



לעבן מיטן רבין



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ע"י בנם  
 ר' יקותיאל יהודה  
 זוגתו מרת פעסל לאה ומשפחתם שיחיו  
 רוהר

טור 'לעבן מיטן רבין' הוקדש לזכרון ולעילוי נשמת  
 ר' שמואל ב"ר יהושע אליהו ז"ל  
 ואשתו מרת שרה ע"ה בת ר' יקותיאל ומרת לאה הי"ד  
 ת"נצ'בה

# How can one say such a thing about Yitzchak Avinu?!

CHESHVAN 5728



Collected from three different *yomanim* of *bochurim* at the time, these lines bring to life the month of Cheshvan 5728 in 770 with the Rebbe.

SHABBOS PARSHAS NOACH, ROSH  
 CHODESH CHESHVAN

In the first two *sichos* of today's *farbrenge*n, the Rebbe spoke about the concept of "*v'Yaakov halach*

*ledarko*," and about how when we say that the month of Tishrei is a "full" month, a month packed with *giluyim*, this applies to the entire month of Tishrei. This year especially, the *avoda* has to be with *simcha* "and if one sets himself on a broad path—the *Aibershter* gives in a broad manner."

After saying a *maamar*, the Rebbe explained the Rashi from last week. When the Rebbe mentioned

the Rashi, he turned to Reb Zalman Duchman and asked him, “Nu? Where is this Rashi?”<sup>1</sup>

Then the Rebbe began to explain the Rashi from Parshas Noach <sup>2</sup>: ד"ה אר נח

The Midrash says that Noach worked so hard taking care of and feeding all the different animals that he literally was “spitting blood” from the backbreaking labor. From this the Rebbe teaches a lesson: If you were sent on a shlichus, even if there is “blood”—the shlichus must still be carried out. If need be, go to a doctor but the shlichus must continue. Deriving a lesson from the second opinion in Rashi (that he was late in bringing food to the lion and was injured by the angry beast) the Rebbe explained: *Sigufim*—self-inflicted physical pain or deprivation—may be fine for yourself. But when it comes to someone else, you need to make sure that that individual has everything that he needs, even if that means providing him with a servant to clear the path before him... For example, regarding yourself—exercising *iskafya* through pushing off a meal is a valid form of *avoda*, as it is brought down in Tanya Perek 27. But when it comes to someone else’s eating, this is not the correct approach to take.

#### THURSDAY, VOV CHESHVAN

After *krias haTorah*, Reb Moshe Leib Rodshtein’s wife went in to see the Rebbe. While she was there, the door to the Rebbe’s room remained open.



REB MOSHE LEIB  
RODSHTEIN.

#### SUNDAY, TES CHESHVAN

The Rebbe’s (as well as the Frieddiker Rebbe’s) secretary, Reb Moshe Leib Rodshtein,<sup>3</sup> passed away on Motzei Shabbos. Throughout his years of service, his primary work was to write the Rebbe’s letters as they were dictated by the Rebbe. Earlier this year he took ill and now he has returned his soul to its Maker.

The *levaya* took place today before noon. The Rebbe joined the *levaya* and walked until where he normally walks (crossing Kingston Avenue on Eastern Parkway), and then continued by car to the cemetery.

The Rebbe sat in the back of the car along with Rashag and Reb Shmuel Levitin. In the front were the driver, Rabbi Krinsky; Rabbi Hodakov; and Rabbi Shlomo Aharon Kazarnovsky.

The Rebbe walked up to the fence near the Ohel, turned to Rabbi Hodakov and said that everybody else should go inside.<sup>4</sup> The Rebbe stood outside the fence near the Ohel, his hands in his coat pockets, and watched the proceedings from there, wiping his eyes throughout.

Rabbi Hodakov relayed to the family specific directives that the Rebbe had told him: First of all, that there should be *tefillos* in his home three times daily. An extra Torah reading should take place in the house on Shabbos for Mincha.<sup>5</sup> Additionally, being that the *niftar* was very involved in the publishing of the Frieddiker Rebbe’s *maamarim* from תרצ"ט, a few lines from that *sefer* should be learned after each *tefillah* in the house.

That night, the Rebbe received people for *yechidus*, lasting until 6:00 a.m. One of those seen by the Rebbe was Reb Zalman Gurary, who later related that the Rebbe had told him:

“I am still in a Simchas Torah mood. Why are you not?!”

#### WEDNESDAY NIGHT, CHOF CHESHVAN

Dr. Yaakov Herzog (director-general of the Israeli Prime Minister’s office) went into the Rebbe’s room for a *yechidus* at around 1:40 a.m. together with two other people. About an hour into the *yechidus*, an additional person was called into the room and eventually a fifth person joined as well. The Rebbe spoke with this last individual for a few minutes, asking him about his learning, and what they learn on Shabbos.

When Dr. Herzog was asked what the Rebbe said during the *yechidus*, he thought for a moment and then said that it will remain a secret. Eventually, though, he revealed some of what the Rebbe spoke to him about, on condition that it should not be publicized: The Rebbe had said that Israel should not rely on the *Goyim* (regarding the talks going on in the U.N.). He also spoke with the Rebbe in learning regarding the *nes* of Purim and about how Hallel is not recited over miracles that occur outside of Eretz Yisrael.

#### SUNDAY, CHOF-GIMMEL CHESHVAN

*Yechidus* began tonight at 8:30 p.m.

At 1:10 a.m. Harav Meir Halberstam<sup>6</sup> went in for *yechidus*. After about an hour, his brother Reb Moshe joined him in the Rebbe’s room, and when he entered the room the Rebbe rose from his chair.

While they were in *yechidus* the Rebbe was *mefalpel* with them in learning. During the discussion, the Rebbe made reference to a *sefer* that Reb Moshe had just printed, and he later said that it was obvious that the Rebbe knew the *sefer* better than he himself knew it!

In the course of the conversation, a certain book was mentioned. This particular book was a secular work, and when the Rebbe asked how Reb Moshe came to read it, he answered by quoting a *possuk*: מִיָּמֵי גִּוּרִים יִמְתְּקוּ. In connection with this, the Rebbe related how when the Alter Rebbe would learn together with Reb Avraham Hamalach (son of the Mezeritcher Maggid), he would wind the clock backwards in order for them to learn longer. He justified doing so based on this *possuk*. The Rebbe explained that *this* is the true מִיָּמֵי גִּוּרִים יִמְתְּקוּ.

The Rebbe also related how someone had been by him and asked a question: If until now Yidden were fine without Chassidus, why suddenly now are the teachings of Chassidus vital? The Rebbe also repeated the answer he gave the person: When your grandfather woke up in the morning, the first thing he did was go to *mikveh*. After *mikveh* he would learn some *nigleh*, go daven, and after davening he would learn some more! But you? When *you* wake up in the morning: The first thing you do is read the “holy” newspaper, and only then do you daven...

*Yechidus* ended at 3:00 a.m. after which Rabbi Hodakov went into the Rebbe's room. At 3:30, the Rebbe went home by car with Rabbi Krinsky.

#### THURSDAY, CHOF-ZAYIN CHESHVAN

Tonight, people started going into *yechidus* at 8:15 p.m. One of the people that went in tonight was Harav Brodshstein, the recorder of the Beis Din Tzedek of Yerushalayim. He was in the Rebbe's room for around 45 minutes. During their conversation, when discussing aspects of Eretz Yisroel and *geulah*, the Rebbe stated again that *aschalta d'geulah* has not yet begun.

Reb Yosef Kotlarsky went into *yechidus* and gave the Rebbe the *maamar dibbur hamaschil* Mayim Rabim from the year 5717, which was printed *l'iluy nishmas* his son Yaakov Dovid. The Rebbe asked him if he participated in the costs of the printing and he answered that he did not, but that he could ask the *bochurim* involved in the printing and arrange something. The Rebbe said that it is not so important that he be involved in this printing; it

was arranged by his son's friends. But what he could do is to buy from them the rights and the *zechus* to publicize and disseminate the *maamar*. Another option, the Rebbe said, would be to participate in the printing of another *maamar* that will also be dedicated to the memory of his son.

The Rebbe also added that this *maamar* was published at an opportune time: Around that time, there were some Yidden saying that all the miracles that happened last year during the Six-Day War were from the *sitra achara*; the *Aibershter* would never perform a miracle through Yidden who are not Torah and mitzvos observant, they claimed. The Rebbe pointed out that every single Yid has a *neshama*—a flame—and nothing, not even the greatest amounts of water (*mayim rabim*) can extinguish that flame.

#### FRIDAY, CHOF-CHES CHESHVAN

Tonight after Maariv, the Rebbe waited for the announcement regarding the Rashi which will be discussed at the next day's farbrengen.

#### SHABBOS MEVARCHIM KISLEV, CHOF-TESS CHESHVAN

The Rebbe entered the shul for the farbrengen at 1:35 p.m. In the first *sicha* the Rebbe spoke about the *parsha* of the week, and afterwards he said a *maamar kein sicha* on the *possuk* וַיִּתֵּן לָךְ. After the *maamar*, people started going over to the Rebbe with bottles of *mashke* to receive *l'chaim* for various occasions.

The Rebbe then said another *sicha*, and during this *sicha* the Rebbe made reference to a recent incident where a certain individual made an inappropriate remark about Yitzchak Avinu. He said that the reason Yitzchak loved his son Eisav was because he brought him a meal... “How can one say such a thing about Yitzchak Avinu?!” the Rebbe demanded.

This person had apparently involved the Alter Rebbe and Lubavitch in his remarks about Yitzchak Avinu, and had made some sort of comparison in order to knock Lubavitch with regards to *mitvza tefillin*. The Rebbe continued and said that regarding the “*shidduch*” that was made between Lubavitch and Yitzchak Avinu—with that he is happy! But how is it possible that such a thing could be said, and not one person present objected or challenged



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him?! And to top it all off—he was titled “honorary guest!”

“The explanation Rashi gives he does not know—he is a *rosh yeshiva!* He is busy with ‘more important’ things... Yitzchak Avinu was also a *rosh yeshiva!* It is true that Yitzchak did not have as many *talmidim* as he has—Yitzchak only had his son Yaakov and maybe a few other servants—but he was one of the Avos!”

The Rebbe also said that according to Shulchan Aruch, the individual who made these remarks must go to *Me'aras Hamachpela*, and ask *mechila* from Yitzchak Avinu in front of ten people!

The Rebbe also spoke strongly about the fact that when he starts speaking about “exciting” topics such as this—all of a sudden nobody is sleeping! When a Rashi or a *maamar* of the Rebbe Rashab is being discussed there are those who sleep or they sit there with their eyes open but are clearly thinking about other things. But when it comes to speaking about this—no one is sleeping!

“It should really have been the opposite... here I would not mind if I had only ten people listening — in order to fulfill my obligation — and the rest of the *olam* could sleep... In fact, the fact that there are those who speak against Lubavitch is a direct result of people sleeping during a *maamar* Chassidus. It is just that those who attack Lubavitch do not have *seichel*, and therefore do not know the right place to attack.”

The Rebbe said that he had waited six days(!) for some sort of protest to be made in response to this person’s remarks, but when it comes down to the facts—it is a *dor yasom*... “Not one person stood up for the *kavod* of Lubavitch, of the Alter Rebbe, or of Yitzchak Avinu! I am therefore forced to fulfill my obligation and respond to those remarks.” The

Rebbe then went on to explain a Rashi in this week’s *parsha* as an answer to the above remarks.

The farbrengen concluded at 4:15 p.m., and the Rebbe came into Mincha immediately following the farbrengen. It was clear that the Rebbe was in a rush. After Mincha, the Rebbe hurriedly walked home. He returned to 770 at 5:10 p.m., came into the shul for Maariv 10 minutes later at 5:20 and left back home at 6:15 p.m.

## SUNDAY, ROSH CHODESH KISLEV

At 12:10 a.m, Rabbi Moshe Tzvi Neriya went in for *yechidus* and was in the Rebbe’s room for about two hours. The Rebbe repeated for him *b’kitzur* the *maamar* “*B’shofar Gadol*,” and spoke with him regarding *mitvza tefillin* as well. The Rebbe commented that the Satmar Rebbe is not an enemy, he is just trying to “safeguard” his *shitah*... “But I,” the Rebbe said, “have ‘*breite pleitzes*’ [lit. ‘broad shoulders’] that I received from my Rabbeim!”

*Yechidus* ended at 3:15 a.m., and at 3:45 the Rebbe went home by car with Rabbi Krinsky. **T**

1. Reb Zalman was the *gabbai* in 770 and would announce in shul the Rashi that the Rebbe was going to speak about at the farbrengen.
2. Bereishis 7:3.
3. This was the name that he went by in later life. His real name was Zushe Shifrin—he changed his name in order to flee the Russian border.
4. According to one version, the Rebbe said, “I need to stay here.”
5. According to halacha, a *sefer Torah* is generally not supposed to be moved to a different location unless it will be read from three times at the new location.
6. Father of Reb Chaim Baruch and Reb Chesed שחיי.
7. Literally: “Stolen waters are sweetened.” Meaning, something acquired “illegally” is “sweeter” than that which is to be had through conventional means.