



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.