



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

*

ולזכות בנגן
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



KEHOT PUBLICATION SOCIETY

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*.”

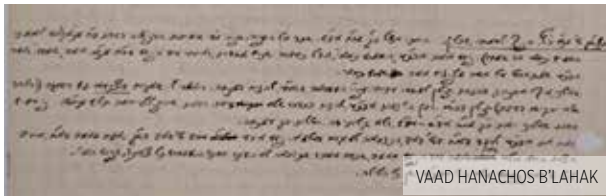
In response to the Rebbe’s inquiry regarding the meaning of this, the Frierdiker Rebbe explained that the Rebbe Rashab would do this to him every year until age 12-13, each year giving one more *klap* than his age, and following that, every year a standard three times. This would be every Hoshana Rabbah, 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.

©HOT PUBLICATION SOCIETY



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 *minyan* 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 Rabbi 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.