



FARBRENGEN, 15 SHEVAT 5744

# A TANYA IN EVERY COMMUNITY!

SHEVAT 5744

The first half of Shevat 5744 with the Rebbe. At the time<sup>1</sup>, the Rebbe was calling relentlessly to print Tanyas in as many cities as possible.<sup>2</sup> The urgency of this initiative could be felt throughout the month.<sup>3</sup>

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ע"י בנם	טור 'לעבן מיטן רבי'ן הוקדש לזכרון ולעילוי נשמת
ר' יקותיאל יהודה	ר' שמואל ב"ר יהושע אליהו ז"ל
וזוגתו מרת פעסל לאה ומשפחתם שיחיו	ואשתו מרת שרה ע"ה בת ר' יקותיאל ומרת לאה הי"ד
רוהר	תנ"צ'ב"ה

## Friday, 2 Shevat

Today, Rabbi Meny Wolf, director of Kehos in Eretz Yisroel, notified the Rebbe about 17 printings of Tanya throughout Eretz Yisroel.

The Rebbe responded, “Certainly, all of these Tanyas were actually studied from. The merit of those who printed the Tanya is everlasting and will bring about blessings both materially and spiritually.”

## Shabbos Parshas Bo, 3 Shevat

In the morning, when the Rebbe entered the shul for Shacharis, he indicated to Rabbi Leibel Groner that there would be a farbrengen today.

At 1:30 pm, the Rebbe entered the farbrengen. The *mazkir*, Rabbi Binyomin Klein was holding about twenty recently printed Tanyas in a brown paper bag, which he placed on the table near the Rebbe.

The Rebbe began by saying that he is holding the farbrengen since it’s a week before Yud Shevat. Additionally, the farbrengen is in honor of the many guests who are in town, particularly those who brought with them recently printed Tanyas, “may everyone follow their lead.” The Rebbe concluded the *sicha* by encouraging the printing of Tanyas in every community.

Following this, the Rebbe addressed the ongoing situation in Eretz Yisroel. The Rebbe emphasized the importance of standing firm with “*Ge'on Yaakov*.” We see from history that when we bend to the other nations and hand over our weapons in exchange for promises, they aren’t kept. But when we stand firm with pride, we are safe.

The Rebbe emotionally lamented that we can’t seem to learn from the tribulations of the past. We must not continue down the path of appeasement and concessions. The “peace deal” with Egypt was not just ineffective at preventing bloodshed, it was also counterproductive by strengthening Egypt and emboldening terrorists.

Later, the Rebbe addressed a question on Rashi that he had posed the previous week but had not resolved due to time constraints. This was also done to see if anyone would be able to toil and find the correct answer independently.

The Rebbe mentioned that unlike the last time he left questions unanswered, when no one cared to attempt at resolving them, this time numerous answers were

published in the kovtzim, but some didn’t properly address the question, and a few didn’t even align with the basic pshat of Chumash! The job of the editors is to vet the answers, ensuring that the kovtzim are properly arranged.

Toward the end of the farbrengen, the Rebbe announced that he would now give mashke to someone endeavoring to print Tanyas in numerous locations. Mashke would also be distributed to anyone who resolved to print Tanyas in multiple communities.

The Rebbe gave a bottle of mashke to Rabbi Shabsi Alperin from Brazil, who committed to print 83 Tanyas. The Rebbe told him, “If you end up printing 84, I won’t have any complaints...”

Rabbi Sholom Dovber Friedman from Italy also approached to receive mashke, but Rabbi Leibel Groner informed him that the Rebbe was only giving mashke to those committed to printing a Tanya in more than one place.

The Rebbe asked Rabbi Groner how many printings Rabbi Friedman was planning to arrange, adding, “it should be at least three.” On the spot, Rabbi Friedman



A TANYA PRINTED IN 5744 IN THE REPUBLIC OF GRENADA BY THE ARMED FORCES OF THE USA, WITH THE OFFICIAL MILITARY SEAL.

committed, and the Rebbe gave him a bottle. A student who came up with Rabbi Friedman told the Rebbe that he was going to print a Tanya in Rome as well. The Rebbe gave him some wine from his cup and a piece of Mezonos.

U.S. Army Chaplain Yaakov Goldstein was given a bottle of mashke for the printing of Tanyas with the American Army in Grenada.

Rabbi Holtzman, who had printed a Tanya in Antwerp, came up to receive mashke as well and took it upon himself to print the Tanya in ten more locations.

Following the distribution, the Rebbe began the niggun “Ufaratzta.”

After Bracha Acharona, the Rebbe took the bag of Tanyas with him to the shtender for Mincha. When davening concluded, the Rebbe took the Tanyas with him to his room.

On Motzei Shabbos, the Rebbe was notified about a bochur in Brazil who was injured in a car accident. The Rebbe replied that the printing of Tanyas in cities throughout Brazil would stand as a great zechus for the bochur.

## Sunday, 4 Shevat

Today, the Rebbe responded to Rabbi Shabsi Alpern, who had told the Rebbe about his plan to print Tanyas in 100 locations throughout Brazil. The Rebbe sent \$2,000 dollars from the Frierdiker Rebbe’s fund and indicated that additional funds would be provided each time the Tanya was printed in another Jewish community.

During the day, a special *kuntres* containing the sicha from Shabbos about the “importance of printing a Tanya in every city where Jews live” was published. The *sicha* had been edited by the Rebbe, who added a note emphasizing the necessity that every printing be under the auspices of Kehos. The note was printed in large letters and also added to the cover of the *kuntres*.

This week as well, the Rebbe reviewed and edited the *sicha* from the past Shabbos with the questions on Rashi. Throughout the week, groups of people worked diligently in search of a satisfactory answer.

The editors of the *kovtzim* received tens of answers, but only the better ones, a select few, were published by the *ma’areches*, as per the Rebbe’s words on Shabbos.

Throughout the week, Tanyas printed around the world were sent to the Rebbe. The Rebbe contributed \$20 to each printing as his participation. To some, the

Rebbe also sent a booklet with the (now edited,) *sicha* from last Shabbos describing the importance of printing a Tanya wherever Jews are found.

## Wednesday, 7 Shevat

On his way out from Maariv, the Rebbe turned to Mrs. P. Wolf (from Israel) and inquired regarding the health of Mrs. Zelda Mishkovsky (Schneerson), a famous poet who is a cousin of the Rebbe.<sup>4</sup>

## Friday, 9 Shevat

In the afternoon, Rabbi Zalman Shimon Dvorkin, the Rov of Crown Heights, entered the Rebbe’s room



THE “CROWN HEIGHTS TANYA” PRINTED BY ALL MEMBERS OF THE COMMUNITY, STATING THAT IT WAS PRINTED ON THE UPPER FLOOR OF 770.

to present a Tanya that had just been printed in Crown Heights. The Rebbe received it with obvious joy, and blessed the Rov and the entire community with “*Arichus yomim vishonim tovos.*”

The Rebbe asked if the Tanya had already been studied from, and he replied that people studied from the manuscript as it was being printed. The Rebbe smiled.

The “Crown Heights edition” of the Tanya was printed by Vaad L’Hafotzas Sichos and the residents of Crown Heights all contributed equally towards its printing — one dollar per person. The Rebbe also participated with two dollars and wished the printing much success.

The *sefer* was printed on the upper floor of 770 in record time (only a few days) in order to be ready for Yud Shevat, and was covered in a beautiful binding.

Already in the early afternoon, many *bochurim* and *anash* began filling up the shul to secure a good spot to hear the Rebbe davening from the *amud* on Yud Shevat.

Among the numerous guests were a significant number of Shluchim, who took advantage of a “regular Shabbos” back home to be able to be with the Rebbe. A large group of *baalei teshuva* from France was present as well.

The Rebbe went up to the *amud*, and Kabbalas Shabbos began. The Rebbe davened in a relatively loud voice, and those standing nearby were able to hear clearly.

At the end of davening, the Rebbe turned to the right of the *amud* where the children were standing (along the south wall) and began singing “*Sheyiboneh.*”

## Shabbos Parshas Beshalach, Yud Shevat

At 1:30 pm, the Rebbe entered the farbrengen holding his siddur and the recently printed “Crown Heights Tanya”.

In the first *sicha*, the Rebbe described in glowing terms the greatness of a Sefer HaTanya being printed in Crown Heights. The Rebbe then expounded upon portions of Iggeres Hakodesh 27 (which speaks about the Hilula of a Tzaddik) from the Tanya he brought with him, reading from it as he went.

In the second *sicha*, the Rebbe explained the significance of printing a Tanya in “Crown Heights,” which alludes to the “Crown of supernal heights” (כתר עליון).

There are three crowns mentioned in Pirkei Avos. The first one is the “Crown of Torah,” which corresponds to

Torah study. The “Crown of Kehunah,” corresponds to Ahavas Yisroel, Aharon Hakohen’s specialty. The “Crown of Kingship,” represents total belief in the coming of Moshiach, and as a result, the (additional) “Crown of Good Name.”

Later, when the Rebbe addressed the questions on Rashi from the previous week, he noted that many answers were published in the “*kovtzim.*” Several answers started off on the right path, but they ultimately strayed from the *pshat.*

## Monday, 12 Shevat

Rabbi Menachem Lerer from Kfar Chabad notified the Rebbe of his plan to print an official “Army Tanya” in collaboration with the Chief Rabbi of the IDF. The Rebbe instructed that in addition to the usual Kehos logo, the IDF logo should be printed on the cover page as well.

At 8:00 pm, there was a *yechidus klolis* in the large shul downstairs.

While addressing the guests, the Rebbe explained that on the Yom Hahilula of a Nossi Hador, like Yud Shevat, the theme of unity is palpable. This is especially true when people gather from all over to be together for the day.

We should continue this unity by organizing gatherings in different communities to encourage the study of the Friediker Rebbe’s Torah and the adoption of positive resolutions. An auspicious date to hold these events, as well as Tzivos Hashem rallies, would be the 15th of Shevat.

The Rebbe emphasized that these unity gatherings are essential in light of the dangerous events unfolding in the world. Coming together is the only way to dispel the darkness, bringing the *geulah* closer.

## Wednesday, 14 Shevat

After Maariv, the Rebbe informed Rabbi Leibel Groner that there would be a farbrengen tonight. This was hinted at earlier in the week when a *chosson* notified the Rebbe that his *vort*-celebration would be on Wednesday night, and the Rebbe suggested he push it off to Thursday.

The Rebbe entered the farbrengen at 9:30 pm. The tables were set with platters of fruit in honor of the day, and between the *sichos* the Rebbe partook from the fruit in the basket near him.

The Rebbe expounded on the idea that the purpose of a tree is “bearing fruit.” In connection with this, the



THE REBBE AT FARBRENGEN, 15 SHEVAT 5744

Rebbe spoke very sharply about the fact that many *seforim* were not being printed quickly enough due to the complacency of the publishers. There are those who haven't accomplished anything in a full Shemitah cycle!

"These 'Scholars,'" the Rebbe continued, "are avoiding me with the hope that I will forget what they need to do. However, when they have even a 'sniffle,' they come straight to me, requesting that I arouse '*rachamim rabim*' for them! The most amazing thing is, these individuals don't have an inkling that there is anything amiss whatsoever!"

The Rebbe then instructed that children's gatherings should be organized for 15 Shevat. During these gatherings, the themes of the day should be explained so children could understand. The Rebbe then elaborated on the "seven species" (of fruit native to Eretz Yisroel) and their significance, in a manner understandable to children.

Later in the farbrengen, the Rebbe expressed his thanks and gave his blessing for all the good wishes and *brachos* that he received for Yud Shevat.

The Rebbe continued, that there is no need to wait for a letter in response. The very fact that there is too much correspondence to physically respond to proves that it is unnecessary. The postal service can be relied upon, and since "All Jews are presumed Kosher," it can be assumed that the requests enumerated in the letters

were addressed.

The Rebbe clarified that he was stating the obvious to dispel any concerns of those with "*marah sh'choireh*" (melancholy) who might worry that their letter was lost or that the Rebbe had not read it, *chas v'shalom*.

## Thursday, Chamisha Asar B'Shevat

In the evening, as the Rebbe was departing for home, a young boy approached him and (in French,) requested a *brocha* to recover from a certain illness. The Rebbe blessed him with success in both physical and spiritual matters, assuring him that he would grow up to be a *talmid chochom* and a *tzaddik*. **T**

1. Beginning on the seventh night of Chanukah that year.
2. For a full article on this initiative in 5744 (and in previous years) see "*Tanya to the World*" – *The Story of the Printing Tanyas Campaign*," Derher Adar I, 5776.
3. The next section of the yoman will be published in the Adar I issue.
4. Zelda passed away later that year.



# Bikkurim of Gold

The following story was related by  
Reb Amram Malka

When I was learning at 770 in the “*kvutzah*” program in the year 5726, I used to assist the Rebbe’s *mazkirim* with various tasks. During that year, President Zalman Shazar came to visit the Rebbe, and I was asked to help clean out the Rebbe’s room before he arrived. While in the Rebbe’s room, I noticed that one of the drawers of the metal cabinet was slightly opened, and I was able to see that it contained piles and piles of photographs. I was even able to notice one photo of a family I recognized from back in Israel. I thought to myself, if people send photos of their families to the Rebbe, it would be appropriate for my family to send a photo as well.

I decided that when I went into *yechidus* at the end of my *kvutzah* year, I would give the Rebbe the photograph.

In the meantime, I asked my parents to send me a photo of the entire family, including my grandparents. I bought a nice gold frame, and brought the framed photo wrapped in an envelope with me into *yechidus*.

The Rebbe opened the envelope, took out the frame and held it, looking at the photo for a long while.

Then the Rebbe said in Hebrew, “When the Beis Hamikdash stood, people would bring Bikkurim to the Beis

Hamikdash. The rich people would bring their Bikkurim on trays of silver and gold, adorning the Bikkurim with exquisite vessels. People of less means brought their fruits in wicker baskets made of straw.

“From the wealthy people, the Kohen would take only the fruit and return the expensive vessels back to the owners. However, from the poor they would take both the fruit and the basket, so as not to offend the poor.”

During all this time the Rebbe was holding the frame in his holy hand. Then the Rebbe said, “I am returning this to you as they would return vessels to the rich: I will keep the photo, and the frame will go back to you.”

I later realized that the Rebbe didn’t have space for a frame in his drawer, but instead of just telling me as much, he made sure to make me feel good about my gift. The Rebbe compared me to a wealthy person and gave me back my frame with a smile and sensitivity. In fact, by giving me the frame, the Rebbe indeed made me rich. Now I had a golden frame given to me by the Rebbe!<sup>1</sup> **T**

1. Related in My Encounter with the Rebbe, Living Torah program 453.