



לעבן מיטן רבין



IN CONVERSATION WITH SENATOR HENRY JACKSON AND CONGRESSMAN HUGH CARRIE, 18 CHESHVAN 5735.

ע"י בנם
ר' יקותיאל יהודה
וזוגתו מרת פאסל 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"נ צ"ב

“I’m Not Running for Senate”

CHESHVAN 5735*



The following is an account of what transpired during the month of Cheshvan 5735*. A consistent overarching theme in the occurrences of this month is the Rebbe’s push that girls should light Shabbos candles from the young age of three years old. This was coming off the heels of the launch of a new *mitvza*, “*Mivtza Neshek*,” one month prior on 25 Elul 5734*. Collected from various *yomanim* of *bochurim* who were in 770 at the time.

FAREWELL TO VISITORS

As the Tishrei crowds began to disperse, the stage upon which the Rebbe stood during davening throughout the month of Tishrei was dismantled.

On **Motzei Shabbos Parshas Noach**, three *bochurim* who were traveling the next day (one to Eretz Yisroel and the others to Paris) stood outside 770 as the Rebbe left for his home. The Rebbe turned and nodded to them, wishing them a safe journey.

The *talmidim hashluchim* submitted a request for a *yechidus klolis*. The Rebbe responded to Rabbi Hodakov that they had heard and received enough at the farbrengens.

Over the next few days, after Mincha, the Rebbe wished the *bochurim* (who were returning to yeshivos in Eretz Yisroel) safe travels and that they should go from strength to strength, succeeding in their learning, and that they should share *besuros tovos*.

On **Tuesday, 6 Cheshvan**, the Rebbe left 770 for home just as a group of *bochurim* was about to depart to Eretz Yisroel. They began to sing and the Rebbe made a gesture of encouragement as he entered the car.

After Maariv, a group of *talmidim hashluchim* returning to Eretz Yisroel assembled, along with Reb Zushe Wilmovsky. The Rebbe turned to Reb Zushe and said, “Since you are my sole “Partisan,” you will fulfill my shlichus. I heard that in Eretz Yisroel the five *mivtzoim* are being done in an unenthusiastic manner. Therefore, this week’s *mivtzoim* should be done with a *shturem*, including the *mivtza* of *hadlakas neiros*, which although it may not apply to *bochurim* personally, they should nonetheless encourage their grandmothers, sisters, and aunts to participate.”

The Rebbe continued, “Considering you are traveling in the week of the *parshah* “*Lech lecha me’artzecha u’memoladetcha*”—to Eretz Yisroel—it should be “*veheyei bracha*” [as the *possuk* concludes].

Afterwards, the Rebbe went into his room, then promptly returned to *Gan Eden Hatachton* and began to distribute dollars to all the shluchim. Also present was another visitor who was traveling that day, but the Rebbe merely glanced at him. The Rebbe told Reb Zushe that he should take a dollar for himself, as well as a bundle of dollars to distribute to the shluchim who had already departed to Eretz Yisroel before this group. The Rebbe added that he chose Reb Zushe to distribute the dollars as he is “the Partisan,” and thus there will therefore be no *machlokes*.

Several other individuals then approached to receive dollars, the first being Reb Yisroel Leibov, director of Tzach in Eretz Yisroel. Upon receiving his dollar he said something to the Rebbe. The Rebbe then called him back and gave him another dollar for Mrs. Shifra Marozov-Golombowitz from Kfar Chabad (who had lost her husband in the



THE REBBE SEEING OFF GUESTS, CIRCA 5730S.

Six Day War²), while reminding him to increase his efforts in the area of *hadlakas neiros* and that it should be with much *hatzlacha*. Three *bochurim* who had missed out previously then came in. The Rebbe came out again to *Gan Eden Hatachton* and gave them each a dollar.

The Rebbe then escorted the shluchim out of 770, observed them as they boarded the bus, and clapped his hands in farewell. The Rebbe waited and watched until the bus was out of sight.

“A THOUSAND TIMES GREATER”

On his way into Mincha on **Wednesday, 7 Cheshvan**, the Rebbe gave a coin to a child to give to tzedakah. Reb Leibel Groner picked up the child and let him drop the coin in a *pushka* and the Rebbe gave the child a *yasher koach*.

Thursday evening the Rebbe left 770 appearing very solemn. On his way out the Rebbe gave tzedakah and said something to Reb Binyomin Klein.

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The following **Sunday, 11 Cheshvan**, the Rebbe went home unusually early after Mincha. Consequently, *mazkirus* was unprepared. Reb Binyomin Klein was hurriedly informed and he rushed to the car to open the door for the Rebbe and drove him home.

That night *yechidus* took place. Hatomim Yisroel Glitzenstein (who was returning to Eretz Yisroel where he worked in Tzach) related that as he entered, the Rebbe exclaimed to him (presumably in response to his dilemma whether or not to return to Eretz Yisroel), “You are from Eretz Yisroel, and specifically Yerushalayim.”

Throughout the *yechidus* the Rebbe urged him to focus his efforts in the areas of *hafatzas hamaayanos* and *hafatzas hayahadus*, particularly *chinuch*—as it includes both of the above.

The Rebbe emphasized the value of teaching others and promised that the quality of his learning would be a thousand times greater as a result. Meaning, that one hour of toiling in learning will enable him to understand what someone else would require 1,000 hours of study for. The Rebbe gave the example of one who due to his being preoccupied with *mivtza tefillin*, suffices with a mere moment of *hisbonenus* before tefillin, but accomplishes what would take another person a thousand times longer to accomplish.

The Rebbe also mentioned how Chabad does not approve of the approach of those who choose to spend their entire lives dedicated solely to their personal learning in kollel, as the spirit of Chassidus Chabad is to make *chinuch* a priority. The Rebbe added that he is not compelling him per se to work in *chinuch*, rather giving a suggestion.

Towards the end of the *yechidus*, the Rebbe said, “Certainly upon your arrival, you will spend the first week relaying the regards and news from here and repeating the *sichos* from Yom Tov. After that, however, you will begin your activities in *hafatzas hamaayanos* and *hafatzas hayahadus*, especially *mivtza tefillin*.”

The next person to enter *yechidus* was Reb Naftali Gottlieb.

Several years earlier, Reb Naftali wrote to the Rebbe, saying that he planned on publishing a book of stories about the Rebbe’s father, Harav Levi Yitzchok. During *kos shel bracha* on Motzei Simchas Torah, the Rebbe asked him why he had not done so yet. Reb Naftali answered that he had refrained from publishing it as he hadn’t received an

affirmative response from the Rebbe, to which the Rebbe replied, “Consider this your response”.

Now, during *yechidus*, the Rebbe gave him addresses of people with whom he could verify details of the stories.

YECHIDUS WITH SENATORS

During the *tefilos* and *krias haTorah* on **Shabbos Vayeira**, the Rebbe perused the *sefer*, “Likut Pirushim” on Tanya by Reb Aharon Chitrik.

Sunday, 18 Cheshvan, was a night of *yechidus*, along with visits from several senators and other politicians. Senator Jacob Javits spent 20 minutes inside the Rebbe’s room, together with members of *mazkirus*. Afterward came former Attorney General Ramsey Clark, who was now running against Javits, followed by Judge Lawrence Cooke who was running for a position on the New York Court of Appeals. The Rebbe stood up, received him with a wide smile and they sat down.

They were followed by two other politicians, Senator Henry Jackson and Congressman Hugh Carrie (who was running for governor of New York). They were accompanied by Rabbis Hodakov, Groner, Klein, and Mindel as well as several reporters and photographers. They spoke amongst themselves throughout the visit while the Rebbe sat and smiled. Jackson began to lavish praises on the Rebbe to which the Rebbe answered back, “I’m not running for senate.”

CHOF CHESHVAN

Tuesday was Chof Cheshvan, the birthday of the Rebbe Rashab. At noon the Rebbe departed to the Ohel, holding a copy of *Hemshech Samach Vov*. When the Rebbe returned to 770, he put down his bag in *Gan Eden Hatachton* and hurried down the hallway to wash *negel vasser*. As he was walking to the sink, the Rebbe took out some money, and on the way back, he handed it to a poor person.

The Rebbe came to Mincha at 6:15 wearing a regular (not silk) *kapota*³. After Mincha, the Rebbe summoned Rabbi Hodakov and told him to announce that a *farbrengen* will take place at 7:00 p.m. preceded by Maariv at 6:45. Rabbi Hodakov added that until then the time should be spent learning.

(It is assumed that this message came from the Rebbe who had recently walked into the *zal* at a time when many *bochurim* were absent. The

Rebbe asked Rabbi Groner which Yom Tov it is and instructed him to ensure that the *bochurim* got back to their yeshiva learning⁴. The Rebbe also expressed disappointment that there was very little activity in *mivtza hadlakas neiros*.)

At 7:00 p.m. the Rebbe came down to the farbrengen and instructed the crowd to begin the *Niggun Hachana* and then said the *maamar* “V’Avraham Zaken.” The first *sicha* was on the theme of *Yavneh v’chachameha*, the importance of establishing yeshivos and enhancing the quantity and quality of learning in existing yeshivos, and its impact on the safety and security of Yidden.

The topic of *hadlakas neiros* continued through the second and third *sicha*, where the Rebbe explained that it is a special *koach* that was specifically granted to women. This was tied into the *parshah*, which relates how Rivkah Imeinu lit Shabbos candles since she was three years old. This also served as a platform for *mivtza hadlakas neiros*.

Between *sichos*, the Rebbe asked Rabbi Groner to bring him a bottle of wine. The Rebbe poured some wine into his cup and then poured Reb Shea Pinson some wine from the bottle. The Rebbe also gave a piece of cake to Reb Itche Churgin.

The fourth *sicha* dealt with the current events in Eretz Yisroel. The Rebbe bemoaned the fact that several Knesset members were more worried about retaining their seats for the upcoming elections than doing what *halacha* demanded regarding *Mihu Yehudi*.

At the end of the farbrengen, the Rebbe encouraged the singing with his hands, and as the Rebbe left his room for home he smiled and waved his hands once again.

RIVKAH’S SHABBOS CANDLES

During *krias haTorah* on **Thursday**, a *Mi Sheberach L’cholim* was made, and the Rebbe signaled that they should mention Reb Avrohom Mayorer (Drizin) who was undergoing an operation that day. The Rebbe inquired if there was any son or grandchild present who would know Reb Avrohom’s mother’s name. Reb Dovid Raskin approached and the Rebbe said: “Avrohom Drizin,” to which Reb Dovid replied “Avrohom ben Yehudis.”

After *kriah*, the Rebbe went back to *Gan Eden Hatachton* with Rav Krieger and turned around to motion that the door should be closed. Half an hour later, Rav Krieger came out looking very excited.



SENATOR JACOB JAVITS IN CONVERSATION WITH THE REBBE, 18 CHESHVAN 5735.



THE REBBE GREETS CONGRESSMAN HUGH CARRIE, 18 CHESHVAN 5735.

He related that he informed the Rebbe that today was the Belzer Rebbe’s *yahrzeit* and many don’t say *tachanun*. He asked the Rebbe why Chabad does say *tachanun* on the day of a *yahrtzeit* of a *tzaddik*, and the Rebbe replied that the Friediker Rebbe once asked the Rebbe Rashab this question, and he responded, “Where else do we find such a day [like a *yahrtzeit*] that one can ask for everything?”

Afterwards, they spoke in learning.

The Rebbe also spoke with him about the novel concept of unmarried girls lighting Shabbos candles. He told the Rebbe that a grandchild of the Belzer Rebbe told him that in Belz it was customary for unmarried girls to light Shabbos candles. They



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continued to speak about the Rashi in *parshas Chayei Sarah*⁵ and calculated that Avrohom's lighting Shabbos candles for all those years after Sarah's passing did not accomplish what Rivkah achieved at three years old.

"WORSE THAN A THIEF"

As usual, on **Shabbos Mevarchim Kislev, Parshas Chayei Sarah** there was a farbrengen. The Rebbe raised the classic question, "Why is the title of the parsha about Sarah's life when the rest of the *parshah* is about the opposite (her passing)?" and explained the lessons one can learn from it.

The second *sicha* was long and harsh. The Rebbe was very pained about certain situations in Eretz Yisroel regarding Yidden not being as they are supposed to be, the UN, *Mihu Yehudi*, and *shtachim*. The raw agony that heard in the Rebbe's voice was very difficult to listen to.

Later in the farbrengen, the Rebbe said a *maamar Kein sicha* which was a *hemshech* to the *maamar "V'Avraham Zaken"* that was said at the farbrengen of Chof Cheshvan.

Towards the end of the farbrengen, the Rebbe spoke some sharp words about those who scheme their way ("*men nart op*") into *yechidus*. He was referring to the recent rule⁶ that people should not enter *yechidus* for their birthday, which some had

attempted to circumvent by seeking other excuses to have a *yechidus* and scheduling it on their birthday. The Rebbe exclaimed that this is worse than a thief who, when about to break and enter, cries out to Hashem to help him commit his robbery. This is because over here, he is attempting to deceive the one who gives *brachos* and then asks him for a *bracha*.

The Rebbe continued, that perhaps this sentiment is a distant reflection ("*in my daled amos*") of the foolish attitude expressed regarding *Mihu Yehudi*, where some people deluded themselves into doing harmful things for their personal gain.

The farbrengen concluded at 4:45 with Mincha, after which the Rebbe walked home. The *bochurim* sang the *niggun "Ki Elokim Yoshia Tzion"* as the Rebbe departed 770. **1**

1. See "*Ah Lichtiken Shturem*," Derher Tishrei 5775.
2. See *Keep Your Camp Holy*, Derher Tishrei 5782.
3. At the Ohel, the Rebbe wore his silk *kapota*, as well as at the farbrengen later that evening.
4. According to another version the Rebbe said "*Yavneh v'chachameha*."
5. Which the Rebbe had spoken about at the farbrengen of Chof Cheshvan.
6. Announced at the farbrengen of Shabbos Breishis 5735.