



לזכות
שושנה ריזא בת זעלדא



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A Month with the Rebbe

CHESHVAN 5725



These accounts are culled from the diaries of Rabbis Menachem (Menni) Wolf and Yisroel Sosover, two *bochurim* studying in 770 at the time. Keep in mind that Cheshvan 5725 was immediately following the passing of the Rebbe's mother, Rebbetzin Chana, on Vov Tishrei, and the Rebbe therefore davened at the *amud* during this period.

MONDAY, 29 TISHREI

During today's *chazzaras hashatz*, the Rebbe cried repeatedly to the point that he could barely say the words. It occurred to me that during the course of the *Yomim Tovim* one could not detect any sadness on the Rebbe, as *halacha* mandates that one must be joyous on *Yom Tov*, but now that *Yom Tov* has ended and everyday life has set in, the

sadness of the *aveilus* has somewhat returned. The Rebbe slowly finished *shmoneh esreh* in a lower tone.

TUESDAY,
FIRST DAY OF ROSH CHODESH CHESHVAN

We were just notified that *yechidus* will not continue as it has until now. Whereas until now *yechidus* took place three nights a week—Sundays, Tuesdays and Thursdays—from now on there will be no *yechidus* on Tuesday nights; only on Sunday and Thursday nights.

The *bochurim* asked the guests who came from Eretz Yisroel to farbreng prior to their departure. They acquiesced, and on Tuesday night, Reb Avraham Pariz, Reb Asher Sasonkin and other Chassidim sat and farbrenged with the *bochurim*.

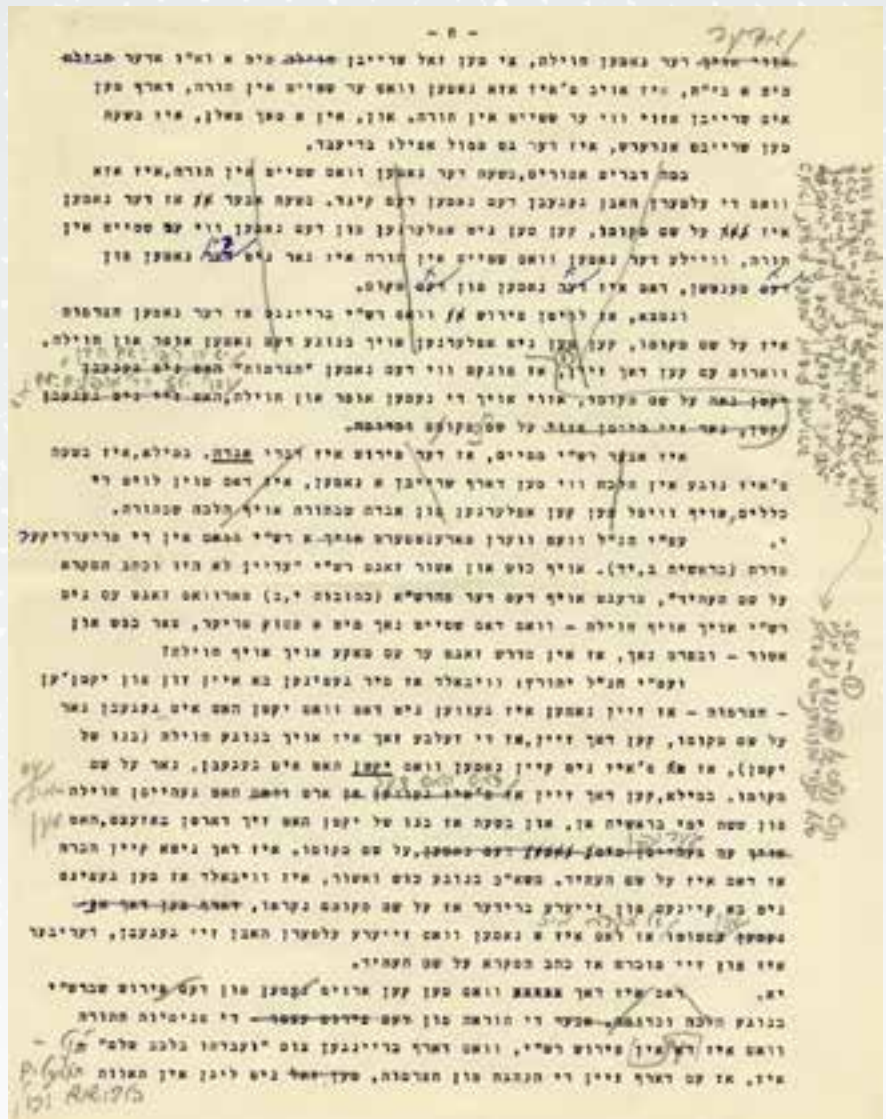
Reb Asher farbrenged about how careful we must be to guard our *machshava, dibbur, and ma'aseh*—our thought, speech, and action—to ensure that everything we think, say and do, should be in line with Hashem's will. Reb Avraham then expounded upon this idea, adding that we must focus on making our thought, speech, and action shine through thinking about the Rebbe, speaking about the Rebbe and following the Rebbe's instructions.

Among other things, Reb Avraham recalled that as a *talmid* in Tomchei Tmimim, he would spend time speaking with both older and younger *bochurim* who came from other cities to learn in Lubavitch. He would sit and listen to the different impressions each of the *bochurim* received from

being by the Rebbe Rashab and hearing him speak. But he received the most from those who didn't say anything at all.

SHABBOS PARSHAS NOACH, 4 CHESHVAN

Word has been going around that the Rebbe will farbreng every Shabbos this year in memory of Rebbetzin Chana. Indeed, the Rebbe came down to farbreng today at 1:30 p.m. Upon the Rebbe's request, a *chumash* was prepared on the Rebbe's table in advance and the Rebbe said a *sicha* on the first Rashi in the *parsha*.¹ The Rebbe also said a *sicha* on Tanya *perek mem aleph*. In this *sicha*, the Rebbe expounded upon the importance of *avodas hatefilah*.



THE REBBE'S HAGAOS ON THE FARBRENGEN OF SHABBOS PARSHAS NOACH 5725.

After *mincha*, as the Rebbe made his way to his room, he removed a *tallis* bag that was on top of a Tehillim. The Rebbe encouraged the singing with his hand.

SUNDAY, 5 CHESHVAN

Today's *Shacharis* and *Mincha* went as usual. As tonight marks the *shloshim* of the Rebbe's mother Rebbetzin Chana, the Rebbe gave out a *maamar* of the Rebbe Maharash, "*Me'eimasai Korin es Shema*," and asked that the Chassidim learn the *maamar* publicly and farbrenge afterwards. Reb Zalman Blesofsky learned the *maamar* aloud, and the *mashke* that the Rebbe gave on Simchas Torah was then distributed.

SUNDAY, 12 CHESHVAN

A *bochur* went into the Rebbe for *yechidus* today and gave the Rebbe *parshios* of *tefillin* written by Reb Reuven Sofer (the *sofer* of the Alter Rebbe) that an elderly *sofer* had sold him. The *bochur* asked the Rebbe if he should allow other members of *anash* to take pictures of the *parshios* so that they can learn the Alter Rebbe's *ksav* from these *parshios*. The Rebbe advised him that it wouldn't be appropriate to take pictures of the *parshios* since they contain Hashem's name. Instead, the Rebbe said that the *bochur* can come and see them whenever he wants to.

The Skulener Rebbe recently emigrated from Romania to America, settling in Crown Heights. The Rebbe appointed people to ensure that there always be a *minyán* in the shul the Skulener Rebbe rented. Today he came to the Rebbe for *yechidus*, which lasted an hour and a half. *Yechidus* this evening ended at 1:30 a.m.

TUESDAY, 14 CHESHVAN

Bochurim discovered a *ksav yad kodesh* of the Rebbe written years ago, in which the Rebbe was asked about the *siddur* that was being prepared for print, regarding whether it was necessary to write "*Baruch Hashem*" at the beginning of the *siddur*.

The Rebbe replied with the words that Korach used to argue against Moshe Rabbeinu: "*Tallis shekula techeiles*—Does a *tallis* that is completely dyed blue require *techeiles* on the *tzitzis*?"

The *mazkirus* office just received their telephone bill amounting to a large sum. They brought the bill to the Rebbe who commented with a play on words





PURIM 5725, JEM 104323



SENATOR KEATING IN YECHIDUS WITH THE REBBE, 23 CHESHVAN 5725.

from the Gemara (Kiddushin 49b): “עשרה קבים—של דיבור ירדו לעולם ותשעה לקחו מרכז—Ten *kabim* of speech descended to the world, nine of which were taken by Merkos [*mazkirus*]...”

The Rebbetzin drove the Rebbe home after *maariv*. The Rebbe sat in the back seat and closed the window.

The Rebbetzin usually comes to 770 twice a week to visit her mother. After her visit, she takes the elevator down to the basement, and then goes out to the car and waits until the Rebbe is ready to go home.

WEDNESDAY, 15 CHESHVAN

We were just notified that the Rebbe accepted the request of the Chassidim and will be *magiah* all the Shabbos farbrengens during this year.

Just a few days ago, Merkos purchased the apartment building adjacent to 770 in order to expand the shul as well as the Merkos offices. The building was bought with the monetary aid of Reb

Aharon Klein, a resident of Crown Heights and a friend of *Beis Rebbe*.

The Rebbe entered the shul for *Maariv* at 6:50 p.m., and davening ended at 7:10. At 7:30 the Rebbe left his room to go home. On his way out of 770, he noticed Reb Yehoshua Yuzevitch from Eretz Yisroel standing by the door of the *zal*. The Rebbe smiled to him and said, “*Fur gezunt, un gib iber a grus fun mir*—Safe travels, and pass on my regards.”

THURSDAY, 16 CHESHVAN

Yechidus began at 8:00 p.m. Tonight the *hanhala* of the yeshiva went in to the Rebbe. Reb Zalman Gourarie also went in for a *yechidus*, which lasted forty five minutes. The Rebbe went home at 2:00 a.m.

SUNDAY, 19 CHESHVAN

At 11:45 a.m. the *levaya* for Mr. Helman, a wealthy man who gave money for Tomchei Tmimim, took place. The entire yeshiva came out for the *levaya*, and the Rebbe came out as well.

The Rebbe accompanied the *aron* until it reached Kingston Avenue and waited there until all of the cars left, after which the Rebbe turned around and walked back to 770. A *kvort* with water was set up in advance outside the entrance to 770 and the Rebbe washed his hands four times on each hand alternately. The Rebbe then came into the *zal*, sat on the bench and said something quietly², then got up and sat down again several times, after which he went to his room.

THURSDAY, 23 CHESHVAN

At 8:45 p.m., Senator Keating, who is currently running for reelection,³ came to meet the Rebbe. Already from 6:00 p.m. there was a large tumult outside. When he finally arrived, accompanied by his entourage, many Chassidim also pushed their way into the Rebbe's room and the place was packed. The Rebbe stood up to greet them and pictures were taken.

During the meeting, the Rebbe requested their involvement mainly in the realm of education; for example, the Rebbe requested that they fund private education as well. The senator said that they are already funding the higher education of older students, to which the Rebbe commented that the senator obviously funds those who have the ability to vote for him in the coming elections...

The Rebbe spoke about children who go off the conventional path and cause damage in the streets. The Rebbe also mentioned that the youth are suffering from drug abuse and offered a lengthy plan for how to prevent this. They seemed to be surprised and awed at how much interest the Rebbe had with the goings-on of American youth.

Among those in the entourage was New York's other senator, a Jew by the name of Jacob Javits, a fifth generation descendent of Reb Yaakov Emden, known as the *Yave"tz* (from where the senator's family name stems). The Rebbe apologized to him for not speaking about his grandfather...

During the *yechidus* there was a lot of pushing, as everyone wanted to hear what was going on, to the extent that the light was accidentally turned off as a result of the pushing (but was immediately switched back on). The guests spent approximately a half hour in the Rebbe's room.

When the Rebbe exited 770 to go home there were large amounts of election papers scattered all around on the street, and the Rebbe asked Rabbi

Krinsky what the papers were. The Rebbe waited in the car until Rabbi Hodakov entered, after which the Rebbe left for home.

SUNDAY, 26 CHESHVAN

During *Maariv*, the Rebbe was on the verge of tears as he said "*Hashkiveinu Avinu...*" Tonight there was *yechidus*. Reb Koppel Bacher went into *yechidus* with his wife and told the Rebbe that he will be going to North Africa with a stop in Eretz Yisroel. The Rebbe gave him 10 dollars and his wife five dollars, and told them to sell the dollars in Eretz Yisroel and to give the proceeds to tzedakah. The Rebbe asked him to visit Yerushalayim, Lod, and Kfar Chabad and to say over the *sichos* there. In addition, the Rebbe instructed him to visit an English speaking village located next to Kfar Chabad.

Ten Sephardic Jews from Afghanistan came to the Rebbe accompanied by Rabbi Shmuel Pesach Bogomilsky. They were in the Rebbe's room for about 45 minutes. The Rebbe said that they should build a shul as well as a mikvah. The Rebbe offered to give them \$4,000 towards the building of a mikvah, but one of the people there said that he would give that amount instead of the Rebbe. The Rebbe insisted that he wished to take part in the initiative so the Rebbe gave them 18 times \$18. The Rebbe told this person that he should be happy, for now he only has to duplicate the same donation of 18 times 18, and not the original \$4,000. One of the people there told the Rebbe that he has a brother who is not feeling well, and if the Rebbe would give his brother a *bracha*, he would give \$1,000. The Rebbe gave him a *bracha* for his brother, and he gave a check of \$1,000. The Rebbe collected from them the money necessary to build both the shul as well as the mikvah.

THURSDAY, FIRST DAY OF ROSH CHODESH KISLEV

Today Mr. Kovalsky went into the Rebbe for *yechidus*. Afterwards he shared that he asked the Rebbe to reveal himself and used the words, "*galei kevod malchusecha.*" He didn't remember what the Rebbe told him since the Rebbe avoided answering; he only remembered that the Rebbe said "*B'meheira—speedily.*" Two years ago—on Yud Shevat—this same Mr. Kovalsky shouted in public

that the Rebbe is Moshiach, and the Rebbe said that he is not responsible for what Kovalsky says.

On his way out from 770 after *yechidus* the Rebbe peeked into the *zal* where Reb Sholom Morosow was *farbrenging* with the *bochurim*.

FRIDAY, SECOND DAY OF ROSH CHODESH KISLEV

The Rebbe joined the *minyán* for *krias haTorah*, received an *aliya*, and remained until the end of *Shacharis* to recite all the *kaddeishim*. During the spare time, the Rebbe said Tehillim from the one that was placed on his *shtender* in advance. The Rebbe then looked at the front page of the Tehillim to see who it belonged to, flipped through the pages and then closed the Tehillim. The Rebbe then said *Mishnayos* as well as *korbanos*.

The Rebbe returned from his house to 770 for *Mincha* at 4:15 p.m. A *minyán* hadn't yet assembled in the *zal* since the Rebbe would usually come around *licht bentchen* time to daven *Mincha*, whereas today the Rebbe came 15 minutes before *licht bentchen*. There were only four *bochurim* in the *zal* at the time and there wasn't even a cover on the Rebbe's *shtender* as they hadn't expected the Rebbe to come this early. The *bochurim* immediately threw the cover over the *shtender* and it landed in a skewed position, which is how it remained throughout *Mincha*.

As there wasn't a *minyán* in the *zal*, the Rebbe asked that anyone else who was present in the building should come in to complete the *minyán*. Reb Shlomo

Cunin approached the *amud* and began *Ashrei*, but the Rebbe told him, “*Vart a minut*—wait a minute,” as the Rebbe is accustomed to say *Mishnayos* and *Kaddish D'rabanan* before *Mincha* on Rosh Chodesh.⁴ After the Rebbe concluded saying *Kaddish*, the *minyán* began davening *Mincha*. **T**

1. This marks the beginning of the Rashi *sichos*, custom the Rebbe continued at every Shabbos *farbrengen* for the next 20-plus years. See *Revolution in Rashi, Derher Supplement, Vov Tishrei 5775; Derher Shevat 5775*.

2. This is the *minhag* of reciting *Yoshev B'seser* after a *levaya*.

3. A few weeks earlier, the other candidate, Mr. Robert Kennedy, also visited the Rebbe.

4. This is because the Rebbe did not lead the davening on Rosh Chodesh and hadn't recited the *Kaddish* before *Hodu* in *Shacharis*, so the Rebbe would make up for that *Kaddish* with an extra [*Mishnayos* and] *Kaddish* prior to *Mincha*.



THE REBBE DAVENS AT THE AMUD IN THE UPSTAIRS ZAL OF 770 IN THE MONTHS FOLLOWING VOV TISHREI 5725.