



לעבן מיטן רבי'ן



2 ELUL 5713, IEM 28697

טור 'לעבן מיטן רבי'ן 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'נצ'ב'ה

ע"י בנם
 ר' יקותיאל יהודה
 וזוגתו מרת פעסל לאה ומשפחתם שיחיו
 רוהר

“Shteigen in Lernen”

CHESHVAN 5711*



The following is an excerpt from Yemei Bereishis describing the first half of Chodesh Cheshvan of the year 5711*, just a few short months before the Rebbe formally accepted the *nesius*. Even then, the Rebbe showed continuous care and concern for the *bochurim*—*dem Rebben's kinder*.

WEDNESDAY, FIRST DAY OF ROSH CHODESH

Yesterday, the Rebbe instructed Rabbi Yisroel Jacobson to farbreng on both nights of Rosh Chodesh. Accordingly, Reb Dovid Raskin arranged for there to be a farbrengen tonight in the *zal*.

During the farbrengen, Reb Berel Baumgarten treated the Chassidim to some stories displaying the greatness of the Rebbe Shlit"a.

THURSDAY, SECOND DAY OF ROSH CHODESH

At around 5:30 in the afternoon the Rebbe left his room and saw the *bochur* S.M. standing in the corridor. The Rebbe stretched out his hand in greeting and asked him, “When have I last seen you?” The *bochur* replied that it had been on Simchas Torah. The *bochur* then divulged to the Rebbe that he has a very difficult problem, and he would very much like to have a *yechidus*. The Rebbe

immediately consented and ushered the *bochur* into his room, inviting him to take a seat.

When the *bochur* admitted that he doesn't really know where to start, the Rebbe told him to "start from the beginning." The *bochur* presented his problem and the Rebbe proceeded to answer him in great detail. (During the *yechidus*, the fellow asked for permission to smoke, to which the Rebbe agreed. He also offered a cigarette to the Rebbe, which the Rebbe politely refused.)

At the conclusion of the *yechidus*, the young man asked the Rebbe if it's possible that if he learns Chassidus he'll become a Chossid. The Rebbe replied that it's certainly possible, even in the near future.

EREV SHABBOS PARSHAS NOACH, 2 CHESHVAN

Hatomim Berel Yunik related an interesting thing that the Rebbe told him today regarding a fellow that started coming closer to Yiddishkeit and davens in the Rebbe's *minyán*. The Rebbe had said that it is not necessary for him to daven the entire davening just yet. "Don't push the limit... he definitely does not need to say the whole daily *shiur* Tehillim..."



Hatomim Moshe Levertov arrived yesterday from Paris. Today, when he entered the Rebbe's room the Rebbe acknowledged his arrival. Interestingly, when he opened the door, he found the Rebbe folding *kuntreisim* of *maamarim* that were to be disseminated shortly thereafter.

The Rebbe stretched out his hand in "*Shalom Aleichem*" but, obviously, he didn't shake the Rebbe's hand acting as a Chossid in front of his Rebbe. At this point the Rebbe became very serious, donned his hat, *sirtuk* and *gartel*, and sat down by his desk.

The Rebbe inquired about what was going on in Paris, and about the studies in the yeshiva there. In the course of the conversation the Rebbe also said that *eltère bochurim* need to learn Yoreh Deah.

Being that Moshe was on the ship during Yom Tov, the Rebbe asked him how he had fulfilled the mitzvah of *simchas Yom Tov*. He replied that actually, he hadn't been feeling well. The Rebbe responded, "But it's still Simchas Torah!"



A *bochur* asked the Rebbe if he could stop his *minhag* of making two separate *brachos* on his



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Tefillin and instead start making one *bracha*, in accordance with the Chabad *minhag*. The Rebbe answered through Rabbi Hodakov that it is a good idea, as long as the *bochur* nullifies his previous *minhag* in front of three people.

SUNDAY, 4 CHESHVAN

Today before Mincha, the *bochur* S.M. again went into the Rebbe's room. The Rebbe answered all of his questions, and at the end told him, "Sign yourself up in the yeshiva (770), you will become my *talmid*, afterwards you will become a *rav* amongst Yidden and *bézas Hashem* you will find a good *shidduch* soon."

MONDAY, 5 CHESHVAN

Hatomim Moshe Levertov went into *yechidus* today. At the conclusion, the Rebbe told him to arrange with Rabbi Hodakov to have a *yechidus* in two weeks time, in order to report on his progress.



The talk of 770 in the recent past is about a remarkable story that unfolded over the last few weeks:

It started one Motzei Shabbos when in the middle of Maariv a man, who is a lawyer by profession, came into 770 and urgently requested that he be let in to see the Rebbe, claiming that his daughter is very ill. He had already announced that he's promising \$10,000 dollars [a huge sum, especially in those days] to whoever would heal his daughter. He had already been to all the other Rebbes in New York but to no avail, for none of them were prepared to promise anything.

The *bochurim* who were present explained to the man that it's impossible to approach the Rebbe now, as he is in the middle of davening. They directed him instead to the Rebbe's secretary, Rabbi Hodakov, who suggested that when he goes in to see the Rebbe after Maariv (as was his custom), he will ask permission for the lawyer to enter as well.

When told about the man and his sick daughter, the Rebbe said that he could only see him the next morning. When the man heard this, he began to plead with Rabbi Hodakov to let him in tonight, explaining that his daughter was in critical condition, and who knows what the next minute will bring... Rabbi Hodakov patiently explained to the lawyer that this is what the Rebbe has decided, and that there is no way around it. The man was quite taken aback by this, for experience in life had shown him that money opens all doors, but *here*, no one was impressed...

The next morning the man returned to 770 with some startling news. The doctors had told him that with people in such a serious condition as his daughter was, only one of two things usually happen: Either they start recovering, or, *chas v'shalom*... But with his daughter something strange was occurring, for, as of last night, her condition hadn't changed at all.

When he entered the Rebbe's room in the morning and told the Rebbe about his daughter's condition and the recent news from the doctors, the Rebbe told him, "You see that in *Shamayim* they're waiting for you; it all depends on you." The Rebbe told him that if he will take upon himself to keep three mitzvos (the Rebbe gave the example of keeping Shabbos), then the girl will become healthy again.

The man, not too excited at the prospect, tried to get out of it by offering a donation instead. When that didn't work and he promised even more money, the Rebbe smiled and explained to him that *his* purpose is only to act as a shliach—to state the situation the way it is. Therefore, there is no point in trying to fight the "system," as it's not up to the Rebbe... Initially, the man didn't want to agree to the conditions given, and he left.

Right away the Rebbe gave instructions to all Lubavitcher *mosdos* not to accept any donations from this man, so that he doesn't think that he is able to "get his way" using money...

Finally, when the lawyer realized that he doesn't have any other choice, he came back to the Rebbe and promised to accept whatever the Rebbe says.

Sure enough, as soon as he resolved to start keeping some mitzvos, his daughter immediately started to recover, making steady progress until she became completely healthy again. When the elated father decided to sponsor a *kiddush* in thanks to Hashem for the great miracle he had performed, the Rebbe said that they should try to avoid it. The reasoning being that he shouldn't feel satisfied by this act of thanks, and thereby not feel obligated to act upon his *hachlata*. (At a later point in time, Shabbos Parshas Vayigash, the lawyer did in fact give a *kiddush*, at which the Rebbe farbrenged and made mention of this episode.)





TUESDAY, 6 CHESHVAN

Recently, the younger *bochurim* have been given the opportunity to have *yechidus* with the Rebbe.

Minhag of the Rebbe whilst davening:

During Shema Koleinu, and likewise when reciting the Mishnayos (after davening), the Rebbe picks up his *siddur* and turns his head slightly in the direction of the Friediker Rebbe's chair.

WEDNESDAY, 7 CHESHVAN

Today, Hatomim Yoel Kahn related that on Sunday evening he approached Rabbi Hodakov to hand him the transcript he had written from the last farbrengen (sometimes the *hanacha* was given in straight to the Rebbe, and sometimes it was through Rabbi Hodakov). When Rabbi Hodakov declined to

take it, he understood that the Rebbe wanted to see him personally. He was told that he could go in to see the Rebbe at 10:00 that night.

Due to the large line ahead of him, by the time he entered the Rebbe's room it was already 12:00 a.m. The Rebbe told him that he would have liked to discuss something with him, but that due to the late hour, he should come back the next day at 1:00 in the afternoon. Obviously, It was quite hard for him to contain his feelings of curiosity and excitement, as he couldn't imagine what the Rebbe wanted to speak to him about. He waited in anticipation.

When he entered the Rebbe's room at the appointed time, the Rebbe was sitting in his *yechidus* place. (At that time, the Rebbe generally had two places where he would sit. There was the usual place, and then there was a seat reserved



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especially for *yechidus*.) The Rebbe told him, “It’s time to start thinking about *tachlis*,” explaining, that just like there’s *tachlis* with regards to *gashmius*, so too it exists in *ruchnius*.

The Rebbe explained to him that what he meant by that was that it’s time for him to start devoting himself to an area in Torah in which he has an extra *geshmak*. The Rebbe then asked him in which area are his capabilities more evident. He answered that he will agree to whatever the Rebbe chooses, to which the Rebbe responded, “Why does everything have to be *bderech gzeira* (like a decree)? The

Gemara clearly states that one has to learn *b’makom shelibo chafetz!*” (To learn what the heart desires.)

Yoel remained silent.

Seeing that he wasn’t answering, the Rebbe started to list some *inyanim* in Chassidus, saying that he should choose from one of them and let the Rebbe know by tomorrow which one he chose. The Rebbe then added, that of course, this added *kvius* shouldn’t detract from his previous learning of Chassidus *b’iyun*, *nigleh l’girsu* and *l’iyun* and *avodas hatefillah*.

The Rebbe said, “*Men darf poshut shteigen in lernen* (you simply must excel and learn with diligence!)”

(During this *yechidus*, when learning the Tzemach Tzedek’s “Sefer Hamitzvos” [Derech Mitzvosecha] was mentioned, the Rebbe commented that the point is not so much to delve into the meaning, as it is to gain more knowledge. The Rebbe added that obviously, one must understand what is being learned as well. So too when it comes to learning Gemara *l’girsu*, there is no need “*tzu griblin zich* (to get into the nitty-gritty).” But Tosfos must be learned, for without that, it is not a proper *limmud*).

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A rumor has recently been circulating in 770 that the Rebbe has instructed a number of other *bochurim* during *yechidus* regarding their learning as well.

THURSDAY, 8 CHESHVAN

At 12:40 a.m. the Rebbe suddenly walked into the zal where he found several *bochurim*, and said to them, “Instead of sending me letters, it is better that you don’t stay up so late.”

FRIDAY EVENING, SHABBOS PARSHAS LECH LECHA

Between Mincha and Maariv, the Rebbe gazed for a while at the *bochur* S.M., who was saying Tehillim on the side. After Maariv, Rabbi Hodakov asked Hatomim Elya Gross to invite the *bochur* to the farbrengen that would take place the next day after davening.

SHABBOS PARSHAS LECH LECHA, 10 CHESHVAN

After davening the Rebbe farbrenged. During the farbrengen, the Rebbe made mention of the fact that today is exactly nine months since the *histalkus* of the Friediker Rebbe. The Rebbe expounded on this, observing that there is a parallel between a *histalkus* and birth.

Regarding the nine months that lead up to the birth, there are various opinions as to how many days one actually counts—271 days, 272 days or 273 days. The Rebbe pointed out an incredible thing: The Friediker Rebbe had split up the Tanya into the daily portions *seven years earlier*. And we find that the *shiurim* for the 271st, 272nd and 273rd days

From the month of Tishrei and on, the Rebbe has been conducting himself in a manner that gives Chassidim hope that he is becoming more willing to accept the *nesius*.

Here are some examples that demonstrate this:

1. The Rebbe has started to take people in for *yechidus* three nights a week: Sunday, Tuesday and Thursday (in the past there was no such thing). The Rebbe starts seeing people at 8:00 in the evening, and sometimes ends at 2:00 in the morning. Many people that are not necessarily Chassidim come to see the Rebbe as well.
2. Starting this past Simchas Torah, whenever the Rebbe receives an *aliya* he is called up with the title, “Adoneinu Moreinu V’Rabeinu Ben Harav Reb Levi Yitzchak...” and the Rebbe doesn’t show any signs of disapproval.
3. The Rebbe farbrengs every Shabbos Mevorchim and on *yomei d’pagra*. (Everyone hopes that starting this upcoming Yud Shevat, the Rebbe will also start saying *maamarim*.)
4. Every Erev Rosh Chodesh and *yomei d’pagra*, the Rebbe goes to the Ohel and reads *pidyonos*.

Until recently, the Rebbe was not informed of the establishment of the “Vaad L’hafatzas Sichos” (a committee that publishes the Rebbe’s *sichos*), for fear of disapproval. But when informed, the Rebbe actually gave his endorsement, saying, “*Zol zein b’hatzlacha*”—thereby making it an official *mosad*.

after his histalkus are in Igeres Hakodesh Siman Chof Zayin, which discusses the *histalkus* of a *nossi b’Yisroel*...

After the farbrengen, *chazara* commenced with the participation of both *temimim* and *anash*.

Present at the farbrengen was the *bochur* S.M., and the Rebbe instructed him to say *l’chaim*. When the Rebbe exited the farbrengen and walked into the corridor, he saw the young man standing there. The Rebbe approached and asked him if he’d already eaten *seudas Shabbos*. The Rebbe added that since it is already late and the *bochur* lived far from 770, he is inviting him to his home to eat the *seuda*.

The *bochur* finagled his way out of the invitation by insisting that he doesn't live so far away...

He asked if he could discuss something with the Rebbe. "Maybe we could speak tomorrow?" the Rebbe said, to which the young man replied that it's an urgent matter and that it won't take a long time. The Rebbe granted his request and spoke with him for a while.

At the end, the young man asked the Rebbe what he should do to merit a *bracha*. The Rebbe answered him, "You are a rav in a shul. You have the responsibility of persuading the youth who are under your influence to follow in the path of Torah and mitzvos. This will be the vessel through which you will receive *bracha*, and that everything should go *b'hatzlacha*."

TUESDAY, 13 CHESHVAN

Today at 6:30 p.m., the *bochur* S.M. came with his mother to 770 and requested a *yechidus* concerning an urgent matter. When they were told the Rebbe is not taking people in for *yechidus* until later that night, they were very disappointed, the woman even burst into tears.

One of the *bochurim* standing there suggested to them that they knock on the Rebbe's door. They did, and the Rebbe immediately opened the door,

ushering the young man and his mother into the room.

WEDNESDAY, 14 CHESHVAN

Today, a meeting took place in the Rebbe's room concerning Merkos L'inyonei Chinuch. The Rebbe was also present at this meeting.



Last Wednesday, Hatomim Avrohom Saikins (from Boston) was found lying on the street unconscious with a head injury. After being unconscious for three days, the doctors had little hope for his recovery, declaring his condition to be grave. Hatomim Yehuda Krinsky (who was taking care of the *bochur*) called *mazkirus* and asked them to relay to the Rebbe what the situation is, and to ask again for the Rebbe's *bracha*.

On Friday, the Rebbe instructed Yehuda Krinsky to whisper into the patient's ear that the Rebbe has been told about his situation, and to also whisper into his ear the Rebbe's full name as well as the name of the Rebbe's father, Harav Reb Levi Yitzchak. As soon as the Rebbe's instructions were carried out, the patient opened his eyes, and was even able to recognize everyone standing around him. All the doctors were stunned, and declared this to be an outright miracle totally surpassing the laws of nature.



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