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HORAOS & PEULOS OF THE REBBE

HORAOS

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

WHAT TO DO ON THE YAHRTZEIT

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

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

TIME AND SPACE; QUALITY AND QUANTITY

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

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

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

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



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



MORDECHAI BARON VIA JEM 148323



CB HALBERSTAM VIA JEM 101541

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

NAMING AFTER THE REBBETZIN

MOSDOS

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

CHILDREN

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

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

TZEDAKA IN THE GEMATRIYA

Extra *tzedaka* should be given in connection with the *yahrtzeit*, ideally sums numbering 470 (also the *gematriya* of the word “עֵת”), the *gematriya* of the name of the *nifterses*.⁵

FOLLOWING IN THE REBBETZIN'S FOOTSTEPS

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

THE REBBE'S APPRECIATION

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

Now is the time to express gratitude to all those

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

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

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



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



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

PEULOS

KEREN HACHOMESH

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

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

CAMPUS CHOMESH

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

"VEHACHAI YITEN EL LIBO"

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

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



THE BIRTHDAY CAMPAIGN

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

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

SIFREI TORAH

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

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

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

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

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

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

woman emphasizes the connection to *Mattan Torah*, and to the "new Torah," which will be given to us in the future, for regarding both of these, the women precede the men." ①

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



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

LEVI FREDIN VIA JEM 22/437