

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



SHEVAT 5777
ISSUE 53 (130)

***In the Presence
of Royalty***

PERSONAL ENCOUNTERS
WITH THE REBBETZIN



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SHEVAT 5777 ISSUE 53 (130)



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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 יאני לשמש את קונוי (אלא) גבראתי (אלא) לשמש את קונוי—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."

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

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 mitzvot*, 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

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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,



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לזכרון
הרבנית הצדקנית
מרת חי' מושקא נ"ע זי"ע
בקשר עם יום ההילולא כ"ב שבט
נדפס ע"ר' מיכאל הכהן
וזוגתו לאה ומשפחתם שי' כהן
מנשסתר, אנגלי'



being surrounded by a horde of drunken anti-semites. The only way he could possibly survive there would be to fake the role of a lowly drunkard all the way through Shabbos.

What an unbearable predicament for a *tzaddik* on the stature of the Frierdiker Rebbe, to spend the holy day of Shabbos confined in a tavern amongst drunks and to be forced to pretend to be one of them, knowing full well that their senseless hatred for Jews might explode at any given moment! But for the Frierdiker Rebbe, saving the Jews of Russia from the dreadful decree was his solitary priority, and nothing but nothing else mattered.

And so, the Frierdiker Rebbe stayed in the tavern with the Russian peasants from the early afternoon when Shabbos came in, until the time came to meet with Pobedonostsev. He succeeded in influencing Pobedonostsev to reverse the evil decree, after which he returned to the nasty tavern for the remainder of the Shabbos.

Why did the Frierdiker Rebbe relate this story? It is because he was trying to teach us something:

When the Frierdiker Rebbe got word that Jews were in danger, it disturbed him to the core and he could not rest until the crisis was resolved. Rational calculations didn't even pass through his mind, for if Jewish people were in jeopardy, he would do all in his power so that perhaps he might avert the dreadful edict. His care and concern for his fellow brethren was at the essence of his being and he just couldn't react otherwise.

This story serves as a fundamental lesson for all those who follow in the footsteps of the Frierdiker Rebbe and heed his instructions. If a Jew hears that his fellow Jew is in physical distress, or even more so if his fellow Jew is in spiritual distress, having sunken into the depths of the mundane and being distant from Hashem and His Torah, it should trouble him so, to the point that he will do all he can if only in the hope of alleviating the pain of another Jew.

True, when thinking rationally, taking into account all one must do to perfect one's own *avodas Hashem*, there truly seems to be no spare time to think about another Jew's wellbeing. Hence, if one were to be requested to,

"forget about yourself for just half an hour to help someone else!" he could counter, "I must first ensure that my davening and learning is up-to-par. Until then, how can I possibly find time to work with others?"

This is the lesson from our story: When a fellow Jew is in peril, one must do all in his power to aid, even if it means giving up on spending Shabbos in the spiritual atmosphere that one would prefer, and instead spending it in "a tavern with drunks" being forced to pretend to be like them.

Just as when Moshe Rabbeinu heard about the suffering of *B'nei Yisrael* in Mitzrayim, he left the spiritual haven he was in to descend to the lowly land of Egypt and spend his time with Pharaoh and his magicians, just in order to free the Jews from slavery. So too in this instance; we must take a lesson from the Moshe Rabbeinu of our generation, who instills a spark of his spiritual energy within us. When a Jew is in need of assistance, we should not be daunted by the fact that at times we must descend from our own spiritual level to lend a hand to another Jew. **1**

(Based on *sichas Yud Shevat* 5720)



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 "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 shluchim 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 בדור

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 *farbrengen*. Up to the last minute before davening began, there were



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

minyanim for *krias haTorah* all over 770, as everyone made sure to get an *aliyah*.

When the Rebbe came into the shul for *shacharis*, again they began to sing Napoleon's March, which the Rebbe waved along to, as with "*Sheyibaneh Beis Hamikdash*" and many other parts of the davening.

The *kriah bima* was brought closer to *mizrach* because of the many benches that were added for the *farbrengen*. The Rebbe recited the *haftarah* in a slightly louder tone than usual.

Already in middle of *musaf*, the back section of 770 filled up with those who had saved seats earlier.

By 1:00 p.m., all the seats were full, and even more benches were added. Extra bleachers were added as well on each side and even the walkways were blocked. By 1:30 (the time set for the *farbrengen* to start) the room was more packed than *Simchas Torah* and it was almost impossible to enter!

The Large Farbrengen

When the Rebbe arrived the whole crowd began singing lively "Yechi Adoneinu Moreinu v'Rabbeinu," and continued until the Rebbe sat down at his place. After making *kiddush*, the Rebbe nodded *l'chaim* to people and encouraged the singing of Napoleon's March, which went on for a while.

In the first *sicha*, the Rebbe quoted from the *parsha*, where Yidden are called "Tzivos Hashem—the soldiers of Hashem." Being a soldier changes the entire person—even when he's asleep. A Yid must be similarly devoted to Hashem. Drawing the analogy of a heel, which makes up for lack of intellect with devotion and *bittul* to the head, similarly we, on the heels of Moshiach's coming, can effect the most change through devotion.

The focus of the second *sicha* was based on the *possuk* relating to 40 years "Hashem has given you a heart to know, eyes to see..." Indeed, this is the takeaway of celebrating the 40th anniversary of Yud Shevat; that everyone must become a whole new *metzius*, so that it will create practical change.

After the *sicha*, they sang the new *niggun*, though again most people weren't fluent in it yet.

The Rebbe then went on to say a third *sicha*, giving three practical pointers:

1. Firstly, on an individual basis, everyone must add in Torah, *avodah* and *gemilus chassadim*, thereby creating of themselves a new *metzius*.



2. On the global scale, to add and strengthen *mosdos* of Torah, *avodah* and *gemilus chassadim* in every locale, receiving advice from the local *askanim*.
3. Publish journals of *chiddushei Torah* with *pilpulim* in *nigleh* and Chassidus, especially on the *maamarim* and *sichos* of *nesi doreinu*.

The Rebbe then announced that as usual, those who had given in bottles of *mashke* before Shabbos, should come up and announce the *peulos* that they are taking the *mashke* for.

One of the *mazkirim* brought out approximately 30 bottles of *mashke*. The Rebbe poured a little from each bottle into his *becher*, and then gave out the bottles. The Rebbe then began his father's *hakafo* *niggun*, with the crowd's singing reaching ever-increasing intensity. After this, the Rebbe finished the rest of the cup and had some *mezonos*. Chazzen Teleshevsky then sang "*Sheybaneh*," to which the Rebbe nodded along.

Mincha followed the *farbrengen*. Due to the large crowd, *maariv* also took place downstairs (*maariv* on Motzei Shabbos usually took place in the *zal* upstairs).

Starting immediately after *maariv*, there were shifts of Chassidim learning the Rebbe's Torah for 40 hours, with each shift being two hours long.

The *maamar Basi Legani 5730* was edited by the Rebbe and published for Yud Shevat, with 22 *osiyos*.

SUNDAY, 9 SHEVAT

Five Hour Dollars

Due to all the guests, Sunday 'dollars' began at 11:40 a.m., and finished at 4:45 p.m.! At over five hours, this was the longest it had ever been so far.



LEVI FREIDIN via JEM; 9 SHEVAT 5750, 235479

NYC MAYOR DAVID DINKINS AND MR. ROBERT ABRAMS PRESENT THE REBBE WITH A PROCLAMATION IN HONOR OF YUD SHEVAT 5750.

When the Rebbe returned to his room after *mincha*, Rabbis Yossel Gutnik and Leibel Kaplan presented the Rebbe with an album with pictures of Chabad's activities in Eretz Yisrael honoring the 40th anniversary of the Rebbe's *nesius*, along with letters of blessings from the Prime Minister and chief rabbis. The Rebbe accepted it, and then said a short *sicha*, acknowledging the *brachos* that had been sent in by many.

Due to all the guests, Sunday 'dollars' began at 11:40 a.m., and finished at 4:45 p.m.! At over five hours, this was the longest it had ever been so far.

SUNDAY NIGHT, EVE OF YUD SHEVAT

‘ס'איז דאך ויהי בארבעים שנה’

As *maariv* was scheduled to start, 770 was packed with Chassidim saving places. Bleachers were set up all around the *aron kodesh* to allow as

many people as possible to see and hear the Rebbe daven at the *amud*.

When the Rebbe came in at 6:15 p.m., the crowd energetically sang Napoleon's March. After davening at the *amud*, the Rebbe went onto the *bima* and approached the *shtender* set up for *sichos*.

“ס'איז דאך ויהי בארבעים שנה”, the Rebbe began, “the 40th anniversary of the [Frierdiker] Rebbe's *hilula*. Every year is special, but the number 40 adds a special completeness to it. In the years since, there has been tremendous success in *hafatzas hamaayanos*, especially in regards to the publishing of the previous Rabbeim's Torah which haven't been seen for several generations.”

Later in the *sicha* the Rebbe spoke about the fact that many *tzaddikim* in previous generations tried to preempt the *geulah*. After seeing all the work that would be left incomplete, they acquiesced to delaying it, “despite their knowledge of the pain that is caused to the *Shechina* by its remaining in *golus*, and to a Chabad'nik by staying in *golus*, and any Yid remaining in *golus*.” However, now that “כלו” —all end-dates have passed,” there is no excuse to delay further.

The Rebbe began: "ס'איד דאך ויהי בארבעים שנה—the 40th anniversary of the [Frierdiker] Rebbe's hilula..."

The Rebbe then reiterated the practical takeaways of the event, which he had listed on Shabbos, along with additional instructions:

1. Add in giving tzedakah, ideally in multiples of 40.
2. Establish more *mosdos*; in places that already have a *mosad*, add another one. Where there are none, the *Shliach* should immediately start two *mosdos* and let Hashem worry about the finances, especially now that money was sent out from Kupas Rabbeinu in multiples of 40, and special effort was made that it should arrive in time for Yud Shevat.

In the *sicha*, the Rebbe commented on the fact that the famous *maamar* "יידעת" of the Rebbe Rashab is known as "Veyada'ata-Moscow," despite it being a large non-Jewish—and at the time, at least, also anti-semitic—city. [Rumor is that this *sicha* was broadcast to Chassidim in Russia. Some also connected it to major political decisions two days later related to the fall of Communism.]

At the end of this unique *sicha* (at 7:15 p.m.), the Rebbe began distributing dollars for tzedakah to men, women and children. The Rebbe smiled to many of those passing by; when Rabbi Shlomo Cunin went past the Rebbe waved to him. A little over an hour later, the line ended and the Rebbe went up to his room.

At 10:00 p.m. Chassidim held a celebratory *seuda* in honor of the special day. 770 was filled with guests, *anash* and *bochurim*. Rabbis Fogelman and Wineberg spoke of their memories of the early days of the Rebbe's *nesius*, and the importance of



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THE SEUDAH AND HISVAADUS CHASSIDIM ON YUD SHEVAT EVE.

hiskashrus. Rabbi Chaim Gutnik from Australia spoke about the milestone of 40 years of the Rebbe's leadership. Rabbi Adin Even-Yisrael (Steinzaltz) also spoke, and others.

Once the official *seuda* ended, smaller groups formed, farbrenging throughout the night.

The Rebbe approached the service lane, and stood there, looking on for four minutes as the stream of tanks passed by

MONDAY, YUD SHEVAT

40 Mitzva Tanks

Following *shacharis* with the Rebbe leading the davening, at around 11:30 a.m., the mitzvah tank parade began. There were 40 tanks, on each one was written another year of the Rebbe's *nesius*, 5710 through 5750. Beginning on President Street, the parade continued onto Kingston Avenue, then onto Eastern Parkway heading to Manhattan.

While this was going on the Rebbe happened to be exiting 770. The Rebbe approached the service lane, and stood there, looking on for four minutes as the stream of tanks passed by, leaving only after confirming with Rabbi Groner the last one had passed. Throughout, those standing nearby sang Napoleon's March, and the Rebbe looked on at the tanks with a unique demeanor.

The Rebbe went to the ohel at 1:00 p.m., and returned at 6:20. As before, 770 was packed. A few minutes later the Rebbe came into shul, and went to the *amud* for *mincha*. After davening, the Rebbe went onto his *bima* for *maariv*.

The Rebbe then approached the *shtender* for *sichos*, and spoke for two minutes. Based on the quote from Chazzal that "לא קאי איניש אדעת' דרב' עד" —ארבעין שנין³⁹ at 40 years one can finally understand (the deeper intentions of) his teacher, the Rebbe spoke of how now, on 11 Shevat, we can begin this concept of understanding the deeper intentions of what the teacher taught. Especially as Chassidim, in the Rebbe's shul, this obviously refers to *limud haChassidus*. In particular, it begins with the *Torah Shebiksav* of Chassidus—Tanya. Everyone will receive a Tanya and some *shlichus mitzvah* for *tzedakah*. With all these things together, may we

be *zoche*, along with klal Yisrael, to the coming of Moshiach immediately, תיכף ומיד ממש, תיכף ומיד ממש!

Tanya Distribution

After the *sicha*, the Rebbe began distributing a special-edition Tanya, with a green cover and the words "י'ד שבט, ארבעים שנה לנשיאות כ"ק אדמו"ר" —שליט"א Yud Shevat, 40 Years to the *nesius* of the Rebbe Shlita," printed on the cover, along with a dollar bill. 13,000 such Tanyas were printed.

At first, the crowd was somewhat unruly and disorganised, so the Rebbe personally started to "make a *seder*," directing those standing behind him to move. The Rebbe even signaled to the *mazkirim* that they too should also move to the side. The Rebbe gave a Tanya to each of the "organisers" and told them to move along, that he can manage alone... Slowly, a *seder* formed, with the lines alternating every hour between men and women.

As the distribution continued, the Rebbe noticed a boy sitting alone on one of the tables nearby holding two Tanyas. The Rebbe asked one of the *mazkirim* why the boy had two Tanyas. When asked, the boy explained that his father had asked him to hold onto both of their Tanyas. A while later, bored of sitting alone, the child began to play with the Tanyas. The Rebbe told the *mazkir*, that instead of playing with the Tanyas, the boy should be given a toy. A key ring full of keys served as a good replacement...

Two bochurim presented the Rebbe with a *kovetz* "לב לדעת" - *Chiddushei Torah* published in honor of 40 years to the Rebbe's *nesius*. The Rebbe told them, "May you have good news and much success."

In the final hour of the distribution, the Rebbe wished each recipient ברכה והצלחה. Towards the end, Rabbi Adin Even-Yisrael (Steinzaltz) came by. The Rebbe asked him whether he is also one of the *neumos* (latecomers), to which he answered that he is "like all the simple people." The Rebbe smiled widely and motioned dismissively with his hand.

As the line slowed to a trickle, and it seemed that everyone had received a Tanya, the Rebbe asked for them to check whether there was anyone who still hadn't received. The photographer Levi Freidin joked, "Is there anyone still awake at this time [of the night] and didn't get one?!" The Rebbe smiled.

After the line finally ended, the Rebbe collected together notes some people had handed in during the distribution and placed them inside the





THE REBBE WATCHES THE MITZVAH TANK PARADE.

aforementioned *kovetz*. He then took it along with his siddur and two Tanyas, and briskly walked out, whilst joyfully encouraging the singing. As he approached the *paroches*, the Rebbe motioned to Dr. Resnik as if taking his blood pressure and that all was fine, with a wide smile.

Beginning at 7:10 p.m. and ending at 12:20 a.m.—just over five hours—the Rebbe handed out 12,000 Tanyas!

After the Rebbe left, another few people arrived who hadn't received Tanyas, so the Rebbe told Rabbi Groner to give them each one. It was then announced that the *yechidus* [*klolis*] scheduled for the next day would be delayed to Wednesday. Afterwards, there was a *farbrengen* of Chassidim in 770.

TUESDAY, 11 SHEVAT

The Rebbe went to the Ohel at 1:40 p.m. and returned five hours later. A few minutes after arriving in 770, the Rebbe came into shul for *mincha-maariv*. After *maariv*, the Rebbe notified the *mazkirim* that he would give out dollars. A special *shtender* had been built a few days earlier for *chalukos*, and it was quickly set up. The distribution

lasted around half an hour. Someone came past with his three-year-old son who was having an *upsheerenish*, and handed the Rebbe scissors. The Rebbe cut off a small lock of hair, handed the boy an extra dollar and gave him a *bracha*.

Once the line ended, the Rebbe went up to his room, only to exit a few minutes later for *kiddush levanah*. At the conclusion, the Rebbe shook his *tzitzis* out three times, and wished those standing nearby “*Gut chodesh*” while walking back inside.

WEDNESDAY, 12 SHEVAT

Yechidus Klolis

The Rebbe came in for *shacharis* at 10:10 a.m. On the way out, there was an artist standing, holding two drawings of the Rebbe. The Rebbe stopped briefly and looked at the pictures, and nodded with a smile to the artist.

Despite there being *yechidus klolis* that evening, the Rebbe nevertheless went to the Ohel (this was quite unusual), returning at 6:30 p.m. The downstairs shul was already set up for the *yechidus klolis*, so *mincha-maariv* was in the upstairs shul.

Yechidus klolis for guests began at 8:00 p.m. The Rebbe sat at the *yechidus* table and scanned the crowd before beginning a *sicha*.

“The custom is that when spending some time together, just before leaving, there should be a gathering where everyone joins together. This is to negate the idea that the departing from each other is because of separation in discordance. This idea of unity is expressed in the day’s Chitas, at *shiras hayam*, where all the Yidden joined with Moshe Rabeinu, the *nosi hador*, and sang together with joy.”

After the *sicha* the Rebbe received *panim* and gave dollars to the guests, and then held *yechidus* for bar and bas mitzvah and then *chassanim* and *kallots*.

One *chosson* asked for a *bracha* that the Gerrer Rebbe recover from his illness, and the Rebbe answered loudly “Amen.” When a woman asked that she merit to dance at her son’s bar mitzvah, the Rebbe responded *אמן, בש"ט*. Someone told the Rebbe that it was his 40th birthday, and the Rebbe wished him “a successful year, adding, ‘At 40 to understanding.’”⁴ T

1. See *sichas Shabbos parshas Bo* 5749
2. See *Derher* 18 (95) Nissan 5774
3. *Avoda Zara*, 5b
4. *Avos* 5:22




The Rebbe's Life

זכרתי וזכה אלהיך זכר עשר נתיבותי ודאגתך אליהם רבותי אלה שטחתי קהל צבאותי בך אלה חסידות
הפנימיים אשר לעצמך פנים והוא מן העולם הזה אליו כל היום חסידותו יושבו שבת
האלהים אלהי ה' חסיד.

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 געוונד זיין...” The Rebbe again offered this explanation, about the life of a *tzaddik* (Toras Menachem vol. 1 p. 83, see additional letter in Igros Kodosh 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
וזוגתו 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



ARAB ABORTION

During a *yechidus* in 5740, the Rebbe spoke with the Sadigerer Rebbe about the issue of family planning in Eretz Yisrael, and how the government—and the doctors as well—were diligently trying to persuade young families not to have more children, trying to scare them and offering all types of arguments.

The Rebbe asserted that the first and most important way to fight this critical battle would be to persuade the government to increase the stipend given for each child. The Sadigerer Rebbe suggested that the funds be entrusted with the religious Yidden, for if not, he said, the stipend would go to Arabs as well.

After a short back and forth, with the Rebbe bringing up various arguments and the Sadigerer Rebbe protesting that, no matter what, the stipend should be controlled, the Rebbe flipped the argument on its head: Arabs, too, should be encouraged to have children.

“People came to me with complaints: why do I not differentiate [between Arabs and Yidden]?”

“So I told them: ‘First of all, according to *halacha*, a *ben Noach* is obligated to “inhabit the world” [and have children], and he’s prohibited to murder [– abortion]. Furthermore: a Yid is obligated to ensure that a *ben Noach* fulfills his mitzvos. If he’s able to do so, a Yid is not allowed to let a *ben Noach* do anything against the *sheva mitzvos*. Now, when the Yidden are not in power, there’s nothing they can do about it; but when they *are* in power, like in Eretz Yisrael, a Yid may not allow an Arab child to be aborted!’”

why it isn’t mentioned in Shulchan Aruch and its *nosei keilim*. “However, it is understood,” the Rebbe said, “that in a situation where this issue does not exist—as in this part of the world in the present day and age—the mitzvah applies.”⁷

This can be compared to the mitzvos that only apply when the *Beis Hamikdash* stands, or only when all Yidden are in Eretz Yisrael. Just because we haven’t fulfilled a mitzvah for hundreds or even thousands of years, that doesn’t mean that these mitzvos have been canceled, *chas veshalom*! “Every mitzvah that is written in Torah falls under the rule that ‘this Torah will not be switched!’” the Rebbe declared.⁸

In other words, being that the mitzvah of *sheva mitzvos* hasn’t applied for so many years—centuries or longer—many had basically forgotten about it. The Rebbe, as true leader and visionary, had the broad, thousands of years view-point to bring this obligation to the fore in these times when we can actually fulfill it.

WHO HAS TIME FOR THIS?

Many people could not comprehend why we would be so quick to extend outreach

a *shomer mitzvos b’nei Noach*!”

It should be noted that these seven mitzvos are now simply seven isolated laws. They are the foundations of a healthy and civil society -- the basis of civilization. And indeed, they are the guiding principles upon which the Constitution of the United States and many other constitutions of free countries today are founded.

WHAT HAPPENED UNTIL NOW?

Being that there is a clear halachic basis for *sheva mitzvos*, 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?

The answer, the Rebbe explained, is equally obvious: for the vast majority of our history, in the vast majority of countries, it was impossible. The obligation for a Jew to teach these mitzvos to a non-Jew the Rebbe said, is only when we are able to do so. In previous generations, speaking to a non-Jew and trying to influence him to fulfill *sheva mitzvos*

b’nei Noach was literally life endangering, since it would be interpreted as an attempt to get involved in their religion. [I.e. the halachic obligation of teaching non-Jews about their mitzvos does not override *pikuach nefesh*.]

Even in those specific cases when they were able to do so, it was done carefully and quietly. “Therefore,” the Rebbe said, “it is no surprise that in **published** *shaalos u’teshuvos* one doesn’t find discussions about this. Both the person asking and the one answering were scared of mentioning this issue in writing; at most it was discussed in person.” This is also

beyond our own Jewish community. Isn't it more important to focus on our own first?

First and foremost, the Rebbe addressed the issue from a purely halachic perspective: it is a mitzvah like all other mitzvos. Being that this is so, "How can a person even imagine that he can weigh and measure the value of one mitzvah over the other, and to decide according to his **human mind**—which is **biased** in many ways—how much effort is worth putting into it?!" As Chazal taught: "Be careful with a minor mitzvah as with a major one," and "Do not sit and weigh the mitzvos of the Torah."

"Just like Moshe Rabbeinu gave the 613 Mitzvos to Yidden by *matan Torah*, he commanded, in the name of Hashem, to teach all inhabitants of the world to accept the mitzvos of *b'nei Noach*!"⁹

The Rebbe added that this type of thinking leads one to a very slippery slope.

"With this approach," the Rebbe said, "a person can relieve himself of all 613 mitzvos of the Torah, *rachmana litzlan*, because whenever one mitzvah comes up, he's always busy with something else! Even regarding the [foundational] mitzvah

of *kabbalas ol malchus shamayaim*, he will argue that he's occupied with something else!"¹⁰

But the truth of the matter is, the Rebbe pointed out, that most of these arguments are inherently disingenuous. If you manage to find the time to meet non-Jews for your business and worldly affairs, don't say that you have no time for *sheva mitzvos*. "Here comes the *shturemdike* question: *Hayitochen!* When his *own* benefit is at stake, he works and struggles with all his might to influence the non-Jew. But when dealing with something which could bring good to the entire *world*—as the *possuk* says, בשלומה יהי לכם שלום—when there's peace in your city you too [the Yidden] will have peace' [see below]—he tries wiggling out of it by finding all types of excuses and explanations for why he can't do it; he's busy doing Torah and mitzvos!"¹¹

And unlike what some might think, that a Yid's connection with a non-Jew is only for *parnassa*, and the relationship should remain limited to that—the very opposite is true. The real reason a Yid has something to do with a non-Jew is in order to give him the opportunity to teach him about *sheva mitzvos*!"¹²

PART 2: BELIEF AS THE BEDROCK OF CIVILIZATION

In explaining the need for *sheva mitzvos*, and why it is such a priority, the Rebbe added another, broader, perspective (though he always emphasized that this was only in addition to the halachic imperative).

If you would sum up today's consensus on the role of religion, morality, and science in a modern world, it would go something like this: The reason people fought and killed each other in previous generations was because they were primitive, superstitious, and uneducated. Now that our society is modern and educated, enlightened by the findings of science, we have come beyond the primitive cruelty of our ancestors. Our morals are based on the rock of common sense, decency, and modern philosophy.

Faith, in this point of view, may provide meaning, solace and

purpose, it may even be a noble impulse in society, but it's certainly not *necessary*.

The Rebbe, however, pointed out that this was very far from the truth. If in the past there may have been room for argument, our generation—*lo takum paamayim tzara* (this tragedy shall not repeat itself)—saw the Germans in action.

"The nation that prided itself before the entire world to have wisdom, science, philosophy, and morality; the nation that prided itself on the fact that its citizens spent decades dedicated to these studies, writing works on these subjects and rearing students upon students, and with the greatest *shturem* throughout the world—specifically they committed the most horrible acts against *tzedek veyosher*—justice and integrity!

"And this *wasn't* because one single person went crazy and forced everyone else to help him, as some would like to portray it. Those who were present, including me, witnessed the excitement with which the nation accepted him, as they expressed the hope that he would fulfill their aspiration to see 'Germany above all!'"

The component missing in all German culture

and science was that there is a higher Divine authority Who has given us the unwavering rules of morality that we are all accountable to.

“Thus, in order to ensure that society adheres to the basic laws of *tzedek* and *yosher*, it is absolutely necessary that its foundation be fulfilling the will of Hashem!”

The component missing in all German culture and science was that there is a higher Divine authority Who has given us the unwavering rules of morality that we are all accountable to. No-one should make the mistake, the Rebbe said, that this is limited to Germany.

“The situation in this country, unfortunately, is that there are hundreds of thousands of Jewish children, and millions of non-Jewish children, who learn in public school, and they know absolutely nothing about the Creator of the world and its director! Thus, children grow up in an environment that promotes “my strength and the might of my hand has accumulated this wealth for me”—with the notion that there is no-one above him! And because they’re a smart boy, or a smart girl, they can use their smarts and knowledge to get anything they want!

“With the situation as it is, it is very possible that it will further deteriorate, until it can even reach the levels it was in that country, rachmana litzlan!” [Emphasis added.]

The only way to ensure the peace in the world is through the fulfillment of *sheva mitzvos* given by Hashem at Har Sinai; they are the foundations upon which civilization endures.

(As in many other times during the farbrengens discussing *sheva mitzvos*, the Rebbe also went on to call for a Moment of Silence in public schools, but that is beyond the scope of this article.)

WHY SHOULD I CARE?

There are two reasons, the Rebbe said, for Yidden to concern themselves with the state of civilization and try saving it from plummeting into a free-for-all. For one, being that we are fortunate enough to reside in a *medina shel chessed* (under kind government) like the United States, it is only right that we reciprocate and try helping it in any way we can. The best favor we can do is publicizing the *sheva mitzvos*, which will benefit the inhabitants of our country.¹³ When the natural avenue for your



parnassa comes through a non-Jew, you owe it to him to reciprocate the favor. By teaching him about *sheva mitzvos b'nei Noach*, you help him attain the greatest good—life in the world to come.¹⁴

Second, this is critical for the safety of the Yidden. “In the beginning of *galus* we were commanded, “Seek the peace of the city...for in its peace you shall have peace.” When will we have peace? When we fulfill this mitzvah!”¹⁵

We saw clearly in the most recent horrors of the holocaust: those among the nations who kept the *sheva mitzvos*, at least to a certain extent, people who were horrified of murder and robbery *rachmana litzlan*—they were the ones that saved dozens and dozens of Yidden.”

This isn't only regarding atrocities as extreme as the Holocaust, the Rebbe said. On a mundane level, when a non-Jew is faced with the choice of helping or hurting a Yid, in issues as simple as *paranssa*, if he is suffused with the recognition that there is “an eye that sees and an ear that listens,” that he must fulfill the *sheva mitzvos*, he will make the right choice.¹⁶



YOSSI MELAMED via JEM, 9 TISHREI 5750, 11697

GLOBAL MESSAGE

Writer, activist, and Holocaust survivor Elie Wiesel had a long-standing, warm relationship with the Rebbe, who, when he was a despairing young man, lifted him out of the depths of hopelessness and set him on the path of success.

When he won the Nobel Peace Prize in 1986, the Rebbe wrote a long note by hand for the *mazkir* to relay to Wiesel by phone—unique in its informality, warmth, and frankness—congratulating him and also suggesting to him what his message for the world should be. The Rebbe provides a succinct, powerful summary of the message of *sheva mitzvos*:

“Ever since we met many years ago, I have followed the events of your life. I did so for many reasons: on account of our personal relationship, and also, as importantly, as a person who is influential on the Jewish people and the entire world. From my part, I am also interested because it relates to my own efforts, according to my abilities, on behalf of individuals and the public.

“In addition to the above, I have a deep feeling of appreciation for your hearty involvement in guarding the holy hand-written manuscripts etc. of Chabad and Chassidim—a special merit from heaven, which seems to be even greater than I myself surmised. [Mr. Wiesel was an expert witness at the Hei Teves trial.] This affected the way I thought about you as well, as is obvious.

When I found out that you received the “Nobel Prize”, it brought me pleasure, etcetera etcetera...

...Yet, I was uncertain whether—and how—I should react to the news, for many reasons. However, when Rabbi Yehuda *sheyichye* Krinsky relayed to me your conversation in general—and especially your discussion about the possibility of making a *kiddush Hashem* through this event—I saw therein a distinct *hashgacha pratis* that I should tell you at least a *nekuda* of what seems certain to me:

...The *nekuda* of the *nekuda*: You should utilize this event to publicize—in a way that will have a practical effect throughout the entire world, through the governments

(all of whom are joining this event)—and drive in the awareness that Hashem “created the world to be civilized (and in peace)” —the entire world.

In order to achieve this, education in this direction is required (for adults as well), primarily through the education about, and fulfilment of, the *sheva mitzvos b'nei Noach*.

In order for the fulfillment [of the mitzvos] to be constant, without change, they must be fulfilled because they are the command and request of the Creator of the world, the Director of the world —the Super Power [English in the original] of all super powers.

President Reagan already mentioned this (briefly). Knowing his attitude, I am almost certain that he will join your call and demand on this topic. [And he will do so] publicly and strongly.

It is obvious, that anyone who is educated in, and fulfills, these seven mitzvos, would not be capable of taking part in the events of the Holocaust. You are someone who actually endured the *gehinom* of the Holocaust, and witnessed people actually perpetrating the actions of the Holocaust, and cold-bloodedly.

By the kindness of Hashem you were saved, etc. and you have the holy obligation to announce, and announce again, that every person has the obligation to influence and spread this type of *chinuch*.

There is much more to write about this, but for someone like you it is not necessary. To the contrary: when you speak about it in your own style, it will be better and more effective.

(All of the above is only as a suggestion, and for your consideration, obviously.)

I will conclude with the *bracha* of Yidden, and in *mame lashon*—*farnutzen gezunterheit* [use the prize in good health], physically and spiritually.

I requested that this should be relayed over the telephone (notwithstanding the inconvenience) since it is Erev Yom Tov, followed by nine days [of Sukkos].

Gemar chasima tova, bichavod u'biv'racha”

PART 3: RESPECT THROUGH INFLUENCE

Then the Rebbe took it a step further: not only should Yidden be teaching *sheva mitzvos* because of the thousands of non-Jews who will begin fulfilling them—thousands upon thousands of mitzvos in total.¹⁷ And not only is it in his own interest to do so because of the *effect* it will have—that the world won't descend into chaos. But even more so: the very teaching and influencing and talking on the subject, will bring people to respect us.

By instructing us to spread *sheva mitzvos*, Torah isn't demanding that a Yid do something uncomfortable, that he override his feelings of embarrassment and potential ridicule in order to fulfill the *halacha*. Rather the opposite is true: when a Yid is not embarrassed to show who he really is and the mission he was charged with, and when, furthermore, he spreads belief in Hashem to

everyone he knows, that is when he truly gains the respect of those who know him, and they will follow his lead.¹⁸ And, on a personal level, the Rebbe said, “It causes the non-Jew to become fond of the Yid, since he sees the Yid seeking his benefit.”¹⁹

RIPPLE EFFECT

At the farbrengen of Yud-Aleph Nissan 5743, the Rebbe related a recent incident that illustrated this fact.

There was a Jew, the Rebbe related, a wealthy person [Chassidim would later discover that this was philanthropist David Chase], who among his abundant assets owned a yacht which he would sail from time to time during vacation. When it came time to daven, he needed to know which way was east, and being that, for a while now, he had learned that Yiddishkeit was nothing to be embarrassed of, he didn't hesitate to ask the captain to point him in the right direction.

After this occurred a few times, the captain asked for an explanation, and the Yid told him that he needed to face Yerushalayim in order to properly *daven* to Hashem.

This made a profound impression on the captain. “If a successful person like you,” he said, “who owns a yacht with a captain on

staff, finds it important to connect with G-d three times a day, stopping everything he's doing in order to daven in the proper way, I too will begin thinking about G-d!"

The very fact that he thought about Hashem is significant in itself, the Rebbe pointed out. It is a form of prayer, and also falls into the category of "not serving idolatry," one of the *sheva mitzvos*. And surely, the Rebbe said, the story didn't end here. The fact that he began thinking about Hashem certainly affected him in the following days. If he considered doing a negative act, not in line with *tzedek* and *yosher*, he remembered the "eye that sees" and refrained from doing it!

A week and half later, during the Acharon Shel Pesach farbrengen, the Rebbe said that after relating such a story, he had assumed that Chassidim would follow up with it. But since no-one had done so, "I myself began looking into it."

It turned out, the Rebbe said, that from that point on, at every opportunity the captain began speaking with his friends and family about the importance of thinking about the Creator of the world and the importance of davening to him. And, the captain

added, if everyone would think about the Creator and pray to him, the world wouldn't look like such a jungle!²⁰

"If a successful person like you," said the captain, "who owns a yacht with a captain on staff, finds it important to connect with Hashem three times a day, stopping everything he's doing in order to daven in the proper way, I too will begin thinking about Hashem!"

SPREAD THE WORD

Rabbi Dr. Israel Drazin was in the U.S. Army for over thirty years, ultimately attaining the rank of Brigadier General, and served as Assistant Chief of Chaplains of the U.S. Army.

In 5746, he attended a farbrengen. When he approached the Rebbe between the *sichos*, the Rebbe had a relatively long conversation with him.

"You are given special opportunities," the Rebbe said, "to influence your Jewish soldiers in performing their mitzvos, and to influence the gentile soldiers as well in fulfilling the *sheva mitzvos b'nei Noach*. Certainly the other gentile chaplains will not be upset at you, that you are mixing in their affairs, that you are helping them. Probably you can influence him—the gentile chaplain—in performing the *sheva mitzvos bnei Noach*."

"And all this will be a preparation for the coming of Moshiach Tzidkeinu!" the Rebbe concluded.

"I will try and do that," Rabbi Drazin replied.

He later related: "I said, *that's* interesting—that the Rebbe would think that I, as a general, would stand before non-jews and speak to them about the seven Noahide commandments. I thought, 'This is something that's a no-go right from the very beginning. Then I thought about it for a while, and I said to myself that, actually, those things that seem to be the most difficult in life are the things that you should try and do.'"

He developed a speech on the topic, testing it first on Christian clergy. They loved it, and he went on to give it all over the world. As he described in a subsequent letter to the Rebbe: "I spoke in Los Angeles on the subject...to thirty Christian chaplains, including the Chief of Chaplains of the U.S. Army.... several of these told me they intend to speak on the subject....in Europe to 600 Christian clergy...in Atlanta to 300 Christian clergy...in Salt Lake City, to 350 Christian clergy...Although I am not a Chasid...I have read much about Lubavitch, including all of the Rebbe's sichot in the twenty-four volume *Lekutei Sichos* to Bireishis, Shemos and Dvorim.

"I hope the Rebbe is pleased with my initial effort to comply with his shlichus-mission."

The Rebbe wrote back: "I trust that you have your major speeches on this subject on tape, and that you would publicize them in a suitable publication that would serve as a source, as well as an inspiration, for others to disseminate these seven commandments. Wishing you, again, the utmost hatzlacha in all your good efforts, particularly in the above."²¹

PART 4: THE FULFILLMENT OF CHASSIDUS

In addition to the halachic obligation, the societal need, and the personal gain, the Rebbe stated that there's something much larger at play here: the historic opportunity to prepare the world for *geulah*.

Following his release from prison on Yud-Tes Kislev, the Alter Rebbe wrote a letter to his long-standing friends and colleagues, Reb Levi Yitzchok Berdichever and Reb Boruch Mezhibuzher, stating, "Hashem performed wonders... especially in the eyes of the ministers and all the nations of the world. Even in their eyes, it was wonders of wonders, and they all reacted and said, 'This must come from Hashem, it is miraculous in our eyes!'"

Why was the Alter Rebbe concerned with -and why would he spend his time writing about- things related to these non-Jews?!²²

Because, the Rebbe explained, that is precisely the point.

The objective of spreading Chassidus—the purpose of our life on this planet, in fact—is to make the world a *dira batachtonim*, a place where Hashem can reside. Non-

Jews, are a critical part of this vision. They, too, will be completely submerged in *Elokus* when Moshiach comes.

Thus, as a preparation for Moshiach's times,



THE DEFINING CHIDDUSH OF OUR GENERATION.

During the farbrengen of Simchas Torah eve 5747, the Rebbe spoke about the fact that a major aspect of *pnimiyus haTorah* in general, and Chassidus Chabad in particular, is that it reaches the spiritually lowest places. This was developed and expanded from generation to generation through the seven generations of Rabbeim:

The Alter Rebbe brought down Chassidus in a way that could be understood by human intellect;

The Mittlerer Rebbe expanded Chassidus further, developing its ideas "like a broad stream;"

Then the Tzemach Tzedek integrated *nigleh* and Chassidus, uniting them as one;

The Rebbe Maharash revealed Chassidus even further, in a way of *lechatchila ariber*;

The Rebbe Rashab continued the way of his father, and went beyond, as expressed in his establishing Tomchei Temimim [the yeshiva and "training ground" for the spiritual soldiers who would spread Chassidus worldwide];

The *chiddush* of the Frierdiker Rebbe, the Rebbe said, was that he spread Chassidus even to the farthest *chutza*, including through translating Chassidus in multiple languages, enabling any person to understand it, including a non-Jew. [The Rebbe once noted that this was also one of the reasons that he arranged for the Tanya to be translated into English.²⁴] This fulfills the ultimate goal of *matan Torah*, to permeate every part of the world with *Elokus*.

"For example," the Rebbe said, "now, even a non-Jew can understand the difference between the concept of *ein od milvado* and *ein od*, as Chassidus explains at length. Now, through *nessi doreinu*, these concepts were revealed and brought down to the lowest levels, even to a non-Jew (who, at the very least, can comprehend the lessons which come from these ideas).

"This continues to go on and expand through his *talmidim* who fulfill his will, and his shlichim, *shlucho shel adam kimoso*, and it extends by *shliach oseh shliach* (one shliach appoints another).

we have the duty and the mitzvah to begin the process of spreading *Elokus* to the whole world, and to every person in the world, through teaching them about *sheva mitzvos b'nei Noach*. This is why in the letter after Yud-Tes Kislev, which represents the victory of spreading Chassidus with the goal of bringing Moshiach, the Alter Rebbe wrote about the nations of the world, and how they saw with their own eyes the revelation from Hashem; a prelude to the time when “the glory of Hashem shall be revealed.”²³

WHO IS SUPPOSED TO DO THIS?

As seen above, the halachic obligation to spread *sheva mitzvos* is incumbent upon every single Yid. However, when the Rebbe first began speaking about it, his call was directed primarily to people with public influence—government officials and aides, public figures—who have unique opportunities to impact the public sphere.²⁵

Quickly, however, the Rebbe encouraged anyone and everyone to get involved. The very fact that someone has a connection with people in the outside world is for a reason; to influence them. These are opportunities given by

Hashem and must not be wasted.”

And at the farbrengen of Yud Tes Kislev 5744, the Rebbe explained that *no one* is exempt from this duty:

The Rebbe related the story of how the Alter Rebbe paused his davening in the middle of Yom Kippur, left shul, and chopped wood to provide heat for a woman who had just given birth. The lesson, the Rebbe said, is that no-one should think they are too great to do a simple *avoda*: “We tell a Yid: Listen up! You are indeed a great *lamdan*, a great achiever, *se’iz nit shaychus tzu zugen*; you have an effect on the doings on-high. Nevertheless, you should know, that there are non-Jews out there who are not yet aware about the importance of *sheva mitzvos b'nei Noach*; therefore, you must do everything in your ability that this non-Jew—as a non-Jew—should fulfill the *sheva mitzvos b'nei Noach*!”

“When he hears this he says, ‘*gevald!*’ Why must he get involved in these things, don’t you know what he’s involved in?! He recites Ashrei, says Tehillim, learns Chassidus and *nigleh*, spreads Yiddishkiet and Chassidus to the *chutza*! How can you come to him all of a

sudden and disturb him with discussions about non-Jew?

“...The answer to them is: being that you live on the same street as a non-Jew, and it is possible that he does not fulfill the seven mitzvos, or one of them, and being that he respects you, and knows that when you say something, you really mean it, you must find a few minutes to speak with him (if need be, through an interpreter) and tell him the following: Since humans were created in the Divine image, and he commanded you these seven mitzvos, you must fulfill them with all their details!”²⁶

NON-JEWS AS SHLUCHIM

As the years passed, the Rebbe defined the *avoda* of the shluchim as twofold: spreading Yiddishkeit and Chassidus to Yidden and *tzedek* and *yosher* to non-Jews.

During the Kinus Hashluchim 5750, the Rebbe asked a fascinating question: How can we attempt to make the entire world a dwelling place for Hashem—‘the Kinus Hashluchim *Ha’olami*’—a world-wide conference—without the necessary manpower?

“Even if we were to reach all Yidden wherever they are, we are only

reaching a fraction of all nations of the world. It falls quite short of the vision of reaching the entire world and the tremendous amount of people who dwell in it. How can Yidden effect that Hashem should have a dwelling place in *tachtonim*—all the *tachtonim*, Kinus Hashluchim *Ha’olami*—on a worldwide scale?”

This is one of reasons, the Rebbe said, that Yidden were commanded to teach *sheva mitzvos*. Part of making the world a dwelling place for Hashem is to make it into a civilized place for people. And for this, “we need the nations of the world, who are much larger in number, and occupy much more space in the world. Yidden can assist in this endeavor, but the primary work of making the world a civilized place must be done by the seventy nations. This is also the mission of the shluchim: to reveal within all human beings that they are the shluchim of Hashem; Yidden through fulfilling the 613 mitzvos, and non-Jews through fulfilling their seven mitzvos.”²⁷ **T**

1. Sefer Shoftim, Hilchos Melachim U’milchamos, perek 8 halacha 10.

2. Ibid, halacha 11.

3. With the possible exception of *dinim*, see *meforshim* for explanation.

4. Toras Menachem 5743 vol 2 p. 636
5. Yud Alef Nissan 5743; Toras Menachem 5743 vol. 4 p. 1207-1208
6. Toras Menachem 5747 vol 2 p. 615
7. Acharon Shel Pesach 5743, Hisvaaduyos 5743 vol. 3 p. 1333; Lekutei Sichos vol. 26 p. 141-142
8. Yud Tes Kislev 5743; Sichos Kodesh 5743 vol. 2 p. 30
9. Yud Tes Kislev 5744; Sichos Kodesh 5744 p. 26
10. Purim 5747; Toras Menachem 5747 vol 2 p. 616
11. Yud Tes Kislev 5743; Toras Menachem vol. 2 p. 637
12. Yud Alef Nissan 5743; Toras Menachem 5743 vol. 2 p. 1207
13. Toras Menachem 5743 vol 2 p. 640
14. Yud Alef Nissan 5743; Toras Menachem 5743 vol. 3 p. 1208
15. Yud Tes Kislev 5743; Toras Menachem 5743 vol 2 p. 636, based on the recording.
16. Lekutei Sichos vol. 26 p. 143
17. Lekutei Sichos vol. 26 p. 144
18. Lekutei Sichos vol. 26 p. 144
19. Purim 5747; Toras Menachem 5747 vol. 2 p. 615
20. Achron Shel Pesach 5743; Toras Menachem 5743 vol. 3 p. 1336
21. Living Torah disc 83, program 331 "Family of Nations"; Living Torah disc 106, program 423 "Extended Family".
22. Yud Tes Kislev 5743, Hisvaaduyos 5743 vol. 2 p. 640. Yud Tes Kislev 5744; Sichos Kodesh 5744 p. 19
23. Yud Tes Kislev 5744; Sichos Kodesh 5744 p. 35
24. Shabbos Bereishis 5729
25. See e.g. Yud Alef Nissan 5734; Sichos Kodesh 5734 vol. 2 p. 10
26. Yud Tes Kislev 5744; Sichos Kodesh 5744 p. 49
27. Sefer Hasichos 5750 p. 144



PRAYER

During the Rebbe's effort to include a "Moment of Silence" each morning in public schools, he urged that public officials, from all levels of government, should recognize the importance of this endeavor through official proclamations and the like. Rabbi Zalman Aaron Grossbaum, shliach to Ontario, Canada, arranged a meeting with the Prime Minister. His plan was to gift him a large silver *kiddush* cup, a *kos shel Eliyahu*, and to explain to him that every person, especially someone in a position of leadership, has the responsibility to bring holiness into his environment—to transform the world to *kedusha*.

The day before their meeting he wrote a letter to the Rebbe detailing his plans. That night, he received a call from the Rebbe's *mazkirus*. On his letter, the Rebbe had circled the words "*kiddush* cup," and wrote a question mark and exclamation mark—"?!"

"What's he going to do with it?" the Rebbe wrote. "On the other hand, [if you give him] a *siddur*, in an English version (wrapped up in a box within a box), [then he will have use for it] because many prayers, starting from the beginning, Modeh Ani, are relevant to a *ben Noach* as well."

Rabbi Grossbaum relates: "So here we are, sitting there. It's ten o'clock at night, and our *kiddush* cup on the table, all wrapped and engraved, is history now. We have to get a leather-bound English *siddur* in a beautiful jacket, and then have it in another box to present it to him.

"We presented him with this *siddur* and told him exactly what the Rebbe said. Ever since then, with every single Prime Minister in office, when we meet with them we bring an English *siddur*, and they acknowledge how meaningful it is to recognize every day that there is a Creator who has restored our soul, giving us a new force of energy to go forward another day."

(My Encounter interview, Living Torah disc 114 program 455)



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. . . ובוזה פירש הרב הגדול מהר"ר יוסף דוד זלה"ה. . . מטבע 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:



לפיכך התקינו זקנים ונביאים ליטע בניהם של ישראל להיות מתפללים שלשה פעמים בכל יום השב שכינתך ומלכותך לציון וסדר עבודתך לירושלים אכ"ר סלה." (פי"ד"ק, סוף שמואל ב')

Radak

"And Hashem was entreated for the land, and the plague was stayed from Israel." In the Midrash it says: all these thousands that fell in the days of Dovid died because they didn't demand the Beis Hamikdash. This leads to a *kal vachomer*—if those by whom the Beis Hamikdash was neither [yet] built, nor destroyed, died on account of their complacency, we, in whose days it was [built] and in whose days it was destroyed, all the more so. Therefore the *zekeinim* and *nevi'im* established requests in the davening, three times each day, "return Your *Shechina* and Kingship to Tzion and the *avoda* to Yerushalayim." אמון, כן יהי רצון סלה

The constant desire, the public yearning, and the thrice daily requests for Moshiach are vital. Our demands for Moshiach must constantly be heard. They relieve us from the fate that befell the Yidden in Dovid's times and, in fact, they will be the reason and merit for our redemption.

These were written by great people from earlier generations, the Rebbe pointed out. Clearly those who are asking me about why I am constantly urging for Moshiach, and why I constantly urge others to demand Moshiach, have never heard of this Chida and Radak.

USING IT FOR KEDUSHA

This then is the use for the chain letters, the Rebbe announced.

Every Chossid should copy the words of the Chida and the Radak

IMPORTANT SIGHTING

ואלה הבגדים אשר יעשו חושן ואפוד... (שמות כח, ד)

Rashi:

An *ephod*: I did not hear and I did not find the explanation of its pattern in the Baraisa. My heart tells me that the Kohen Gadol was girded with it from behind, its width being like the width of a man's back, similar to a kind of apron called *porzent*, a belt, like an apron worn [back to front] that princesses wear when they ride horseback...

The story is often told by *melamdim* to their students in cheder that Rashi was once walking and saw a princess riding a horse wearing a unique apron.

This encounter bothered Rashi; why had Hashem presented him with such a non-*tznius* sight? Later, when Rashi came to explain the *bigdei kehuna*, he had trouble visualizing the shape and size of it. Suddenly he remembered the encounter with the horsewomen, and he saw a solution to the design of the *ephod*. With this he was calmed for he understood the reason for seeing this sight.

Even sights one encounters in the street are part of the grand design and should be utilized for the appropriate purposes.

(Likutei Sichos vol. 26 p. 198)

quoted above, word for word, including the sources, and send ten letters to people they know. In those letters they should ask and suggest that the recipients to forward it on to ten other Yidden, creating a chain letter for Moshiach.

For those "*shpitz Chabad*" who are going to think that now there is a new *avoda*, and one must drop everything else to spend a whole day writing letters to hundreds of Yidden, I am emphasizing that each person should send ten letters, **and not more**. You have extra time? Use it to learn Torah!

Of course remove all the threats that usually accompany such chain letters and fill it with *brachos*.

Chas veshalom this should come at the expense of learning Torah and doing mitzvos, and certainly at the expense of *ahavas Yisroel*.

FINAL WORD: NOTHING IS NOT IMPORTANT

This, then, is the meaning of an odd piece of mail that "happened" to come to the Rebbe. Of course nothing just happens. Large or small, important or not, every event that happens is directed and orchestrated by Hashem. And every single event can be both a lesson for us in our service of Hashem and itself used in that service. ①

1. Yirmiyahu 10:2
2. Bereishis Rabba Perek 16,2



TO READ THE ORIGINAL:

Sichas Leil Zayin Mar-Cheshvan 5746
Hisva'aduyos 5746 p. 536-541

DAYS OF MEANING

EXPLORING SPECIAL DATES ON OUR CALENDAR

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.

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.

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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 farbrengens³ 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)



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

tense. Obviously then, He follows each and every creation with *hashgacha pratis*.

What about the Rambam's writing in Moreh Hanevuchim?

The Mitteler Rebbe already explains in his *sefer Derech Chayim* that the two do not contradict one another. There are various levels of *hashgacha pratis*; some more revealed while others are hidden and not necessarily noticeable. But Hashem's providence is over all of His creations in the same manner.⁶

Every. Single. Thing.

Based on the premise that everything in the world is *b'hashgacha pratis*, the Rebbe often repeated the vort of the Baal Shem Tov that everything a Yid sees or hears must serve as a lesson in *avodas Hashem*.

This vort was first published in Hayom Yom (9 Iyar) and has since then been repeated by the Rebbe literally thousands of times!

MORE THAN A THOUSAND TIMES!

Once, when speaking of an unfortunate situation in the Crown Heights neighborhood, the Rebbe expressed his dismay that people hadn't done anything about it, despite the fact that he had spoken about it before. The Rebbe exclaimed:

Chassidus tells us that there could be a thief at the opening of a tunnel about to commit a heinous sin, yet he davens to Hashem nonetheless. For the words don't affect his actions at all.

There are those at this farbrengen who heard us talk about the vort of the Baal Shem Tov, repeated not merely 101 times. It was repeated literally more than a thousand times over the years! The vort is that everything a Yid sees or hears must serve as a lesson in *avodas Hashem*.

You've heard us mention this before. You knew about the vort of the Baal Shem Tov even before it was mentioned at the farbrengen; by now you certainly heard it, after it was repeated at the farbrengens more than a thousand times. You must take it to heart and apply a lesson from the words spoken here; not for someone else but for you, yourself!

(Shabbos parshas Shemos 5743)

Indeed, this premise became known as the "cornerstone" of so much of the Rebbe's Torah. The fact that everything is *b'hashgacha pratis* therefore must serve a purpose in our *avodas Hashem*.

Wherever a person finds themselves is planned by Hashem, whatever situation one ends up in, and everything that happens there.

In Hayom Yom (3 Elul), the Rebbe explains that "one who believes in *hashgacha pratis* knows that מה' מצעדי גבר כווננו—man's steps are formed from Hashem. This specific *neshama* is assigned to refining and repairing some [lost] sparks of holiness in that specific place..." The Rebbe always advised people to look at the place where they were as a *shlichus* from Hashem, who put them there *b'hashgacha pratis* for a specific reason.

"Sometimes, a person can be discontent with the place he is in and look for another, better place," the Rebbe once said. "Remember that Hashem put you there with a special *shlichus*. There is no running away from Hashem (a lesson we learn from the story of Yonah)... You will have to fulfill the *shlichus* anyways; there is no need to look for a better place..."⁷

But based on the Baal Shem Tov's understanding of *hashgacha pratis*, we know that not only are major events of a person's life (like the place they live) *b'hashgacha pratis*; even the smallest details of the world are as well.

"I have grown accustomed to ("הסכנ הסכנת") searching for the *hashgacha pratis* in every opportunity," the Rebbe asserts in a letter to Mr. Shazar.⁸

Many of the Rebbe's farbrengens use this premise to learn a lesson in *avodas Hashem* from the day of the week, the day of the month, the *parsha* of the week, and why they all come together in that year's *k'vius*. "We know the *horaah* is there for us," the Rebbe explains. "Sometimes we need to look a little harder and we will find it."

The Rebbe would even learn a *horaah* from the page number of a *maamar* in Likutei Torah or a subject in Gemara, because it's all *b'hashgacha pratis*. "There were *gedolei Yisroel* who even looked at the number on the car of the train they used for travel and tried to connect that number with something good," the Rebbe says.⁹

EVERYONE SEES

In Hayom Yom (7 Tishrei), the Mittlerer Rebbe's words are quoted about the advantage that businesspeople have over those who study Torah all day (יושבי אהל); they can clearly see *Eloku*s by experiencing *hashgacha pratis* in their everyday lives.

In a letter written on Chanukah 5721, the Rebbe adds that in our times, after Chassidus has been spread so widely, even those who study Torah all day see *hashgacha pratis* too.

(Igros Kodesh vol. 20 p. 87)

Everyday Life

Recognizing *hashgacha pratis* at every step of our lives is an *avoda*, as quoted from Hayom Yom at the beginning of this article. But it also helps us live better, more productive, and more optimistic lives.

In a letter to an individual who was suffering from terrible depression, the Rebbe advises: "Contemplate and study the sources that teach us about *hashgacha pratis* until you know them by heart. It means in the literal sense that the Creator of the world watches over each and every individual down to the details of their lives. Obviously then, you need not worry about all those things you wrote about in your letter. There is certainly no place for thoughts about the opposite of life, *chas v'shalom*."

"Think about the fact that the Jewish soul is formed from beneath Hashem's holy throne and yet it is sent down here into a physical body in order to fulfil the mission of Torah and mitzvos here on earth... Thinking about this will help you appreciate the gift you've been given—the opportunity to fulfill Hashem's *shlichus* in this world by leading a Torah life..."¹⁰

The Silver Lining

It was Shabbos Bereishis 5718. In those years, the small *zal* on the first floor of 770 served as the main shul. At times when the crowds were too big to be accommodated, davening and farbrengens were often held in the "*shalash*"—a temporary structure in the courtyard outside (later built to become the main shul).

On Shabbos morning, someone approached the Rebbe and asked where the day's davening would

take place, and the Rebbe said it should be in the courtyard. "Shabbos Bereishis has an effect on the entire year," the Rebbe later explained at the farbrengen. "I was hoping that the davening will be in a larger area and in broader spirit (באופן של הרחבה), to bring about a broader spirit for the entire year."

"But I was told that we can't daven downstairs, because 'it's cold and dirty'."

The Rebbe explained that although the person certainly didn't have this in mind, there was a spiritual message he relayed *b'hashgacha pratis*.

"After all we've done throughout the month of Elul, *selichos*, Rosh Hashanah, Aseres Yemei Teshuvah, until Simchas Torah; [how] are we still told that things are cold and dirty—in the spiritual sense?"

With that, the Rebbe began to cry profusely, leaning his head on his hands while tears streamed from his holy eyes. It was a frightening sight to behold!

The Rebbe concluded:

"Everything in this world must have a good part to it as well. There are various levels of *hashgacha pratis*; some more evident and clear, while other levels are hidden. The fact that we are given this message by an open and clear *hashgacha pratis* is itself already somewhat of a consolation..."¹¹ **T**

FURTHER READING:

Igros Kodesh vol. 1 p. 168

Likutei Sichos vol. 18 p. 196

1. Likutei Diburim vol. 1 p. 168
2. Yechezkiel 8:12; see Sefer Ha'rechim Chabad vol. 2 p. 277
3. See lengthy letter by the Rebbe analyzing the various opinions, Igros Kodesh vol. 1 p. 168
4. Sefer Hamaamarim 5696 p. 120, see Hayom Yom 28 Cheshvan
5. Shabbos parshas Vayetzei 5712
6. Derech Chayim Shaar Hateshuvah perek 9; see Hisvaaduyos 5745 vol. 3 p. 1835
7. Yom Simchas Torah 5715
8. Igros Kodesh vol. 15 p. 443; based on the possuk in Balak 22:30
9. Motzoei Zos Chanukah 5741
10. Igros Kodesh vol. 14 p. 201
11. Toras Menachem vol. 21 p. 134; Beis Chayenu (Heichal Menachem) p. 199

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



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.

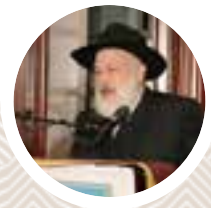
However, as thousands of people encountered the Rebbe in so many different ways, almost no one was privy to the Rebbe's home and to the Rebbetzin. Consistently shying away from the public eye, there are only a handful of people who merited to bask in the presence of the person who carried the weight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

“How do you feel and what did the doctor tell you.”

I answered that the doctor had instructed me to walk straight and upright.

Smiling, the Rebbe said: “*Ich zog shoin lang az m'darf geyen b'derech hayoshor*, (I have long maintained that one must walk in the upright path).”

A SURPRISE VISIT

I would often drive the Rebbetzin to various places for various purposes. Once, I drove her to a certain destination in Connecticut, and I mentioned to her that we were only twenty minutes away from New Haven, where my brother-in-law, Reb Moshe Yitzchak Hecht, and his wife, my sister Rivkah, had almost completed a brand new, beautiful building for their day school. I asked the Rebbetzin if she would like to see it, and she said yes. It was summer time and I figured that we would get there after five o'clock in the afternoon, when no-one would be around. But as I pulled

up to the building, I noticed my sister, and other people milling around.

My sister noticed the car, then me, then the Rebbetzin. Needless to say she was very surprised and very honored and excited by this unexpected, unprecedented visit. The visit went over very well, with the Rebbetzin walking through the building, and seeing the progress of the construction.

The visit to the shluchim's new school building was very gratifying to the Rebbetzin.

[Ed. note: The story is told that some time later Rabbi Hecht was in *yechidus* and the Rebbe mentioned that he heard “good regards” that the new building was indeed beautiful.]

THE REBBETZIN ALWAYS WAITED UP

On the nights when the Rebbe remained in 770 late into the night receiving people for *yechidus*, I would drive the Rebbe home afterwards. The Rebbetzin would always wait up for the Rebbe until he came home, sometimes till morning.

Generally, upon returning with the Rebbe from the Ohel, I would immediately call the Rebbetzin,



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at home, to inform her that the Rebbe was back at 770.

THE REBBE BELONGS TO THE CHASSIDIM

As is known, the Rebbetzin played a major role in the famous library case, in Kislev of 5746.

We were preparing for three months on the paperwork, documents and depositions needed for the federal trial. Concerned about the stress associated with giving a deposition, I asked the Rebbe if we should try to avoid subjecting the Rebbetzin to having to go through one. Sitting through a deposition is not a pleasant task, especially for an elderly person. But the Rebbe answered that I should not worry about how she would do, she will come through with flying colors.

Her deposition took place in her home, at her dining room table, surrounded by our lawyers, the opponents' lawyers and a whole team of assistants. Before she started, she told me to sit next to her.

Depositions are generally very intimidating as the attorneys try to confuse the witness. However, throughout the entire proceedings the Rebbetzin remained regal and thoroughly composed.

The Rebbetzin was extremely precise and concise in her answers, never uttering an extra word. It soon became very clear to us that the opposing attorneys were very frustrated at not being able to intimidate this witness. In the end, they threw down their pencils in frustration.

At the end of the deposition, one of the lawyers asked bluntly, "Mrs. Schneerson, in your opinion, who did the books in the library belong to, your father or the community?"

In what had become the central statement of the case, the Rebbetzin answered, that the *seforim* belong to the Chassidim, because "my father, and everything he had belonged to the Chassidim."

In the end, the Rebbetzin's deposition was, in fact, a very critical factor in the victory of the case.

THE ONLY CHASSID

One anecdote that really brings out the true greatness of the Rebbetzin, is the courageous stand she took during the events of Shemini Atzeres 5738.

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

TO HAVE THE COURAGE AND THE *EMUNAH* IN THE REBBE TO MAKE SUCH A DECISION, AGAINST THE OVERWHELMING OPINION OF ALL THE DOCTORS, IN A SITUATION OF CRITICAL *PIKUACH NEFESH*, CAN ONLY BE ATTRIBUTED TO HER STRONG RECOGNITION AND EXTREME *BITTUL* TO THE REBBE

The Rebbe had made it very clear earlier that night, that he wished to remain in 770, despite the insistence of a number of doctors that he be taken to a hospital for treatment. At this point, the doctors said that they had no choice but to rush the Rebbe to a hospital. The situation was dire. With no cardiologists present, with no medicines or medical equipment at hand, there was really no way of treating the Rebbe in his room, and the Rebbe was going through a second massive heart attack.

Just as we were discussing the situation, the Rebbetzin came down from the second floor to check on what was happening. Doctors updated her and told her they decided that they must take the Rebbe to Mt. Sinai hospital even though he said that he didn't want to go.

The Rebbetzin asked, "And what does my husband say?"

The doctors told her that the Rebbe does not want to go to a hospital and wants to be treated in his room.

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

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

To have the courage and the *emunah* in the Rebbe to make such a decision, against the overwhelming opinion of all the doctors, in a situation of critical *pikuach nefesh*, can only be attributed to her strong recognition and extreme *bittul* to the Rebbe, way beyond what any of us can imagine.



IN CONVERSATION *with* RABBI MENACHEM JUNIK



RABBI BEREL YUNIK AS A BOCHUR.

My father, Reb Berel Junik a”h, escaped from Russia together with the Rebbe’s mother, Rebbetzin Chana. When he arrived in New York four years later, in 5710, he merited to build a deep connection with the Rebbe and Rebbetzin Chaya Mushka, and he would often visit Rebbetzin Chana. Over the years, the Rebbe gave a number of tasks to my father. Being the Chossid that he was, he kept everything very quiet and meanwhile did all he could to be of assistance to

the Rebbe and Rebbetzin.

In merit of this, I was blessed to grow up in a house that revolved around the Rebbe, and *beis harav*. The conversations around our table were often about what was going on by the Rebbe and Rebbetzin, and we all merited to speak to the Rebbetzin and be in her presence. When we grew up, we too took a part in assisting the Rebbe and the Rebbetzin. The following stories are just a sample of the many conversations and encounters that we were *zoche* to have.

A LIFT

Once, when I was a child, some of my brothers and I were walking with my father down Kingston Avenue. As we reached the corner of President Street, we noticed that the Rebbetzin’s car was pulling up towards us. The Rebbetzin noticed us and said hello and acknowledged my father. All of us children had the opportunity to wave to the Rebbetzin, and it was a nice short encounter.

Later, my father had a conversation with her by telephone, and the Rebbetzin surprised my father by apologizing for not offering us a lift home; she said she didn’t want to cause a commotion in middle of Kingston Avenue.

Never had it occurred to us that she would have to offer us a ride; we never expected, nor would my father have accepted such an offer. The very idea was unfathomable. But nevertheless, it bothered her to the extent that she apologized for not doing so. This was the *ahavas Yisrael* and the sensitivity that we saw by the Rebbetzin.

BAR MITZVAH VISIT

My bar mitzvah fell out on Shabbos, 28 Sivan 5739. My father arranged for me to visit the Rebbetzin before *kabbalas Shabbos*. Although I had visited the Rebbetzin’s home and spoken with her on other occasions, this was the first time I spoke to the Rebbetzin alone, and I was very nervous. At the designated time, after davening *mincha* in 770, I walked over to the Rebbe’s house and knocked on the back door. The Rebbetzin opened the door, sat me down by the table, and spoke to me about my bar mitzvah.

Being that it was after Shabbos had begun, the Rebbetzin apologized for not being able to provide some refreshments. I hadn’t even thought twice about it, but here again, the Rebbetzin made sure to mention it and apologize.

During that visit, I also told the Rebbetzin that I would like to say some of the bar mitzvah *maamar* before her, and I said the first few pages. That way, I merited to have the Rebbetzin be part of my bar mitzvah celebration.

UPSIDE DOWN

On the night of Simchas Torah 5746, the Rebbe held an extraordinarily lively farbrengen before *hakafos*. After the first *sicha*, the Rebbe stood up at his place and danced to the *niggun* with much vigor. Later in the farbrengen, the Rebbe finished the wine in his *becher* and then turned it over, and instructed everyone else to do the same. The Rebbe also waved the *becher* from side to side during the



THE REBBE BRINGS A BOTTLE OF WINE IN A PAPER BAG TO THE LIBRARY WHERE HE STAYED WITH THE REBBETZIN FOR SHABBOS, EREV SHABBOS 7 CHESHVAN 5748.

I CONTINUED TO DESCRIBE HOW THE REBBE HAD TURNED OVER HIS *BECHER* AND HAD TOLD EVERYONE TO DO THE SAME. VERY SURREPTITIOUSLY, WITHOUT TAKING HER EYES OFF ME, I NOTICE THAT THE REBBETZIN HAD TAKEN A SMALL BOTTLE OF LIQUOR THAT WAS STANDING ON THE TABLE, AND TURNED IT OVER.

singing, and afterwards he explained the source for his actions according to *nigleh*, comparing this to the upside down cups on the menorah in the *Beis Hamikdash*. All in all it was a very *lebedike* farbrengen.

At the conclusion of the farbrengen, we went to say *gut yom tov* to the Rebbetzin, who was staying at the library next to 770. Dr. Weiss, my father, myself and a few of my brothers were there as well. I was eighteen years old at the time.

We were all still bearing the impact of this unique farbrengen. I was on such a high that I told the Rebbetzin all about it. I described to her how the Rebbe had stood up in his place to dance, and that he was clapping so hard that it was impossible for us youngsters to keep up; I was going on and on

trying to describe how amazing it had been, until she asked me,

“But how was it? Was he okay?”

I had been all excited to describe the physical feat that the Rebbe had done, but then I suddenly realized that the Rebbetzin was obviously concerned about the effect that it had on the Rebbe, and I realized that it would probably be better if I calmed down a bit and toned down the description of the farbrengen.

Then something very interesting happened:

I continued to describe how the Rebbe had turned over his *becher* and had told everyone to do the same. Very surreptitiously, without taking her eyes off me, I notice that the Rebbetzin had taken a small bottle of liquor that was standing on the table, and turned it over. She did it in a way that was almost entirely unnoticeable.

As I said, the atmosphere of the farbrengen was still with us, and Dr. Weiss began singing and dancing; soon enough, we were all dancing together, and the Rebbetzin was watching with a lot of pleasure. She took special notice of Dr. Weiss; after all, he was not a Chossid from birth.

A few days later, I was sent, together with an entire group of *bochurim*, on shlichus to Johannesburg, for a two year period. This was the

second group of *talmidim hashluchim* to South Africa.

We planned to leave to the airport at five in the afternoon, so after *mincha* at 3:15, we stood in Gan Eden Hatachton, and received a *bracha* from the Rebbe. Everyone right away rushed home to prepare for the trip, but I made my way to 1304 President Street, the Rebbe's house, to say goodbye to the Rebbetzin before my two year absence.

I knocked on the back door; the Rebbetzin opened up and invited me inside, we spoke about my shlichus for a few minutes and I told her that with Hashem's help I will see her in two years time. Before I left, she gave me a small bottle of liquor that was sitting on the table, and she said, “Here, take this with you.” I noticed that this was the same bottle that she had flipped on the night of Simchas Torah.

I said goodbye, and began walking down the driveway away from the house. The parting was hard for me; I knew that I would miss being in the presence of the Rebbetzin. Perhaps for that reason, I remembered something that I had wanted to tell the Rebbetzin, and I returned, knocked on the door, and when she opened, we continued the conversation for another few short moments.



THE REBBE AND REBBETZIN'S APARTMENT IN THE LIBRARY.

BEZAGUI

As I began to say goodbye for a second time, she stopped me.

“*Mir zegenen zich nit tzvei mol*—one doesn’t say good bye twice.”

ACCURATE REPORTING

While I was in South Africa, I sent the Rebbetzin letters about everything that was going on; our learning, the *mitzvot*, etc., and I used to get regards about the letters through my father—the Rebbetzin would mention to him that I sent her a letter.

Once, I put together a photo album of pictures of the Lubavitcher *mosdos* in South Africa, and some time later, the Rebbetzin sent it to my father, with a message that she had enjoyed it very much, and had shown it to the Rebbe as well.

There were a number of times that I spoke to the Rebbetzin over the phone from South Africa as well. Once, I had a question about a certain matter that was going on, and I asked the Rebbetzin that perhaps she should mention it to the Rebbe.

I began to give over the question, but there were a number of details involved that were very complicated. The Rebbetzin told me, “*Az m’git epes iber tzu dem man, es darf zein exactly vi m’zagt*—when conveying a message to my husband, it has to be accurately portrayed, with all of the details.” Therefore, she told me, I should write it down in a letter and send it in instead. She didn’t want to skip a detail in giving over a *bakasha* to the Rebbe.

A SIDDUR

As children, my father would sometimes take us to visit the Rebbetzin in her home. The first time we came, I remember coming into the dining room, where the table was set up nicely with food and drink, and we were wondering where to sit down. Noticing our question, the Rebbetzin pointed to one seat at the head of the table, and said, “*Dorten ken men nit zitz’n*—over there one cannot sit,” obviously because that was the Rebbe’s seat.

As we were getting ready to leave, I asked the Rebbetzin for a *siddur* with which to recite *Al Hamichya*, and the Rebbetzin gave me an old Siddur Torah Ohr.

During that visit, my younger brother Dovid, who was quite young at the time, asked the Rebbetzin if she had ice cream. She didn’t; but she told him that she will make up for it, and he can

come over another time to have ice cream. Hearing that, I jumped in as well and said that I will come too; I didn’t want to miss out on the opportunity either. But then the Rebbetzin said no; “You need to be in yeshiva.”

THE LIBRARY

In 5742, the Rebbe and Rebbetzin began spending Shabbos in the library. Later, in 5744, an extension was added to the back of the library with an apartment for them. My brothers and I would be the ones to clean up the rooms and prepare them for the arrival of the Rebbe and Rebbetzin.

Each Shabbos, the Rebbetzin would send the food over with me, and she would also send the same *siddur* that she had given me to *bench* with as a child; then I realized that this was the *siddur* that the Rebbe used at home.

My brothers and I would help the Rebbetzin with different tasks; I used to prepare the Shabbos apartment, and my older brothers even had the merit to help in the Rebbe’s house. This being the case, the Rebbetzin once called my mother and asked if we were helping at home; she didn’t want our helping her to be at the cost of helping at home. Sometimes, the Rebbetzin would ask us as well if we were helping at home.

The Rebbetzin once asked me if I cleaned the tablecloth every week—after every Shabbos I would take the tablecloth to the laundromat; but the Rebbetzin told me not to spend the money on it. She said that the tablecloth doesn’t get dirty over one Shabbos, and I needn’t make that effort.

SHLEIMUS HA’ARETZ

Once on the way back from the library to the house on Motzei Shabbos, I was talking to the Rebbetzin in the car, and I was describing the *farbrengen* that the Rebbe had held that day. This was in the summer of 5742 in midst of the first Lebanon war. During the *farbrengen*, the Rebbe had spoken about the progress of the war. He was very distressed and spoke sharply about the fact that the Israeli Army did not use the full extent of their capabilities to temporarily conquer Beirut and to totally finish the job that they needed to accomplish.

The Rebbetzin joined in sharing with me the same sentiments; she spoke very strongly about the issue, just as the Rebbe had spoken during the *farbrengen*.



IN CONVERSATION *with* **RABBI SHMUEL LEW**

SIMAN BRACHA

My first encounter with the Rebbetzin was a week before my wedding. A few days before, we had entered *yechidus*, and the Rebbe had agreed to my father-in-law, Reb Zalmon Jaffe's request that he be *mesader kiddushin*.

My father-in-law asked the Rebbe if he could invite the Rebbetzin to the wedding as well, and the Rebbe told him that although she would not attend, she would appreciate an invitation. The Rebbe noted that she knew about my father-in-law because they would always "say it with flowers"—he used to send flowers to the Rebbe's home every Yom Tov via Interflora.

Therefore, a week before our wedding, the whole wedding entourage; my future wife and I, along with my in-laws, went to visit the Rebbetzin and invite her to our wedding.

The Rebbetzin served punch in crystal glasses with glass straws, and she invited the *chosson*—me—to fill the glasses.

At one point, my hand went over a glass, and I didn't notice the straw. I spilled the whole punch on the pristine white table cloth; I wanted to bury myself alive.

The Rebbetzin immediately got all excited.

"It's a *siman bracha*," she said.

My father-in-law told me afterwards that she looked so delighted that he was tempted to push over another glass.

That is how sensitive she was to any person that was with her.

STANDING AT THE FARBRENGEN

My daughter would bring *mishloach manos* over to the Rebbe's house on Purim, when she was studying in seminary in New York. When she walked in, she saw how the large table was covered in *shalach manos*; many individuals would send *shalach manos* each year.

My daughter came into the room, and the Rebbetzin told her to eat something. My daughter assured the Rebbetzin that she was not hungry; in fact she had just come from the Purim *seudah*, but the Rebbetzin told her that she should nevertheless eat more.

"One needs to have *koach* to push at the farbrengen," the Rebbetzin exclaimed.

A COFFEE

In Tishrei 5748 (the year of the Rebbetzin's *histalkus*), Simchas Torah was on a Thursday and Friday. As was the *seder* when Shabbos Bereishis was straight after Simchas Torah, the Rebbe



RABBI PINNY LEW

L-R: RABBIS SHMUEL LEW, MOSHE FELLER, AND BEREL BAUMGARTEN, IN CROWN HEIGHTS FOR YUD-ALEPH NISSAN 5732.

farbrenge two times on Shabbos; first at 1:30 PM like a regular Shabbos Mevorchim and then again for a longer time later in the day, towards the end of Shabbos, as a continuation of the Simchas Torah farbrengen that took place on the evening prior, after which the Rebbe gave out *kos shel bracha*.

In order to have a good place in 770 to be able to hear the Rebbe, I came at six o'clock in the morning, and I remained in my place, practically throughout the entire day—Tehillim, *shacharis*, two farbrengens and *kos shel bracha*, besides for a few minutes when my son held the place while I went to make *kiddush* and grab something to eat.

The following day, we went to visit the Rebbetzin in the library. While there, my father-in-law mentioned to the Rebbetzin that I had been sitting in one place for close to twenty hours. Hearing this, the Rebbetzin said:

“You could have come here for a coffee.”

Hearing her offer, which I knew I would never take up, I gave a slight smile. But she said that no, she wasn't joking:

“Come here, knock on the door, and I will give you a coffee.”

The Rebbetzin showed an incredible sensitivity for another individual. We can all learn so much from the way the Rebbetzin cared for and treated others.

BOOKMARKS

I once visited the Rebbetzin together with my children and my in-laws; my sons Yossi and Mendy were then about six years old.

As children often are, they were restless, and began running around the room; they were swinging on doorknobs, and all sorts of other childish things.

I began to get very uncomfortable. In addition to everything they were already doing, I had another major fear:

On a table in the corner of the room there was a pile of *sefarim*, and they were full of bookmarks in different places. I had a terrible fear that they would start pulling out the Rebbe's bookmarks, and I began to feel very anxious.

While I didn't clearly say what I was worried about, I mentioned to the Rebbetzin that perhaps I should take my children home. What she said was very interesting.

She didn't encourage me to keep them there, because in that case I would remain very

HEARING HER OFFER, WHICH I KNEW I WOULD NEVER TAKE UP, I GAVE A SLIGHT SMILE. BUT SHE SAID THAT NO, SHE WASN'T JOKING: “COME HERE, KNOCK ON THE DOOR, AND I WILL GIVE YOU A COFFEE.”

uncomfortable. Neither did she make me feel unwanted. She told me:

“*Vi s'iz eich bakvem*—however you are more comfortable.”

IT'S ALL HERS

Something one always felt in the presence of the Rebbetzin, was a feeling of *malchus*. The Rebbetzin was physically a small woman; but her presence filled the entire room. She was a giant in that sense.

In general, all of the descriptions of the Rebbetzin, and in the stories I just told you, you will always read about her sensitivity and *ahavas Yisroel*. She dealt with an intellectual in an intellectual way, and teenager in a teenage way, and a child in a child's way.

But more importantly is her self-sacrifice. The Rebbetzin literally gave her life away for the Chassidim, and it is possible to say, that everything we have in *dor hashvi'i*, is really in her merit.

The Rebbe would take *yechidus* a few times a week, until the wee hours of the morning. Sometimes these *yechidus*'n could end as late as 6 or 7 AM.

One time, Reb Zalman Gurary suggested to the Rebbetzin, that perhaps the Rebbe should set some sort of limit to *yechidus*, so that he wouldn't come home so late at night.

The Rebbetzin didn't want to think about the idea. She said:

“I wouldn't want to take him away from people who need him.”

Reb Zalman once took the Rebbetzin to see an eye specialist. At the end of the examination, the doctor told the Rebbetzin that there are two options of treatment, and she has the choice to pick whichever one she wants.

In the car ride home, Reb Zalman mentioned that the Rebbetzin would probably ask the Rebbe which treatment to take, but the Rebbetzin said that she would not do so under any circumstances. She did not want to give the Rebbe any *agmas*

nefesh, and therefore, she said, Reb Zalman should advise her instead on the methods of treatment.

Reb Zalman went ahead and wrote the entire story to the Rebbe, asking him what he should tell the Rebbetzin.

In the answer, the Rebbe directed him regarding the treatment, and then added a line. The Rebbe wrote that he should not tell the Rebbetzin that he had written in about it, because it would give her *agmas nefesh*...

The week of the Rebbetzin's *histalkus*, there was a similar story of *mesiras nefesh*.

She wasn't feeling well for a few days beforehand, but she didn't want to see a doctor right away. On Sunday she wasn't ready to see him, because that night the Rebbe held a *yechidus klolis*, on Monday she didn't want the doctors to come over, because she knew that Reb Zalman Gurary would come along—he was very involved in the Rebbetzin's health—and she knew that he gave a *shiur* early Tuesday morning. On Tuesday she said, that since the doctors are after a full day's work, they should first go eat supper, and only afterwards she agreed to see them. In the end, they ran to find something for the doctors to eat before coming to see her.

A few hours later, the Rebbetzin was *nistalek*... T

1. Toras Menachem vol. 14 page 203

DURING THE SHIVA, THE REBBE SAID IN CONVERSATION WITH ONE OF THE VISITORS: "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 TEIKEF UMIYAD MAMOSH!







“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 shluchim of Hashem?

This is the meaning of the extra “10” added to shliach. The only way that we are able to be shluchim of Hashem is because of the *neshama*, the “חלק אלוהי 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
נלב"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 Frierdiker 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

“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.”

the man everything we own, let him be our guest for one meal so that we can fulfill the mitzvah of hospitality, because we won't be able to practice *hachnassas orchim* when we have nothing left.”

As to his father-in-law, he began by saying: “True, it is written that the Torah is ‘more precious than gems’—יקרה היא מפנינים. However,” he added, “I don't think the law of the Torah allows you to do such a thing. Look, you've got a wife and children to support, so you can't give everything away. There are plenty of unlettered Jews around. If they support *talmidei chachamim* and perform the mitzvos with an unquestioning heart, they are just as good as the scholars. So I don't think you're allowed to give everything away and go off into exile.”

These words left their impact. Day after day the young man fasted and wept, confused by doubt and indecision. On the last day, when he told his wife how her father's words had left him confused, she said: “The fact that a doubt has arisen in your mind proves that all your sighs and tears were not utterly truthful. If

your desire to study sprang from all the truth in your heart, then when someone gave you a way of becoming a *ben Torah* you would certainly agree.”



“Well, what have you decided?” asked the stranger with the sack and the staff when they met in the forest.

“I am agreeable to everything,” said the tinsmith.

But as they sat down to talk, a sigh escaped his heart.

“Why are you sighing?” asked the stranger. “If you have second thoughts, you can still withdraw.”

The tinsmith then told him the whole truth — what his wife had said, but also the fact that his father-in-law's words had made a certain impact.

“Your father-in-law is right,” said the stranger. “There are certainly many unlettered Jews who support *talmidei chachamim* and fulfill the mitzvos, and they are even worthier than the scholars themselves.”

“I hear you,” said the tinsmith, “but I have made my decision. I want to give everything away and to wander in exile for three

years. My wife, though, has made one condition: before this happens, please be our guest for just one meal. Let us fulfill the mitzvah of *hachnassas orchim* while we can.”

And off they went to the home of the tinsmith.

They brought out a big bag and filled it with everything — money and silver and gold — as agreed. They then wrote out a document which transferred everything they owned, including houses and fields, as a gift to the stranger, and two neighbors signed as witnesses. After the meal they retired for the night.

Before the two men took to the road the stranger told the tinsmith's wife that though the house was now his, he allowed her and her children to live in it — as tenants — until her husband came home. He presented her with a sack of flour and a bag of potatoes and told her that she could sow in the garden and use the fruit of the orchard — all as gifts between neighbors, not by virtue of ownership. Finally, having blessed her and her two sons and daughter, he took up the big sack, bid them

all farewell, and set out with her husband.

Left alone, the woman found that the garden and the orchard were so extraordinarily fruitful that she was able to maintain her family throughout her long wait.

When the tinsmith came home after three years he and his wife settled elsewhere and became wealthy. In the course of time he became a hidden *tzaddik*.

After 120 years, the tinsmith was granted a palatial place in Gan Eden in the company of Torah scholars and his wife was granted a palatial place in Gan Eden in the company of other righteous women. Moreover, whenever the time came for his soul to be elevated to a loftier level of Gan Eden, her soul was summoned there, too, and it was announced that he was being elevated thanks to her.

The Alter Rebbe concluded his narration by saying that the stranger with the sack and the staff was the Baal Shem Tov, before he became revealed. **1**

1. Published in Likutei Diburim vol. 4 p. 1389. Translation copyright by Kehos.



דער רבי וועט געפינען א וועג...

נדפס ע"י ולזכות
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.”

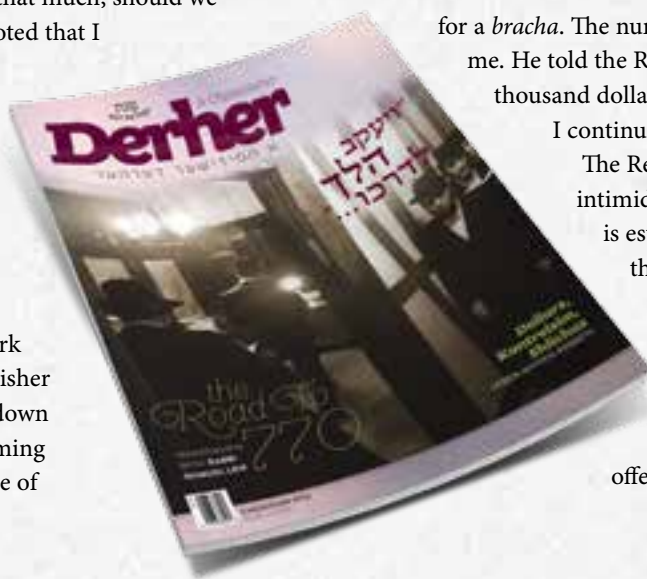
In it, the Rebbe encouraged people to spend more, while not going too far. The Rebbe related a story about the Frieddiker Rebbe, where he said that he never had money in his bank account, but he also never went bankrupt.

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





was exactly what I had asked for when I had written to the Rebbe that very morning. I felt that the Rebbe had already answered my letter.

We waited eagerly to hear the good news from the realtor. A short time passed, and to our dismay our offer was declined. Someone else had submitted an offer as well, perhaps for a larger sum, and was actually planning on living in that house; the sale had been given to him. Our enthusiasm and anticipation came to an abrupt halt.

I asked the agent how much the other buyer had offered, but he replied that it was illegal for him to disclose the information until the deal is sealed. That, he said, would take another three or four weeks. I immediately began to have regrets—maybe I should have offered a more money, perhaps eighty thousand dollars...

The weeks passed slowly; I couldn't stop thinking about the house and regretting my small offer, and exactly four weeks later, I sent the realtor an email, asking him how much the property had sold for. This time again, I was in for a surprise: the house had not sold. The deal fell through at the last minute, the house was up for sale again, and if I was still interested, I could resubmit my offer.

This took place on Chol Hamoed Sukkos. On Hoshana Rabba, just two hours before Yom Tov, the agent came to my house with all the paperwork and he asked me if I was interested in upping my offer. I told him no; I was just fine with my offer for seventy, seven seventy.

I also let him know that being that Yom Tov was approaching, I would not be available to answer any phone calls or emails over the next two days.

On Simchas Torah night, our community has a custom to dance the last *hakafah* outdoors. That night, I invited everyone to dance in front of the house next door; I told them about the offer we had made and the deal we were hoping for, and prayed that we would be able to pull through.

The next day, on the second day of Yom Tov, I took a walk with my family. Returning home, just an hour before



Yom Tov was over, I found an envelope in our mailbox. After *havdalah*, I read in it, that our offer had been accepted, and the house was ours.

We began a fundraising campaign, which with the Rebbe's *brachos*, was very successful. Throughout the renovations, which—as every construction project—comes with a fair share of *tzaros* and disruptions, we always managed to pull through. Every time an issue would come up, I would write a letter to the Ohel, and somehow, some way, the issue would be resolved.

There was one time that a serious issue came up. I hadn't been able to go to *mikveh* that day, so I called a friend and asked him if he would be able to write a *tzeitl* to the Ohel for me. He happened to be busy at that moment, so he told me to call him back in an hour and a half, and he would write in for me. Before that hour and a half was up, the issue resolved itself. I didn't have a chance to write anything yet, but just the intention itself already brought the Rebbe's *brachos*... ❶

YOUR STORY

Share your story with A Chassidisher Derher by emailing derherstories@gmail.com.



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



LEVI FREIDIN via JEM, 222575



LEVI FREIDIN via JEM, 222591

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—*‘yaga’ata’*, (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

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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

