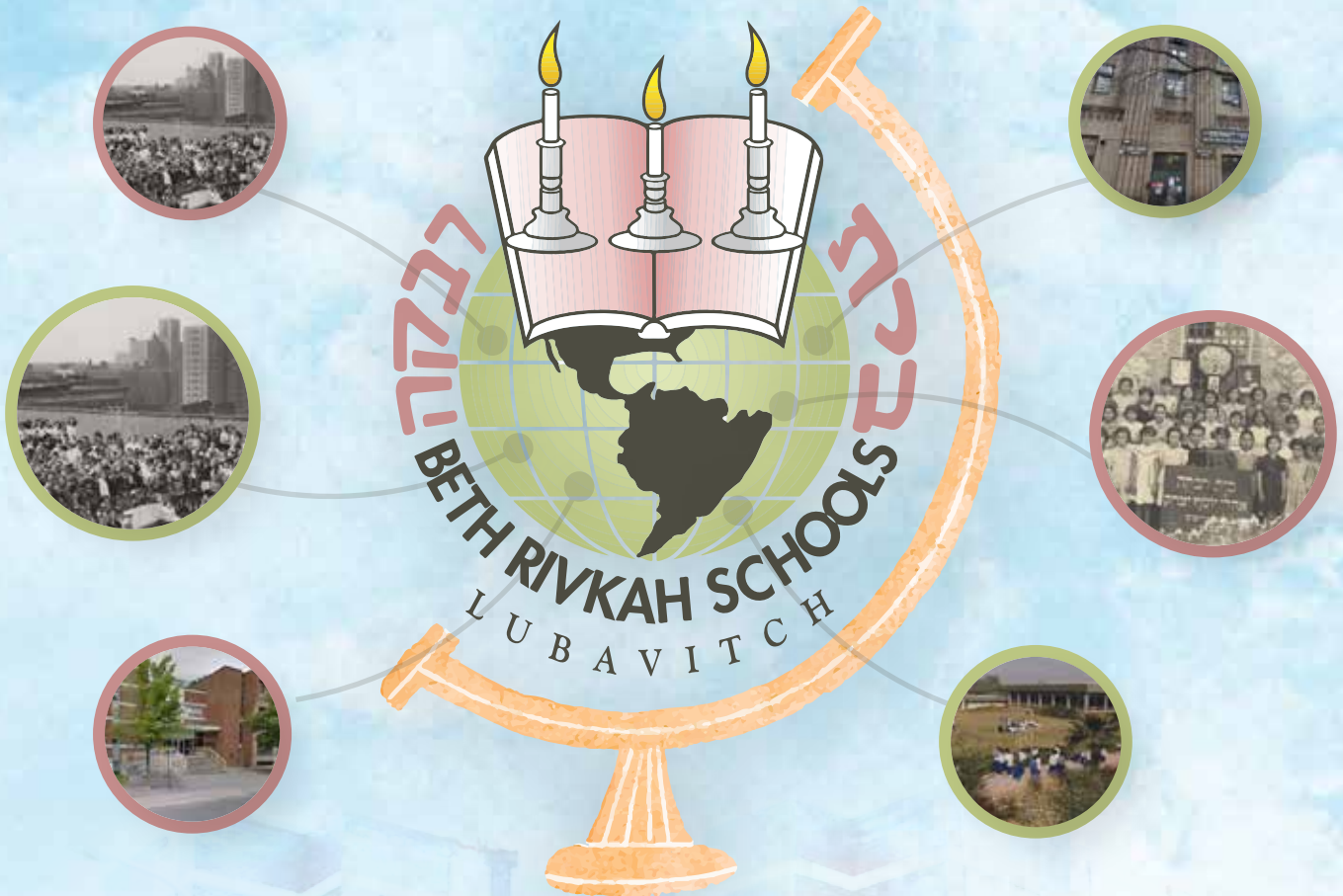


Derher

A Chassidisher

א חסידישער דערהער



► The Rebbe's Children

HOW THE REBBE RAISED A NEW GENERATION OF CHASSIDIM IN AMERICA

► Filling The Void

THE REBBE'S RESPONSE TO LOSS AND TRAGEDY

80 YEARS
בית רבקה
A School
with a
Mission



SHEVAT 5782
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FARBRENGEN 10 SHEVAT 5746.

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

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

“Leave The Questions In Galus!”

SHEVAT 5746*



The month of Shevat 5746* was a particularly eventful month. In addition to the regular excitement associated with Yud Shevat and the influx of visitors, all of this year's highlights were in the shadow of the *sefarim* court case.¹

Another unique event that occurred this month was a surprise dollar distribution on Yud-Alef Shevat, which was the first of its

kind. The next time such a thing took place was three months later on Yud-Alef Nissan. Retrospectively, Chassidim realized that what had occurred that day in Shevat was a precursor to the famous ‘Sunday Dollars.’

Much of the material used here was collected from the diary of Meir Yechiel Herschkovich, a *bochur* in 770 at the time, and was supplemented by other yomanim.

SHABBOS PARSHAS VAEIRA - ROSH CHODESH SHEVAT

During the Shabbos farbrengen,² the Rebbe distributed *l'chaim* to several Chassidim as a form of participation in different events that were taking place in the coming week.

Reb Zushe Silberstein brought a group of college students from Montreal for the “Pegisha” Shabbaton, and in between *sichos* the Rebbe acknowledged them and smiled at them.

At the conclusion of the farbrengen, the Rebbe instructed the father of Chazzan Moshe Teleshevsky (who was absent at the time) to sing “*sheyiboneh*” in place of his son, and encouraged the singing from different sections of the crowd.

FRIDAY - 7 SHEVAT

Before Shabbos, three new *sefarim* were brought to the Rebbe; the two most recent releases of the Friediker Rebbe’s *maamarim* (5680*-81*, 5682*-83*), and a book called “*Let There Be Light*,” a photographic album chronicling the international menorah lighting ceremonies arranged by Chabad this year. These three *sefarim* were recently published at the behest of the Rebbe.³



Shortly before candle-lighting, a large crowd stood outside the library (where the Rebbe and Rebbetzin would be staying for Shabbos), singing enthusiastically as the Rebbe arrived. Walking into the library, the Rebbe waved one hand to encourage the singing, and held the photo album in his other hand.

SHABBOS PARSHAS BO - 8 SHEVAT

Many of the guests who came for Yud Shevat arrived before Shabbos.

In the first *sicha* of the farbrengen, the Rebbe raised his voice and passionately addressed the *shtetle* that the Friediker Rebbe had made regarding teaching children *kriah*. He took a strong stance that children should be taught how to read with the traditional “*kamatz alef uh*” method, and to avoid the adoption of supposedly faster modern approaches.



JEM 24092, VIA YOSSIMELAMED, 29 KISLEV 5746

The end of the fourth *sicha* was about Yidden who are so reluctant to leave *galus*, that “בשלח פרעה—Paraoh will have to send them out.” The Rebbe then concluded, “Instead of mentioning this undesirable possibility, let us better sing a *niggun simcha*.”

Chassidim began to sing the *niggun* “*U’beyom Simchaschem*.” At first, the Rebbe held a solemn expression, but once he started waving his hands and the singing picked up steam, his expression became more joyous.

While clapping his hands and encouraging the singing, the Rebbe instructed several of the assembled to say *l'chaim* on a large cup. One of them had recently brought some facsimiles of rare handwritten manuscripts of the Rambam’s *Pirush Hamishnayos*, which the Rebbe had greatly appreciated. When the singing reached a crescendo, the Rebbe waved his hands with great energy.

The Rebbe then distributed several bottles of *l'chaim*. Reb Yossel Wineberg received a bottle in honor of the farbrengen he was arranging the next day, celebrating the printing of the final *sefarim* of *Shiurim B’Sefer haTanya* (thus completing the set).

Also receiving bottles were Reb Mordechai Avtzon and Reb Dovid Chanzin, for the farbrengens that were to be held in their respective locations of Hong Kong and Petach Tikvah.

Towards the end of the farbrengen, there was a minor scuffle that caused a disturbance but was silenced after the Rebbe turned and gave a look in that direction.

After Mincha, the fellow who was responsible for the disturbance, approached the Rebbe and asked for a *bracha* that he should be a *mentch*. The Rebbe responded “*bekarov mamosh*.” He then wished the Rebbe a *bracha* for good health, to which the Rebbe answered “*amen*.”



10 SHEVAT 5746*

SUNDAY - 9 SHEVAT

The Rebbe instructed the team of “Sichos In English” to prepare a *sefer* out of the booklets they had previously published, to hire more editorial staff, and to have the *sefer* ready by the upcoming Erev Shabbos. Indeed, the team swiftly got to work, and spent the next few days and nights working around the clock to have the *sefer* ready within five days.

MONDAY - YUD SHEVAT

The Rebbe was *chazzan* for all the *tefillos*. After Shacharis, ten Mitzvah Tanks took to the streets to do *mivtzoim*.

Due to the many visitors, the shul downstairs was packed for the farbrengen (even more full than Yud-Tes Kislev), especially near the *bima*. As a result, it took a little longer for the Rebbe to enter. The Rebbe noticed that an elderly man was forced to stand as there were no seats, and expressed displeasure.

Throughout the *niggunim*, the Rebbe constantly encouraged the singing. The Rebbe also said *l'chaim* to the camera crew. At various intervals in the farbrengen the Rebbe spoke to Reb Efraim Yolles. After the Rebbe said the *maamar* (*Basi Legani*) *ke'ein sicha*, Chassidim sang *Didan Notzach* and the Rebbe was particularly joyous.⁴

Although dollars had been prepared for the Rebbe to distribute to the *tankisten* at the end of the farbrengen, the Rebbe did not distribute the dollars and left right after *bracha acharona* while singing *Ki V'simcha*.

TUESDAY - YUD ALEF SHEVAT

Today, the Rebbe arrived in 770, and went into his room. Immediately afterward, Rabbi Groner announced that the Rebbe would soon distribute dollar bills to anyone who would come. A table was procured and set up in the lobby outside the Rebbe's room with the dollar bills lined up.

The Rebbe came out of his room in a silk *kapota* and *gartel* and began to distribute the dollar bills. Every individual who passed by received a dollar.

At first, there were not many people, but once the word of this unprecedented event spread, thousands flocked to 770. There were separate lines for men, women, and children, and all three groups rotated throughout the distribution.

When the preschool classes in Beis Rivka approached the Rebbe, the Rebbe's face lit up, and he nodded to the *morahs* who brought them.

A Yemenite Jew approached and sang the *possuk* “*Yaavducha amim v'yishtachavu lecha leumim*” in a Yemenite tune, and the Rebbe responded “*amen*.”

At a certain point, the line was stopped and the Rebbe sent out dollars to be distributed to those who did not yet receive. Before leaving, the Rebbe noticed an elderly woman standing by the door and asked her if she had received a dollar. When she answered that she had not, the Rebbe gave one to her.

Altogether, the Rebbe stood and distributed dollars for approximately three consecutive hours.

Later in the day the Rebbe went to the Ohel. As he was about to enter the car, a woman approached the Rebbe and asked for *tzedakah*. The Rebbe gave her a coin. She then complained to the Rebbe that she had been pushed when trying to approach. The Rebbe responded (in English) that they didn't



11 NISSAN 5746

mean it. She then informed the Rebbe that her heart is in pain, and the Rebbe responded, "We must be happy as there is a wedding soon."

WEDNESDAY - YUD BEIS SHEVAT

Yechidus klolis took place tonight for three groups; guests, bar mitzvah boys, and *chassanim-kallos*. Member of the Israeli Knesset Moshe Katzav was scheduled to arrive after the crowds left for an opportunity to speak to the Rebbe, but ultimately he did not make it in time and instead toured 770 at midnight.

The wedding of the grandson of Reb Mendel Futerfas and the daughter of Reb Yudel Krinsky took place.

Dr. Weiss related that he asked the Rebbe whether to come in for Yud Shevat or for the wedding, and the Rebbe told him to come for the latter, explaining that a wedding is higher than Torah.

SHABBOS PARSHAS BESHALACH - CHAMISHA ASAR B'SHVAT

A large fruit platter was brought to the farbrengen and the Rebbe partook from some grapes.

The third *sicha* culminated in a passionate plea about *galus*. The Rebbe held back tears as he spoke. "*Hert zich ain Yidden*, go out and scream with joy that Hashem must send the Yidden out of *galus*! *Ay*, you have *kashyos*? Go out of *galus* and leave the *kashyos* in *galus*!"

The Rebbe then distributed *mashke* for eight events and gatherings taking place in the upcoming week.

In the fourth *sicha*, the Rebbe spoke about and encouraged the grand *siyumei haRambam* being planned for Rosh Chodesh Adar II.⁵ The Rebbe urged the organisers to up the ante, to ensure that the *siyum* should be greater than last year and even more than what was already planned for this year. Bottles of *mashke* were given to those involved in the preparations.

At the end of the farbrengen, the Rebbe said that "*Bnei Heichala*" should be sung and encouraged its singing.

The echoes of the *sicha* about *galus* were strongly felt. After Mincha, Chassidim sang *Zol Shoin Zain Di Geulah*. Also, later that night a farbrengen was held in the upstairs *zal* for *anash* and *bochurim*. The words '*ad mosai*' and '*daloi galus*' were added to every *niggun*.

SHABBOS PARSHAS YISRO - CHOF BEIS SHEVAT

Much to the surprise of many Chassidim, there was no farbrengen this Shabbos. This was the first time the Rebbe didn't farbreng on Shabbos since the beginning of the *sefarim* case on Yud-Tes Kislev.

TUESDAY - CHOF HEI SHEVAT

Before Mincha, the news arrived of the passing of Rabbi Yaakov Landa, the rav of Bnei Brak. After Mincha, Rabbi Groner approached Rabbi



RABBI YAAKOV LANDA, THE RAV
OF BNEI BRAK.

Moshe Ashkenazi and handed him a note from the Rebbe instructing him to go to the Ohel and ask the Friediker Rebbe to inform his father, the Rebbe Rashab, of the passing of Rabbi Landa.

THURSDAY - CHOF ZAYIN SHEVAT

This morning, two Yidden from Migdal Ha'emek came to 770. They brought the Rebbe a note detailing their issues for which they sought *brachos*. One had a son who was to undergo a liver transplant and required necessary publicity (to find a donor), and the other also had a sick child.

To the first person, the Rebbe wrote to follow the expert medical advice of the two doctors who are dealing with it, and "*Azkir al hatziyun.*" The second person also received the response "*Azkir al hatziyun.*"

FRIDAY - CHOF CHES SHEVAT

This morning, a group of *baalei-batim* from Lyon, France waited outside 770 for the Rebbe to arrive. Among them was the mayor of the city. At 10:00 the Rebbe exited his car and warmly greeted them with a salute. Once in his room, the Rebbe informed Rabbi Groner that he wished to give them each a dollar bill for *tzedakah*. The Rebbe then stood in the lobby outside *Gan Eden Hatachton* and presented each of them with a dollar.

SHABBOS PARSHAS MISHPATIM - CHOF TES SHEVAT

In between *sichos* of the farbrengen this Shabbos, Reb Shimon Goldman approached the Rebbe to receive a bottle of *mashke* for the annual *melava malka* of the Gemach Shomrei Shabbos. As is the custom each year, he put on a *shtreimel* and told a story to the crowd.

The story was that Reb Nochum of Chernobyl once lodged with a simple villager, and as customary, he woke up at midnight to say *tikkun chatzos*. The villager noticed Reb Nochum crying and asked him, "Is there anything you need? Can I offer you some food?" Reb Nochum answered him, "I am crying for the Beis Hamikdash that was destroyed, and davening that we should be able to return Yerushalayim."

Reb Nochum then asked the villager, "When Moshiach comes, would you want to come to Yerushalayim?" The villager said, "I must ask my wife and see if she agrees." Upon his return, he told



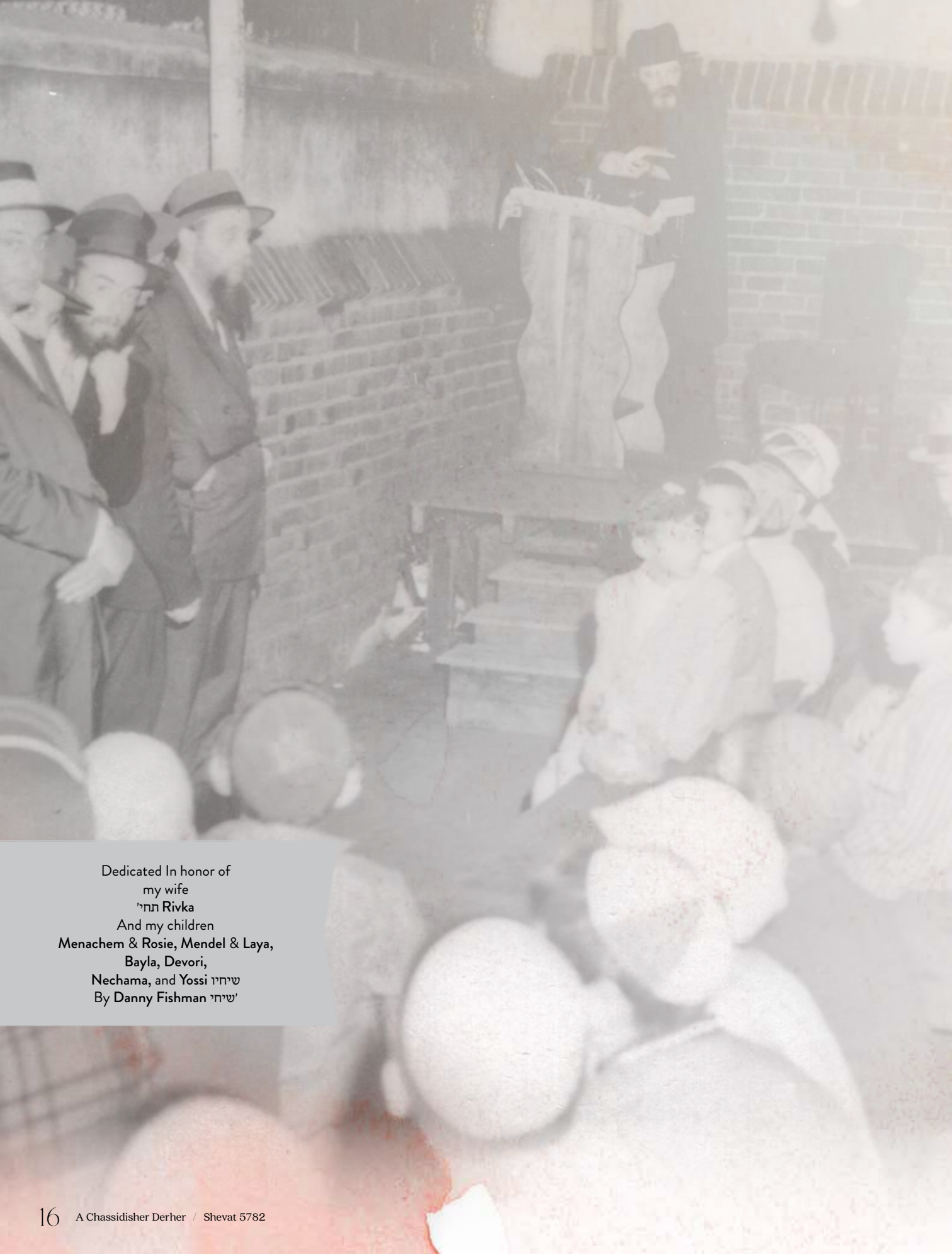
JEM 197546 (24 TISHREI 5744), VIA LEVI FREIDIN

Reb Nochum, "My wife says that life is good over here. We have a house, a cow and everything we need. There's no need to go to Yerushalayim." Reb Nochum then asked, "What if the Cossacks come and take away your house and cow?" Stumped, the villager went back to consult his wife. When he returned, he told Reb Nochum, "My wife says that you should daven that the Cossacks go to Yerushalayim so that we can remain here in peace."

The Rebbe smiled throughout the story and gestured several times that Reb Shimon should face the crowd and address them, instead of facing the Rebbe. Later in the farbrengen, in the *sicha* regarding *n'shei u'bnos Chabad*, the Rebbe said that now there is no need to bring such stories from *Poilisher tzaddikim* as today's Jewish women want Moshiach to come.

At the end of the farbrengen, the Rebbe sought Chazzan Moshe Teleshevsky to sing *sheyiboneh*, but neither he nor his father were there. The Rebbe turned to the pyramid of *bochurim* and a *bochur* from France took the cue and started to sing *sheyiboneh* upon the Rebbe's encouragement. The Rebbe then gave some *mezonos* to the organizers of the *kinus N'shei u'Bnos Chabad*, and that concluded the farbrengen. **1**

1. Much of the year 5746 has previously been serialized in Derher, searchable at index.derher.org.
2. This farbrengen was edited a mere two days later, on Monday. The Rebbe was seen looking over the *hanacha* while in the car on the way to the Ohel.
3. See *Hei Teves, Behind the Scenes*, Derher Teves 5779.
4. In the recording of the farbrengen the Rebbe can be heard singing along to *Didan Notzach*.
5. The Rebbe was *magiah* this *sicha* several days later, and although every *sicha* generally went through two layers of edits, a copy of the first edited draft was given to the *orchim* who were traveling back on Sunday before the second edit was completed.



Dedicated In honor of
my wife
תחי' Rivka
And my children
Menachem & Rosie, Mendel & Laya,
Bayla, Devori,
Nechama, and Yossi שיחיו
By Danny Fishman שיחי'



The Rebbe's CHILDREN

HOW THE REBBE RAISED A NEW
GENERATION OF CHASSIDIM IN AMERICA

At the last Simchas Torah farbrengen before *hakafos* in 5752*, the Rebbe asked all the children present, along with their teachers and educators, to say a special *l'chaim*, explaining that children are referred to as “משיח—My anointed ones.” The reason is, said the Rebbe, that when you look at a Jewish child in our day and age, what do you see? Moshiach! Children’s education should be saturated with an awareness of the reality of Moshiach; a reality where there is nothing else other than the truth of *Elokus*.

Of course, it was the Rebbe that implanted this education into the hearts and minds of the children throughout the preceding years. With so many hours of attention and scores of *sichos* addressed directly to the children, the Rebbe raised a new generation of youngsters, Tzivos Hashem, ready to greet Moshiach.

Let’s go back to the earliest years of the Rebbe’s *nesius* and learn how already from the first day, the Rebbe showed special affection for the children in the Lubavitcher court, and in his unique way, started them on the path of becoming true Chassidim.

ARE YOU A LUBAVITCHER?

The following story is related by Rabbi Itche Meir Gurary, mashpia of Tomchei Temimim in Montreal:

In those early years of the Rebbe’s *nesius*, there were very few children around 770.

At the time of the Frierdiker Rebbe’s *histalkus* in 5710* I was nine years old.

In order to explain the impact the Rebbe’s *nesius* had on us, I will preface with what was going on in the years before that.

Even though I grew up in



Crown Heights, I was never at the Frierdiker Rebbe’s farbrengens. There was one time that I merited to see the Frierdiker Rebbe at a Rosh Hashanah davening, by standing on the ledge near a window and looking from far. My father, Reb Zalman Gurary, was a very devoted Chossid, but he never thought to bring me in to be at the Frierdiker Rebbe’s farbrengen or davening.

There was one time when I was almost able to come in, but then something happened:

It was the last Simchas Torah farbrengen with the Frierdiker Rebbe, in 5710*.

In general, whenever there was a farbrengen upstairs in the Frierdiker Rebbe’s apartment, people would pack onto the stairway right outside, waiting by the door for hours, hoping and praying that they might be let in for a short time.

I was standing outside at this farbrengen when suddenly, during *kos shel bracha*, the Frierdiker Rebbe announced that everyone standing outside should be let in!

Immediately, everyone rushed in. The Frierdiker Rebbe’s wife, Rebbetzin Nechama Dina, was standing in the hallway right by the door of the dining room watching as people poured in. When she saw me, a small child

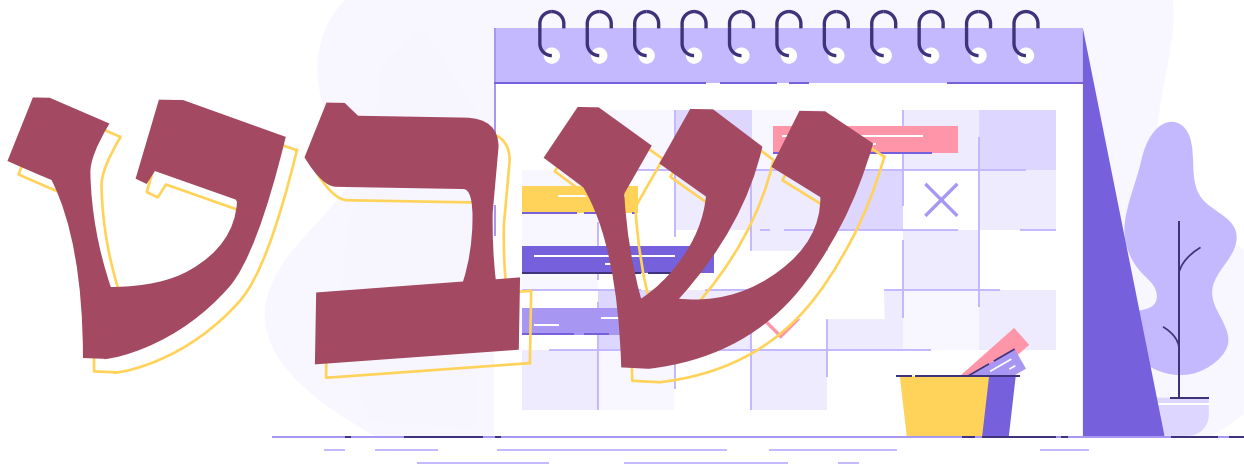
trying to get in, she said, “*Itche Meir vil oich kumen shteren mein man? Gei fun danet!*” (Itche Meir also wants to come in and disturb my husband? Get away!)” She knew me by name and I felt like I wouldn’t be able to face her again if I didn’t listen, so I had to run away. The one chance that I almost had to be at a farbrengen thus vanished. There were two times that my father brought me to the Frierdiker Rebbe to give *pidyonos* on Erev Rosh Hashanah, but other than that I was almost never in the Frierdiker Rebbe’s presence.

Why was it this way?

It could be said that the *chinuch* offered to the children at that time was different. Firstly, until 5707*, when



RABBI YITZCHOK MEIR GURARY AS A CHILD TOGETHER WITH THE FAMED CHOSSID, REB MICHOEL DVORKIN.



ROSH CHODESH SHEVAT

- On this day Moshe taught the entire Sefer Devarim “*Mishneh Torah*” to all of the Yidden, and as Rashi says, he translated it for them in all 70 languages. On Rosh Chodesh Shevat, each and every one of us receive a special *koach* to be able to disseminate the Torah to every Yid, in a deep way with a long term effect.¹

YUD SHEVAT – THE BEGINNING OF THE REBBE’S NESIUS

- Each year on the day that the Rebbe’s *nesius* started, the same energy that reigned on that original day shines again. It is therefore an auspicious time to strengthen our *hiskashrus*, and to contemplate the fact that our shepard has not forsaken his flock, and that the Rebbe is showering us with all the blessings that we need.²

YUD SHEVAT – THE HISTALKUS OF THE FRIEDIKER REBBE

- In preparation for Yud Shevat, the Rebbe instructed Chassidim to participate in farbrengens on Shabbos Mevarchim and Rosh Chodesh Shevat, since these days contain all the days of the upcoming month, especially Yud Shevat.³

- The Rebbe also requested that word should be spread to fully prepare for this day, including reminders about the proper *minhagim* for Yud Shevat.⁴
- Spiritual preparations should be made as well, by learning the Torah of the Frierdiker Rebbe, especially the yearly *perek* of the *maamar Basi Legani*. It should be studied in depth, and in public.
- We must also increase in our fulfillment of the Frierdiker Rebbe’s instructions—learning Chitas every day and spreading Chassidus to whomever we can. This is especially relevant to those who merited to receive clear *horaos* from the Frierdiker Rebbe, that while fulfilling them, they should picture his presence there with him.⁵
- In addition to the *minhagim* we do on a *yom histalkus*, Yud Shevat is a time for us to learn from the Frierdiker Rebbe’s *avodah*, not to be complacent, and to do everything with joy and appreciation of Torah and mitzvos.⁶
- Yud Shevat is also the passing of the Rebbetzin Rivka, the wife of the Rebbe Maharash, therefore it is also a day for Jewish women to increase in the *avodah* of Rebbetzin Rivka, causing all the Rebbetzins to live on - “*Ma zar’an bachaim af hein bachayim.*”⁷

לזכות
 החייל בצבאות ה'
 שניאור זלמן הכהן שיחי'
 לרגל הולדתו י' מר חשוון ה'תשפ"ב

לזכות הוריו הרה"ת ר' מנחם מענדל הכהן
 וזוגתו מרת בת' שיחיו כהן

נדפס ע"י זקניו
 הרה"ת ר' יוסף יצחק וזוגתו מרת ציפא
 ומשפחתם שיחיו
 ויגלר

15 SHEVAT - NEW YEAR FOR THE TREES

- Today is the most special day of the month (as is every fifteenth of the month, when the moon is at its fullest), and it is also the new year for trees. Therefore, special gatherings should be arranged in every community for men, women and children, at which their resolve in Torah and mitzvos and in following the Rebbe's ways is strengthened.⁸

22 SHEVAT - THE HISTALKUS OF THE REBBETZIN

- The *yahrtzeit* of the Rebbetzin should be marked by increasing in davening, learning Torah, and giving tzedakah. 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.
- We should set up times to learn Torah, in every community, and to increase in the already progressing *shiurim*. These *shiurim* should inspire *yiras Shamayim*, davening and keeping the mitzvos, including tzedakah.
- Tzedakah giving should be increased,⁹ preferably in multiples of 470—the *gematria* of the Rebbetzin's name.¹⁰

- We can bring her to life by naming our children after her and educating them to follow in her ways, including the anticipation we all must have every day for the imminent coming of Moshiach.
- The Rebbe also requested that *mosdos* be established in the Rebbetzin's honor, especially ones connected with the mitzvos related to women and schools for girls (like the “Beis Rivka” school that the Friediker Rebbe established).¹¹
- In 5749*, just one day after Chof-Beis Shevat, the Rebbe already encouraged the Chassidim to begin the preparations for the *peulos* of Chof-Beis Shevat of the following year.¹² **T**

1. Sefer Hasichos 5747 vol. 1 p. 287.
2. Igros Kodesh vol. 3, p. 255.
3. Hisvaaduyos 5752 vol. 2 p. 120.
4. Hisvaaduyos 5751 vol. 2 p. 188.
5. Hisvaaduyos 5749 vol. 2 p. 223.
6. Hisvaaduyos 5748 vol. 2 p. 270.
7. Hisvaaduyos 5752 vol. 2 p. 190.
8. Hisvaaduyos 5748 vol. 2 p. 309.
9. Hisvaaduyos 5749 vol. 2 p. 291-293; 296-297.
10. Hisvaaduyos 5750 vol. 2 p. 284.
11. Ibid.
12. Hisvaaduyos 5749 vol. 2 p. 305.

FILLING THE VOID

THE REBBE'S RESPONSE
TO LOSS AND TRAGEDY

לזכות
הרה"ת ר' לוי וזוגתו מרת **מנוחה מינדל**
ומשפחתם שיחיו לברטוב

למזל טוב לנסיעתם ולהצלחה רבה
בשליחותם הק' באוסטין, טעקסאס

נדפס ע"י
משפחת פלדמן
פלארידא. טעקסאס.



Hundreds of people remember their personal encounters with the Rebbe while they were grieving or suffering from challenging life-issues. More than advice they received, what is etched in their hearts and minds is the fatherly care and concern they received from the Rebbe. As the רועה נאמן of our generation, the Rebbe concerns himself with the wellbeing of each and every Yid, both spiritually and materially, as if he were his only child. Thus, their trouble is truly the Rebbe's trouble. Whatever it may be that a Chossid is going through, the Rebbe is there with him.

There is a famous line the Frierdiker Rebbe once wrote in a letter: "א יתום קלאגט, א קינד וויינט" (an orphan grieves; a child cries). An orphan is left without anyone to turn to, leaving him no other alternative than grieving helplessly about his painful situation. A child on the other hand, has a father to turn to, so he cries to his father for help.

This notion is most profoundly brought out by the way our Rebbe attentively showed his concern for those suffering the loss of a loved one. Whether through encouragement in *yechidus* or in a letter of *nichum aveilim* the Rebbe wrote, as well as the close attention the Rebbe would regularly show *yesomim*.

The following article is a collection of letters, anecdotes, and personal stories, which illustrate the Rebbe's unique approach to dealing with losses, rooted in his deep concern for every Yid, whatever it may be that they are going through.

You Are Not Alone

Shortly after the Six Day War, the home of Ariel Sharon was struck with tragedy. Sharon's 11 year old son Gur was killed in a tragic accident. While he was mourning

the sudden loss of his son, he received a unique letter from the Rebbe in which the Rebbe explained the *nusach* one wishes a mourner:

"...An element of comfort—or, more than just an element—is expressed in the ritual *nusach*, repeated by generations of Torah and tradition



ARIEL SHARON WITH HIS SON GUR.



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among our people: המקום ינחם אתכם בתוך שאר אבלי ציון וירושלים (May Hashem comfort you among the mourners of Tzion and Yerushalayim).

"At first glance, the connection between the mourner to whom this *bracha* is directed and the mourners of Yerushalayim's destruction appears to be quite puzzling. In truth, however, they are connected. For the main consolation embodied by this phrase is in its inner content, namely: The grief over Tziyon and Yerushalayim is common to all Yidden, wherever they may be... Similarly, the grief of an individual Yid or *Yiddishe* family is shared by the entire nation...

"Another point and principle, expressed by double consolation, is that just as Hashem will most certainly rebuild the ruins of Tziyon and Yerushalayim and gather the dispersed of Israel from the ends of the earth through Moshiach Tzidkeinu, He will also, without a doubt, remove the grief of the individual, fulfilling the promise הקיצו ורגנו שוכני עפר—the dwellers of the dust shall rise and sing. Great will be the joy, the true joy, when all will be reunited at the time of *techiyas hameisim*.

"There is yet a third point: In regard to Tziyon and Yerushalayim, the Romans—and before them, the Babylonians—were given dominion only over the wood, stone, silver, and gold of the *Beis Hamikdash*'s physical manifestation, but not over its inner spiritual essence, contained within the heart of each and every Yid; for the nations have no dominion over this and it stands eternally. So too, regarding the mourning of the individual, death dominates only the physical body and concerns of the



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THE REBBE HANDS A DOLLAR TO THE HUSBAND OF MRS. PESHA LEAH LAPINE AND HER CHILDREN, ONE WEEK AFTER HER TRAGIC MURDER.

person who passed. The *neshamah*, however, is eternal; it has merely ascended to *Olam Haemes*. That is why any good deed [performed by the mourner] that accords with the will of He who gives life, *Hashem Yisbarech*, adds to the *neshamah's* delight and merit, and to its general good.”¹

One of the most difficult feelings a person can have is when he feels that he is alone in his misery, for an outsider cannot possibly relate to the depth of one's personal loss. With the first point in the letter, the Rebbe made it clear that as lonely as one may feel during a time of loss, he must remember that a Yid is never truly lonely.

Those who would seek the Rebbe's counseling, more than anything else, what they received from the Rebbe was the sense that being at the Rebbe's side, they were not alone, in a very tangible way.

The Rebbe would very often find opportunities to comfort mourners also by giving them special attention. For example: On the Shabbos following the murder of Mrs. Pesha Leah Lapine, her children stood near the Rebbe throughout the farbrengen. The Rebbe poured wine from his *becher* to each of them, and then to their father, saying ברכה והצלחה, ומחה ה' דמעה מעל כל פנים בגאולה האמיתית והשלמה. Then he specifically encouraged them during the singing.

The Eternity of the Neshamah

One of the most painful aspects of losing a loved one, if not the most painful aspect, is the loss itself. The person who one was close with and loved is no longer here and we are left with a feeling of emptiness. The Rebbe's clear view on the eternal life of the *neshamah* would serve as a reminder that a deceased person is never 'gone' for the *neshamah* lives on forever.

This is perhaps the most fundamental principle the Rebbe would repeat time and again to people grieving the loss of a loved one. In numerous letters, and *yechidusen* the Rebbe spoke of this idea with various implications, depending on the situation.

To one heart-broken individual, for whom it was very difficult to get back to himself and as a result was not capable of focusing on his Torah study, the Rebbe explained that the notion of the *neshamah's* eternal life is the reason the Torah prohibits mourning and dwelling in sorrow for more than the allotted time frame in Shulchan Aruch.

In the letter the Rebbe wrote to him, the Rebbe illustrated that these feelings of dejection are certainly coming from the *yetzer hara* who, as usual, looks for each and every opportunity to distract one from his divine service. Says the Rebbe, “If you follow the advice of the *yetzer hara* this will cause grief to the *neshamah* of your loved one, for she is being abused by the *yetzer hara* for the purpose of weakening someone's Torah study. Therefore, on the contrary, you must study Torah with diligence for this will be a source of *koras ruach* (gratification) for the *neshamah* of your loved one, and the vessel through which to draw down Hashem's blessings for the entire family.”²

Following the horrific tragedy at the Beit Sefer L'melacha of Kfar Chabad in 5716^{3*} where four students along with their teacher Hatomim Simcha

“...Death dominates only the physical body and concerns of the person who passed. The *neshamah*, however, is eternal.”

Zilberstrom were murdered by terrorists, the Rebbe instructed the founding of ‘Yad Hachamisha’ in memory of the five whose lives were brutally taken.

Shortly after the groundbreaking for the new building of Yad Hachamisha, the Rebbe wrote a letter to Simcha's mother. The letter starts with this notion: “All Yidden are believers in the idea that a person is mainly his *neshamah*, his ממעל ממש, which lives on eternally.” The Rebbe then translates this idea to mean that one can ‘win over death’ so to speak:

“Since the purpose of man's creation is to affect this material world, therefore, when the *neshamah* is connected to an accomplishment in this world, especially something that will perpetually bear fruit (education of further generations), this is victory over his death (for he is continuing to fulfill the purpose for which he was created, to impact this world). Additionally, this causes the



לזכות
הרה"ת ר' יצחק ישראל
וזוגתו מרת רחל בריינא
בניהם ובנותיהם
מנחם מענדל, שרה רבקה,
חנה פרימט ריקל, יהושע דוד
שיחיו
מאגאלניק



What Are You Waiting For?



In a letter written to a relative shortly after the Friediker Rebbe's histalkus on Yud Shevat 5710, Rabbi Efraim Eliezer Yolles reveals some of the intimate details he knew about the Friediker Rebbe's connection with the Rebbe, and encourages the younger Chassidim to immediately accept the Rebbe as the new nossi:!*



Sunday, Parshas V'Ata Hakrev [Tetzaveh] 5710*, Day of the Shloshim [of the Friediker Rebbe]. Williamsburg.

My dear and cherished relative, Harav Tzvi,

I was unable to prolong [my stay] and speak with you, my dear one, for I was in a hurry to return to my dear daughter's home. Now, too, I am in a hurry to return home.

Throughout the hour and a half that I [just] spent in the presence of the crown of Chassidei Chabad, the true *tzaddik*, Ramash [the Rebbe] *shlita*, the impression of the holy and pure words, uttered by the mouth of the holy of holies, the [Friedidiker] Rebbe, was manifest:

On the night of Hoshaana Rabba 5706*, he [the Friediker Rebbe] told me that he would give me a *hoshaana* through [his son-in-law] Ramash

shlita, adding that "his hand is like my hand."

Obviously then, his [the Rebbe's] mouth is like his [the Friediker Rebbe's] holy and pure mouth.

I stand in wonder at you, the young holy flock [of Lubavitch], why are you procrastinating [and avoiding] connecting yourselves with this holy and pure *tzaddik*?

Although I understood from the true and pure words of the holy Ramash *shlita* that he is not yet willing to lead the holy congregation, you, the young members of the Chabad community, must overpower even the will of the *tzaddik*, and [accept him as your Rebbe] from below, for the sake of Hashem's glory.

I am not a Rebbe, but thank G-d, I am the son and the student of a Rebbe, as well as the grandson and student of a Rebbe and the *tzaddik* of a generation, a holy and



The REBBE OPENED *His* EYES

As related by

MRS. LEAH NAMDAR,
Shlucha to Gothenburg, Sweden.

This story happened around 5750*. My husband and I were just married and living in New York. Many weeks, when we would go to Sunday “dollars,” we would bring with us to the Rebbe people who came to us from different countries. Typically I would go as the last of the people in the women’s line (before the men’s line began) and then my husband would go as the first of the men’s line, or the other way around, and we would usually be able to go together and take people to the Rebbe. It was a beautiful thing to have the *zechus* of watching people meeting the Rebbe for the first time, and it was always a very special experience.

It happened that my brother, Rabbi Yitzy Loewenthal, now the shliach in Denmark, who was a *bochur* at the time, met someone on *mitvzoim* in London, and the individual told him that he had a relative in Italy who had a baby who was blind. Upon hearing this, my brother suggested that they bring the baby to the Rebbe.

Meanwhile, my mother-in-law, who lives in Italy, had *b’hashgacha pratis* also met this family—unbeknownst to my brother—and she had also suggested that they go to the Rebbe! So when they got these two separate suggestions to go to the Rebbe,

they decided that it would be a good thing to do.

The baby’s mother arrived in New York on a Thursday, and came to our apartment on Sunday morning along with a number of her relatives, prepared to see the Rebbe. She was holding a beautiful baby, several months old, with dark eyes that could not see. The doctors had told the parents that the child simply did not possess optic nerves, and they did not believe it would ever be possible for the child to see.

The Rebbe took the dollar and placed it on the eyes of the baby and said, ‘Dos is far dem kind. Besuros tovos’ — ‘This is for the child. Good news.’

We stood on the line together and I explained what would happen: We would go past the Rebbe and the line would move fairly quickly, and that they would have a chance, just at that moment, to say something to the Rebbe. As we got closer and closer and the excitement mounted,

לזכות
החיילת בצבאות ה'
חנה תחי'
לרגל הולדתה י"ג כסלו
ה'תשפ"ב

נדפס ע"י הוריה
הרה"ת ר' יואל וזוגתו מרת ריקל
ומשפחתם שיחיו
ניו



the line seemed to move faster and faster and suddenly we were in the Rebbe's presence. As we stood before the Rebbe, the mother simply burst into tears, just crying. And the line was moving! So I quickly said to the Rebbe, in Yiddish, "The child is blind and they are asking for a *bracha*."

The Rebbe said, "*Dos is far deer*—This is for you" — and gave me a dollar. Then the Rebbe said, "*Dos is far eer*—This is for her" — and gave the mother a dollar. And then the Rebbe did something very interesting, that I had never seen before. The Rebbe took the dollar and placed it on the eyes of the baby and said, "*Dos is far dem kind. Besuros tovov*—This is for the child. Good news."

And with that, the line moved us away from the Rebbe. The mother asked me excitedly, "What did the Rebbe say?" So I told her that the Rebbe said that this is for the baby, and that there would be good news. She gave a shriek of joy, and there was a litany of hugs and kisses from all the relatives who had accompanied her.

We left and went back to our apartment, and the mother came back on wings of joy. She borrowed our telephone to call her husband and I understood from what she was saying that she was confident their baby was going to see.

A few months later, my mother-in-law came

from Italy to visit us and she brought me a brown leather handbag as a gift. She told me that this was a gift from the woman I had brought to the Rebbe. I asked, "How's she doing? How's the baby?"

"They're doing great," my mother-in-law answered.

"One more question: Can the baby see?"

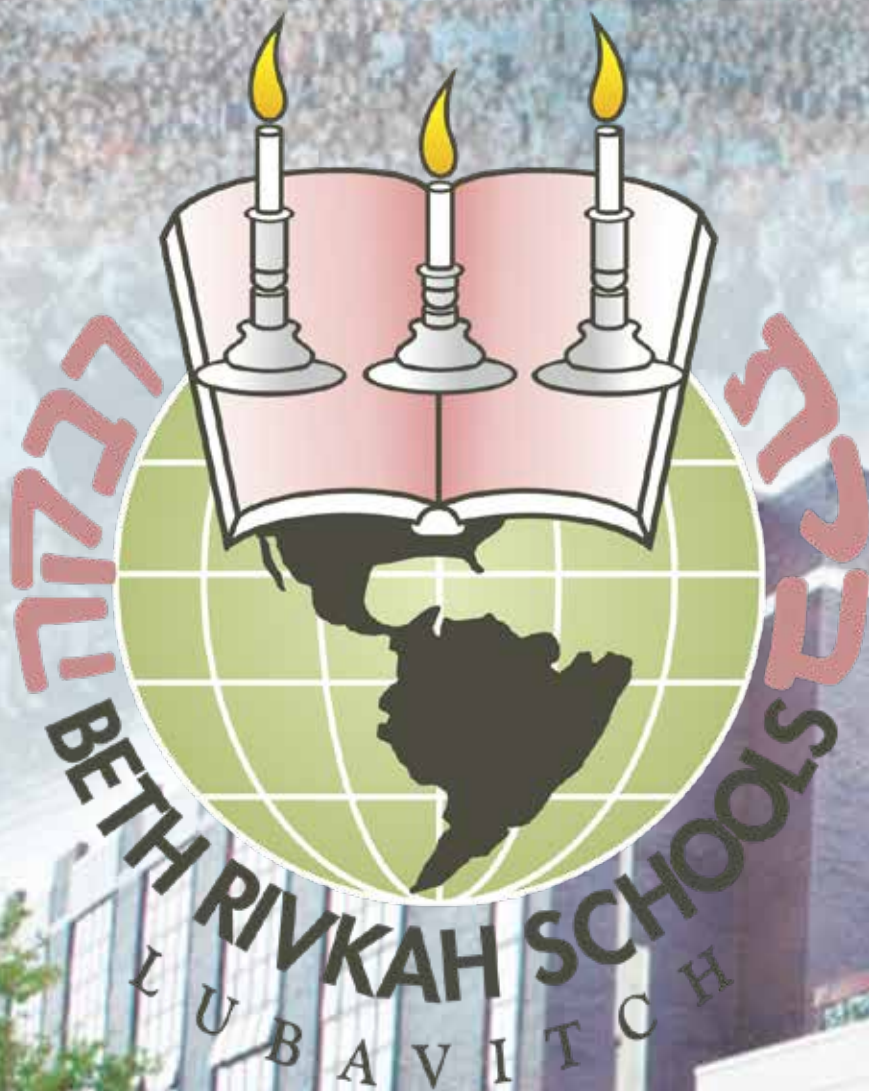
"Of course!" my mother-in-law replied. "He got

'He got a bracha from the Rebbe! Of course he can see!'

a *bracha* from the Rebbe! Of course he can see!"

Turns out, one day after she returned from the Rebbe, as the mother was spoon-feeding the baby, someone called to her and she turned around. As she did so, the baby reached out and took the spoon from her hand—and she realized the baby could see. (Until then, since the baby couldn't see the spoon and didn't know when to open his mouth, the mother would have to open his mouth for each spoonful.)

A few years later, my husband visited Italy for a family *simcha* and he danced with this boy. He wore glasses, but could see just as well as anyone. This is just one of the *nissim* that were rolling around under the table of the Rebbe. **1**



לזכות הגה"ח הרב אברהם ליב וזוגתו
שיחיו שוחאט
שלוחי כ"ק אדמו"ר למדינת ונצואלה
מאז שנת תשמ"ה
להצלחה רבה בכל המצטרך

נדפס ע"י בנם הרה"ת שלום דובער שי'
שוחאט ומשפחתו



A School with a Mission

The Beginnings of Beis Rivkah

As the flagship Chabad girls' school marks 80 years since its founding, we take a look back at the history of this pioneering institution.

“Making It” In America

On Simchas Torah 5704*, a small crowd gathered in the dining room on the second floor at 770 for the Frierdiker Rebbe’s Simchas Torah farbrengen. They expected to hear stories about Chassidim of old, words of Chassidus and inspiration. Instead, they were informed that they would be going to war...

“Yidden! Fathers and mothers!” the Frierdiker Rebbe said, directing his words to American Jews at large. “Save your children, your sons and your daughters from the *treife* Talmud Torahs! This is wartime! You must know that it is a *spiritual* war!”

“During wartime, if even a simple soldier prevents the explosion of a small bomb, he receives a medal. A

simple soldier during wartime can earn much more than a general in peacetime. Removing a *triefe* teacher before he influences the children is like preventing the explosion of a bomb.”¹

The Frierdiker Rebbe did not suffice with the *sicha*. After Yom Tov, he wrote to Reb Yisrael Jacobson, asking him to gather Chassidim for an *asifa* in his *yechidus* room, where he would speak in more practical terms. During the *yechidus*, the Frierdiker Rebbe informed them that the focus of the group would be girls’ education. After hearing basic pointers from the Frierdiker Rebbe, the participants met in the *zal*, where they divided up the various neighborhoods and split up into pairs to get to work.

Grassroots

The Frierdiker Rebbe’s *sicha* and the subsequent gathering came



16 ADAR 5709

after two years of activity under the auspices of Merkos L’inyonei Chinuch. Several months after the Rebbe had arrived, the Frierdiker Rebbe appointed him to lead the newly founded Merkos and entrusted to him the field of girls’ education.

ACHOS HATMIMIM

The founding of Beis Rivkah wasn’t the Frierdiker Rebbe’s first involvement in education for girls.

While in Riga, the Frierdiker Rebbe founded “Achos Hatmimim,” a group for the daughters and wives of *tmimim*, to study Chassidus and strengthen one another in the *darkei haChassidus*, under the leadership of Reb Elye Chaim Althaus, Reb Mordechai Chefetz and Reb Avraham Eliyahu Asherov.

“Guiding and educating the daughters of Chassidim requires the exact same care and attention from their parents and teachers as they would give the sons of Chassidim,” the Frierdiker Rebbe writes in a letter.²

In a letter written years later, the Rebbe attests to the fact that the Frierdiker Rebbe “put his holy heart into this project very, very much, investing his utmost capabilities into it a lot more than what is known to the public...”³

Seeing the success of Achos HaTmimim in Riga, girls in America asked the Frierdiker Rebbe for permission to open a chapter in New York. The Frierdiker Rebbe was very pleased with their idea, and immediately appointed Reb Yisrael Jacobson, Reb Shlomo Aharon Kazarnovsky and Reb Yochanan Gordon to lead the New York group.

This group was extremely precious to the Frierdiker Rebbe, and he even asked to be notified of the *shiurim* times.⁴ Every Sunday, girls would come from Williamsburg, Boro Park, and Bensonhurst to learn about Chassidus and the Rabbeim from Reb Yochanan Gordon in Brownsville. The Rebbe insisted that Reb Yochanan, even in his old age, continue giving these classes. When he complained to the Rebbe that his ears were failing him and he could no longer hear the questions posed by the girls, the Rebbe told him that the important thing is that they should be able to hear what he is saying, not the other way around.⁵



REBBETZIN SHTERNA SARA, WIFE OF THE REBBE RASHAB, IN A GROUP PHOTO WITH THE GIRLS OF “ACHOS TMIMIM” IN RIGA, 20 TEVES 5700. (THIS WAS DURING THE MONTHS-LONG JOURNEY OF THE FRIERDIKER REBBE AND HIS FAMILY’S ESCAPE FROM WAR TORN EUROPE).

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