



<p>ע"י בנם ר' יקותיאל יהודה וזוגתו מרת פעסל לאה ומשפחתם שיחיו רוהר</p>	<p>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"נ צ' ב'ה'</p>
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Kennedy's Assassination and Kuntres Bad Kodesh

KISLEV 5724*



In the following pages, we present the reader with a letter written by a *bochur* in 770 in 5724* to his friend in France, updating him on the latest news in the Rebbe's presence. The month of Kislev that year found the world as a whole in unusual times, and here we see the perspective of a *bochur* by the Rebbe in those unique days.

Surely you already heard what happened this past Friday (Vov Kislev)—President John F. Kennedy was assassinated. It happened as he was riding in an open car when a young man shot and killed him. The news got here on Friday afternoon, and when the Rebbe was informed by the *mazkir*, Reb Moshe Leib Rodshtein, he reacted with surprise as to how Kennedy rode in an open vehicle, exposed

as he was, thereby making himself such an easy target...

This week, the *kuntres* “Bad Kodesh” was reprinted in honor of Tes and Yud-Tes Kislev. The date printed in the preface to the *kuntres* is ‘Chof Cheshvan 5724.’

This *kuntres* is a lengthy letter the Mittlerer Rebbe wrote to the ruler of the Vitebsk region of Russia in connection with his imprisonment.

As I have written to you in the past, every Motzei Shabbos Rabbi Yosef Wineberg gives a *shiur* in Tanya on the radio; he also gives *chazara* of the *sichos* the Rebbe says. In many instances, the Rebbe provides him with specific *hora'os* about what to say on the broadcast. On the Motzei Shabbos after Kennedy’s assassination, Rabbi Wineberg asked the Rebbe if while on the radio he should say anything about it. The Rebbe said that if on the other radio stations (not necessarily the *frum* ones) it is being mentioned, then he should do so as well. An interesting detail in all of this is that the Rebbe also instructed Rabbi Wineberg to speak about the new *kuntres*, and to make special mention of the *he'ara* the Rebbe himself added in the new edition, in which the concept of a monarch is discussed according to Chassidus.

Here in 770, *bochurim* and *anash* are speculating that the reprinting of the *kuntres* with this *he'ara* from the Rebbe is connected with the President’s assassination; similar to the *maamarim* said at the time of other major world events. It is known regarding the Rabbeim in general, that certain *maamarim* they said were connected to the changing of the governments at the time. Obviously, our suspicions were only strengthened in light of the Rebbe’s above instruction to Rabbi Wineberg regarding the *kuntres*.

(Rabbi Wineberg later related that the Rebbe also told him to talk about the concept of every country having their own *sar lemaalah*—a “heavenly minister,” as it were—and definitely, the Rebbe added, a superpower like the United States has one.)

You have surely heard of the *pisgam* repeated by the Rabbeim regarding the Tzemach Tzedek, how on Rosh Hashanah he would “arrange” what is going to happen in Petersburg (Russia’s capital and the seat of the government) in the coming year, and who will be in positions of leadership.

In retrospect, the Rebbe alluded to the current events at the farbrengen of Shabbos Shuva which



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came as a continuation of the Rosh Hashanah farbrengen:

In one of the *sichos* at that farbrengen, the Rebbe dwelled on this exact idea—how everything that will transpire in the coming year is alluded to on Rosh Hashanah.

The Rebbe spoke about how in the *maamarim* of the Friediker Rebbe from the year of his *histalkus*, there are many incredible allusions to different things—starting with the *maamarim* of Rosh Hashanah. In these *maamarim*, the Friediker Rebbe established the *sefer* for every single future Rosh Hashanah until the coming of Moshiach Tzidkeinu!

In this *maamar* from Rosh Hashanah 5710, the Rebbe continued, the Friediker Rebbe speaks about the *avoda* of “*min hameitzar*”—a more “limited” *avoda* through which one can eventually attain the level of “*anani bamerchav*,” which is a “broader” *avoda*. But even the *avoda* of *kabolas ol* has to be in a manner of *merchav*—with expansiveness and comfort.

The Rebbe went on to explain how this *avoda* in a manner of “*merchav*” is connected to the concept of *binyan hamalchus*, and as a source, the Rebbe referenced the Mittlerer Rebbe’s *kuntres* Bad Kodesh...!

The assassination made waves in the entire world, and delegations from all over are arriving in Washington. On Tuesday, Yud Kislev, the Israeli delegation arrived in Washington headed by Mr. Zalman Shazar.

The Rebbe sent Dr. Nissen Mindel (from the *mazkirus*) and Reb Yitzchok Goldin (principal of Beis Rivkah) as his personal shluchim to greet Mr. Shazar. Along with them, the Rebbe sent the newly reprinted *kuntres* Bad Kodesh to give to him, along with two bottles of *mashke*; one to bring back to Eretz Yisroel and the other one to make a *farbrengen* with in Washington in honor of Yud Kislev.

We heard that Shazar received them warmly, and that Mr. Avraham Herman (Israel's ambassador to the U.S.) distributed the *mashke* the Rebbe sent. Afterwards, the shluchim davened Maariv together with the whole delegation.

The *Morgen Journal* from last Thursday reported that Shazar wanted very much to come and have a *yechidus* with the Rebbe but that he wasn't able to due to concerns that it may appear as if he came to America for reasons other than for Kennedy's funeral. But "being as Shazar is a Chabad Chossid," the newspaper read, "he was not able to contain himself, and he expressed himself to close confidants, saying, that to come to America and not have a *yechidus*—this is out of the question."

In the end, Shazar telephoned *mazkirus* and asked to speak to the Rebbe. The Rebbe spoke with him on the phone for over half an hour! I heard that when the Rebbe found out that the occurrence of their conversation was public knowledge, he was not pleased.

I will write to you the main points from what I heard was spoken about in their conversation:





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AMBASSADOR HARMAN (SECOND FROM LEFT) AND PRIME MINISTER ESHKOL MEETING WITH PRESIDENT JOHNSON, 1964.

Shazar told the Rebbe that as part of his regular *shiur* Chassidus he learns “*Shoresh Mitzvas HaTefillah*” from the Tzemach Tzedek with the participants. The Rebbe voiced his surprise at this, being as it is a very long *maamar*. The Rebbe also noted that, recently, the *maamar* was printed from the *ksav yad* of the Tzemach Tzedek.

Shazar mentioned that they want to start learning in the *shiur* the *hemshech* of *maamarim* from the Alter Rebbe titled “*Es’halech Liozna.*” The Rebbe responded that if the participants of the *shiur* want this, and everybody is in agreement with this—then “I am very happy, and it should be *b’hatzlacha.*”

The Rebbe also inquired how Mr. Shazar is doing, since he sees from the newspapers that he is working many hours. The Rebbe added that, probably, he is doing all this in a manner of *בכל דרכיך דעהו*.

During the conversation, the Rebbe said that he had hoped they would be able to be together on Yud-Tes Kislev, but being that this will not be the case (as was mentioned earlier), therefore, they will be together in *machshava.*

Shazar commented about the riots that occurred recently here in America, and the Rebbe responded that there is a major difference between the riots that took place here and riots that take place in Eretz Yisroel: The riots that happened here are in the name of only a specific group of Yidden, not in the name of all Jews. Riots that happen in Eretz Yisroel, on the other hand, are translated by the rest of the world to mean that *all* Yidden have that same agenda. Shazar commented that the organizers of the recent riots claimed that Lubavitch also agreed with the rioting, to which the Rebbe responded that they themselves are against Lubavitch...



LEVI FREIDIN VIA JEM 284918

ZALMAN SHAZAR AT THE YUD TES KISLEV FARBRENGEN IN K FAR CHABAD, 5724.

During the call, Shazar also invited the Rebbe to come visit Eretz Yisroel.

On Shabbos there was a farbrengen but there was no *maamar*. I trust that by the next time I write to you I will already have a *hanacha* of the *sicha*, and I will send it to you.

The piece of news which is most worthy of note though, is the following, and I ask you to please not spread it amongst the *bochurim*.

This past Thursday, Yud-Beis Kislev, the Rebbe had an incident with his heart. The Rebbe did not let anything show at all, even taking people in for *yechidus* that night. It is so not visible on the Rebbe that there is anything wrong, that had I not have heard it from Dr. Seligson myself—I would never have believed it:

As I was leaving 770 after Shacharis on Thursday morning, I saw Dr. Seligson exit the building in a haste and go into his car. He looked very disturbed. The unusual haste with which he came out of 770 really piqued my curiosity. I decided to stay in the area in case of any developments.

Sure enough, after a short while, Dr. Seligson returned to 770 and went into *gan eden hatachton*, coming back out together with Rabbi Leibel Groner. There was no one else outside when they took a

type of medical device out of the car and quickly brought it into the Rebbe's room. I think I was the only one to notice all of this because the whole thing took a matter of seconds.

After more than an hour, Dr. Seligson exited the Rebbe's room. When I approached him and asked him what had happened, at first he tried to avoid the question. But after I told him that I had seen them carrying the machine, he agreed to tell me the general situation on condition that I do not publicize it.

This is what he told me: At around 10:00 a.m. when Rabbi Groner went in to notify the Rebbe about *krias haTorah*, the Rebbe asked him to call for Dr. Seligson after Shacharis. When he arrived, the Rebbe told him that the day before he had strained himself and had afterwards felt pain in the heart (or the heart area), and he had also hurt his foot. The Rebbe wanted him to perform a cardiogram for him.

After he brought the machine to 770, he asked Rabbi Groner to bring two benches into the Rebbe's room and to arrange them next to each other. As Rabbi Groner was arranging the benches, the Rebbe said to him with a smile that he will probably not make a big deal out of this... Then Dr. Seligson went inside and was alone with the Rebbe.

He did not say exactly what happened in the room, except that the machine showed that, in general, everything is in order, besides some minor issues. He also shared with me that he suggested to the Rebbe that he should have with him medicine for heart pains in case he will need it. But the Rebbe asked him to instead give him something that will take care of the issue completely, so that he will not need to take anything else in the future.

Regarding the pain in the Rebbe's foot, the Rebbe said that he does not know what he did that caused it, but that he will try to walk slower. The Rebbe also said that the Rebbetzin does not know about this, and that she had asked him in the morning why he is walking slower than usual.

It is interesting that even with all of this, the Rebbe did not go home by car, rather by foot. It is also worth noting that the same night that this all happened, the Rebbe received people for *yechidus* almost until midnight! This is totally not within the normal human capacity...

The *Aibershter* should send a *refua shelaima* to the Rebbe Shlita, and we should be *zoche* that he should lead us, in good health, to Eretz Yisroel *b'karov mammash*. ❶



RABBI YOSEF GOLDSTEIN