted to take new pages from the *mafteiach* with him to the Ohel each time he goes. The Rebbe went to the Ohel often in that period and this was a very difficult task.

On Rosh Chodesh Shevat, Rabbi Groner went into the Rebbe's room prior to *yechidus* to submit the list of names of those scheduled to enter for *yechidus* that night. The Rebbe told him that he should inform us that before the end of that night's *yechidus*, he wishes to receive an estimated plan of when each one of the three *mafteichos* will be ready (the Rebbe had asked that we split in into three parts, since the *hemshech* was being printed in three volumes).

After discussing it with a few people, I gave a note to Rabbi Groner who managed to submit it to the Rebbe before the end of the *yechidus*. We planned to finish part one by the middle of Shevat, and part two by Purim. Regarding the *mafteiach* for the third volume, we wrote that this job is “קשה ביותר—very hard” being that this was the part of the *hemshech* that the Rebbe Rashab had written and not split up into chapters, It would take longer to work on and would probably be ready only after Pesach.

Before the end of the *yechidus*, the Rebbe responded as follows: First, he wrote on the note “מהיר” meaning that this should be sent back to me right away. Then the

Rebbe circled the words “קשה ביותר” and wrote:

”ולכן דוקא על כיו”ב קאי במיוחד מרז”ל שצ”ל
יגיעת (וביחד עם זה ההצלחה) ומצאת והשם
יצליחם בכ”ז. וזכות הרבים (בכמות ובאיכות)
מסייעם ואשרי חלקם בזה ובבא.”

“Being that [it is very hard], specifically about matters of this caliber we apply the words of *Chazal* that one must toil—*’yagàata’*, (and along with that will come the success of) *’umatzasa’*—you will find [i.e. reach your goal]; Hashem will grant them success in all of the above. The merit of the the *rabbim* [the community, lit. “the great”—great in both] quantity and quality shall stand in their good stead. Fortunate is their lot, for now and for times to come.”

It is interesting to note, that the first volume of the *mafteiach* was published just before the second group of shluchim left to Eretz Yisroel, on 27 Shevat that year (the Rebbe sent groups of *bochurim* and *yungeleit* on shlichus to Eretz Yisroel, in 5736, 5737 and 5738). I was among the shluchim and the Rebbe gave us each a copy of the newly printed *sefer*.

Rabbi Yosef Hecht,
Eilat, Eretz Yisroel

”

Kinus Hashluchim 5752

Dear Editors,

In the Kislev magazine, there was a spread with pictures and conversations that the Rebbe had with various shluchim [“With the Shluchim” Derher 51 (128)]. There was also a piece from the Kinus Hashluchim 5752, when the Rebbe told me and the other organizers of the Kinus to publish a *kovetz* with a description of that year’s Kinus and to discuss it Rabbi Krinsky and the *mazkirus*. Here is the picture of the Rebbe giving me dollars and speaking about the *kovetz*.

Kol Tuv,

Rabbi Lipa Brennan,
Brooklyn, New York



BRING *it* HOME!

A CHASSIDISHER DERHER
available in stores, or delivered to your door!



» www.Derher.org/subscribe

לע"ג
הרה"ח התמים **יהושע בנימין** בן
הרה"ח התמים **שלום דובער** ע"ה

גארדאן

שליח כ"ק אדמו"ר לה"וואלי"
יותר מארבעים שנה
נלב"ע כ"ט שבט ה'תשע"ז
נדפס ע"י משפחתו שיחיו

לעילוי נשמות
זיסא בן ציון בן **לוי** ע"ה
נלב"ע
ח"י כסלו תשע"ג
נדפס ע"י משפחתו שיחיו

לזכות
החיילת בצבאות ה' חיה מושקא תחי'
לרגל הולדתה ביום י"א מנחם - אב ה'תשע"ז
ולזכות הוריה הרה"ת ר' שמואל-ל וזוגתו מרת נחמה שיחיו סלונים
ולזכות
החייל בצבאות ה' מנחם מענדל שיחיו
לרגל הולדתו ביום כ"ד חשוון ה'תשע"ז
ולזכות הוריו הרה"ת ר' פרץ וזוגתו מרת חי' מושקא שיחיו לזרוב
נדפס ע"י זקניהם
הרה"ת ר' **אליעזר גרשון** וזוגתו מרת רחל שיחיו
לזרוב

לזכות
החתן הרה"ת ר' לוי יצחק שיחי' מאצקין
והכלה מרת רחל לאה שתחי' מינסקי
לרגל חתונתם ביום כ"ב אדר ה'תשע"ז
נדפס ע"י הוריהם
ר' **שניאור זלמן** וזוגתו מרת יוכבד שיחיו
מינסקי

לזכרון
הרבנית הצדקנית מרת חי' מושקא נ"ע זי"ע
בקשר עם יום ההילולא כ"ב שבט
נדפס ע"י
משפחת **האגער** שי'
לונדון, אנגלי'

לזכות
מאיר יעקב יוסף בן פייגא רחל
לרפואה שלימה וקרובה בכל רמ"ח אבריו ושם"ה גידיו כפשוטו ממש

מוקדש לחיזוק ההתקשרות
לנשיא דורנו כ"ק אדמו"ר זצוקללה"ה נבג"מ זי"ע
בקשר עם יום התחלת הנשיאות - יו"ד שבט ששים ושבע שנה
ולזכרון הרבנית הצדקנית נ"ע זי"ע
בקשר עם יום ההילולא כ"ב שבט

לעילוי נשמת
איש תם וישר והצנע לכת
הרה"ח הרה"ת ר' **בצלאל** ז"ל בהרה"ח הרה"ת ר' סימון ז"ל יעקבסאן
נלב"ע ז' אדר ה'תשע"ג
נדפס ע"י ולזכות בנו
הרה"ת ר' ירחמיאל וזוגתו מרת רבקה לאה
ויוצאי - חלציהם מנחם מענדל, חנה העניא, אסתר ברכה, מושקא,
פריידא מרים, אלישבע, ושלמה שמואל אריה, שיחיו
יעקבסאן

לעילוי נשמת האשה השלוחה דעתנית ובעלת לב
קעניא בת הרה"ח ר' שלום ע"ה דערען
נפטרה כ' שבט ה'תשע"ד
נדפס ע"י בתה מרת חוה שתחי'
אלטיין

לזכרון
הרבנית הצדקנית
מרת ח' **מושקא נ"ע זי"ע**
בקשר עם יום ההילולא כ"ב שבט
DEDICATED BY
DOVID AND CHANA JUNIK
IN HONOR OF THEIR CHILDREN
NAFTOLI, MUSHKA, CHAIM, AND DOVBER

מוקדש לחיזוק ההתקשרות
לנשיאנו כ"ק אדמו"ר זי"ע
ולזכות שלוחי כ"ק אדמו"ר לסען עי מארון, צרפת
הרה"ת **יוסף יצחק** וזוגתו מרת **צלחה חנה**
וילדיהם ח' מושקא, שיינא, זעלדא יהודית,
דבורה לאה, שטערנא, מנחם מענדל, ודובער שיחיו
עמאר

מוקדש לזכות הרה"ת ר' לייביש משה וזוגתו מרת רינה
וילדיהם קיילא באשא, בנציון דוד, אליהו איסר, רבקה שיינדל אלטא שיחיו
גולדהירש

A Chassidisher Derher
Vaad Talmidei Hatmimim



770 Eastern Parkway
Brooklyn, New York 11213