

A Chassidisher **Derher**

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הקואהאל
העם

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Besod Si'ach

STORIES AND CORRESPONDENCE
BETWEEN THE FRIERDIKER REBBE
AND THE REBBE

Sheitel

THE FOUNDATION OF A YIDDISHE
HOME, A WELLSPRING OF BLESSING

Upholding the House of Lubavitch

Rebbetzin Chaya Mushka



SHEVAT 5783
ISSUE 127 (204)
FEBRUARY 2023

לעילוי נשמת
הרה"ת ר' דוד דניאל בן ר' שלמה חביב ע"ה
מלכא
נלב"ע כ"ו תשרי ה'תשע"ב
ת'נ'צ'ב'ה'
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In This Issue

Shevat 5783 / Issue 127 (204)



16
**Upholding the House
of Lubavitch**
Rebbeztzin Chaya Mushka



28
Sheitel
The foundation of a Yiddishe
home, a wellspring of blessing



40
Besod Si'ach
Stories and correspondence
between the Frierdiker Rebbe
and the Rebbe

- 6 **Be Like a Tree**
Dvar Malchus
- 8 **Staying Connected**
Ksav Yad Kodesh
- 10 **"Another Beis Chabad"**
Leben Mitten Rebbe'n -
Shevat 5747
- 15 **And It Was At Midnight**
Stories of the Rebbe

- 25 **The Power of the
Temimim**
Gems
- 38 **Keeping Shuls
Open At Night**
Practical Hora'os
- 46 **Kuntres Etz Ha'Chaim**
Timely Titles

- 53 **Two Medical Miracles**
Der Rebbe Vet Gefinen a Veg
- 56 **Farbrengen of
Yud Shevat 5735**
Moments
- 64 **Derher Letters**



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א לשמור על קדושת הגליון.

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has been made possible

לזכות
הרה"ת ר' שלום וזוגתו מרת שרה
וילדיהם ישראל, ריסא, חי' מושקא,
אמונה מלכה, יעקב יהודה, ולאה שיחיו
אייזיקוביץ

בקשר עם יום התחלת הנשיאות
יו"ד שבט
ובקשר עם יום ההילולא כ"ב שבט



THE EIGHTH YEAR AND THE EIGHTH GENERATION

The month of Shevat includes the great and holy day of Yud Shevat—the day the Rebbe accepted the *nesius* and the dawn of *dor hashvi'i*—the seventh generation that ushers in the *geulah*.

In a previous editorial,¹ we once cited an interesting *sicha*² where the Rebbe refers to his father as the seventh generation from the Alter Rebbe (by birth). It follows that while the Rebbe is the seventh *nossi* from the Alter Rebbe, the Rebbe also includes an element of “*shemini*,” the eighth generation, a more potent aspect within the *geulah* itself.

Since we find ourselves in a Shnas Hakhel, we come upon a fascinating connection with the Rebbe’s role as the eighth in line and the imminent coming of Moshiach:

At the beginning of Shnas Hakhel 5748*,³ the Rebbe was asked why he hadn’t yet announced a *roshei teivos* for the new year in connection with Moshiach.

“In the recent past, we have proclaimed the connection of each year with Moshiach based on the *roshei teivos* of the year’s number. For example, last year, תשמ”ז, we proclaimed: תהא זו שנת משיח—may **this** year be that of Moshiach, and so on.

“But this year, when they asked me for a *roshei teivos*, I said that we don’t need one. The very letters of this year “תשמ”ח” spell “tismach”—you should (and will) rejoice. Nevertheless, they asked me for a specific *roshei teivos* as it connects with Moshiach...”

The Rebbe then lays out the special connection that can be found in the letter “ח”—equivalent to the number eight:

Firstly, it stands for the word “חרות”—freedom, which will manifest in its entirety only with the coming of Moshiach.

Additionally, the number eight is the year that Torah prescribes for the mitzvah of Hakhel, as the *posuk* says, “מקץ שבע שנים”—at the end of seven years, and Rashi notes, “בשנה השמינית”—in the eighth year.

The connection to Moshiach is obvious: The harp in the *Beis Hamikdash* was made of seven strands, while the harp in the times of Moshiach will have eight. The Rashba explains that seven symbolizes the cycle of the world (the six days of creation followed by Shabbos), and the number eight represents a level higher than the world—transcending nature and the current world we inhabit.

However, the truth is that even the number seven is also part of the journey to Moshiach. In our day, when we don't have a *Beis Hamikdash* at all, even a seven-strand harp would also be a “Moshiach” reality.

This, says the Rebbe, can be understood in light of the famous words of the Rambam in his *Mishneh Torah* that at the time of Moshiach “nothing out of the ordinary will transpire... The nature of the world will stay its course...”

Chassidus explains that there will be two steps in the manifestation of the *geulah*: At first the world will indeed remain much the same, only that the world will be peaceful and all will study the knowledge of Hashem. Then, at a later time, the world will be transformed with wonders and miracles.

In this regard, the connection with Shemita and Hakhel is evident:

Shemita, the seventh year, alludes to the first step of *geulah*: People remain at home, on their farms and fields, but they refrain from mundane activities and instead study Torah.

But the eighth year, Hakhel, is a step higher: Everyone leaves their homes and goes up to the *Beis Hamikdash*, completely leaving behind and transcending their mundane, everyday life. All the Jewish people join together, men, women, and children, and gather to hear the king himself—an otherworldly experience! This is similar to the second part of the journey of *geulah*, the time when the world is miraculously transformed into a whole new existence.

As we stand at Yud Shevat in a *Shnas Hakhel*, we are reminded of our mission as members of the *dor hashvi'i*. It's up to us complete our *avodah* and bring about first step, the “Shemita” element in the journey of *geulah*, and then the second step, the “Hakhel” element of *geulah*.

With the power of Hakhel and by strengthening our *hiskashrus* to the Rebbe, the **eighth** in line from the Alter Rebbe, we will transform our current world into a new Moshiach reality, and experience the true Hakhel with the Rebbe, may it be *teikef umiyad Mamash*.

The Editors

ט"ו טבת ה'תשפ"ג שנת הקהל את העם
מאה ועשרים שנה

1. Derher, Menachem-Av 5781.
2. Shabbos Parshas Ekev 5749.
3. Shabbos Parshas Haazinu (2) 5748.



Be Like a Tree

‘Ki HaAdam Eitz Hasadeh’

Chamisha Asar B’shevat is the Rosh Hashanah for trees. This day’s connection to our *avodah* is clear, as it says, “*Ki ha’adam eitz hasadeh*”—man is compared to a tree. One can therefore say that on *Chamisha Asar B’shevat*, in addition to what happens on Rosh Hashanah in Tishrei, a renewal that is relevant only to the tree-like aspects of a person takes place.

It is written, “He (Hashem) placed the world in their hearts”¹—meaning that everything that exists in the world

also exists within the hearts of the Jewish people. More specifically, we are referred to as “*eretz—land*”, as it is stated, “You shall be a desired land.”² Understandably, this shows that many characteristics associated with land are reflected within the Jewish people.

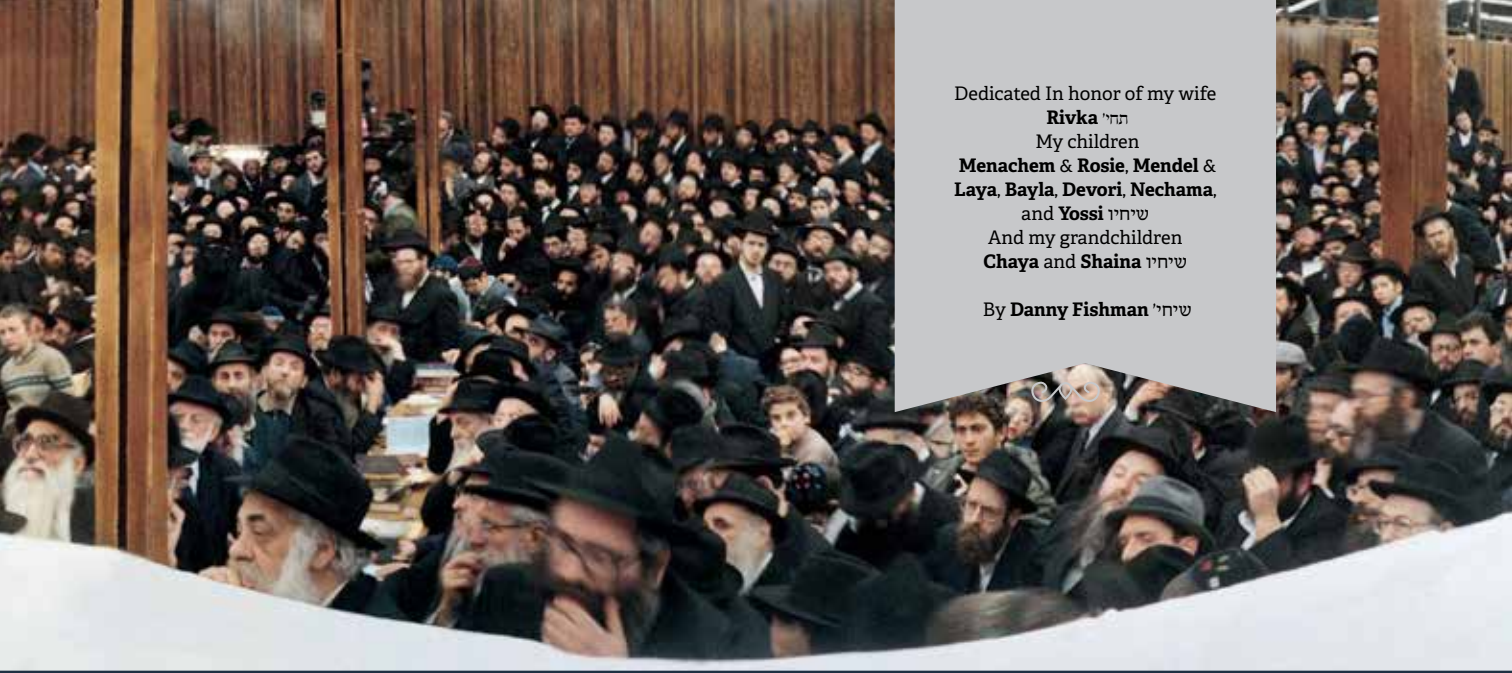
Fruit vs. Grain

As mentioned above, since *Chamisha Asar B’shevat* is the Rosh Hashanah for trees, it brings a special vitality into the tree-like aspects of the *avodah* of a Jew. This can be understood by looking at two basic differences between fruit and grain.

Firstly: Grain is something

necessary for human survival, a basic need. Fruit, however, is not a necessity, rather it is consumed for pleasure. Secondly: Grain, when planted, yields a crop that is identical to what was sown in the ground—kernels and the like. The only change is an increase in quantity. But when a seed from a fruit is planted, an immeasurable transformation takes place—a small seed becomes a full, fruit-bearing tree.

The above is a metaphor for how we can complete our *avodah* in a way of “pleasure,” not just doing what is necessary, but rather going beyond the letter of the law. In addition, it shouldn’t just bring about quantitative



Dedicated In honor of my wife
Rivka ריבקה
 My children
**Menachem & Rosie, Mendel &
 Laya, Bayla, Devori, Nechama,**
 and **Yossi** שיחי
 And my grandchildren
Chaya and Shaina שיחי

By **Danny Fishman** שיח

growth, but a complete change in quality as well.

On *Chamisha Asar B'shevat* we receive an added *chayus* in this method of *avodah*, which also influences the *avodah* represented by grain.

Planting a Dirah Bitachtonim

The Alter Rebbe explains³ that Hashem “sowed” the Jews in *galus Mitzrayim* so that there could be a greater revelation of His glory down on Earth. Just as when one plants, a few seeds can yield an abundance of crop, so too, Hashem sent the Jews to Egypt to bring about an increase in G-dliness.

On a deeper level, this process begins when the *neshamah* is sent down into the physical body in order to make a *dirah betachtonim*. That itself is caused by doing mitzvos, which is also compared to the act of planting.

A seed is a tasteless object, but when planted in fertile ground it can grow into a tree that bears delicious fruit. The same applies to mitzvos, many of which are done using physical objects. When a Yid puts on tefillin—made from leather, a mundane, unholy material—he introduces a spark of *Elokus* into this world.

'To Eat of its Fruit'

On *Chamisha Asar B'shevat* we must add in all aspects of our *avodah* that relate to the significance of trees, including the above-mentioned idea of “pleasure”—to go beyond what is necessary and expected and to produce a drastic increase in quality. This also means influencing others to do the same, just as a tree yields fruit with seeds that will grow into more and more trees. The reason it is called “*Rosh Hashanah l'Ilanos*”—using the plural form—is because one tree can be a source for many more.

May this all lead to the ultimate

fruit of all our labor in *galus*, the true and complete *geulah*. This will be accomplished through Moshiach, who is called “Tzemach⁴—growth.” Moshiach is also mentioned in the *possuk*, “*Vekam shevet m'Yisroel*⁵—and a staff shall arise in Yisroel.” The word “*shevet*” also means “branch.” And, as it says regarding Moshiach, “A shoot shall come forth from the stem of Yishai, and a branch shall grow forth out of his roots.”⁶ We should merit to be gathered together and journey to Eretz Yisrael where we will “eat of its fruit and be satiated with its goodness,”⁷ with the ultimate *geulah*, speedily in our days. ❶

*Adapted from the Sicha of Shabbos Parshas
 Beshalach, 15 Shevat 5750*

1. Koheles 13, 1.
2. Malachi 3, 12.
3. Torah Or Parshas Beshalach.
4. Yerushalmi Brachos Perek 2 Halacha 4.
5. Balak 24, 17.
6. Yeshaya 11, 1.
7. Erchin 44a.



כתב יד קודש



לזכות
הרה"ת ר' שאול אליעזר
וזוגתו מרת ציפה שרה מנוחה
ומשפחתם
מנחם מענדל, שושנה מרים, ישראל,
שמואל, ושניאור זלמן שיחיו
וורטהיימר

STAYING CONNECTED

*In honor of Yud Shevat, we present the following handwritten note
from the Rebbe, a draft for a letter dated 17 Sivan 5710*¹*



לעבן מיטן רבין



DONAL HELWAN VIA JEM 104460

FARBRENGEN YUD SHEVAT, 5747

<p>ע"י בנם ר' יקותיאל יהודה וזוגתו מרת פעסל לאה ומשפחתם שיחיו רוהר</p>	<p>טור 'לעבן מיטן רבין' 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'נ'צ'ב'ה</p>
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"Another Beis Chabad"

SHEVAT 5747*



Much of the recollections here were collected from the diary of Meir Yechiel Hershkovich, a bochur in 770 at the time, and supplemented by other yomanim.

SHABBOS PARSHAS VA'EIRA

At today's farbrengen, the Rebbe drew a lesson from this week's *haftarah*, Shabbos Rosh Chodesh, regarding the conduct of a Chabad House:

The *haftarah* states, “*Ei ze bais*” (where could you build a house for me), “*V’ei ze mekom menuchasi*” (what place could serve as my abode). A place worthy of “*menuchasi*” (lit: my resting) precludes any form of disagreement or dispute that would prevent it from being a resting place for Hashem.

This means that a Chabad House should not infringe on the livelihood of anyone else, as per the guidelines of Shulchan Aruch. The Rebbe exclaimed that the same “*shturem*” with which he encouraged the establishment of Chabad Houses, is also being invoked to ensure the adherence to these important guidelines.

Yet, on the flip side, the Rebbe continued, when someone comes to establish a new Chabad House in a city where one already exists, the original shliach should assist him and not be concerned that it will take away from his livelihood. Any matter of dispute should be brought before a rav. At this point the Rebbe elaborated on the importance of “*Asei lecha rav.*”¹

The farbrengen wrapped up with an exposition on Rashi, Rambam and Zohar, followed by the *niggun* of *Sheyibaneh*.

SUNDAY, 2 SHEVAT

Today, the Rebbe visited the Ohel.

MONDAY, 3 SHEVAT

When the Rebbe arrived from his house in the morning, Reb Hirshel Kesselman approached the Rebbe and informed him about the critical state of his father, the *mashpia* Reb Sholom Dovber Kesselman, who was severely injured in a car accident.

The Rebbe replied: “Since he lives in Kfar Chabad, the merit of Eretz Yisroel will benefit him. May he have a *refuah shleima*. A ‘*mi shebeirach*’ should be said in his merit.”

Later a note was submitted to the Rebbe asking if a name should be added. The Rebbe instructed that since he has the name of the Rebbe Rashab, it shouldn't be modified.

THURSDAY, 6 SHEVAT

Today, the Rebbe visited the Ohel.

FRIDAY, 7 SHEVAT

Today a large contingent of guests arrived from all over, particularly Eretz Yisroel, in honor of Yud Shevat. Presumably this followed the Rebbe's thanking, in the previous farbrengen, those who put in the effort to travel and participate.



THE REBBE DISTRIBUTES NICKELS TO CHILDREN FOR EACH TO PUT IN THEIR OWN TZEDAKAH BOX

ELI BLACMAN VIA JEM 308643

SHABBOS PARSHAS BO, 8 SHEVAT

During the Shabbos *tefillos* the Rebbe's place was elevated to a platform (something generally reserved for the month of Tishrei). During Kabbalas Shabbos the Rebbe encouraged the singing of lengthy *niggunim* while tapping on the *shtender*.

At the farbrengen today, after addressing questions on Rashi, the Rebbe distributed bottles of *mashke* for various initiatives.

The Rebbe began to sing the *niggun Veharikoisi Lachem Bracha* and vigorously encouraged the singing. Reb Chanina Sperlin approached the Rebbe and updated him on the condition of Rashag, who was in the hospital. The Rebbe poured him a *l'chaim*.

Towards the end of the farbrengen, the Rebbe took a piece of cake and gave it to Reb Yehoshua Nimotin who was seated nearby.

The Rebbe then instructed to sing the *niggun* of *Sheyibaneh*.

MONDAY, YUD SHEVAT

Today the Rebbe davened at the *amud* for all three *tefillos*, as is his custom on Yud Shevat.

A tremendous crowd gathered for the farbrengen today and 770 was extremely crowded. Because of the large crowd, a video broadcast of the farbrengen was set up in the upstairs *zal* to allow for more people to participate. A special coat hanging area with a numbered system was instituted.

Between the *sichos*, the Rebbe encouraged the singing vigorously, especially throughout the *niggun Didan Notzach*. The Rebbe gestured to multiple people to say *l'chaim*.

The farbrengen ended with the distribution of dollars accompanied by singing. The Rebbe spoke to Rabbi Avrohom Shemtov for a bit and gave him an extra dollar (presumably for Rabbi Yolles from Philadelphia who couldn't attend in person).

The farbrengen concluded at 12:55 a.m. An hour and 15 minutes later, the Rebbe left 770 and went home. In the meantime, Dr. Weiss spent time with the Rebbe.

TUESDAY, YUD-ALEF SHEVAT

Today the Rebbe went to the Ohel.

WEDNESDAY, 12 SHEVAT

At 8:00 p.m., the Rebbe came downstairs for *yechidus klolis* with the guests who had come for Yud Shevat, followed by *yechidus* for bar and bas mitzvos, and for *chassanim* and *kallos*.

After the *yechidus*, the guests passed by the Rebbe and he gave each of them a dollar. When Reb Avrohom Jaffe (Mr. Zalmon Jaffe's son) passed by, the Rebbe asked him: "Why has your father stopped writing, and why don't we hear from him?"

Reb Avraham answered: "Today he's traveling to Eretz Yisroel."

The Rebbe asked again why he didn't write and inquired about his rav.

The son replied that his father's rav was the *rosh yeshiva*.



The Rebbe responded that the *rosh yeshiva* should ask him why he doesn't write, and report good news.

Afterwards an emissary of the Boyaner Rebbe who had previously delivered tidings from him to the Rebbe, passed by.

The Rebbe told him: "*Yashar koach* on the regards, I don't know whether it's appropriate to send a dollar to a *gutte Yid* to give to tzedakah, if it's befitting his status or not. But to you, his emissary, I can surely grant the merit."

The Rebbe then gave him an additional dollar.

Afterwards the Rebbe blessed the Boyaner Rebbe to continue serving in his position for many years.

The Rebbe gave a woman a second dollar to give to another *mushpa'as*.

THURSDAY, YUD-GIMMEL SHEVAT

Today the Rebbe went to the Ohel.

Throughout this week, Mincha and Maariv took place in the downstairs shul.

SHABBOS PARSHAS BESHALACH, CHAMISHA ASAR B'SHEVAT

During the farbrengen today, the Rebbe discussed the age-old custom (mentioned in the Frierdiker Rebbe's *sicha* of 5702*) that on Shabbos Shira the children feed *kashe* to the birds.

Another topic the Rebbe raised was that every child should make his home and bedroom into a *Beis Chabad*, by possessing a siddur with his name on it (preceded by *la'Hashem haaretz u'meloah*), a Chumash, and a tzedakah box.

In a *sicha* where he expounded upon Rashi, Zohar and Rambam, the Rebbe spoke very sharply about those who discourage the practice of learning Rambam with the claim that one may mistakenly accept his opinion as the final *halacha* when in fact there are multiple nuances to be taken into account.

The Rebbe illustrated the flaw with this logic, saying that if this was the case we should similarly not learn Chumash, as one may understand the prohibition of "*lo sevashel gedi*" to only refer to a goat.

Those who oppose the learning of Rambam are taking it up with Moshe Ben Amram (Moshe Rabbeinu). "They are waging war against Moshe and Dovid Malka Meshicha!"

The Rebbe continued:

"We should not attempt to engage or argue with them as that would entail leaving the safety of the 'cloud' of *nesi doreinu*. Just like in the desert, if one chose to remain enveloped by the sanctuary of its protection, the 'cloud' protected one from the doubts represented by Amalek. Our job is to focus on our Torah and mitzvos, we are to strive for life."

A basket of fruit was placed in front of the Rebbe. At the beginning of the farbrengen, Reb Berel Weiss brought another basket and placed it near the Rebbe too. The Rebbe took a grape from one of them.

The farbrengen concluded 20 minutes after *shkiah*, with the singing of *Sheyibaneh*.

SUNDAY, 16 SHEVAT

The Rebbe distributed dollars and went to the Ohel.

Today there was a nice event in a Manhattan hall filled to capacity for the third annual *siyum Harambam*. The guest of honor was Rabbi Aharon Soloveichik.

THURSDAY, 20 SHEVAT

The Rebbe went to the Ohel today.

SHABBOS PARSHAS YISRO, 22 SHEVAT

During the reading of *aseres hadibros*, the Rebbe stood as he would during a *sicha*, leaning on the *shtender*. Most of the time the Rebbe was looking into the Chumash, occasionally glancing at the *baal koreh*.

During the *haftarah* the Rebbe looked especially serious, and during the words "עד מתי ה'" he lifted up his head and said the words in an extraordinary fashion.

SUNDAY, 23 SHEVAT

The Rebbe went to the Ohel.

THURSDAY, 27 SHEVAT

The Rebbe went to the Ohel.

SHABBOS PARSHAS MISHPATIM, 29 SHEVAT

After the first *sicha* of the farbrengen, the Rebbe instructed Reb Yitzchak Kogan to say *l'chaim*.

In the second *sicha*, the Rebbe spoke very strongly about the fact that none of the Crown



REB SHIMON GOLDMAN RECEIVING KOS SHEL BRACHA FROM THE REBBE.

Heights rabbonim received the *aliya* of the *aseres hadibros* the week before. (Instead, a visiting rav from out of town was honored with the *aliya*.) The Rebbe elaborated resolutely and at great length how the rabbonim always deserve our utmost respect.

Later on in the farbrengen, the Rebbe distributed *mashke*. The last person to receive *mashke* was Reb Shimon Goldman from the Gemach Shomrei Shabbos. He took a bottle for the *gemach's* annual fundraising event. As per the yearly tradition, the Rebbe told him to put on a *shtreimel* and say a *dvar Torah*.

Reb Shimon told a story about Reb Nochum of Chernobyl who once arrived in a town and didn't allow a certain Chossid to come meet him until he donated 2,000 rubles. As this was a tremendous sum, the Chossid wandered around in distress, with no means of obtaining the money. One day, a platoon of soldiers passed through the town and left behind a chest full of money. Upon discovering the treasure, the Chossid brought the money to Reb Nochum.

Reb Nochum then explained the reasoning for his strange behavior, that these riches were already ordained for this Chossid, but in order to receive it he had to first beseech Hashem for it.

Rabbi Goldman concluded the story and as he began to return to his place, the Rebbe reminded him to take the bottle that he had left on the table. The Rebbe then said that it seems like some details

were skewed when this story was passed down since its occurrence. The Rebbe suggested that Reb Nochum's Chossid did not need to wait so long until his prayers were answered, and that he had actually found the treasure after only missing one davener in his Rebbe's presence. In conclusion, the Rebbe turned to look in Rabbi Goldman's direction. "I'm sure he isn't offended," the Rebbe said with a smile. "If he is, I ask for *mechila, selicha v'kapara*." The crowd responded "amen" in unison.

Once again the farbrengen concluded with *Sheyibaneh*.

SUNDAY, 30 SHEVAT

Today during "dollars," the Rebbe asked Reb Moshe Weber whether his wife (who was hospitalized) had a tzedakah box with her. He replied that in Yerushalayim she did but here in New York she did not. The Rebbe responded: "I've spoken about this at length!"

In the afternoon it was announced that the Rebbe requested that all children come to 770 in the morning and bring their tzedakah boxes. The next day after *kriah*, the Rebbe distributed nickels to all of the children to deposit in their tzedakah boxes. This started at 10:25 a.m. and continued without pause until 1:15 p.m. **1**

1. See Hisvaaduyos 5747 vol. 2, p. 337.



And It Was At Midnight

Mrs. Esther Glauberson of Akron, Ohio, related the following story. It originally appeared on Living Torah, Disc 91, Program 364.

Our thanks to JEM for enabling its publication here.

In 1977, I was blessed with triplets. They were born nearly two months premature. Everything was fine for the first hour, but then the lungs of two of the children started collapsing; they were in very critical condition. They were placed in the neonatal intensive care unit at Akron Children's Hospital. The doctors kept having to operate; they would inflate one lung and then the other would collapse, and so on.

Neal, one of the triplets, was on a respirator and had to be restrained so he wouldn't fight it. They estimated that he had a 5% chance of living. The second triplet, Lee, had a 10% chance. And the third triplet, Chad, was born anemic and was given a 50% chance of survival.

I was still in the hospital recovering myself, and our doctor, the pediatrician who had helped deliver them, took me in a wheelchair to Children's Hospital to see them, because after the delivery they had immediately whisked them away before I could even see them.

And then, my mother, all of a sudden, was gone.

She had been there for a number of days and then suddenly, she wasn't there. I was in shock: how could my mother desert me in this time of need, with no explanation. I asked my father, but he said he didn't know where she was — maybe he had promised her not to tell. So I was really, really mad at her.

The boys were born December 20. On December 31, we decided we wanted to spend New Year's Eve with our boys. By now, I was recuperating at home. So I got dressed up and we went to the hospital, and we talked to our sons and sat near them.

Right after midnight, we went to get a cup of coffee. We were sitting there, drinking our coffee, and the doctor came out and said, "Mr. and Mrs. Aronson, a miracle has just occurred! Your boys turned around and they're going to make it! They've come out of danger, and we can now tell the world about your children."

We went home, and still didn't know anything about my mother's whereabouts.

The next morning, my mother finally came home. The first thing I said to her was, "Where have you been? How could you leave?"

She told me that she had gone to New York to see the Rebbe. She waited for three days for a chance to see the Rebbe, and on the third day, she was finally able to see the Rebbe. It was right around midnight.

She told the Rebbe who she was and where she had come from and the Rebbe said a prayer for my boys with her.

That was when the doctor came out to tell me that my boys would live. ❶



לזכות הגה"ח הרב אברהם ליב וזוגתו שיחיו שוחאט
שלוחי כ"ק אדמו"ר למדינת ונצואלה מאז שנת תשמ"ה
להצלחה רבה בכל המצטרך

נדפס ע"י בנם הרה"ת שלום דובער שי' שוחאט ומשפחתו



Upholding the House of Lubavitch

Rebbetzin Chaya Mushka

For many Chassidim, the Rebbetzin remained somewhat unknown throughout her lifetime. As someone who avoided the public eye, it was primarily after her *histalkus* that Chassidim began sharing their encounters and personal experiences publicly. As we learn more about the Rebbetzin, we see her towering personality, her *tzidkus*, and her devotion to the Rebbe and Lubavitch.

In this article we will attempt, aided by a collection of insightful stories, to share a glimpse into the Rebbetzin's life, and her key role in *dor hashvi'i*.

In a fascinating conversation during the *shiva*, the Rebbe mentions that the Rebbetzin, like all *tzaddikim*, is considered "alive" even after her passing, and moreover—she is even more alive than during her lifetime.¹ We can therefore be certain that she bestows her blessings upon us, as we continue fulfilling the Rebbe's work to bring the final and complete *geulah*, speedily.²

Our Rebbetzin

In order to better understand the role that the Rebbetzin plays in the *nesius*, let us take a look at a *sicha* spoken by the Rebbe during the year following her *histalkus*.³ The Rebbe references a lengthy discussion in Chassidus about the *Avos* and the *Imahos* of our people: The role of the *Imahos* is to channel the spiritual energy and lofty levels of the *Avos* into this physical world.

For this reason we find that the *Imahos* were a step ahead of the *Avos* when it came to matters that were more practical: Avraham wanted Yishmael to stay with him, because he saw Yishmael at his spiritual source where he was indeed in a good state. But Sarah knew that in the physical world, Yishmael was far from perfect and needed to be sent away. Similarly, Yitzchok wanted to give the *brachos* to Esav, because at his spiritual source there was immense energy. But Rivka knew that in the physical world it was Yaakov who would properly utilize the *brachos* instead.

The same is true about the Rabbeim of Chabad, the Rebbe explained. The work of the Rabbeim in the physical world is accomplished through their Rebbetzins.

Despite the privacy and deep humility with which the Rebbetzin lived her life, staying as far away as possible from the public eye, those who had the privilege of knowing and serving the Rebbetzin share countless stories which display the incredible role the Rebbetzin served at the Rebbe's side, caring for the welfare of Chassidim, giving *brachos*, preserving and strengthening the Rebbe's initiatives, and protecting the house of Lubavitch

at its most critical moments.

Below we will explore a few of those cherished accounts.

The Baby Should Hear The Farbrengen

The following story teaches us about the Rebbetzin's great interest in educating young children in the ways of Chassidus, even from the moment of birth.

Mrs. Esther Sternberg relates:

Her father, Reb Zalman Gurary, was sent by the Rebbe to Eretz Yisroel as his *shliach* to bring the crown for the first children's *sefer Torah*, which was to be completed on Chof Av 5741*. Mrs. Sternberg was about to give birth at the time, and due to some complications her father was quite concerned about her wellbeing. It seems that Reb Zalman mentioned his concern to the Rebbetzin, and when Mrs. Sternberg gave birth on 17 Av, the Rebbetzin called her at the hospital twice a day to inquire how she and the baby were doing. The Rebbetzin also called the Sternberg household every evening during this time period to speak with the oldest daughter and check on the other children.

On Chof Av the Rebbetzin called Mrs. Sternberg and during the conversation she asked: "Do you have a way to hear tonight's farbrengen?" Mrs. Sternberg said that she does.

The Rebbetzin said: "If so, it would be a good thing



The same is true about the Rabbeim of Chabad, the Rebbe explained. The work of the Rabbeim in the physical world is accomplished through their Rebbetzins.

for you to take your *meidele* (baby girl) with you into bed, and you should put the receiver between your ear and hers so that she can listen to the *farbrengen*, because it is very important for a child to hear Chassidus.”

Mrs. Sternberg was amazed by what she heard. In all her years as a wife, mother, daughter and granddaughter of prominent Chassidim, she had never heard of something like this, that even such a newborn baby should hear the Rebbe’s voice. She readily promised the Rebbetzin that she would do so. She later said that to her surprise the baby was calm the entire time the Rebbe was speaking.

A Caring Mother

The Rebbetzin is known to have cared deeply about the wellbeing of the *shluchim* and their families.

Mrs. Bassie Azimov related that she once visited the Rebbetzin during the 5730s*, at a time when several American families had moved on *shlichus* to France. This was quite a novelty then, as the number of *shluchim* around the world was still fairly small. The Rebbetzin spoke to Mrs. Azimov about the difficulty that is involved in moving to a new country, not speaking the local language, and so on. The Rebbetzin appeared to be very concerned. In an attempt to “calm” the Rebbetzin, Mrs. Azimov began to explain that it was not so strenuous since these are Lubavitcher couples who had been educated to go out on *mesiras nefesh*. The Rebbetzin said, “This is indeed the *chinuch* that you received, though not everyone received that *chinuch*, and we need to sympathize with their hardship.”

Another story is related by Rabbi Yosef Yitzchok

Greenberg:

“In 5743*, I traveled on *shlichus* to the yeshiva in Seattle. It was shortly before we were set to leave, we already knew exactly who was in our group, when we found out that another *bochur* was joining us.

“Many years later, that *bochur*, Rabbi Dov Hillel Klein, told us how he came to join our group.

“One day, he was walking up the stairs at 770 on the way to the office of the *hanhala* of the yeshiva to try and receive a *shlichus*. After passing the doorway leading to the second floor, he saw an elderly woman in the stairwell. He immediately realized that it was the Rebbetzin.

“The Rebbetzin asked him, ‘Why do you look so down?’ He explained that he really wanted to go on *shlichus*, but since he learned in Tiferes Bachurim he was officially not eligible. The Rebbetzin said that she will see what she can do. Within a few days he was added to the list of *bochurim* going to Seattle. At that time, not even all *bochurim* from Tomchei Temimim in Morristown would go on *shlichus*, but the Rebbetzin as a mother stepped in and took care of him!”

Rabbi Shlomo Bistrizky relates:

“I was learning in yeshiva in Eretz Yisroel on the 25th of Cheshvan 5748* when the verdict was announced that Chabad had won the appeal on the *sefarim* case. Two days later it was announced that the *sefarim* would finally be returned to their rightful home in 770 on Beis Kislev.

“In true fashion of ‘better to ask for forgiveness than to ask for permission,’ a friend and I decided to travel to New York to celebrate the final return of the *sefarim*. As is well known, the Rebbe was not pleased when the *bochurim* left *sefer hayeshiva* to witness the return of the *sefarim*. My father, being a staunch Chossid, was disappointed in my choice as well, and for the entire

“...At least you know that Lubavitcher Bochurim, including your son Shloimy, their *gashmius* is their Rebbe! Go easy on him.”

week to follow he reminded and reprimanded me for the bad choice I made.

“On Friday night, my father (as the head of Hatzalah) had a tradition of visiting the Rebbetzin to check in and see how she was feeling, how the Rebbe was feeling, and then go home before the Rebbe arrived. That Friday night, my father came home and gave me a very warm

HUMILITY

The Rebbetzin once related that she received a tray as a wedding gift – a tray which belonged to the Tzemach Tzedek – from her uncle and aunt, the Horenstein family. “I never use it,” she said, “for who am I, a simple woman, to use these holy objects. I only look at it, and then I feel connected to the family.”

This story parallels the episode recorded in Reshimas HaYoman, when the Frieddiker Rebbe instructed the Rebbe that he should begin wearing Tefillin of Shimusha Rabba and Raavad. The Frieddiker Rebbe told the Rebbe that he does not have an extra pair in his possession, so he said that he would order new Tefillin for him. He added, that although he did have in his possession the Tefillin of Shimusha Rabba and Raavad used by the Rebbe Rashab, “I know that you will not be willing to wear them. I also fear using them; only once in a while do I put them on.”

shalom aleichem! I asked my father, ‘In what honor did I receive such a warm *shalom aleichem?*’ He said: ‘I was by the Rebbetzin and she asked how all of the children were doing. I said that you came from Eretz Yisroel and that I am very disappointed.’ I became very anxious, my father had told the Rebbetzin! My father continued: ‘The Rebbetzin looked at me and said, “Leibel, other *bochurim* in other communities, when they want to make trouble, they go to a movie, they find other things to do. At least you know that Lubavitcher *bochurim*, including your son Shloimy, their *gashmius* is their Rebbe! Go easy on him.”’

“I share this story because it illustrates the very personal, deeply rooted love the Rebbetzin had—as a partner with the Rebbe—for each and every one of us. Many of us perhaps did not merit to see it personally, but we have a Rebbetzin that only saw our goodness and our potential. She loves each and every one of us unconditionally.”

Another incredible story that brings out the deep care the Rebbetzin shared with the Rebbe for the Chassidim is the following:

Someone once knocked on the door of the Rebbe and Rebbetzin’s house in the middle of the night and apologized for knocking so late. The Rebbetzin said: “Don’t you know that my husband and I are all about being here for others?”⁴

The Power of Brachos

On more than one occasion, the Rebbe referenced the potency of the Rebbetzin’s *brachos* and their ability to affect positive outcomes.

Once, the Lubavitch Women’s Organization sent the Rebbetzin a bouquet of flowers, together with a list of

individuals for whom *brachos* were requested. Setting aside the flowers for the Rebbetzin, the secretary passed on the letter to the Rebbe who, observing that it was addressed to his wife, asked his secretary to give it to her, saying, “She is also capable of giving blessings.”⁵

Dr. Moshe Feldman once asked the Rebbe about the difference between the Rebbe’s *brachos* and the Rebbetzin’s *brachos*. The Rebbe explained: “For my *brachos* one ought to prepare a proper *keili* (receptacle), for the *brachos* of the Rebbetzin one does not need a *keili*.”⁶

A Bracha For Long Life

Mr. Isaac Milstein related: “My family emigrated from Russia to Israel and in 5738* we moved to New York. My mother found work as a stylist at Freeda Wigs in Crown Heights. Once, the Rebbetzin called the store asking to speak to the manager, Mrs. Kugel. My mother, who answered the phone, said “Mrs. Kugel is out, would you like to leave a message?” and asked who was calling. The Rebbetzin replied asking her to convey that Mrs. Schneerson called and asked if Mrs. Kugel could call back at a good time.

My mother then realized that it was the Rebbetzin on the line and said: “Rebbetzin! It is a great honor to speak with you, and I will relay the message.”

The Rebbetzin then said to my mother: “I can hear in your voice that something is bothering you, is everything okay?” My mother burst out crying. She explained that

our family recently immigrated to America, and that my grandmother had suddenly fallen ill, and the doctors say that she has only a few months or maximum a year to live.

The Rebbetzin then switched to speaking in Russian and gave a *bracha* that my grandmother will be alright and that she will emerge from the whole ordeal in peace. And so it was. Against all of the doctors’ bleak predictions, my grandmother survived and lived another 23 years, from 5738* until 5761*.

Another story is told by Rabbi Hershel Kesselman, shliach in Southgate, England:

“In the first years after our marriage, we lived on the second floor of the building which housed the Albany Bakery, on the corner of Eastern Parkway and Albany Ave. At the time, my wife would give private art lessons to women.

“Every once in a while, the Rebbetzin would travel somewhere by car, and on her way back the driver would stop at Albany Bakery to pick up an order. On one occasion in Elul 5747*, my wife went out to the balcony with another woman who she was teaching. This woman had been married for 10 years and was still childless.

“As they were conversing, the Rebbetzin’s car suddenly pulled up in front of the store, and the driver entered the store to pick up the Rebbetzin’s order. Meanwhile, the Rebbetzin opened the car window and looked up at the two women chatting on the balcony.

My wife, being a daughter of the Sudak household, had the privilege of visiting the Rebbetzin a few times, and immediately recognized her. She told the women with whom she was speaking, “Let’s go inside! We don’t



want to just stand here and look at the Rebbetzin, invading her privacy.” But the woman would not budge, and instead remained standing on the balcony, where she and the Rebbetzin gazed at each other for a while, until the driver returned and they left.

Exactly nine months after this episode, on Lag Baomer 5748*, which was already three months after the Rebbetzin passed away, she gave birth to a baby girl, and named her Chaya Mushka after the Rebbetzin, in whose merit she finally gave birth after ten painful years. This was a *bracha* from the Rebbetzin by just looking in the eyes of a childless woman without a word being exchanged.”

At The Rebbe's Side

There are many stories demonstrating how the Rebbetzin gave advice and offered suggestions of her own volition, which Chassidim later realized were identical to what the Rebbe said:

Rabbi Levi Azimov of Paris relates:

“During their first years of shlichus, my parents, Rabbi Shmuel and Bassie Azimov, once traveled to the Rebbe on the chartered flight that started off in Israel and passed through Europe. Before leaving back home, they visited the Rebbetzin and she asked them, ‘When are you going?’ to which they replied, ‘This evening, with the charter.’

“About a half an hour later, the Rebbetzin again asked them, ‘When will you be going?’ and they answered, ‘This evening.’ When the Rebbetzin repeated the question a third time a bit later, the Azimovs were puzzled. Was this the Rebbetzin’s way of hinting to them that they should stay and not travel? In the end however, they left with everyone else that very evening.

“Sometime after take off, the pilot announced that one of the engines caught fire and they would have to make an emergency landing. At that very moment, the Rebbe who was at the time in 770 walked out of his office and asked the secretaries if there was any news about the charter.

“Miraculously they landed safely, and immediately called the Rebbe’s secretariat to notify the Rebbe of what had occurred. The Rebbe gave them a few instructions, among them that they should recite one of the Rebbe’s *maamarim*. The next day they all left again homeward bound, only this time landing safely at their destination.”

In retrospect, it is fascinating that the Rebbe and the

IS THERE NO MAAMAR FROM OUR REBBE?!

When Reb Chanina Sperlin was preparing for his wedding which took place in Elul 5747*, the Rebbetzin asked him which *maamar* he planned on reciting. Upon replying that he planned on reciting the *maamar* of the Frierdiker Rebbe from Yud-Daled Kislev 5689*, the day of the Rebbe’s *chasunah*, the Rebbetzin asked “*Un fun'em man iz nita*—Is there no *maamar* from my husband?” After further discussing the matter with the Rebbetzin, Reb Chanina recited both the *maamar* of the Frierdiker Rebbe as well as the Rebbe’s *maamar*.

The Frierdiker Rebbe explained that the reason we say a *maamar* at the wedding is in order to invite the Rabbeim to the wedding. Here the Rebbetzin was intimating that it would be most proper for a Chossid to invite his own Rebbe to his wedding.

Rebbetzin both sensed the issue with the charter before it occurred.

In a similar vein, Reb Meir Harlig relates that he would go every day to the Rebbe’s house to pick up a thermos of tea for the Rebbe. Once, the Rebbetzin opened the door and upon asking him how he was doing, Reb Meir told the Rebbetzin that his son had an infection in his throat and the doctor said that his son should have his tonsils removed. The Rebbetzin objected, saying that the tonsils is something that Hashem placed inside the body and it should not be removed. The next day, when Reb Meir again came to the Rebbe’s house to bring the thermos to 770, the Rebbetzin told him that she had spoken with the Rebbe about the matter and the Rebbe agreed with her that the tonsils need not be removed. Indeed, the child healed completely without his tonsils being removed.

These stories give us just a glimpse of the Rebbetzin’s holiness and heavenly insight, like our *Imahos* and *tzidkaniyos* of days bygone.

The Rebbe explained: “For my brachos one ought to prepare a proper keili, for the brachos of the Rebbetzin one does not need a keili.”

At A Critical Moment

A week and a half after the *histalkus*, on Motzei Shabbos Parshas Teruma 5748*, the Rebbe came back down after Maariv in his house and spoke a *sicha*. The Rebbe spoke about the Rebbetzin and related that during her testimony in the court case of the *sefarim*, when she was asked, “To whom do you think belong the *sefarim*; to your father, or to the Chassidim?” she responded, “They belong to the Chassidim because my father belonged to the Chassidim.” The Rebbe explained that with her answer, the Rebbetzin brought about that this sentiment should manifest in the verdict of an earthly, non-Jewish court, bringing it further into this physical world.

This was reminiscent of what the Alter Rebbe stressed with regards to the victory of Yud-Tes Kislev, that even the nations of the world agreed to the study of Chassidus and they all admitted that it was a miraculous episode.

The Rebbetzin, like Sarah Imenu about whom the Torah says the expression “*hinei ba’ohel*,” was always modest and unassuming, keeping away from the public eye. Although she was at the center of the world’s attention as the Rebbe’s wife, she amazingly succeeded to continue her work privately, without the honor and glory she could have received on the merit of being the Rebbetzin.

Yet, although she wished to remain in the background, whenever Lubavitch stood at a crossroads or a critical juncture, when the future of Chassidus was challenged, she had no problem standing at the helm for all to see.

The Rebbetzin knew in advance the difficulties involved in a deposition. She knew that she would be

videotaped and that the video would be shown to the judge and its transcript would be read aloud in a courtroom, which would be packed with people including many Chassidim. This spotlight is precisely what she always tried to avoid. Nevertheless, she went on *mesiras nefesh* to protect Lubavitch, and like the Rebbe said she would, she succeeded in her testimony beyond all expectations.

It is interesting to note, that many years earlier when the Friediker Rebbe was imprisoned and subsequently exiled to Kostroma, it was the Rebbetzin whom the Friediker Rebbe selected to travel with him. Here too,



LEVI FREIDIN VIA JEM 19/2017

Lubavitch and the future of Chassidus were in great danger, and again, the Rebbetzin was the one in exile together with her father the Frierdiker Rebbe.

Interestingly, in this very same testimony in court, the Rebbetzin mentioned that when the Frierdiker Rebbe was informed of his release, it was she who phoned to tell the family and Chassidim about his miraculous release.

This episode is similar to two other stories, where the Rebbetzin is known to have stood at the helm in a critical moment, ensuring that the future of Lubavitch was safeguarded.

Rabbi Yehuda Krinsky relates:

“On the night of Shemini Atzeres 5738*, after having a major heart attack, the Rebbe’s life was in danger and the doctors wanted to take him to the hospital against his will. The rabbonim and *mazkirim*, frightened as we were, concluded that the doctors’ orders must be followed, when suddenly the Rebbetzin appeared on the scene. In her greatness and her steadfast *hiskashrus* to the Rebbe, she did not allow the doctors to take the Rebbe to the hospital. She said that ever since she knew the Rebbe, there was never a single moment that he was not in complete control over his life, and therefore she could not possibly agree that something be done against the Rebbe’s will. She assured the frightened Chassidim that all will surely be well.

“To have the courage and the *emunah* in the Rebbe to make such a decision, against the overwhelming opinion of all the doctors, in a situation of critical *pikuach nefesh*, can only be attributed to her strong recognition and extreme *bittul* to the Rebbe, way beyond what any of us can imagine.”

At another crossroad in the history of Lubavitch we yet again find the Rebbetzin playing a pivotal role. In 5710*, her involvement turned the tide as well. Rabbi Yosef Wineberg related that when the Rebbe refused to take upon himself the *nesius*, it was the Rebbetzin who told the Rebbe that if he would not take upon himself the *nesius*, all that the Frierdiker Rebbe built would go to waste.

Here again we see her intense *hiskashrus* to her father and to all the Rabbeim. Although she knew the personal price that would be involved in such a step, nevertheless she went on *mesiras nefesh*, paving the way for Lubavitch to carry on so the *dor hashvi’i* could finish the task started by the Alter Rebbe to bring the final *geulah*.

In the above-mentioned *sicha* from 5749*, the Rebbe says that Chassidus Chabad is all about transforming this physical world and revealing G-dliness within it. This task of the Rabbeim is achieved through their Rebbetzins, who relate to the world in a more tangible way. This

is just like the *Avos*, who were *neshamos* from *Atzilus* but they relied on the *Imahos* to channel their energy in the world, through *sefiras hamalchus*.

Hours Before The Histalkus

Rabbi Levi Shemtov of Riverdale, NY, relates:

“On 21 Shevat 5748*, en route to the hospital, the Rebbetzin conversed with my father-in-law, Dr. Feldman, regarding the upcoming wedding of his daughter (my wife), inquiring in detail about all of the preparations and how the *chossan* and *kallah* were doing. Despite being in tremendous pain, all the Rebbetzin expressed concern for was the welfare of a young couple.”

In the Final Moments of Galus

In a *sicha* delivered at the end of the *shiva*, the Rebbe explained that the Rebbetzin, as the daughter of the *nessi hador*, certainly shares her *zechusim* with everyone else, manifesting in *brachos* for each and every person in everything that they need, culminating in the greatest blessing for the *geulah ha’amitis v’hashleima*.⁷

The Rebbetzin continues to help us from on high through her *brachos* and *tefillos*. It remains up to us to learn from her ways, and as the Rebbe said, to emulate and perpetuate them,⁸ and to learn from her *mesiras nefesh*, to fight this last battle before the coming of Moshiach. May it be very soon, when we will finally merit to see the Rebbe and Rebbetzin, *teikef umiyad mamash*. **T**

1. 27 Shevat 5748; see chabad.org/2823586.
2. Much of this article is based on an essay by Rabbi Yosef Yitzchok Greenberg, shliach to Anchorage, Alaska.
3. Rosh Chodesh Kislev and Shabbos Parshas Toldos 5749; Sefer Hasichos 5749 vol. 1, pp. 84-85.
4. Chabad.org/5382765, 159:25.
5. Chabad.org/110745.
6. Chabad.org/5382765, 155:00.
7. Sefer Hasichos 5748 vol. 1, p. 273.
8. 24 Shevat 5748; chabad.org/1418737.



לע"נ אבינו
 הרה"ח הרה"ת ר' יוסף מנחם מענדל
 ב"ר יצחק ע"ה
 ואמנו מרת זיסל דבורה בת ר' אלי' הכהן
 ע"ה
 טענענבוים
 ת'נצ'ב'ה'

THE POWER OF TEMIMIM

In honor of Yud Shevat—the yom hahilula of the Frierdiker Rebbe and the beginning of the Rebbe's nesius, we present a beautiful letter—written completely in the Rebbe's holy handwriting. The Rebbe addresses his father-in-law, the Frierdiker Rebbe, asking, and even suggesting, that he publish a special edition of the Hatomim periodical to mark two milestone events coming up the following summer.

It is fascinating to learn that years before the Rebbe's nesius, his unique approach in spreading Chassidus to the masses and empowering each and every Chossid as a trailblazer in this regard, is wholly evident.⁴

[I would like to present the following] as an observation and a suggestion (while apologizing for speaking relatively freely):

Since this summer marks 40 years since the founding of Tomchei Temimim, as well as 10 years since the [Frierdiker] Rebbe's release [from prison], it would be appropriate to commemorate and celebrate these milestones in some way. When it comes to publishing things, it's important that the material be printed no later than the end of the upcoming Menachem-Av or the beginning of Elul, allowing it to also reach distant locations before the upcoming month of Tishrei; an auspicious and inspirational time, both on High and here on earth.

In my humble opinion, what should be published is:

- a. Something that has already been discussed in the past—publishing a *sefer* with [a selection of] the [Frierdiker] Rebbe's *maamarim*, arranged according to the *parshios* and *yomim tovim* of the year. Each date should have a collection of a few *maamarim*, some simpler and some deeper, allowing each person to find one that suits their intellectual capabilities. It would be best to include some *maamarim* in honor of special days and [Chassidishe] dates of *farbrengens* and the like, such as Yud-Tes Kislev, Yud-Beis Tammuz, a bar mitzvah, etc. etc. [Care must be taken in this regard: If in the table of contents it will state that “This *maamar* is for

a *pidyon haben*,” or “bar mitzvah,” it could have a negative connotation; [making the *sefer*] seem too much like an ordinary book of delightful anecdotes [“*sifrei drush*”] of which there are many. However, since it is important to have [these *maamarim* available] regardless [of the above], a possible solution might be to include these *maamarim* in their respective *parshios* where the starting *possuk* is found. A note can be added in the table of contents stating that “this *maamar* was said at a *pidyon haben*,” or the like. Either way, this is only a minor detail that can be resolved one way or the other when the time comes.¹

- b. For a while now, it has been discussed that a list of all the students of Tomchei Temimim of all time should be published. It would be appropriate that it should [finally] be published for this milestone.

As an introduction, a letter from the [Frieddiker] Rebbe should be published, addressed to all past and present *talmidim*, describing the immense spiritual energy that was and is invested in Tomchei Temimim, which on High is everlasting—and is still existent to this very moment. Hence, the handiwork of the “craftsman,” the founder [the Rebbe Rashab] must constantly be apparent in the work of his fruit of his labor (although it’s possible that for a brief interim it may be concealed). This implies that even if one [student] is exiled away to Barbaria (whether in an internal [exile] or a literal one), the Torah of life and the path of life will enliven him and will give him “standing” [in the world], ensuring that he is not lost.² He can therefore be the one to inspire and infuse life to others around him, forming the light of a “torch” which can illuminate even a place of deep darkness. There is nothing—no distance—that can stop this from occurring, as long as “they don’t turn their backs on their friend...” [i.e. as long as there is a will to stay connected].

Due to the extenuating circumstances in Russia, individuals from there should only be included in the list up until a year that will not cause any harm [with the current government], while students from everywhere else could be listed up until today. A note at the beginning of the list should indicate this, so readers won’t be under the impression that Tomchei Temimim only exists outside of Russia.

I learned from our relative, Reb Shneur Zalman Schneerson, that such a list has already been published three times: In the 5660s*, in

Rostov, and in Leningrad (on hectograph), but he doesn’t know where [the remaining copies] are or where to look for them.

At any rate, if we want this to be published by the end of the coming summer, we would have to begin preparing the material immediately. We would probably need to send letters to Russia, the United States, and the *temimim* in Eretz Yisroel.

- c. Since, as it seems [to me], the *kuntreisim* of [Kuntres] HaTefillah, [Kuntres] Eitz HaChayim, and [Kuntres] Ha’Avodah (about Kuntres Umaayon, I don’t know)—all have a special connection with the students of Tomchei Temimim, [it would be a good idea] to print them [now] (splitting them up into subsections, etc.).
- d. The Yud-Beis Tammuz edition of the Hatomim periodical should be published in the above-mentioned time-frame, consisting of special content dedicated to these two milestones (like the [Frieddiker Rebbe’s] diaries about his imprisonment, a facsimile of the handwritten note about reciting the daily Tehillim,³ which is in the possession of the family of Reb E. C. Althoiz, and so on).
- e. Section (d) above would compel us to hurry the publication of Hatomim vol. 5 and 6, in order for vol. 7 to be ready for the above-mentioned time [i.e. Yud-Beis Tammuz]. (Publishing a two-volume edition does not seem like a good idea to try).
- f. As it is our hope to publish facsimiles of *kisvei yad kodesh* [the holy handwriting] of the Maharil, the Alter Rebbe’s brother, Reb Chaim Avraham, the Alter Rebbe’s son, and the sons of the Tzemach Tzedek, we should therefore publish a small booklet containing all the *kisvei yad kodesh* that have been published to this date in Hatomim. It still needs to be decided if this will be given as a gift to every *tomim*, or if it should be given as a gift to anyone who needs recognition over the coming month of Tishrei. **T**

1. Only the bold square brackets appear in the Rebbe’s letter. The rest were added by the editors for clarity.

2. There is a halachic concept of “דבר המעמיד לא בטל”—a substance that is necessary for the existence of a created item does not become nullified within the mixture.

3. The contents of this note can be found in the back of the Tehillim Ohel Yosef Yitzchok, p. 211.

4. The letter is published in the Frieddiker Rebbe’s *Igros Kodesh*, vol. 15, p. 307.



לע"נ
הרה"ח אי"א נו"נ עסק בצ"צ וכו'
התמים ר' ישראל
בן ר' יצחק אייזיק הלוי ע"ה
רוזנפלד

נלב"ע י"ד שבט ה'תשס"ח
ת"נ צ"ב"ה

נדפס ע"י בנו
הרה"ת ר' אברהם צמח הלוי וזוגתו מרת
דבורה לאה ומשפחתם שיחיו
רוזנפלד

Sheitel

*The foundation of a Yiddishe
home, a wellspring of blessing*

MUCH OF THE TRANSLATED CONTENT
IN THIS ARTICLE WAS PREVIOUSLY
PUBLISHED BY SICHOS IN ENGLISH*

“Kimchis had seven sons, all of whom merited to serve as kohanim gedolim. The chachamim asked her, ‘What have you done to merit this?’ She answered: ‘The rafters of my house have never seen the braids of my hair.’”

(Masechta Yoma, 47a)

“[Kimchis’s] profound conduct of tznius—to the extent that even when she was alone in the house ‘the rafters of her house never saw the braids of her hair’—affected her sons so much that they all merited to become kohanim gedolim.

“Her behavior thus had an effect many, many years after she conducted herself in this manner—after her children had already become bar mitzvah and after they had reached the age of twenty, when they became fit to become kohanim gedolim.

“Moreover, her conduct also had an influence on her grandchildren and great-grandchildren, for the son of a kohen gadol inherits his father’s position.

“Since this tale is related to us by Torah She’beal Peh, it follows that this is not just a story of something that transpired in the past, for ‘that which has passed is past.’ Rather, it comes to teach every Jewish daughter how much she is to scrupulously observe tznius, even when there is no one else in the house, etc.

“... By behaving in this ultimate manner of tznius, one affects for the good one’s children and grandchildren, as we glean from the above tale of the Gemara.”

(Chai Elul 5742¹)

No Compromise

Over the years, the Rebbe underlined the great *zechus* that a woman has in maintaining *tznius* and covering her hair, particularly with a *sheitel*, and pointed to it as a major source of blessing for her and her family.

The tremendous benefit of wearing a *sheitel* is actually spelled out in the Zohar²: “If she does so [= properly covers her hair], her children will be superior to other children of the nation; her husband will be blessed with spiritual and material blessings, with wealth, children and children’s children.”

The Rebbe also spelled out in letters the many *brachos* that are drawn down through a woman covering her hair properly with a *sheitel*, mostly based on the above Zohar.

At the basis however, as in all matters of life, the Rebbe grounded his stance on the importance of women wearing sheitels on the fact that women covering their hair is mandated by *halacha*.

In reply to a woman inquiring about the basis of the obligation to wear a *sheitel*, the Rebbe replied unequivocally: “[Regarding] the issue of covering a woman’s head—on what the custom is based, etc.

“This is a full-on law in Torah, *Toras Chaim*, and not

WEARING A HAT

During a *yechidus* around the year 5732*, a Chossid asked the Rebbe several questions regarding the Rebbe’s push to wear a *sheitel*.

The Chossid asked: “Is there any significance of wearing a hat on top of the *sheitel*?”

The Rebbe responded: “When a woman wears a hat on top of her *sheitel*, other women will assume that she is not wearing a *sheitel*. The proof is: why would she be wearing a double covering, a *sheitel* and a hat? They will therefore think that the hair under the hat is not a *sheitel*. Thus, they will assume that such behavior is appropriate, and it is enough to wear a hat on top of the hair.”¹⁸

It is important to note, that in a place where it is customary to cover the *sheitel*, the Rebbe wrote that one should take into consideration if wearing the *sheitel* uncovered would breach the standard (a “*pirtzah*”).¹⁹

“Wearing a sheitel is of primary importance to the foundation of the entire home.”

merely a custom (although much importance is attributed to Jewish customs too).³ All the more so, that there is special emphasis placed on practicing this law—of covering a (married, obviously) woman’s hair, as is understood from the quality of the reward received for adhering to this law.”

The Rebbe’s insistence on the matter actually had precedence in previous generations. The Frierdiker Rebbe wrote about the necessity for a *chassidische* woman to cover her hair with a *sheitel*. In fact, as the Frierdiker Rebbe continued, this special regard for *halacha* is where the uniqueness of a *bochur* who studied in Tomchei Temimim is expressed:

“The difference between a student of Tomchei Temimim and a student of other yeshivos, is not only in matters of *yiras Shamayim*, but is mainly in matters of *mesiras nefesh* for Torah and behavior [according to Torah]... The behavior must be that the wife of a student in Tomchei Temimim should wear a *sheitel*, notwithstanding how hard it may be, because doing otherwise is not possible and not

permissible.”⁴

Indeed, to many who inquired regarding a *shidduch* proposal, the Rebbe responded by emphasizing the necessity that the *kallah* take upon herself to wear a *sheitel*. In some instances, the Rebbe wrote in strong terms, that “it is obvious and self-understood that a non-negotiable condition [that has to first be made] is that of [the *kallah*’s taking upon herself to wear] a *sheitel*.”⁵

Aside for noting the basic halachic reason, the Rebbe would regularly stress that wearing a *sheitel* “is not merely a private matter, but something of a general matter and brings about merit to many (*zechus ha’rabim*).”⁶ In reality, the Rebbe wrote, wearing a *sheitel* is the foundation of a *chassidische* home.

In a telling letter, the Rebbe writes relatively at length and in clear terms, about the tremendous importance and benefit connected with wearing a *sheitel*:

“Regarding what you wrote at the end of your *pan* about



THE FRIERDIKER REBBE’S LETTER TO A BOCHUR IN TOMCHEI TEMIMIM WITH GUIDANCE PERTAINING TO HIS UPCOMING WEDDING. AT THE END OF THE LETTER HE STRESSES THE REQUIREMENT THAT HIS WIFE WEAR A SHAITEL.



SOME OF THE REBBE’S HAGAHOS ON A CONVERSATION IN YECHIDUS ABOUT THE IMPORTANCE OF A SHEITEL, FROM ROSH CHODESH ELUL 5714.



TESHURA LAINE 5775

“From today onwards, everyone, without exception, should unite with the anash women who wear sheitels, give their children a true chassidishe education, and lead a truly chassidishe home in all details.”

your *kallah*, [a *bracha*] that you should have a *chassidishe* home (“a *chassidishe hoiz*”).

“... Wearing a *sheitel* is of primary importance to the foundation of the entire home, as it is something seen by all. This is especially pertinent in your area, since I have heard that there is currently some laxity in this matter, regarding wearing a *sheitel*. Thus there must be unwavering firmness in this [matter], and she should specifically wear a *sheitel*.

“Surely, your desire will help you find the right words to bring this about practically and successfully.”⁷

Yiddishe Pride

In a fascinating letter, the Rebbe writes to a woman who was worried that she may be laughed at if she starts wearing a *sheitel*:

“In response to your letter in which you write about a *sheitel*, and how in your *frum* community this isn’t the tradition [i.e. they don’t wear *sheitels*], and you are ashamed, for perhaps they will laugh at you if you wear a *sheitel*...

“Recently even American youth have begun to especially honor and respect those who stand firm in their faith. They do not feel embarrassed by those who scoff at them and their outlook on the world. To the contrary, they respond with scorn and derision to those who simply follow the majority without having any principles of their own. Surely you know that the entire four-part Shulchan Aruch opens with the statement that one should not be embarrassed by those who scoff at one’s service of Hashem.”

The Rebbe concludes with a most powerful message:

“Moreover, and this too is quite simple and very understandable: ‘Hashem fills heaven and earth,’ and finds Himself with man in all places and at all times. This is not so with regard to people; even those who live extremely close are not always close at hand. Thus, how can it possibly be

that one is not embarrassed, *chas veshalom*, before Hashem, and rather is embarrassed by people who are flesh and blood?!”⁸

Sheitel Specifically

Much of the Rebbe’s correspondence on the topic discusses the necessity for a woman to wear a *sheitel* specifically, and more precisely, a *sheitel* that entirely covers her hair.

An advantage of wearing a *sheitel* rather than a *tichel*, the Rebbe explained, is that a *tichel* can easily slide down, unlike a *sheitel*. Thus, wearing a *sheitel* is very much needed in times when *frum* Yidden can be subject to intimidation.

In the Rebbe’s words,⁹ “The difference between a *sheitel* and a *tichel* is the following: It is easy to take off a *tichel*; this is not the case with a *sheitel*. Also, when one is

INFLUENCE OTHERS!

“... In such a way must the *neshei u’bnos Chabad* impact their surroundings, beginning with their families, including their mothers and mothers-in-law. That the mother and the mother-in-law should learn holy things from their daughter or daughter-in-law, for example in regards to wearing a *sheitel*.”²⁰

“You should also make an effort to encourage other women to wear a *sheitel* as well, explaining to them that by doing so they open the channel for Hashem’s blessings of good health, ample sustenance, and true *nachas* from their children.”²¹



VELVEL SCHILDKRAUT VIA JEM 108693

at a gathering and wears a *sheitel*, then even if President Eisenhower were to enter the room she would not take off the *sheitel*. This is not so with a *tichel*, which can be easily removed.

“... It is possible that she will say that she will wear a *tichel* properly. If she does so, then surely all is well. But experience has shown that this is not the case.

“Why place yourself in the path of temptation? We ask every day prior to *davening*, ‘*V'al tevi'enu lo ledai nisayon*—do not bring us to a [challenging] test.’ So how can we take upon ourselves such a test? Who is greater than Dovid

Hamelech, concerning whom the Gemara says that he completely vanquished his *yetzer hara*, and nevertheless he did not withstand the test.”

An interesting episode is recounted by Rabbi Zev Litenatsky:

Upon his engagement with his wife, Devorah, in 5719*, he merited to have a *yechidus* with the Rebbe. Present at this *yechidus* were the *chossan*, the *kallah*, and their fathers.

During the *yechidus*, the question came up how Devorah would cover her hair after their marriage. Her sisters lived in Israel at the time, and they all covered their hair with

A PARTIAL SHEITEL

Rabbi Mendel Nemes related:

“When my mother was pregnant with me in 5718,* she and my father came to see the Rebbe to ask for a *bracha*. At the time, it was the custom among some *frumme* women to wear a partial *sheitel* covered with a kerchief. At the time the Rebbe had been encouraging married women to cover their hair with a *sheitel*. When the Rebbe saw my mother he said to her, ‘A half a *sheitel* is a half a *bracha*, a whole *sheitel* is a whole *bracha*.’

“After giving them a *bracha*, the Rebbe asked to see my father privately and when my mother left the room, he opened a drawer and took out some

money. It was a pretty large sum for those days. The Rebbe then instructed my father to go to Manhattan and find out where the Broadway actors buy their wigs and to buy my mother the nicest *sheitel* he could find.”

In a letter, the Rebbe expressed similar sentiments to a partial *sheitel*. In reply to someone who wrote about wearing a *sheitel* that will cover all the hair except for “two fingers’ in front,” the Rebbe responded:

“I’m not sure whom you are trying to fool. One cannot fool Hashem and one cannot even fool the entire world — one can only fool oneself. What possible benefit can be derived from this?”²²

* 5719-1959, 5718-1958

UNITE TOGETHER

In a landmark letter dated 6 Tishrei 5715*, addressed to many individual women and women's organizations, the Rebbe emphasizes the necessity of wearing a *sheitel*, and the importance that *anash* women unite together to influence their colleagues in this regard:

"Without going into the reasons why certain ideals were not upheld in the homes of *anash*, in dress and in the education of their children, I would like to make you all aware, that from today onwards, everyone, without exception, should unite with the *anash* women who wear *sheitels*, give their children a true *chassidische* education, and lead a truly *chassidische* home in all details.

"May Hashem help you all, that you should see the truth, that it is not such a hard thing, and it is not something to be embarrassed of, *chas veshalom*. On the contrary, you should be proud of this, that you have the strength to not be ashamed of the fact that when walking in the street friends and acquaintances will recognize that here goes a Yiddishe woman who upholds *das Moshe v'Yisroel*—so much so, that she does not want to hide it."²³

tichels, which is what she wanted to do, even though it is the custom for Lubavitcher women to cover their hair with a *sheitel*.

The Rebbe asked Devorah if there was something on her mind, and she brought this up. It led to a long discussion between the Rebbe and Devorah—lasting about 45 minutes—in which she explained her position, and the Rebbe explained to her why *tichels* are problematic. The Rebbe said, "Imagine yourself coming to a wedding, where everybody is all dressed up in their nicest clothes and all the women are wearing *sheitels*, but you are wearing a *tichel*. You will feel uncomfortable, because you won't look as nice as them."

The Rebbe added that when something feels uncomfortable, then people tend to discard it after a time, which is why it is better to prevent any such problem ever coming up.

After the *yechidus*, Devorah agreed to cover her hair with a *sheitel*, and immediately went to purchase one.¹⁰



Constant Demand

The Rebbe's great push for women to wear a *sheitel* expressed itself in many ways throughout the early years of the Rebbe's *nesius*. From letters to individuals, personal conversations in *yechidus*, or just a remark during a *sicha*, the Rebbe demanded this very much.

As Reb Moshe Levertov wrote in his diary: "In general, everything that the Rebbe speaks about with a passion, the Rebbe demands very much. For example, the Rebbe expressed regarding women covering their hair with a *sheitel* that he will carry through with *mesiras nefesh* ('*er vet durchfieren mit mesiras nefesh*')."¹¹

In the earlier years of the Rebbe's *nesius* (and even earlier, during the Frierdiker Rebbe's *nesius*) the Rebbe would participate in the weddings of Chassidim as the *mesader kiddushin*.¹² In the years following Yud Shevat 5711*, the Rebbe laid down several conditions to his participation at weddings, including that the *chossan* should grow a beard and that the *kallah* should wear a *sheitel*.

Similarly, before the wedding of Reb Shmuel and Mirel Spalter, the *chossan* had a *yechidus* with the Rebbe. During the *yechidus* the Rebbe told him that if he cannot afford a *sheitel*, he should go to the *mazkirus* office to receive funds to purchase a nice *sheitel* ("a *sheine sheitel*") for his *kallah*.¹³

By 5723*, the Rebbe had stopped physically participating in Chassidim's weddings. Before the wedding of Rabbi Shmuel Lew, the father of the *kallah*, Mr. Zalmon Jaffe,

requested that the Rebbe participate in the wedding as *mesader kiddushin*. A few days before the wedding Rabbi Hodakov asked the *chosson*, Rabbi Lew, if the *kallah* had two *sheitels*, so that when one is being washed the other one can be worn.

Ultimately, as a rare exception, the Rebbe was *mesader kiddushin* at their wedding, the last time he did so.

Head Held High

Shortly after her engagement, Mrs. Chana Sharfstein had a *yechidus* with the Rebbe. To her surprise, the Rebbe asked if she was planning on wearing a *sheitel*. She answered honestly: “No, I’m not planning on wearing a *sheitel*.”

The Rebbe looked at her with a smile and said: “*Un farvos nit* - and why not?”

“I’m living in Boston,” Mrs. Sharfstein replied. “All my friends are nice observant girls who come from observant homes, and none of my friends are planning on wearing a *sheitel*. Only old people wear *sheitels*.”

“Are you going to keep your hair covered?” the Rebbe asked.

“Yes,” Mrs. Sharfstein confirmed. “Everyone in Boston wears hats; I’m planning on wearing a hat as well.”

And that was the end of that.

Over a year passed, and gradually Mrs. Sharfstein began to realize that many of her neighbors and friends were wearing *sheitels* and they didn’t look too bad in one. Slowly, she began to reconsider, although practically she had no

BE GENTLE

“You write that you tried to speak to the person about covering her hair with a *tichel* [but you were not successful] and you did not want to apply force or make a commotion.

“[You were correct in doing so,] for *chas veshalom vechas veshalom* [to act in too forceful a manner], for the path to success is not through anger but through gentleness. Merely explain that *kissui harosh* brings with it success from Hashem’s hand for herself, her husband and her children *sheyichyu*.”²⁴

plans to purchase one.

One day, in the beginning of *chodesh Elul*, a letter from the Rebbe arrived in the mail addressed to “Mrs. Chana Sharfstein.” The letter’s arrival was a bit unexpected; Mrs. Sharfstein hadn’t corresponded with the Rebbe recently.

She opened the envelope to the sight of a typed letter taking up a full page, with the Rebbe’s signature on the bottom.

The letter, which began with discussing the significance of the new year in regards to *teshuvah*, contained some surprising content.

The Rebbe wrote that he wants to institute amongst the women of Chabad something that hasn’t been instituted



VEVIL SCHILDKRAUT VIA JEM 108693

before: the idea of wearing a *sheitel*. And he wants every single woman in the Chabad community to wear a *sheitel*, “without an exception” - the Rebbe underlined.

The Rebbe continued that Mrs. Sharfstein could be a leader amongst the women to influence people.

But the mind blowing part came at the end: the Rebbe brought up every argument that Chana had posed in her *yeichidus* as to why she would not wear a *sheitel* and

discussed them.

Mrs. Sharfstein recounted the Rebbe’s words: “The fact that your friends are not planning to wear a *sheitel*, that should not make you feel that you shouldn’t wear one; you can be the one to be the leader, and show them the way.

“As to what you say that you would be uncomfortable with wearing a *sheitel* - when you wear a *sheitel* and you walk down the street, carry yourself high and feel proud to

A YOUNG SHEITEL MACHER AND THE REBBETZIN

Mrs. Freeda Kugel, the owner of a flourishing *sheitel* business, had the *zechus* of taking care of the Rebbetzin’s *sheitels* for almost 20 years. In an interview, she shared her story of success, which she attributes solely to the Rebbe’s *brachos*.

In 5722*, the Rebbe instructed her to move from Eretz Yisroel to America with her family. Freeda had a job as a beautician in Eretz Yisroel and continued in the field when she came to America, dealing with hair and wig styling as well.

When she began to work in *sheitels*, the Rebbe strongly encouraged her work and *bentched* her business generously. The Rebbe said (paraphrased): “*Sheitels* are a good business... you will be very successful... other *sheitel machers* will buy *sheitels* from you... every woman needs at least two *sheitels*, a week-day one and a ‘*Shabbosdik*’ one.”

Freeda related: “At the time the Rebbe said all this to me, it was as if he was telling me I would one day be an astronaut and fly to the moon! I couldn’t see why other *sheitel machers* would want to buy *sheitels* from me, and I was dealing with cheap synthetic *sheitels* that certainly couldn’t be called ‘*Shabbosdik*.’”

The Rebbe’s encouragement continued throughout the years. When Freeda moved into her one-family home on Union Street, the Rebbe gave \$500 of his own money to participate in the purchase. “We didn’t know that this home would eventually become part of the business!” Freeda related.

One day in 5727*, the telephone in Freeda’s Montgomery Street office rang. “This is Mrs. Schneerson from President Street,” the voice said. The Rebbetzin continued; “I would like to buy a *sheitel*.”

“I suspect that it was the Rebbe who sent the

Rebbetzin to an inexperienced young woman in a basement on Montgomery Street,” Freeda related. “The Rebbetzin could have easily gotten a much better wig from some fancy salon somewhere. Instead, she came to me. She always ordered the same *sheitel*: A short, small one with graceful lines in a color called ‘platinum silver.’”

“The Rebbetzin became my most loyal customer, and my most important one. I would drop everything, cancel all appointments, whenever she was ready for me. If the Rebbetzin wanted me Tuesday at 4:00, that is when I went to her. I put my heart and soul into taking care of her old *sheitels* and making new ones for her.

“The Rebbetzin dressed beautifully, impeccably, and modestly. She wore a full *sheitel* - not a half *sheitel* with a hat, not a hat with a little hair showing, but a full *sheitel*, and she wore it every day. This I know from the frequency with which she required my services, and the obvious wear and tear on the *sheitels* themselves.”

Regarding the quality of the *sheitels*, Freeda received much guidance and encouragement from the Rebbe as well. For many years, she would import cheap synthetics *sheitels* from Korea.

They were affordable, but didn’t last longer than a few months and they definitely could not be called ‘*Shabbosdik*’ by any means. But as the years went by, the Rebbe’s *brachos* became fulfilled and Freeda began manufacturing her own *sheitels*, on the highest level of quality.

“Both the Rebbe and the Rebbetzin clearly conveyed to me that although women have to wear wigs, it doesn’t mean they have to look ugly,” Freeda recalled. “I think that is one reason why the Rebbe encouraged me in my work: He wanted women to be able to wear *sheitels* covering all their hair and to look nice at the same time.”²⁵

let the world know that you're a proud Jewish woman, and therefore you are wearing a sheitel with happiness..."

Mrs. Sharfstein immediately decided to write a note to the Rebbe informing the Rebbe of her decision to wear a *sheitel*.

Just a few days after Mrs. Sharfstein sent her note, she received a phone call from Rabbi Krinsky that there was something important waiting for her at the Rebbe's office.

"Of course, my husband immediately went to 770, and I impatiently awaited his return," Mrs. Sharfstein related. "My husband returned from 770 and told me 'you won't believe what happened.' He takes out a check and says: 'Look! This is what I received in 770, this is from the Rebbe.'

"In a small white envelope was a personal check from the Rebbe, written in his personal handwriting, and with it came a special message that I should buy the most beautiful sheitel I could find; he said I should wear it in great happiness and joy."¹⁴

Added Benefit

As mentioned, the Rebbe pointed to wearing a *sheitel* as a source of great blessing.

In response to an individual who asked the Rebbe's advice "regarding your brother having male children, and healthy children," the Rebbe responded unequivocally:

"You should also find out from your brother whether his wife is careful to observe *kissui harosh*. For the Zohar's statement is known that a woman's observance of *tznius* and especially *kissui harosh* brings about 'blessings of above and blessings of below, with wealth, with children and grandchildren, etc.'"¹⁵

In a telling letter to a Chossid in Australia, the Rebbe writes that the financial problems that were prevalent amongst the community were less because of the declining financial state of the country, and more because of the *sheitel* issue amongst *anash* women:

"In regards to what you wrote regarding your financial situation, as well as [the financial situation] by several *anash*: I cannot withhold my opinion on the matter, for it is important to other people, and it is [regarding] very important things. My opinion is, that of the main reasons for the lack of success until now, is not so much the natural reason—the financial situation of the country now, for many have overcome this—rather it is the issue of *sheitels* by the *anash* women.


"And although the *limmud zechus* (not only a *limmud zechus*, but the truth of the matter is) that [the *sheitel* issue] is because they became used to this in the old country [i.e. Russia], and there this [i.e. the issue of wearing a *sheitel*]

was fraught with much difficulty, and once one becomes accustomed to something it becomes permitted to him, *chas veshalom*. It is known, however, that a *limmud zechus*—although it is of great value—does not change the situation, that ultimately, the issue of *sheitel* is not okay at all."¹⁶

Rabbi Yitzchok Arnold related:

Five years passed after my wife and I were married, but to our dismay, we still had no children. My wife remembered a letter she wrote to the Rebbe long before, when she was a *kallah*, about covering her hair as a married woman. At that time, the Rebbe had answered her, "If you cover your hair with a *sheitel*, as a married woman should, you will have children."

At her next *yechidus* with the Rebbe, she took that letter with her. And when she asked the Rebbe for a *bracha* for children, she put the letter on the table and said, "I have a promise." And then she burst into tears.

The Rebbe recommended a particular fertility clinic, where he suggested she see a doctor whose name he provided. We went there, and fourteen months later our first son, Shlomo, was born.¹⁷ 

* Special thanks to Mrs. Sara Morozow for reviewing this article.

1. Toras Menachem Hisvaaduyos 5742, pg. 2190-2191.
2. Vol. 3 pg. 126a.
3. Shulchan Aruch Even Ha'ezer 21:2.
4. Igros Kodesh Admur Harayat"z vol. 6 pg. 411.
5. Igros Kodesh vol. 15 pg. 198.
6. Ibid.
7. Igros Kodesh vol. 5 pg. 232.
8. Igros Kodesh vol. 19 pg. 428.
9. Rosh Chodesh Elul 5714 (Toras Menachem vol. 12 pg. 188).
10. Here's My Story, Shabbos Tazria-Metzora 5777.
11. Mekadesh Yisrael pg. 134.
12. See "Mekadesh Yisroel" - A Chassidisher Derher Issue 66. "לבנין עך" - A Chassidisher Derher Issue 189.
13. Mekadesh Yisrael pg. 213.
14. Head Held High, Living Torah program 156.
15. Igros Kodesh vol. 7 pg. 259.
16. Translated from the original letter.
17. Here's My Story, Shabbos Parshas Bereishis 5777.
18. Teshura Blum Slavin 5755 pg. 21.
19. Igros Kodesh vol. 16 pg. 330.
20. Toras Menachem vol. 11 pg. 65.
21. Igros Kodesh vol. 8 pg. 217.
22. Igros Kodesh vol. 9 pg. 325.
23. Igros Kodesh vol. 10 pg. 6.
24. Igros Kodesh vol. 6 pg. 117.
25. This story has been culled from an interview conducted by the N'shei Chabad Newsletter, February 2002.

נדפס ע"י ולזכות
הרה"ת ר' אברהם שמואל וזוגתו מרת ח' צפורה

בניהם ובנותיהם
מרת מושקא ובעלה הרה"ת ר' מנחם מענדל
ראפאפארט ומשפחתם
מנחם מענדל, נעכא, יוסף שיחיו
מאן

שלוחי כ"ק אדמו"ר לשכונות ווישאן, וסאנסעט
איילינדס, פלארידא

PRACTICAL HORA'OS

A CLOSER
LOOK AT
SOME OF
THE REBBE'S
HORA'OS

KEEPING SHULS OPEN AT NIGHT

A CALL TO INCREASE
TORAH STUDY

A CALL TO KLAL YISROEL

It all started from a public *kol koreh* published in the rabbinical journal "Hapardes" in Adar 5738*. "With great regret, we must confess that there are many religious Yidden, who on a regular week do not open *sifrei Torah*," read the *kol koreh*. "Although many yeshivos have been established in recent years, and are in fact flourishing, in addition to the many *kollels* in which hundreds of the brightest Jewish men toil for years in Torah study, nonetheless Torah study post-*cheder* is not mainstream."

The message continued by calling on rabbonim and community leaders to keep *shuls* and *batei midrash* open at night. "Do not hesitate," the *kol koreh* concluded. "Open the *batei midrash* at night and let the sounds of Torah study be heard!"

The letter was signed by Agudas Yisroel of America; Rabbi Moshe Feinstein, president.

A longer, yet equally poignant letter followed the *kol koreh*, penned by Rabbi Simcha Elberg, editor-in-chief of the Hapardes journal and chairman of Agudas Harabbonim, with an identical call: "Keep the shuls open at night!"

THE REBBE JOINS

About a month after the publication of this *kol koreh*, on Yud-Aleph Nissan 5738*, the Rebbe held a *farbrengen* in 770 in connection with his seventy-sixth birthday. During the *farbrengen*, which was mostly dedicated to the topic of education (Yud-Aleph Nissan 5738* was proclaimed by President Carter as the inaugural Education Day USA), the Rebbe began to discuss the importance of adding in Jewish education, "*hakol kol Yaakov*," which helps detract from the "*yadayim yedei Esav*," the turbulence of *galus*.

Establishing new Torah institutions is the primary method to increase Jewish education, the Rebbe explained. Additionally, establishing new *shuls* and *batei midrash* serves as a preparation for the building of the third *Beis Hamikdash*, with the coming of Moshiach.

The Rebbe continued: In addition to the importance of establishing new *batei midrash*, strengthening the already existing Torah institutions is also a good preparation for

the third *Beis Hamikdash*. In fact, it's easier to strengthen a pre-existing institution than to establish a new one.

The Rebbe then concluded practically: Since Agudas Harabbonim recently came out with a *kol koreh* in regards to keeping shuls open at night, we must galvanize everyone into action, to do everything in their power to keep shuls open at night.

Keeping the shuls open at night will cause many people to fulfill their obligation of learning Torah at night. Additionally, extending the hours of Torah study in the shuls will increase the quality of the Torah study; the Torah studied in the shuls will be with more diligence.¹

The Rebbe called not only on community leaders, but also on any Yid who can offer financial support to see to it that shuls begin to extend their hours.

In a letter to Rabbi Elberg just a few days before the farbrengen, the Rebbe wrote²: “Surely the success of the call of the rabbonim—which was seen immediately—will motivate all those who are involved in this effort, to continue with even more vigor to open the doors of the shuls at night, ultimately opening the hearts of the many Yidden who will come to study in them.”

Some more advantages that the Rebbe pointed out: Extending the hours of the shuls will cause Yidden who regularly study at home to join the community study at the shul, thereby elevating their Torah study to *limmud barabim*, or *limmud basarah*. Communal study may also cause the participants to come daven Maariv with a *minyana*.

KEEP UP THE RA'ASH

Nearly a year-and-a-half later, at the farbrengen of Chof Av 5739*, the Rebbe brought this up again.³

“We made a *ra'ash* (tumult) that the shuls should stay open at night, and immediately people were inspired to take action, but as time went on it seems like this was forgotten (‘אין קול ואין עונה’).”

If the shuls would have implemented this idea and extended their hours, the Rebbe continued, Yidden would have taken advantage of the extended time allotted for Torah study and the “*kol kol Yaakov*” would have been heard.

קריאה קדושה
על דבר פתיחת בית המדרש בלילות
לכבוד רבני ישראל, ראשי עדת ישורון ואחינו בני ישראל!
אחים יקרים — עלינו לדעת כי כל נגע ותופעה שלילית בתוככי החיים היהודיים יונקים מההווי של אי-נושא בעול תורה.
לדאבונו הגדול עלינו לקבוע כי נמצאים בתוכנו הרבה יהודים רתיים, שלא פותחים, משך כל השבוע, את הגמרא, המשניות, המדרש, השולחן ערוך או שאר ספרי-קודש, רבים ממחינו סתפרנסים מקריאת עיתונים שונים, שבהם נדפסים מאמרים המסמטמים את המות, מבלבלים ומסלפים את השקפת-התורה-הנאמנה. אכן נוסדו בשנים אחרונות ישיבות רבות בכל פנות הארץ, והם הולכות ומתפתחות בצעדי און. האידיל השובתי הצליח — בחסדי השם — לחדור תוך אלפי בתים, והוא מפעם ומלהיב אלפי צעירים המקדישים ימיהם על מזהב-התורה. וכן הצליח רעיון „הכולל” ומאות מכהירי ישראל יושבים שנים רבות, צמודים על ספסלי בית-המדרש, והם תלכים וגדלים בתורה ויראה, ונעשו על-ידי-כך לגולת-הכותרת של יהדות אמריקה.
אבל לצערנו הגדול רעיון של לימוד התורה מרם חדר, במדה מספיקה, לכוגרים ולהורים.

תורה לאבות

בשל כבר הזמן להשמיץ את הסיסמא: תורה לאבות, להורים, לאב ולסבא. מן ההכרח שהתורה תהיה לקנינו של כל יהודי ויהודי, של בעל הבית, איש עתיר-נכסין, כמו אומן העוסק במלאכתו, כמו שכותב הרמב”ם פ”א ה”ח מתלמוד-תורה “כל איש מישראל חייב בתלמוד תורה, בין עני, בין עשיר, בין שלם בגופו, בין בעל יסורים, בין בחור בין שחי’ וכן גדול ותשש כוחו וכו’, חייב לקבוע לו זמן לתלמוד תורה וכו’.”

אין הצדקה, אין אפתלא, לשום איש, להתמסר מלימוד תורה וישיבם. מיום היות ישראל לגוי קדוש, חי’ חלק גדול מהלילות מוקדש ללימוד התורה. כל יהודי בעירו ובקעירתו, התפנה מעסקיו, שהפרידו אותו, והלך לבית המדרש על מנת למעום מעם חיי עולם-הכא.

גורם עיקרי להזנחת לימוד התורה בלילות הוא ההווי שנוצר כאן, למגינת לבנו, שבת-המדרש סגורים בלילות. בתי-המדרש בלילה שוממים. מוכותנו הקדושה להקים לתחיה את בית-המדרש בלילות.

אשר על כן הגנו פונים בזה לרבנים וישיבים על מדון, ולהנשיאים העומדים בראשי הקהלות, שיעשו כל המאמצים הדרושים לפתיחת בית-המדרש בלילה. ואנו במוחים כי ישראל עסק-קדושים ימלאו את בתי-המדרש בלילות. ועל ידי לימוד התורה בלילה, נוכח לחוט של חסד, כמו שכותב הרמב”ם, “כל העוסק בתורה בלילה הוט של חסד נמשך עליו כיוסם” (הל’ ת”ת, פ”ג ה”ג).

ימים של משכר רוחני קשה עובר על עם ישראל ועינינו צפויות לשמים שיערה עלינו רוח מסרום, ויחיש את מדות נשנו, כי „תורה מגינא ומצלא” (סוטה כא). אנו קוראים בזה לכל בית ישראל לתחיות את בית המדרש בלילות, ובזמן שאדם קורא וזונה הכריות אומרים עליו אשרי פלוני שלמד תורה (יוסא פ), ואין תחילת דינו של אדם נידון אלא על דברי תורה (סנהדרין ז).

כל נתמהמה — קול דופק וקורא: פתחו דלתי בית המדרש וישמע בהם קול התורה!
 ובזכות תורתנו נוכח לתשועת עולמים ולגאולת ישראל ע”י משיח צדקנו.
אגודת הרבנים דארצות הברית וקנדה
משה פיינשטיין, נשיא

THE KOL KOREH PRINTED IN THE RABBINICAL JOURNAL “HAPARDES.”

“Now is the time, in the days following Chamisha-Asar B’Av, when one is supposed to increase in Torah study at night, to reinstate this *ra'ash*; that the sounds of *Torah lishma* should be heard at night.” **1**

1. Sichos Kodesh 5738 vol. 2 pg. 139-148.
 2. Igros Kodesh vol. 33 pg. 210.
 3. Sichos Kodesh 5739 vol. 3 pg. 572.



לע"נ
אבינו היקר
ר' בן ציון בן ר' יעקב ע"ה
נלב"ע כ"ח שבט ה'תשפ"א
תנ"צ'בה'
*

ולזכות בנגו
בן ציון שיחי'
לרגל הולדתו תשעה באב ה'תשפ"ב

נדפס ע"י
הרה"ת ר' מנחם ארי' וזוגתו מרת עדינה רחל
ומשפחתם שיחיו לנדא
נאוואטא, קאליפארניא



BESOD SI'ACH

The unique and exceptional relationship between one *nossi* and the next is beyond the comprehension of ordinary people. Therefore, for the most part, much of the nature of the close relationship and interaction between the Frierdiker Rebbe and the Rebbe remains unknown.

However, we do find in the Frierdiker Rebbe's *sichos* and the Rebbe's *Reshimos* a handful of these stories, usually without much context or explanation, often just a brief retelling of the interaction, leaving the story's meaning cryptic and hidden. In addition to the stories written or retold by the Frierdiker Rebbe and the Rebbe, we also have a scattering of stories that Chassidim had either witnessed or had been a part of, and then fortunately shared with us as well.

In connection with Yud Shevat, we present ten anecdotes and stories following this theme, offering a glimpse into the "*sod si'ach*" [veiled exchanges] between the Frierdiker Rebbe and the Rebbe. Some stories we may presume to understand more than others, but nevertheless, we present these stories without any commentary or interpretation. We hope that this reading will help strengthen *hiskashrus* in honor of this momentous day.

A KABBALAH FROM THE RABBEIM

There are a number of times in Hayom Yom where the Rebbe cites a *hora'ah* or an exchange between two Rabbeim, later explaining that they were in fact a *kabbalah*, a tradition that went all the way back to the Baal Shem Tov or the Alter Rebbe, sometimes only shared by one Rebbe with the next.

We know of several such unique incidents taking place with the Rebbe and the Frierdiker Rebbe, that the Rebbe recorded in his Reshimos.

The first is from Motzei Yom Kippur 5691*. The Rebbe writes that he asked the Frierdiker Rebbe if he should make the *bracha* “*She'asah li kol tzarki*” after Yom Kippur [since it was omitted in the morning], to which the Frierdiker Rebbe responded “*Leig up af morgen*—postpone it to tomorrow.” The Frierdiker Rebbe recounted that he had asked this same question to the Rebbe Rashab when he was a child and the Rebbe Rashab answered with the same exact words—“*Leig*

up af morgen.” Later the Rebbe Rashab told him that this exact question and answer had been exchanged from Rebbe to Rebbe up until the Alter Rebbe¹.

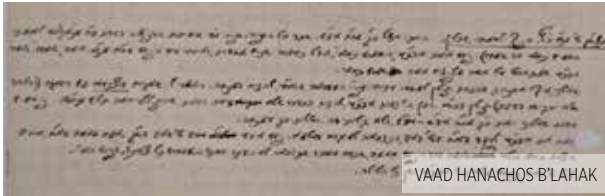
The second story the Rebbe writes in his Reshimos is from Hoshana Rabah 5693*. The Rebbe relates that while standing in the dining room, the Frierdiker Rebbe approached him and *klapped* [struck] the *hoshaanos* on the Rebbe's right shoulder three times saying “*gevuros memutakos*—sweetened *gevuros*.”

In response to the Rebbe's inquiry regarding the meaning of this, the Frierdiker Rebbe explained that the Rebbe Rashab would do this to him every year until age 12-13, each year giving one more *klap* than his age, and following that, every year a standard three times. This would be every Hoshana Rabbah, anytime throughout the day but definitely after davening.² In fact, this did not begin with the Rebbe Rashab, but this was a *minhag* of the Chabad Rabbeim all the way to the Alter Rebbe.³

Another very interesting point, this one related to the holy position the Rebbe held as prescribed by the Frierdiker Rebbe, is the fact that the Frierdiker Rebbe instructed the *chevra kadisha* to appoint the Rebbe as the head of the board of the *chevra kadisha*.⁴



THE REBBE ASSISTING THE FRIERDIKER REBBE AS HE SIGNS DOCUMENTS OF UNITED STATES CITIZENSHIP, 16 ADAR 5709.



IN HIS RESHIMOS, THE REBBE RECORDS THE FRIEDIKER REBBE'S INSTRUCTION TO HIM ABOUT WEARING TEFILLIN ON TISHA B'AV.

This position at the *chevra kadisha* is not a simple matter. Chassidim have a tradition that all the Rabbeim held a position in the *chevra kadisha*, and there is much written both about the Alter Rebbe's involvement in the *chevra kadisha*, and the Rebbe Rashab's initiation as head of the *chevra kadisha*, and the *maamar* that he said in honor of that occasion.⁵

“FAR DIR IS ALTZ AN INYAN”

In the Rebbe's Reshimos he describes how he began putting on the tefillin of Shimusha Rabah and Raavad. The Rebbe writes that he and the Frierdiker Rebbe were talking and the conversation turned to discussing Shimusha Rabah tefillin. The Frierdiker Rebbe inquired if he owned a pair, to which the Rebbe responded that he did not.

The Rebbe then asked the Frierdiker Rebbe if this would be an *inyan* [an important thing] for him, to which the Frierdiker Rebbe replied “*Far dir is altz an inyan*—for you, everything is an *inyan*.” The Frierdiker Rebbe then explained how they are to be put on, and said that he would make arrangements to get the Rebbe these tefillin without it becoming common knowledge. The Frierdiker Rebbe also told the Rebbe that the reason he would not give him the Rebbe Rashab's Shimusha Rabah tefillin is that he knows that the Rebbe wouldn't put those on.⁶

Another incident where we see a special *horaah* from the Frierdiker Rebbe to the Rebbe is about putting on tefillin on Tisha B'av morning.

The Rebbe recounts that on the night of Tisha B'av 5690*, the Frierdiker Rebbe asked him what he planned to do about tefillin the next morning. The Rebbe answered, “Following the Shulchan Aruch, I will wear them for Mincha.” The Frierdiker Rebbe then instructed him to discreetly put on Rashi tefillin (without a tallis) in the morning too, noting that the Rebbe Rashab would do the same—put on tefillin in his room, and say Tehillim while the *minyán* was davening. The Frierdiker Rebbe said that he has been asked about this many times but he never revealed this secret before.⁷



RESHIMA OF YUD-BEIS KISLEV

A story that highlights the extraordinary and transcendent relationship between the Frierdiker Rebbe and the Rebbe is found in the Rebbe's Reshimos from 12 Kislev 5693*.

The Rebbe begins with quoting the Frierdiker Rebbe, “For today's dream, you should give some *mashke*, give me a kiss, give some *mashke*, and (we will) begin learning Chassidus.”

The Rebbe writes that he wanted to kiss the Frierdiker Rebbe on the hand, (but) the Frierdiker Rebbe pointed to his forehead... and then the Frierdiker Rebbe kissed the Rebbe on the cheek.

The Rebbe then describes the dream that the Frierdiker Rebbe shared with him.

“My father (the Rebbe Rashab) told me: Why are you dejected? In your house there is light at night.”

“I awoke, and the moon was shining in the room. But...” the Rebbe explains that this pause of the Frierdiker Rebbe alludes to the fact that it was not the moon that the Rebbe Rashab was referring to. The Rebbe continues writing what the Frierdiker Rebbe was saying, “And I (then) went to the library and saw [you] looking in a *sefer*.”

The Rebbe doesn't add any explanation to this story, he just concludes that the Frierdiker Rebbe related that when seeing the Rebbe Rashab he usually sees him in his Shabbos clothes and without a hat.⁸

* 5690-1930, 5693-1932

The deep bond between the Rebbe and the Frierdiker Rebbe can be seen not only in the obvious interactions, but also in the unique responsibilities the Frierdiker Rebbe gave the Rebbe, and the great lengths the Rebbe went to bring nachas and fulfill the Frierdiker Rebbe's wishes, as we can see in the stories below.

YADO KEYADI

The Rebbe's place at the Frierdiker Rebbe's side was much more than a technical position. His integral and fundamental role was not just running the three new *mosdos* established by the Frierdiker Rebbe upon arrival in the United States—Kehos, Merkos L'inyonei Chinuch, and Machne Yisrael—rather it was in every realm of the Frierdiker Rebbe's personal and communal life and work.

These responsibilities weren't just procedural, the Rebbe's function was much beyond that.

The Rebbe's position can perhaps be best summarized in the words of the Frierdiker Rebbe: “*Yado keyadi*—his hand is like my hand.” The incident behind it: Rabbi Yolles would come to get *hoshaanos* from the Frierdiker Rebbe every year. One year he wasn't able to make it in time, and when he came to the Frierdiker Rebbe, there were none left. The Frierdiker Rebbe sent him to get *aravos* from the Rebbe, explaining that it was not a downgrade in any way, stating that “*yado keyadi*.”

BUSY ON ALL FRONTS

In addition to the Rebbe's work in the aforementioned *mosdos*, the Rebbe also served as the Frierdiker Rebbe's secretary and spokesperson, and was entrusted with the safekeeping of *kesavim* for the Frierdiker Rebbe. All this in addition to the Rebbe's work as senior editor for many of Lubavitch's publications.

In fact, there were other *mosdos* that already existed for a few years that the Rebbe was later placed in charge of as well. For example, the *vaad* responsible for reaching out to the children and grandchildren of Chassidim who had wandered away from Yiddishkeit and were entrenched in American life, as well as the Agudas Shomrei Shabbos of America, which the Rebbe was directed by the Frierdiker Rebbe to work with.⁹

“ER IS GOR AN ANDERER”

Not only was the Rebbe's devotion and dedication outstanding in the eyes of the Frierdiker Rebbe, so were his



‘DER CHAVER’ A PERIODICAL PUBLISHED BY THE STUDENTS OF TOMCHEI TEMIMIM IN MONTREAL IN THE EARLY 5700S*. IN THIS ISSUE, THE REBBE WRITES A PURIM MESSAGE FOR THE PUBLICATION AS THE CHAIRMAN OF MERKOS.

opinions, perspective, and judgment.

In the early years of Lubavitch in America, a check once came to 770 written out simply to Lubavitch. Rabbi Kazarnovsky came to the Frierdiker Rebbe wondering if this was to go to the yeshiva or to Merkos L'Inyonei Chinuch, and the Frierdiker Rebbe sent him to ask the Rebbe. Rabbi Kazarnovsky was a bit surprised, being that the Rebbe was a possible party in this question. He said nothing, but nevertheless, in response to his surprised look, the Frierdiker Rebbe exclaimed “*Er is gor an anderer*—he is an entirely different kind of person,” and that is not a concern one has to have about the Rebbe.

In addition, we find a description from the Frierdiker Rebbe of the character of the person that would be needed to compile a *sefer* like *Hayom Yom*, the job which the Rebbe would eventually do. The Frierdiker Rebbe explained that he (the eventual author) must be a deep *penimi* and a methodical *mesudar* [organized person], possessing a wide and deep *daas* [understanding].¹⁰

Additionally, the Rebbe was instructed by the Frierdiker Rebbe to insert notes and references in the Frierdiker Rebbe's *maamorim* that he published, usually noting that this was done “על פי פקודת כ”ק מו”ח אד”ש”—by the command of my father-in-law, the Rebbe *shlita*.

EDITOR IN CHIEF

The Rebbe's position as senior editor and head of Chabad's publication wasn't only in regards to Kehos and Merkos publications. In addition to Hakriah Vehakedusha which the Rebbe took an active part in publishing, the Frierdiker Rebbe



IN A RECENTLY DISCOVERED LETTER FROM 5708, THE REBBE REQUESTS NOT TO PUBLICIZE THE PASSING OF REBBETZIN SHEINA SINCE IN 'BEIS CHAYENU' THEY AREN'T YET AWARE OF IT.

VAAD HANACHOS B'LAHAK

directed other Chassidei Chabad's *kovtzim* and outreach pamphlets to be reviewed and edited by the Rebbe, such as a *kuntres* that was to be put out by the Toras Emes yeshiva in Yerushalayim and the “Hachaver” newsletter initiative for youth in Montreal.¹¹

PREVENTING AGMAS NEFESH

As a devoted Chossid, the Rebbe cared greatly for the Frierdiker Rebbe, going to great lengths to add comfort and ease to the Frierdiker Rebbe's life. One of the primary ways he did so was by preventing things that would cause the Frierdiker Rebbe distress, such as painful conversation or bad news.

After news arrived of the murder *al kiddush Hashem* of the Frierdiker Rebbe's daughter Shaina and her husband by the hands of the Nazis in World War II, the Rebbe made an effort to prevent people from publicizing this information. In the Frierdiker Rebbe's home they still did not know about this, and the Rebbe requested that it should not be mentioned in letters to the Frierdiker Rebbe.¹²

CREATING NACHAS RUACH

Inversely, the Rebbe put great effort into bringing joy and *nachas ruach* to the Frierdiker Rebbe. In 5705*, the fiftieth anniversary of the Frierdiker Rebbe beginning his communal work, the Rebbe arranged for Chassidim to send telegrams of

blessings and well-wishes in honor of the occasion.

At one time, when there was a group of visiting Chabad educators, the Rebbe called one aside, telling him to get his group to ask the Frierdiker Rebbe to say a *sicha* for them. They proceeded to do so, and the Frierdiker Rebbe came down and delivered a *sicha* about chinuch and Avraham Avinu.

One year on Rosh Hashanah, Rabbi Yaakov Yehuda Hecht brought a group of children to the courtyard of 770, speaking and singing *niggunim* with them, giving them an all-around joyous and uplifting time. When Rabbi Hecht looked up he saw that the Frierdiker Rebbe was brought to the window of his apartment on the second floor and was watching, and the Rebbe was on the porch watching as well. After this little “rally” was over, the Rebbe had the young Rabbi Hecht, still a *bochur* at the time, brought up to the Frierdiker Rebbe, where the Frierdiker Rebbe showered him with blessings.¹³

GIVING A BRACHA

One year, upon returning from *tashlich*, the Rebbe had Rabbi Hecht stand on a bench opposite 770 and repeat after him, “*Avinu Malkeinu shlach refuah shleimah l'kevod kedushas Admur Shlita—Avinu Malkeinu*, send a *refuah shleimah* to the Rebbe,” all the while the Frierdiker Rebbe was watching from the window.¹⁴

As mentioned above, the Rebbe and the Frierdiker Rebbe and the bond between them are a lot greater and deeper than what we may understand. But throughout the years, the respect and devotion the Rebbe showed towards the Frierdiker Rebbe, his life, his work, and his Torah, gives us a glimpse into the true meaning of devotion and hiskashrus. **T**

1. Reshimas Hayoman, pg. 169.
2. Reshimas Hayoman, pg. 266.
3. Sefer Hasichos 5705, pg. 52.
4. Igros Kodesh Admur Harayatz 6, pg. 386.
5. See Yemei Melech pg. 1006, and what is brought there from Beis Rebbe and Kuntres Chanoch Lenaar.
6. Reshimas Hayoman, pg. 296.
7. Reshimas Hayoman, pg. 155.
8. Reshimas Hayoman, pg. 294.
9. See Yemei Melech, pg. 1008 and on, and Igros Kodesh Harayatz 8, referenced there in the footnotes.
10. Sefer Hasichos Kayitz 5701, pg. 80.
11. Yemei Melech, pg. 1018, Igros Kodesh Harayatz 9, pg. 107, and in the first volume of the Rebbe's Igros.
12. Igros Kodesh 3, Pg. 173-4.
13. Shared by Rabbi Tzvi Hirsh Fogelman and Rabbi JJ Hecht respectively, Yemei Melech, pg. 1026-7.
14. Ibid. shared by Rabbi JJ Hecht.

Timely Titles

לזכות
החיילת בצבאות ה'
פייגא מלכה תחילת בת בת שבע
תחילת
לאורך ימים ושנים טובות

KUNTRES ETZ HA'CHAIM



Chassidus often explains the significance of *Chamisha Asar B'Shevat*, the new year for trees, to be related to Torah study. From the classic metaphor that compares man to a tree, we learn several lessons in regard to our Torah study, which is also compared to fruits. It follows that *Chamisha Asar B'Shevat* was a fitting platform that the Rebbe used as a prelude to launching *mitvza Torah*, a campaign to conquer the world through Torah study. Accordingly, we will explore the Rebbe Rashab's charter for the characteristic approach to Torah study of Tomchei Temimim—Kuntres Etz Ha'Chaim.



KEHOT PUBLICATION SOCIETY

The Establishment

of Tomchei Temimim in 5657* was heralded as a revolutionary move, a trailblazer of sorts. At the time, Europe was a bastion of Torah learning, with successful yeshivos in Slabodka, Minsk, Babroisk and Warsaw, among many other cities. Still, the network of yeshivos under the umbrella of Tomchei Temimim was altogether different.

When the Rebbe Rashab founded Tomchei Temimim, he did so with a vision. Given the flourishing state of Torah learning at the time, an additional institution seemed redundant. But Tomchei Temimim wasn't only about academic excellence and rabbinical training. The objective was to instill faith and fear of Hashem in the hearts of its students and to provide a complete rounded education for the body and soul alike, one that inspires their davening, learning, and performance of mitzvos. This way, they will be empowered to protect their religion and display tremendous self-sacrifice to fight for their Jewish identity.

Naturally, this yeshiva differed from its peers in its character, curriculum, and overall learning approach. Although it garnered widespread acclaim, there were some who did not understand its merit. When its unique identity was challenged, the Rebbe Rashab responded by writing a document that addressed the necessity of the study of Chassidus, outlining the ethos and methodology of Chabad's learning approach, titled "Kuntres Etz Ha'Chaim."



OVERVIEW



Kuntres Etz Ha'Chayim contains 33 chapters, each closing with a brief synopsis. Broadly, the *kuntres* can be divided into two general sections: In the first 20 chapters, the Rebbe Rashab conveys the importance and necessity of studying Chassidus, while in the latter 13 chapters, he addresses the implementation of these ideals. The first section is written in the familiar *maamar* format and often utilizes heavier Kabbalistic language, as it frequently references a text from Rabbi Chaim Vital's original *sefer Etz Chaim*. Conversely, the second section employs a simpler matter-of-fact instructional tone. Our classic edition of the *kuntres* includes several prefaces and appendices added by the Frieddiker Rebbe and a brief introduction by the Rebbe.

👉 **An Introductory Letter From The Frierdiker Rebbe:** In this introduction, the Frierdiker Rebbe explains the background to the publishing of the Rebbe Rashab's *kuntreisim* in light of the current climate. He maintains that these *kuntreisim* are just as timely and relevant as ever before and expresses this in a poignant poem that illustrates our generation's thirst for tangible direction instead of self-reassuring toxic positivity.

👉 **Preface - A Letter From The Frierdiker Rebbe:** In this letter from Tammuz 5692*, the Frierdiker Rebbe bemoans the state of today's *yeshiva bochurim*, who suffer from the need to conform to cultural norms. Using rich descriptive language, he nostalgically writes about the positive influence *yeshiva bochurim* used to wield and how the situation has drastically deteriorated since then. Quoting a passage from the *kuntres*, he presents the road to recovery and urges all to follow that path.

👉 **Chapters 1 - 4:** The Rebbe Rashab opens by elaborating on the impact Torah has on the material world, how Torah is the vital antidote to heal the disease of *kelipa* and prevents one from succumbing to its temptations through rousing the G-dly soul to overpower the animal soul.

👉 **Chapters 5 - 12:** In these chapters the Rebbe Rashab introduces the idea that while Torah could be a vital antidote, it can also be a deadly poison. This occurs when it is studied in a manner devoid of any G-dly sensitivity, i.e. when the student lacks the requisite feelings of love and fear of Hashem. Such learning will not only not impact the world and not protect the student from succumbing to its temptations; worse still, such learning may lead to hubris and allow the student to reach mistaken conclusions and determine incorrect laws.

👉 **Chapters 13 - 15:** Here, the Rebbe Rashab turns his attention to another element of Torah which was only made accessible in recent generations: the inner dimension, *pnimiyus HaTorah*. Unlike its outer counterpart, *pnimiyus HaTorah* doesn't have a potential for negative consequences, as it always remains pure and

is unsullied by the world we inhabit. The interplay between the two dimensions is akin to that of a soul which breathes life into a body. Similarly, the study of *pnimiyus HaTorah* enlivens the study of the revealed dimension and inspires the requisite feelings of love and fear, thus preventing its otherwise inevitable ruin.

👉 **Chapters 16 - 20:** The Rebbe Rashab continues to expound on the theme of love and fear of Hashem and explains that everybody is capable of attaining these feelings. This is accomplished through the study of *pnimiyus HaTorah*, for when one studies a concept in-depth and contemplates its meaning, he is naturally attracted to it. Accordingly, everyone is expected to strive to develop these feelings, as only then can one study Torah and perform mitzvos with the correct intentions and ambitions.

👉 **Chapters 21 - 26:** At this point the Rebbe Rashab pivots from an abstract scholarly discussion to the practice and implementation of this discipline. After explaining how the study of Chassidus is an imperative prerequisite to the study of *nigleh*, he sternly warns against the students who have been shirking their responsibilities in that field. He proclaims that those who don't adhere to the schedule and curriculum of Tomchei Temimim are profiting illicitly and will be punished for their ill-gotten gains. He then details the appropriate daily and weekly schedule and structure for the study of Chassidus in yeshiva in clear and precise terms. He also advises the students not to be pedantic with their timetables rather to allow themselves to get carried away in their learning, this way they will enjoy it and won't see it as a burden.

👉 **Chapters 27 - 32:** Here the Rebbe Rashab digresses to discuss the ideal methodology for the study of *nigleh*. He counsels the students to avoid the common pitfall of pursuing innovative intricate interpretations instead of simply striving to understand the material thoroughly and systematically. He then delineates the proper formula for studying a passage of Gemara with Rashi and Tosafos (see sidebar "A Leaf From The Book"), while providing an alternative option for more advanced students. In addition, he

assures the students that if they pay heed to their study of Chassidus it will also enhance their study of *nigleh*.

👉 **Chapter 33:** In this closing chapter the Rebbe Rashab urges the students to dedicate themselves to the Kuntres HaTefillah and to attempt the strategies detailed there in their personal davening.

👉 **Appendix A. Rabbi Chaim Vital's Introduction To Shaar HaHakdamos:** This text discusses the prevalence of the study of *pnimiyus HaTorah* and its essentiality, especially in the generations closer to Moshiach. As this text is referenced several times within Kuntres Etz Ha'Chaim, and since it wasn't especially accessible at the time, the Frieddiker Rebbe included it here for necessary context.

👉 **Appendix B. A Letter From the Rebbe Rashab:** Here, the Rebbe Rashab thanks Hashem for allowing him to be sensitive to the winds of enlightenment that were affecting the youth and granting him the ability to combat it by means of establishing the educational institution of Tomchei Temimim.

👉 **Appendix C. A Letter From the Rebbe Rashab:** In this stirring letter, the Rebbe Rashab reiterates many of the themes discussed in Kuntres Etz Ha'Chaim. He passionately urges Chassidim to increase their study of Chassidus and encourages the undertaking of several Chassidic practices.

BACKGROUND

Shortly after its establishment, Tomchei Temimim had made quite a name for itself in the yeshiva world. This stellar reputation attracted many prospective students, some already accomplished scholars in other prominent yeshivos. Now, in order to be accepted to Tomchei Temimim, the prospective student would first undergo a rigorous test to ascertain if he was sufficiently qualified and would then enter for a two month trial period. Only once he had proven himself capable of maintaining the adequate standards, by fulfilling his duties in both *nigleh* and Chassidus, would he be formally accepted. This procedure would weed out students who were only attracted to the prosperous *nigleh* curriculum, ensuring that only serious applicants who were interested in the full gamut of what Tomchei Temimim had to offer remained.

In 5664, a group of talented students, who had initially met the expectations and excelled, began to slack off in their study of Chassidus. The Frieddiker Rebbe, as *menhael*, relayed this unfortunate news to the Rebbe Rashab, who then counseled him on how to address this issue. In response to this saga, the Rebbe Rashab penned Kuntres Etz Ha'Chaim, to clarify the purpose of Tomchei Temimim and to reaffirm its rules. Like all Chassidus of the Rebbe Rashab, the *kuntres* was not formally published, rather the contents were copied and dis-

seminated by designated scribes. A resounding success, the *kuntres* succeeded in restoring equilibrium, and the learning of Tomchei Temimim resumed as the Rebbe Rashab had envisioned.

Two years later, a storm of controversy erupted in the wake of the publishing of Kuntres Etz Ha'Chaim. Several *roshei yeshivos* were particularly irked by its content, specifically chapter 22 in which the Rebbe Rashab casts aspersions on the corrupt manner of Torah study employed by many of the youth at the time, proclaiming it destructive and deadly, and that Tomchei Temimim was established to rectify this erroneous approach. The aggrieved *roshei yeshivos* were split into two factions; some of the more extreme voices insisted that a public outcry to condemn Kuntres Etz Ha'Chaim was in order, while the more moderate among them felt that instead they should send delegates to greater Torah leaders and urge them to take a stand against this affront to the Torah.

As it happens, the more moderate group prevailed and a delegation arrived to the Chafetz Chaim¹ to protest the great injustice. Much to their chagrin, the Chafetz Chaim responded, "We all know the Lubavitcher Rebbe to be a lover of Yidden, who honors Torah and is a truthful person. From what I have heard about the students of Tomchei Temimim,

they are mostly genuine G-d fearing Torah scholars, and the Rebbe and his supporters should be blessed for all they do to promote Torah.”

From there, the delegation went to Rabbi Chaim Ozer Grodzinski² and repeated their complaints. Reb Chaim Ozer duly dismissed them and directed them to go to Reb Chaim Brisker (Soloveitchik),³ as the Rebbe Rashab generally took heed of his opinion and they usually had similar positions in regards to communal matters.

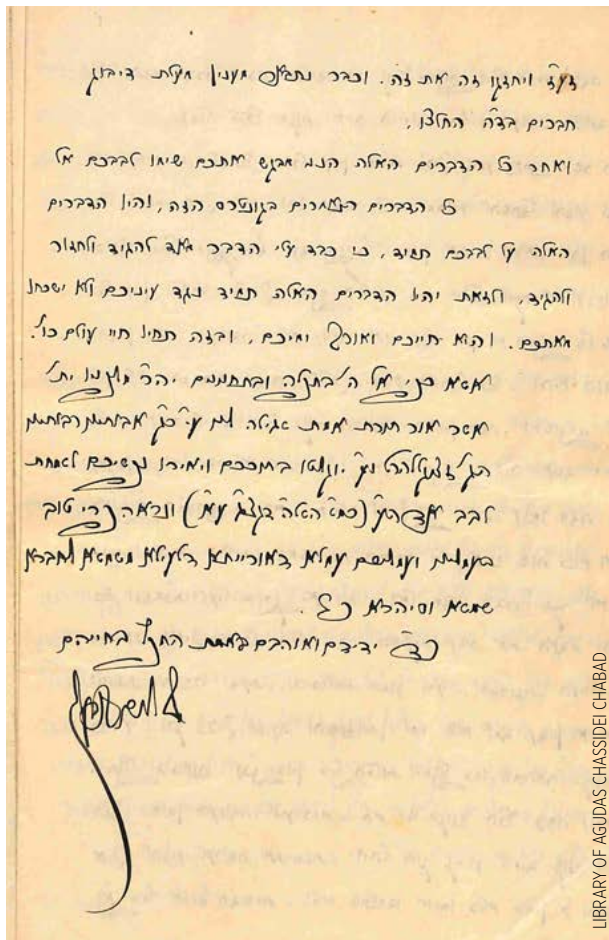
So they proceeded to Reb Chaim Brisker and presented their case. Since he was not familiar with the *kuntres* he declined to comment but instead suggested they leave the *kuntres* with him and return later that evening. When they returned he graciously welcomed them and gushed, “I am immensely grateful to you for exposing me to this Kuntres Etz Ha’Chaim from the Lubavitcher Rebbe. Its words are true and fair, and regarding the allegations against different *yeshivos*—he didn’t mention those *yeshivos* by name and it will certainly open the eyes of those *roshei yeshivos* to the travesty in their midst and spur them to correct their approach. The Rebbe is doing us all a great public service.”⁴

In 5706*, six years after the Frieddiker Rebbe relocated to America, he republished Kuntres Etz Ha’Chaim, explaining in an introductory letter how its message is still pertinent today (see above in “Overview”). In this edition he included the supplementary material described above, as well as sources and footnotes compiled by the Rebbe.

Oft-referenced in countless letters and *sichos*, the Rebbe encouraged many to learn the *kuntres*. In 5751*, a special reprint was published to commemorate Chof Cheshvan, the Rebbe Rashab’s 130th birthday, and the Rebbe distributed copies to the public. In the subsequent *farbrengen* of Parshas Chaye Sarah, the Rebbe explained that the distribution was not a mere sentimental gesture, rather a call for it to be studied and taken to heart.

More recently, Kuntres Etz Ha’Chaim has been translated into English by Rabbi Eliyahu Touger and published by Sichos In English with the title “The Tree Of Life.” Another resource is a revised edition of the *kuntres* with explanation and commentary by Rabbi Dov Lieberman, published by Maayonotecha. Just this year, Maayonotecha has released a newer edition with commentary by Rabbi Eliyahu Kirschenbaum.

In the final paragraph of the



THE FIRST HALF OF THIS PAGE IS IN THE FRIEDDIKER REBBE’S HANDWRITING, CONCLUDING HIS COPY OF THE KUNTRES. THE REBBE RASHAB THEN ADDED A FINAL PARAGRAPH AND AFFIXED HIS SIGNATURE.

kuntres, the Rebbe Rashab closes with a prayer and beseeches the reader to take his message to heart. In the first copy of the *kuntres*, this paragraph was handwritten and signed by the Rebbe Rashab, something out of the ordinary for a text of Chassidus. Chassidim have said that this indicates that Kuntres Etz Ha’Chaim is a signed contract to all students of Tomchei Temimim, in which the Rebbe Rashab outlines his commitment to them as well as his expectations of them. **1**

1. Reb Yisroel Meir Kagan of Radin, author of the Mishnah Berurah.
2. Rav and *av beis din* in Vilna.
3. *Rosh yeshiva* of Volozhin Yeshiva and later the Rav of Brisk, author of Chiddushei Rabbeinu Chaim al HaRambam and founder of the “Brisker *derech halimmud*.”
4. This saga was recorded in a letter of the Frieddiker Rebbe to Reb Yosef Ber Soloveitchik, printed in the Frieddiker Rebbe’s *Igros* vol. 8 pg 515.

A LEAF FROM THE BOOK

CHAPTER 28

THE CORRECT MANNER OF STUDYING THE GEMARA, RASHI'S COMMENTARY, AND TOSAFOS.

קונטרס עין החיים

54

ימצא בו חיות. וגם לפי שהיא כתי' עין החיים כעצם כני'ל מייג לכן בנקל למצוא בזה חיות. וצריכים ללמוד בקול ודבור שהקול מעורר כוונת הלב ומוסיף חיות בהלימוד) וזאת היא הכתיבה מי שאינו מדקדק כ"כ בחוסן הוא שהכיב עליו לימוד הדא"ה ותפעול עליו לחאיר נפשו באור החיים: **קיצור**. יוהר שלא יהי' הלמוד כמשוי ולא ידקדק בחוסן (בנקל לפעול בעצמו חיות בלימוד דא"ה. צ"ל בקול).

כז) **והנה** הרוח הור הנזיל הרוח הור הרה וילד אפילה, היינו שמצא מקום כביהמ"ד אופן לימוד כזה שאינו נרצה כלל אשר גדולי הראשונים והאחרונים מאסו והרחיקו את אופן הלימוד הזה בתכלית המיאוס והרחיקו, וכל הלומדים תורה כדכתי' נהריים מזה כנפשותם שלא ישלכו בם. הלימוד הנרצה הוא אשר תכלית לימודו יהי' לידע את הדבר שלומד ידיעה טובה ומאשרת על מקומה, ולא להשתדל לחדש חידושים ולבנות בנינים כיא לידע את הדבר שלומד (וכאשר יעשו איוה מהלומדים שאינם מהונגי' השבון כנפשו ימצאו אשר תכלית רצונם הוא לחדש חידושים ולהיות משפיעים בהענין שלומדים, (ועושה את ההלכה למקבל את השפעת שמותיו, אוי ואבוי לו, ה' ישמרנו) ויש להם חשק ותשוקה גדולה בלימוד, אבל תשוקתם הוא באופן לחדש דוקא, ובתשוקה זו הפת ננשים אל הלימוד, ואם לא ימצאו לחדש דבר מתבטל תשוקתו מהלימוד הזה. ובאחת משתי פנים או יקח לימוד אחר היינו ענין אחר אולי ימצא שם לחדש דבר או תשוקתו המסאה בוקעת ויוצאת לדבר ולחדש שמותים שמש אשר לא תוכל האון לשמוע) ויהי' הוא מקבל מן ההלכה שלומד ולא שיהי' משפיע בה (וסוף הכבוד לכוא שיחדש בה חידושים אמיתים אבל דוקא לאחר שידע את ההלכה לאמיתתה):

קיצור. יבאר אשר תכלית הלימוד לידע את הענין, ולא — להשתדל לחדש חידושים.

כח) **והנה** הידיעה ע"פ פשוט היא לידע את ההלכה ע"פ פרשי' לידע את המשמ' ולא ימעה א"ע. ובדיעות תנאים או אמוראים בענין אחד ידע מעט ומכרא של כא"א ובשקלא וטריא דנמרא בקושיות ופירוקים צריכים לידע היטב מה היתה סברתו תהלה בהלכה שמשו"ו הוקשה לו. ומה נתחדש עתה ע"י התירוץ. ואם התירוץ ממפל סברת המקשן לגמרי או מקיים סברת המקשן אלא שסמיר קושייתו, אם שמראה לו שאינה קושי' או שמחדש לו דבר בהלכה ומכארה יותר שכזה סרה קושייתו. וא"כ צריך לידע איך הוא כוונת ההלכה לאחר התירוץ. ובד"כ צריכים לשמור סדר וקישור הקושיות והתירוצים ולפעמים משתנה הענין ע"י הקושיות, ובפרט כשמקשין לתרי תנאי או אמוראי דפליגי צריכים לשמור מאד הסדר בזה והמתחדש מהפירוקים בעצם הדין לכל אחר וא' ובסברתם ובמעמיהם. והשקלא וטרי' דנמרא כדון המשנה לידע איך הוא משמ' וכונת המשנה לפי האוקימתא דנמרא ומה שנתחדש בזה. והכלל הוא שידע כל פרטי הסוגיא כל דיעה וכל סברא שתהי' כרוזה אצלו היינו כל

Simply put, to know something means to comprehend the *halacha* with Rashi's interpretation, to know the simple meaning without fooling oneself. One should understand the motivating principles and rationales for the positions of every Tanna or Amora; and regarding the give and take in the Talmud, one should understand the initial assumptions behind every question and what new concept was introduced by the resolution, whether it negated the principle behind the question entirely, or whether it accepts the motivating principle, but diverts the question, either by showing that it is not a question, or by developing a new insight regarding the *halacha* and explaining it in a manner which removes the question. He must then determine the intent of the *halacha* once the resolution has been offered.

In general, one must keep in mind the order and connections between the questions and their resolutions, for sometimes a concept is changed because of questions. Especially when questions are asked of two Tannaim or Amoraim who differ, as the resolutions often furnish new insights with regard to the essence of the approach of each of the sages, revealing their motivating principles and rationales. Similarly with regard to the reasoning of the Gemara for a law stated in the Mishnah, understanding the simple meaning and the intent of the Mishnah as it develops through the situations presented by the Gemara and the new insights it brings out.

The goal is to have a clear knowledge of every detail of a Talmudic passage, each opinion and its motivating principle. They should all be clearly defined and ordered in his mind, each one having its place.

After one has completed the entire passage from the text, he should review it by heart (by speaking it over), reviewing every opinion, the questions, resolutions, and the conclusions reached.

He should grasp these thoroughly and not consider it wearisome to review the subject by heart several times in the above manner until he understands it well.

After the interpretation of the subject according to Rashi's commentary is clear, he should study the interpretation Tosafos offers of the passage. He should analyze whether Tosafos are further clarifying the subject according to the explanation offered by Rashi, or providing a more particular breakdown of the subject. It is necessary to understand which new insights their commentary uncovers.

Sometimes they take a different perspective than Rashi, and explain the passage according to their understanding. Sometimes this difference relates to the entire passage, and sometimes it involves only one detail. Since he has grasped the passage thoroughly, it will not be difficult for him to comprehend the matter, nor will he be confused because of the difference in approaches and explanations. He will be able to explain that according to Rashi, the passage can be understood in this manner, while according to Tosafos, it can be understood in another fashion.

It is common for Tosafos to raise questions from other Talmudic passages. It is then necessary to check that source to understand the question they are raising. And when Tosafos presents a *pilpul* concerning a subject with regard to the passage at hand—and certainly, with regard to other passages—much composure is necessary. To understand the subject, he must focus his mental energy on knowing the fundamental intent and rationale of Tosafos. Afterwards, he must know the question they are raising with regard to this rationale, and why they come to a new rationale or a deeper understanding of the first rationale itself.

Having mastered the flow of thought, he should then review the *pilpul* by heart until it is clear and structured in his mind, and then appreciate the new insight their *pilpul* gave to the passage as a whole.

55 קנטרם עץ החיים

סברא בפ"ע תהי' ברורה וכולם יהיו מסודרים אצלו שכל א' על מקומו יבוא, ואחר שנמר את הסוגי' בפנים יחזור עלי' בפ"ע (הנקרא איבער-ריידען) כל דיעה ומה שהקשו עלי' ומה שתירצו ואיך הוא מסקנת הדבר. ויקלוט כ"ו היטב כמוהו, ולא יכבד עליו להזור בע"פ כ"פ באופן הנ"ל עד שיוקלט אצלו הדבר היטב. ואח"כ ילמוד את התוס' על הסוגיא ולאחר שהסוגי' ע"פ פירש"י מסודרת ומסודרת אצלו ונקלמה היטב כמוהו. יראה אם התוס' בפירושה רק מכארים יותר הענין והוא נ"כ ע"פ שיטת רש"י רק שמכארים או מפרטים פרטים כזה. וזוהו הוא קשייתם ותירוצם עד שיוצא בירור הדבר או פרטי הדברים שרצונם לפרט, וצריך לידע מה שנתחדש לו ע"י פירושה. ולפעמים מפרשים בענין אחר, ומכארים מה שלא ניהא להו לפי שיטת רש"י ומפרשים לפי שיטתם הם. ולפעמים גונע חילוק הפירושים בכל הסוגיא. ולפעמים רק בפרט א' מסנה, ולאחר שהסוגיא מסודרת אצלו לא יקשה לו לידע את הדבר ולא יתבלבל בחילוקי השיטות והפירושים וידע דלפי פירושה רש"י הסוגיא כך וכך ולפי פי' התו' כך וכך. ומצוי ושכיח הדבר שמקשים התוס' במקומות אחרים בש"ס. ויש לפעמים שנוחין לעיין הגמרא שמקשים ממנה ככרי לידע היטב כמוהו. וכאשר מפלילים התוס' בהענין הן בהסוגיא במקומה וכ"ש אם במקומות אחרים נחוץ לזה מתינות גדולה ולקשר שכלו (צו מראענן ויך) לידע כוננתם היינו עצם הסברא שלהם להבין הדבר ואח"כ מה שמקשים על סברא זו וכאם לירי סברא אחרת, או לעומק יותר בסברא זו עצמה, ואח"כ להזור נ"כ בע"פ כל הפלפול שלהם שיהי' מסודר ומסודר ובקליטה טובה וידע מה שנתחדש בהסוגיא הזאת מהפלפול שלהם.

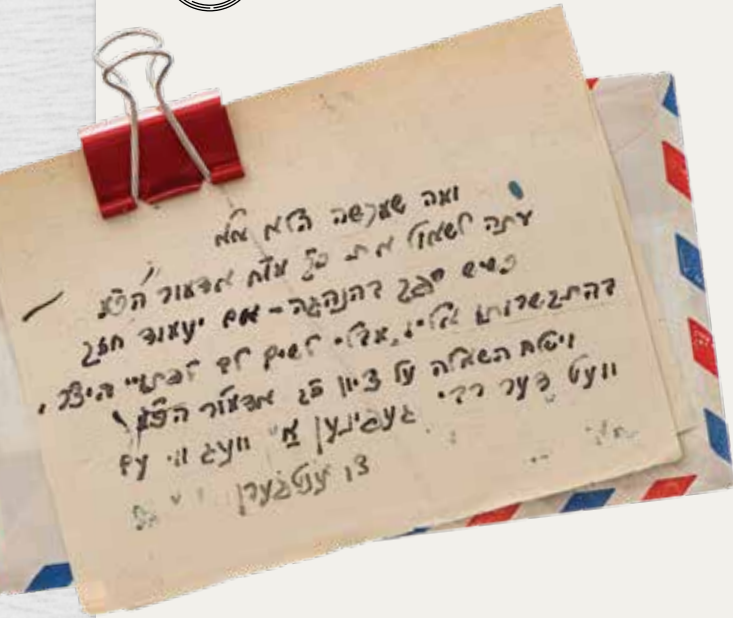
קיצור. ירש אופן הלימוד בנפ"ת.

בט) ומי ששכלו טוב וחזק ודעתו רחבה יוכל ללמוד בעסק יותר וכמו לדקדק בל' המשנה בעצם הלשון ומה שניראה לכאורה יתור לשון או אפי' ייתור תיבה אחת ובסדר דברי המשנה. וכשעיונין ככ"ו ליינע א"ע בעומק שכלו ימצא בזה כמה חידושים בכירור כוונת המשנה ומה יוכל להוציא מזה כמה דינים. אמנם להשפר ולהזור מאד שיהי' בדרך האמת, כי בזה יוכל לענות דרכו ח"ו ולילך בדרך עקלתון אשר יפסיד בזה כל לימודו ח"ו ונח לו שנתפכה שלייתו כי וכמשי"ת. ודרוש יגיעה גדולה יגיעת נפש ויגיעת כשר ושכל ישר והתקשרות מובה, ועל כולם שירצה את האמת דוקא. ותכלית לימודו באופן כזה הוא לפי שזהו עיון התורה אשר מי שהגנו ה' כשכל טוב צריך ללמוד כפי שיר שכלו סגנת, אבל לא ירצה ח"ו להקיש חידושים כמשנת"ל כ"א לעיין כנ"ל, וירצה את האמת וכל דבר שקול בשכלו היטב. ולפ"ד ביותר שייך אופן הלימוד הזה במשנה דוקא לפי שהוא קיצור שאחר האריכות, והיינו לאחר אריכות הפלפול שהי' להם בתושבע"פ העמיד רבינו הק' כל האריכות וכללם בדברי המשנה שקיצורי דברי המשנה נושאים את כל האריכות אחר הכירור והליבון הטוב. והלשון וכל התיבות סמונים מאד כפי אמינות



לזכות
 החיילת בצבאות ה'
 זעלדא רחל שתחי'
 לרגל הולדתה ו' תמוז
 ה'תשפ"ב

נדפס ע"י הוריה
 הרה"ת ר' בן-ציון וזוגתו מרת
 בלומא ומשפחתם שיחיו
 שם טוב



דער רבי וועט
 געפינען א וועג...

Two Medical Miracles

AS TOLD BY SHOSHANA SILKES (BROOKLYN, NY)

In the summer of 5769* I was due to give birth to twins. At one of my routine appointments during my seventh month, the doctor discovered that while Baby A was thriving properly, Baby B had inexplicably stopped growing and he was very concerned.

During the next five weeks, as the doctor closely monitored the babies, we were very worried about Baby B and I decided to name her for one of the Lubavitcher Rebbeztzins as a *zechus* for her continued growth and health. I was not raised in a Lubavitch family, nor did I attend a Lubavitch school growing up like my husband did, so I started researching and was very inspired by the Rebbe's mother, Rebbetzin Chana. I decided that we would name Baby B Chana.

On Wednesday, 9 Tammuz, our beautiful twin girls were born in a prestigious hospital in Manhattan, but

something strange occurred. Although Baby B was very small, she thrived immediately after birth, but her twin sister Baby A started having tremors every 30 seconds on the clock. The medical staff panicked and rushed her off for a CT scan even before they could procure my permission for it. Thankfully the scan did not show any internal bleeding, but all the other tests they did to explain her condition were unsuccessful. All the doctors were at a loss.

We were told that even if the underlying problem would somehow disappear, the shaking would not stop immediately. It would slowly phase out from every 30 seconds to every minute, to two minutes and so on, and that it would take almost a full year to completely stop. Our tremendous joy at the birth of our twins was marred by the terrifying fear we now had for Baby A's health.

Although I knew it was important to name the babies



as soon as possible, I asked my husband not to name them on Thursday morning since I now wanted to switch the names, and give Baby A the name Chana as she was in need of the *zechus* at this point. But I wanted to be sure.

On Friday my husband went to the Ohel to ask the Rebbe for a *bracha* and came to Manhattan to spend Shabbos Yud-Beis Tammuz with me and the twins in the hospital. On Friday night I finally decided to switch the names and my husband went to shul the next morning to give Baby A the name Chana and Baby B the name Yael.

When he came back to the hospital we headed over to the NICU to visit our babies. As we entered, the head nurse approached me and said “We need to talk.”

My heart sank. “Is everything OK?” I asked shakily.

She waved me over to her desk where Baby A’s bassinet was placed.

“Mrs. Silkes, something very strange occurred. This morning your baby who was having tremors every 30 seconds inexplicably stopped shaking. I have been watching her for a while now and everything is normal!”

“What time did she stop shaking?” I asked.

“Around 10:00 a.m.”

My husband and I looked at each other and he nodded in confirmation. 10:00 a.m. was the time he gave Baby A the name Chana for the Rebbe’s mother. *Baruch Hashem* Chana has been hearty and healthy ever since and we are so grateful for the Rebbe’s *bracha* and the tremendous miracle.

Over the last several years our family has grown close with Rabbi Elie and Bracha Filler, the shluchim in Prescott, AZ. Just before Gimmel Tammuz of 5782*, Rabbi Filler described to my husband how many Jews in his town were being inspired by the new book published

by *A Chassidisher Derher* entitled “The Rebbe Will Find A Way,” containing many stories of people writing to the Rebbe today and receiving answers. My husband purchased the book and I started reading it.

A neighbor of ours had just given birth to a baby girl. When she was three weeks old, she became very ill and was ultimately hospitalized with meningitis, which is extremely dangerous and fatal in such young babies. On Tuesday, 6 Tammuz, I called our neighbor to check up on them and he told me they needed a real miracle.

Under the influence of the inspiration I had from the stories I was reading, I told him that he should write a letter to the Rebbe at the Ohel and specifically request for a miraculous recovery for his daughter. They are a Litvishe couple and had never heard of the whole concept of writing to the Rebbe at the Ohel and he was uncomfortable about it at first.

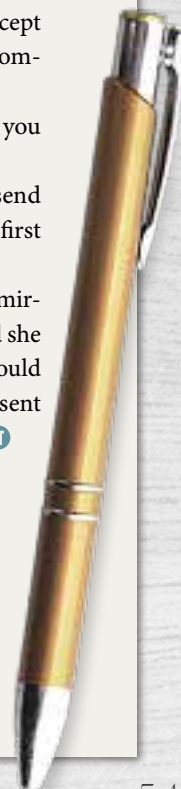
“What do you have to lose?” I argued. “I’ll show you exactly what to do.”

I sent him a link to the website where he could send an email to the Ohel, and guided him in writing his first letter to the Rebbe.

Two weeks later they notified me that an amazing miracle had happened. Their baby started improving and she was just examined by a neurologist who declared he would never believe this baby ever had meningitis. She was sent home from the hospital with a clean bill of health. **T**

YOUR STORY

Share your story with *A Chassidisher Derher* by emailing stories@derher.org.



NO TIME
TO READ?
LISTEN!

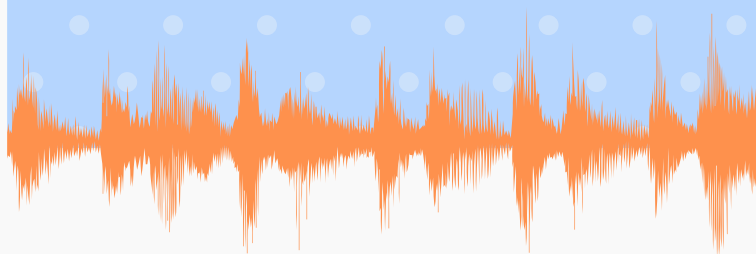


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YUD SHEVAT 5735*

As the world celebrated the milestone of 25 years of the Rebbe's leadership, a diverse crowd of thousands of people packed 770 for the now historic farbrengen of Yud Shevat 5735*.

Concluding at nearly 3:40 a.m., the farbrengen was filled with special moments and sichos on various topics. The farbrengen was aired live on radio and was videotaped, now available from JEM to watch in its entirety.

We present a beautiful collection of photos from this special occasion.

(For more on this farbrengen see "From 770, To The City, To The World!" Derher Shevat 5775)

לזכות

החתן הת' אברהם אריאל והכלה המהוללה מרת חנה שיחיו
וולס

לרגל נישואיהם ט' מרחשון ה'תשפ"ג

והחתן הרה"ת ר' אברהם והכלה המהוללה מרת חנה שיחיו
ניו

לרגל נישואיהם יום הבהיר י"ד כסלו תשפ"ג

נדפס ע"י הוריהם

הרה"ת ר' ראובן וזוגתו מרת אהובה יהודית שיחיו
ניו





JEM103235

The Rebbe warmly greets dignitaries and elected officials as he enters the farbrengen through the crowded platform.



ELI SIMPSON VIA JEM 108289

The Rebbe began by speaking about זרעו מה בחיים אף הוא בחיים, the ultimate sign that a *tzadik* lives on is through the actions of his *talmidim*. He also called for each and every person to become a leader in their surroundings.



JEM 10/3/46

The Rebbe continued to address a number of topics; from a deep, lengthy “*hadran*” on Maseches Sanhedrin, to current events around the world, to *mitvzoim* campaigns and mitzvah tanks. The farbrengen lasted nearly seven hours.



JEM 10/3/48



JEM 104337



JEM 104341



Over the course of the night, the many dignitaries and prominent community leaders in attendance had the opportunity to approach the Rebbe for a brief conversation, presenting him with honorary proclamations and keys to cities and new mosdos, in honor of the milestone.



JEM 10/29/81

Then-Bronx borough president Robert Abrams presented a proclamation. After reading it the Rebbe enquired about his wife, “Is Mrs. Abrams also here?”

“Yes, she is,” he answered, as he pointed to the general area where she was seated in the women’s section. “I’m very happy,” the Rebbe responded.



During the niggunim the
Rebbe responds l'chaim.

Letters

A forum for readers to send their feedback, add to, or ask any questions about articles. Submit your letter to feedback@derher.org.

Submissions may be slightly modified by our editorial staff before publishing.

Hakhel

Following the publication of the special Hakhel booklet in advance of Tishrei this year, the staff at A Chassidisher Derher received much positive feedback. Presented here is one of the letters received:

I'd like to share my feelings after reading Derher's Hakhel publication, which is truly a phenomenal piece of work, with in-depth explanation and panoramic view. A real experience.

I read it several times over Rosh Hashanah in shul and read out parts of it at our Yom Tov table at the *seudos*, and it drew everyone's attention. Well done!

I had actually been looking for a good informative primer to "draw me" into "Hakhel mode" and this really did the trick. After reading it, I became truly inspired and made some good *hachlatos* regarding how to apply it, *bezras Hashem*.

My wish is that this publication reach and be read by every single Chossid, and even more so by every Yid. We must spread the word.

This will surely help to bring about the ultimate and real Hakhel, in the *Beis Hamikdash Hashlishi b'karov mamash* with the Rebbe *b'rosheinu*. Amen.

Chaim Levi Goldstein

CROWN HEIGHTS, NY

Contact Sports

In connection with the recent article in the Derher of Elul 5782 (Issue 122) about the Yeshiva Gedolah in Miami, I'd like to share an interesting story I heard from Rabbi Sholom Lipskar, who was involved in founding the yeshiva. As mentioned in the article, the main benefactor of the yeshiva was Mr. Mel Landow, who was *zoche* to be involved in Chabad *mosdos* in Florida and receive many *kiruvim* from the Rebbe.

Mel was a big fan of Judo martial arts, and as such, he wanted an instructor to come from time to time and train the *bochurim* of the yeshiva in this sport. Rabbi Lipskar proceeded to ask the Rebbe about this and the Rebbe wrote in a *maaneh* to him that the *bochurim* should not play contact sports.

The article mentioned the *sicha* of 15 Elul 5749*, where the Rebbe instructed to establish branches of Tomchei Temimim in every suitable place. It's interesting to note that in 5752* the Rebbe spoke about this idea passionately at great length.

In the *sicha* of Leil Hoshana Rabba 5752*, the Rebbe spoke about how it is the night of the *ushpiz* of the Rebbe Rashab, the founder of Tomchei Temimim, and one has to give the best to a "guest."

Therefore, immediately (*teikef umiyad*) we should see to it to establish new branches of Yeshivas Tomchei Temimim and also to expand and solidify already existing branches of the yeshiva.

The Rebbe continued that we should utilize the last moments in *galus* to send out shluchim to establish new branches of Tomchei Temimim, so much so that their influence should be felt in—even more so that they themselves should reach—*kol tefutzos Yisroel*; similar to what had been achieved with the printing of Tanya in every place where Yidden live. (See Sichos Kodesh 5752 vol. 1 pp. 173-5.)

It is worth noting that in addition to

this *horaah* to establish actual branches of the yeshiva in every place, the Rebbe spoke about this idea in a different vein a few weeks earlier, in the *sicha* of 15 Elul 5751*. On that occasion the Rebbe instructed to publicize in every place that in addition to every Jewish home being a *beis Torah*, *tefilah* and *gemilus chassadim*, every home must also be a microcosm of Yeshivas Tomchei Temimim, by studying Chassidus in the house, in addition to Torah in general. (See Sefer Hasichos 5751 vol. 2 p. 808.)

Yossi Katz

YESHIVA BY THE OHEL, NY

