

A Chassidisher *Derher*

א חסידישער דערהער

Basi L'Gani

YOMAN, SHEVAT 5712

Each and Every Jew

KSAV YAD KODESH

What is being a Chossid about?

DARKEI HACHASSIDUS

Very Much Alive

FARBRENGEN



- SPECIAL -

והחי
יתנו
אל לנו

CHOF BEIS SHEVAT

30



SHEVAT 5778
ISSUE 65 (142)



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About the Cover:

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

Photo: Tzach Archives.

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נא לשמור על קדושת הגליון.

Derher **Editorial**

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

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

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

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

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

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

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

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

The Editors

ט"ו טבת ה'תשע"ז



פארברענגען FARBRENGEN

VERY MUCH ALIVE

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

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

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

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

The answer is: No.

In fact, it is quite current

and relevant for our times.

The proof is, this very gathering!

The explanation is simple:

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

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

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

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



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



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

Even the toenails!

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

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

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

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

To be specific:

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

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

your *avoda* be considered complete.

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

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



לעבן מיט'ן רבין

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



YUD-TES KISLEV 5712

Basi L'Gani

SHEVAT 5712



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

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

STUDYING THE MAAMAR

Shabbos Parshas Bo, 6 Shevat

Reb Moshe Levertov:

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

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

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

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

LEADING THE TEFILLOS

Tuesday Night, Evening of Yud Shevat

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

Wednesday, Yud Shevat

Reb Yoel Kahan:

The Rebbe entered *Shacharis* at 10:30, wearing a new *tallis*. As he davened at the *amud*, the Rebbe exhibited serious expressions, crying several times throughout davening. This was especially apparent when the Rebbe recited the words “מָה בָּצַע בְּדַמִּי בְרַדְתִּי” as well as “כִּי לֹא יִטּוֹשׁ ה' עַמּוֹ...”

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

Reb Moshe Levertov:

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

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

YUD SHEVAT FARBRENGEN

Reb Yoel Kahan:

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



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

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

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



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

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

1

eight facts MAAMORIM



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

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

The story behind this was related by Reb Meilech Zweibel:

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

Source: Lubavitch V'chayaleha, p. 23





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

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

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

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

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



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

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

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

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

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



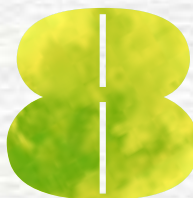
Did you know that "*Lchatchila Ariber*" is more than just a *niggun* attributed to the Rebbe Maharash?

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

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

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

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



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

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

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

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

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

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



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

והחי יתן אל לבו

CHOF-BEIS SHEVAT

30

// A CHOSSID'S APPROACH

// HISTALKUS OF THE REBBETZIN EXCERPTS OF NICHUM AVEILIM

// HORAOS AND PEULOS OF THE REBBE

// REBBETZIN CHAYA MUSHKA - A BIOGRAPHICAL SKETCH



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

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

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

In memory of
**RABBI BERL
JUNIK** ע"ה

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

YAHRTZEIT 9 IYAR 5765



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

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

YAHRTZEIT 8 ELUL 5777



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





CHOF-BEIS SHEVAT A CHOSSID'S APPROACH

“ALL THE CHASSIDIM ARE OUR CHILDREN!”

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

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

WHAT IT MEANS TO THE REBBE

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

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

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

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

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

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

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



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

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

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

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

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

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

THE ACTIVE ROLE OF OUR REBBETZINS

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

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

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

A PRIVATE AFFAIR?

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



6. SHEVAT 5750, LEVI FREIDIN VIA JEM 236655

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

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

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

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

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

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

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

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

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

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

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

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

THE REBBE'S CHILDREN

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

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

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

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

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

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

1. Kesubos 111b

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

3. Biur on Iggeres HaKodesh 27

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

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

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

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

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

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



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HISTALKUS OF THE REBBETZIN

CHOF BEIS SHEVAT 5748

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

EARLY INDICATIONS

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

THE REBBETZIN TAKES ILL

In the days preceding Chof-Beis Shevat, the Rebbetzin did not feel well. On Tuesday evening, the night of 22 Shevat, a team of doctors held a meeting at the Rebbe and Rebbetzin's home, at the conclusion of which they resolved that the Rebbetzin must be hospitalized for about two weeks until she would regain her complete health. The Rebbe was also present at the meeting and agreed with the doctors' decision to have the Rebbetzin go to the hospital. Before leaving home, the

Rebbetzin requested to be alone with the Rebbe for a few minutes and they remained together for close to a half hour. Meanwhile, Mrs. Esther Sternberg headed to the hospital, along with the doctors, to arrange the necessary preparations for the Rebbetzin's arrival.

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

HISTALKUS

A short while after she was admitted, the doctor realized that the Rebbetzin had lost consciousness. The medical team immediately attempted to handle the situation to the best of their ability. Reb Sholom, who all the while kept in close and constant contact with the Rebbe, called the Rebbe and notified him of



Suddenly the Rebbetzin requested a cup of water

INDIVIDUAL GUIDANCE

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

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

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

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



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HORAOS & PEULOS OF THE REBBE

HORAOS

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

WHAT TO DO ON THE YAHRTZEIT

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

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

TIME AND SPACE: QUALITY AND QUANTITY

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

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

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

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



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



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REBBETZIN CHAYA MUSHKA

A BIOGRAPHICAL SKETCH

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



KEHOT PUBLICATION SOCIETY VIA JEM

THE REBBETZIN IN HER YOUTH.



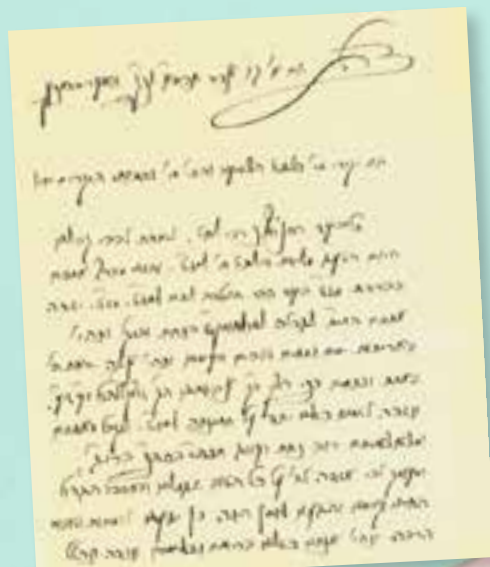
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BIRTH

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

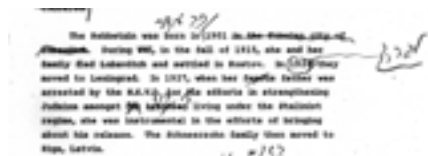
At the time, the Rebbe Rashab was visiting Germany due to health reasons. He was notified via telegram about the birth, and he immediately dispatched a telegram back with a *mazal tov* and the suggestion that she be named Chaya Mushka, after her great-great-grandmother, the Rebbetzin of the Tzemach Tzedek.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

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



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

WHERE WAS THE REBBETZIN BORN?



KEHOT PUBLICATION SOCIETY VIA JEM

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

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

(*Early Years*, p. 472.)

NATURAL SELF SACRIFICE

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

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

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

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



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

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

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

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



THE REBBETZIN AS A YOUNG GIRL.

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

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

IS IT A SPECIAL YOM TOV?

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

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

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

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

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



A Watery Lesson

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

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

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

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

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

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



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

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

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

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

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



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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

לזכות ילדינו
שטערנא שרה, מנחם מענדל, וועלדא רחל שיחיו
נדפס ע"י הוריהם
הרה"ת ר' חיים אפרים וזוגתו מרת חי' מושקא שיחיו
גאלדשטיין

לע"נ
הת' מאיר יעקב יוסף ע"ה בן יבלחט"א ר' מנחם מענדל
נלב"ע כ"ז טבת ה'תשע"ז
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נדפס ע"י בנו
ר' דניאל אליהו זאב וזוגתו מרת הדסה ומשפחתם שיחיו
קסטנבוים

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

לזכות
השלוחה החיילת בצבאות ה'
מיא רייזל תחי'
קראסניאנסקי
לרגל הולדתה ט' מר חשוון ה'תשע"ח

נדפס ע"י זקניהם
הרה"ת ר' ראובן וזוגתו מרת אהובה יהודית ומשפחתם שיחיו
ניו
הרה"ת ר' יצחק וזוגתו מרת פערל ומשפחתם שיחיו
קראסניאנסקי

לזכות
הרה"ת ר' מנחם מענדל וזוגתו מרת שטערנא שרה ומשפחתם שיחיו
שם טוב

לזכות
הרה"ת ר' אהרן יחזקאל וזוגתו מרת רחל ומשפחתם שיחיו
וואגעל

לזכות
השלוחה החיילת בצבאות ה'
חנה תחי'
לרגל הולדתה הושענה רבה ה'תשע"ח

נדפס ע"י הוריו
הרה"ת ר' משה דוד וזוגתו מרת רחל לאה ומשפחתם שיחיו
ווינער



לע"נ
הרה"ת ר' יוסף בן ר' אברהם ע"ה טעוועל
נלב"ע ד' שבט ה'תש"ע
לרגל היארצייט שלו
ולע"נ זקננו
מסעוד הי"ד בן אגאג'אן אלוליאן נלב"ע י"ז שבט
ר' יצחק בן ר' פנחס טעוועל נלב"ע י"ב שבט
ר' אברהם בן ר' פנחס טעוועל נלב"ע י"ט שבט
מרת מרים ביילא בת ר' שלמה משה טעוועל נלב"ע י"ז שבט
ולזכות בנינו
החייל בצבאות ה'
יוסף יצחק שיחי
לרגל ה'אפשערעניש' שלו
שיזכה לגרום נח"ר לכ"ק אדמו"ר
י"ז שבט ה'תשע"ח
נדפס ע"י
הרה"ת ר' מנחם מענדל וווגתו מרת ברכה ומשפחתם שיחיו
טעוועל



לזכות הרה"ת ר' מתתיהו שיחי ומרת חנה תחי' האריטאן
לרגל נישואיהם בשעטומ"צ י"ד אלול ה'תשע"ז
ולזכות הרה"ת ר' שמואל מנחם מענדל הכהן שיחי ומרת גיטל ברכה תחי' כהן
לרגל נישואיהם בשעטומ"צ כ"ד מנחם אב ה'תשע"ז
נדפס ע"י משפחתם

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

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

מוקדש לחיזוק ההתקשרות לנשיא דורנו כ"ק אדמו"ר זצוקללה"ה נבג"מ זי"ע

ולזכרון הרבנית הצדקנית מרת חי' מושקא נ"ע זי"ע
בקשר עם יום ההילולא כ"ב שבט - במלאות שלשים שנה להסתלקותה



לעילוי נשמת
הרה"ת ר' שלמה יצחק
בן משה ע"ה
שווארץ

מהשלוחים הראשונים לאוניברסיטה
עבד במסירה לעורר הניצוץ
של אלפי נשמות לקרבן לתורה ולמצוות
ולחיים בתים נאמנים בישראל
נלב"ע י"ב שבט ה'תשע"ז
תנ"צ ב'ה'
נדפס ע"י משפחתו שיחיו



לעילוי נשמת
איש תם וישר והצנע לכת
הרה"ח הרה"ת ר' בצלאל ז"ל
בהרה"ח הרה"ת ר' סימון ז"ל
יעקבסאן

נלב"ע ז' אדר ה'תשע"ג
נדפס ע"י ולזכות בנו
הרה"ת ר' ירחמיאל וזוגתו מרת רבקה לאה
ויוצאי - חלציהם מנחם מענדל, חנה העניא,
אסתר ברכה, מושקא, פריידא מרים,
אלישבע, ושלמה שמואל אריה, שיחיו
יעקבסאן



לזכות החתן הרה"ת ר' מנחם מענדל שיחי' קאנטאר
והכלה המהוללה מרת חנה תחי' הארליג
לרגל חתונתם בשעטומ"צ י"ד שבט ה'תשע"ח

נדפס ע"י הוריהם
הרה"ת ר' יוסף חיים וזוגתו מרת נחמה דינה שיחיו קאנטאר
הרה"ת ר' יהושע וזוגתו מרת דינה שרה שיחיו הארליג

מוקדש לחיזוק ההתקשרות לכ"ק אדמו"ר נשיא דורנו
נדפס ע"י ולזכות הרה"ת ר' לייביש משה וזוגתו מרת רינה
ילדיהם קיילא באשא, בנציון דוד, אליהו איסר, רבקה שיינדל אלטא שיחיו
גולדהירש

A Chassidisher Derher
Vaad Talmidei Hatmimim



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