



כתב יד קודש

Immeasurable Impact

Established in 5719, *Di Yiddishe Heim* was a Yiddish and English periodical newsletter published by N'shei Ubnos Chabad, catering to Jewish women and girls. It was in circulation for nearly five decades. From its inception, it enjoyed unique attention from the Rebbe, including the Rebbe's constant review, and even editing of most of the newsletter¹.

Mrs. Nechama Greisman prepared an article for the autumn 5736 edition, recounting her summer experience as a teacher and counselor at the Beis Chana program in Minnesota. In her article, she related how she broke her arm and was hospitalized. In the hospital she found a Jewish doctor who was surprised at seeing a Lubavitcher Chossid, saying how he never believed he would see a real-life Chossid in Minnesota. She continued to describe her conversations with him about Lubavitch, the Rebbe, and the Chabad Houses in Minnesota, which led to this doctor laying tefillin.

She then went on to express her sense of gratitude to Hashem, but she did not mention the powerful lesson we can learn from her encounter with this Jewish doctor.

Below is the Rebbe's comment upon reviewing this article.

1. This lasted through the Sivan 5751 edition. The newsletter continued on through the winter of 5764, making it the longest standing periodical catering to Jewish women.

הערה חשובה

לפי תצפון אהענין חסר: עי האדורע אלה ראיה
יהודי זכרון הליטאני: חסיד, ודוקא נערה בארצה"ב
המפצת אמת ופארה, ואת צילת דעלם הפלטים אלה
זה ער רפואתה פנה אהסידים יהודים וער אענהו זכרון -
תפלין, וער-שפחה אהיה דעל וכו', אפיו עיל האגליסות אלו!
ונתעורר - דריפוע לא אהענין חסידות ח', חסיד ח' - אדטא
פיהרה פנה נאמת היהדות פנה: ח' חסידות: זכרון חסיד אן הנצח
אן הנצח ועל ע-א יאערי ההאט אצלו אהענין

It is a great wonder **that the main point** is missing [from the article]:

פלא גדול שהעיקר חסר:

[Namely,] that through **her** episode, a Jew saw for the **first** time: a Chossid; and specifically an American girl who speaks English just as he does, and despite her great pain she puts effort [to speak with him] **not** regarding her medicine and healing, rather she explains him Yiddishkeit, to the extent that it achieves **action** – [that he lay] tefillin, and even more so—**he forgot** that he is a doctor, **etc.**; he forgot of **his entire existence!** He was hence inspired, in deep concentration and thought, about what live Chassidus is, and what a “living chossid” is—and through this he surely saw the entire spirit of Yiddishkeit.

ע"י המאורע **שלה** ראה יהודי בפעם הראשונה: חסיד, ודוקא נערה בארצה"ב המדברת אנגלית כמוהו, ומשתדלת בעוצם הכאבים שלה **לא** ע"ד רפואתה, כ"א להסבירו יהדות ועד למעשה **בפועל** - תפלין, ועד - **ששכח** שהוא רופא וכו', שכח על **כל המציאות שלו!** ונתעורר - בריכוז **כל מחשבתו** ב"מהי חסידות ח', חסיד ח' - שבטח ראה בזה נשמת היהדות כולה.

In the words of Chassidus: **In one moment, a radical change, from one extreme to the other [occurred].** And additionally, who can comprehend what future results may come from this?!

בל' החסידות: **ברגע אחד מן הקצה אל הקצה** ונוסף ע"ז - מי ישער ההמשך אצלו לאח"ז?!

It would be worthwhile to include (and expound on) this idea.

וכדאי להוסיף (ובהרחבה)