



לזכות
הרה"ת ר' אלחנן משה
וזוגתו מרת חנה זלאטא
ומשפחתם שיחיו
טענענבוים
להצלחה רבה ומופלגה בשליחותם הק'
בנאפה וואלי, קאליפורניא



“His Own Business”

TAMMUZ 5711



Reb Yoel Kahn boarded a ship in Eretz Yisroel bound for New York on Sunday, Yud-Alef Shevat 5710, unaware of the Frieddiker Rebbe's *histalkus*.

Arriving several weeks later, he was swiftly appointed the Rebbe's *chozer* and transcribed and prepared the Rebbe's *sichos* for publication and distribution. In those early years, he sent letters to his father, Reb Refoel (“Foleh”) Kahn, describing the goings on in 770, for the benefit of the Chassidim in Eretz



REB YOEL KAHAN
AS A BOCHUR.

Yisroel. They are a unique treasure of information (from a *bochur's* perspective) about those early years of the Rebbe's *nesius*.

SUNDAY PARSHAS CHUKAS 5711

As I ponder how to begin my letter, I recall that the *bochurim* learning here from Brazil relate that a boy in Brazil was recently in need of an operation. One of the *bochurim's* parents suggested that his mother send a telegram to the Rebbe requesting a *bracha* and to ask whether her son should undergo the operation. (This woman knows almost nothing

about Yiddishkeit.) The Rebbe instructed them not to operate and the child recovered.

A local Portuguese language newspaper reported that “a *tzaddik* in Brooklyn” advised contrary to the recommendations all the doctors—who were unsure themselves that the surgery would have a positive outcome—“and the child became healthy.” Now the *bochurim* are trying to convince the parents that this boy needs to come to New York to learn in Tomchei Tmimim near the *tzaddik*. Perhaps they will succeed.

In general, the Rebbe is very *ba’alshemske* [i.e. performs open wonders and miracles]. As the Rebbe always says that everything is the accomplishment of the Frierdiker Rebbe through him, he once said in connection with the statement of the Zohar that after the *histalkus*, the *tzaddik* is present more than he was during his lifetime: “Now—after the *histalkus*—the Rebbe is very revealed. Miracles are happening every step of the way.”

On Shabbos Parshas Shelach the Rebbe said a *maamar* ד"ה שלח לך and then a twenty minute *sicha*.

(The Rebbe said to someone that he only wants to say *maamarim* in a farbrengen setting. In general, on Shabbos Mevorchim it is apparent that the *maamar* is the main focus of the farbrengen.)

The theme of the *sicha* was Eretz Yisroel. Shevet Efraim failed to reach Eretz Yisroel because it is only possible to do so with the mandate of Moshe Rabbeinu. (This idea was explained more broadly in the *maamar*.) In conclusion, there is an extension of Moshe Rabbeinu in every generation and immigrating to Eretz Yisroel is permissible only if the Moshe Rabbeinu of this generation sends you...

The Rebbe also spoke about the *bittul* one must have to the Rebbe and then related that once, in conversation in learning with a *misnaged*, the man proposed a *svara* contrary to the Rishonim. He rationalized that he was not at fault for being born several hundred years late. After all, he is identical to the Rishonim in everything other than time...

YUD-GIMMEL TAMMUZ 5711

Yesterday (Yud-Beis Tammuz) we were at the Ohel together with the Rebbe. We gave our *panim* to the Rebbe to be read at the Ohel, as we do every time.

Last night there was a short farbrengen in the Frierdiker Rebbe’s apartment, in the room he would always farbreng (known as the *stalova*). The Rebbe

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was there and we sang many *niggunim*, including the Alter Rebbe’s *niggun*, *Daled Bavos*, but no words were spoken.

Since the Rebbe will farbreng soon in the main *beis midrash*, I will conclude my letter tomorrow. Everyone is resting now so that we can be fresh and alert for the farbrengen. We have not slept for two nights since we farbrenged with Reb Shmuel Levitin. He farbrenged very well, but in general the farbrengens here in America are quite “*pareve*.” If only it would be possible to farbreng the first two nights [of Yud-Beis Tammuz] in Tel Aviv and then be here tonight for the Rebbe’s farbrengen, that would be very good.

By the way, Reb Shmuel said that he heard from the Frierdiker Rebbe that he did not recite *tachanun* on Gimmel Tammuz. The Frierdiker Rebbe also said (on a separate occasion) that the *nesi’ei* Chabad would not recite *tachanun* on Zayin Adar, and explained that regarding Rashbi we know only the day of his *histalkus*, however about Moshe Rabbeinu (the ‘father’ of the Rabbeim) we know the day of his birth as well.

I will now conclude my letter that I started writing yesterday.

[During the farbrengen] the Rebbe said a *maamar* for about twenty minutes and then two *sichos*. The Rebbe said much *lchaim* and was very *behigalus*. He spoke in wondrous terms about the Frierdiker Rebbe—that his *mesiras nefesh* was greater than Avraham Avinu’s. Rabbi Akiva searched for the opportunity for *mesiras nefesh*. Avraham Avinu was committed to his *avoda* to the point that if *mesiras nefesh* was necessary he was ready for it. However, the Frierdiker Rebbe approached his *avoda* with the perspective that it was “his own business.” [See next paragraph].

In connection to this, the Rebbe related the well known episode [that occurred during the *asifas harabbonim* in 5670¹. The Rebbe Rashab was placed under house arrest for resisting the demands of the Czarist government for reforms in traditional Jewish education. Harav Chaim Brisker visited the Rebbe Rashab and saw him sobbing]. Harav Chaim Brisker exclaimed, “Lubavitcher Rebbe, we did

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everything we could! [Why are you crying?]” The Rebbe Rashab replied, “We did not accomplish what needed to be done...” The Rebbe concluded that not only was the Friediker Rebbe ready to do whatever it takes—even *mesiras nefesh*—he did more than what was demanded of him, since it was “his own business.”

The Rebbe emphasized that now (after the *histalkus*) is the same as before; the Friediker Rebbe continues to lead and therefore all of the *peulos* are successful in an unnatural way. It is the merit, as well as the obligation of every Chossid “to throw

himself and his family” into the Rebbe’s work. In addition to the great *zechus* of participating in these important *peulos*, this will serve as a proper vessel to receive all of the Rebbe’s *brachos*.

At the conclusion of the *farbrengen*, the Rebbe distributed *mashke* to everyone. To ensure proper decorum, everyone stood in line. When it was my turn, the Rebbe poured *mashke* into my cup and said to me: You should grow to be a true Chossid, a *maskil* in Chassidus and an *oved*...

The distribution continued for two and a half hours since there was a very large crowd, and then we davened *maariv*. After *maariv* the Rebbe said: “Before the Friediker Rebbe accepted the *nesius* from his father (the Rebbe Rashab) he made a condition, that [the *nesius*] should be *בחסד וברחמים*—in a kind and merciful manner... May it



be a healthy summer, physically and spiritually. We should hear good tidings from each other about the strengthening of the Rebbe's work. Continue to farbreng in good health. Gut Yom Tov!"

Since the Rebbe said we should continue to farbreng, someone put a bottle of *mashke* on the table (although no one said *l'chaim*, it was already after 3 o'clock in the morning) and we reviewed the *mammar* and a little bit of the *sichos*. By 6 o'clock we went to sleep and continued *chazara* later that day.

In the evening I was told that someone had secretly arranged a recording of the entire farbrengen. (It is probably better not to publicize this anecdote in Eretz Yisroel...) He lives three hours drive from New York, so together with Mordechai Dubinsky and another *bochur*, we rented a car and drove to his home on Wednesday, 14 Tammuz.

As could be expected, the car broke down on the way and with much heartache we finally arrived. Once we got there, the fellow denied that he had made a recording because he was worried Rabbi Hodakov would find out... We spent an hour convincing him that we needed to hear it so that the transcripts of the *maamar* and *sichos* would be accurate. Eventually he relented and we spent the night there. The next day we spent several hours fixing the car, miraculously arriving back to 770 in the late afternoon.

EREV SHABBOS PARSHAS PINCHAS 5711

During these weeks, the *bochurim* are all going out on Merkos Shlichus to various communities to spread Yiddishkeit. There is a big emphasis on selling Merkos publications. Two shluchim that set out on Tuesday, returned before Shabbos with \$75 (which reflects on the large amount of *sefarim* they sold). Most importantly, they brought with them to the yeshiva two young men in their early twenties who until now did not wear tefillin every day.

Yesterday (Thursday) the *bochurim* who are scheduled to go out on Merkos Shlichus next week entered the Rebbe's room to receive a *bracha*. Upon our request, the Rebbe edited the short *sicha* and it will soon be published.

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A small excerpt of the *sicha*: "You should relate my warm regards and tell everyone you meet that although we are now in middle of the "Three Weeks" and afterwards approaching the month of Elul—the month of *teshuva*—and the *Yomim Noraim*, there is no need to be frightened. It says עבדו את ה' בשמחה וגילו ברעדה—serve Hashem with fear, and rejoice with quaking. The Rebbe *der shver* says that Moshiach "is standing on the other side of the wall" and we need to prepare for his arrival with *ahavas Hashem*, *ahavas haTorah* and *ahavas Yisroel*. If you will say this as a matter of fact, people will accept it and it will strengthen their Torah learning, mitzvah observance, and *ahavas Yisroel*. פארט געזונטערהייט—go in good health.

"Since you are going on the Rebbe's shlichus you will surely succeed. You need only ensure not to ruin things..."

Yesterday was the bar mitzvah celebration of Reb Shmuel Levitin's grandson (Reb Binyomin Gorodetzky's son). Upon Reb Shmuel's request, the Rebbe participated and said a twenty minute *sicha*, speaking extensively about *mesiras nefesh* and said several times, "We need to be Jews of *mesiras nefesh*, but to use it out in a good way."

The Rebbe also spoke about the famous *asifas harabbonim* of 5670 when the Rebbe Rashab displayed unbridled *mesiras nefesh*. At one point the Friediker Rebbe could not contain himself and said to his father: It is your *mazel* that *mesiras nefesh* is not discussed in Shulchan Aruch. Otherwise, there would be rules and regulations. Now you can have unlimited *mesiras nefesh*. **T**

1. See *No Backing Down*, Derher 64 (141), Teves 5778.

