

YUD SHVAT IN BEIS CHAYEINU

The Yud Shevat *farbrengen*, which began at 8:30 p.m., was emceed by Rabbi Shmuel Butman, who opened the program discussing the significance of this Yud Shvat, which is not only in the 100th year, but is also in a Shnas Hakhel.

Rabbi Osdoba, of the Crown Heights Beis Din, spoke about the two forms of *avoda*, *iskafia* and *is'hafcha*, and connected that to the role and *avoda* of the Rebbeim of the sixth and seventh generations.

The *rav* of the Chabad community in Montreal, Rabbi Hendel, spoke about the *sicha* in which the Rebbe said he did all he could to bring the *Geula*, and herewith gives it to us. Rabbi Hendel emphasized the necessity of having particular *kavana* in those *t'fillos* that speak about *Geula* and Moshiach.

The *farbrengen* marked both the *yahrtzeit* of the Rebbe Rayatz as well as the beginning of the Rebbe MH"Ms leadership. Rabbi Shneur Zalman Gurary, who was close to the Rebbe Rayatz when he came to the U.S. in 5700 and then became a *chassid* of the Rebbe MH"Ms, spoke about the two *Nesim*.

Rabbi Nissan Mangel, *rav* in Crown Heights, began with the *pasuk*, "And Moshe took Yosef's *atzamos* – bones." There is a question: Why is Yosef's body referred to as "bones," when the bodies of *tzaddikim* remain whole even after they die? *Chassidus* explains that Moshe took "*atzmuso*" (the essence [*atzmos*]) of Yosef, a clear reference to the fact that there is a connection between Yosef and Moshe.

Rabbi Mangel connected this to the Yosef and Moshe of our generation, the Rebbe Rayatz and the Rebbe MH"Ms. A few months after the passing of the

Rebbe Rayatz, the Rashag went to Chicago to fundraise for Tomchei T'mimim. One of the *yeshiva's* supporters told the Rashag that he no longer planned on contributing to the

yeshiva because his commitment was to the Rebbe Rayatz.

The Rashag called the Rebbe and asked him what he should do. The



A view of the crowd in 770 proclaiming Yechi





Shapiro, R' Mangel, R' Raitport, R' H. Greenberg

Rebbe told him to tell the man that it was a continuation, “for his soul is within me.” When the Rashag relayed this information to the supporter, the latter decided to continue to donate as previously.

Rabbi Mangel also related a story about a Satmar *chassid* from Williamsburg who came to Crown Heights for Shabbos in order to see the new Rebbe. He went to *Mincha* on Erev Shabbos and was surprised at the

SHORT STORIES FROM R' FOGELMAN'S SPEECH

On Yud Shevat 5710, I was with the Rebbe MH”M when we said *T'hillim*. R' Mordechai Groner came in and asked the Rebbe whether the *kesones* [shirt] is put on first, or the *michnosayim* [pants]. The Rebbe said, “In the Rambam, I think it says that the *Kohen Gadol* puts the pants on first and then the *kesones*, and if that's what it says about the *Kohen Gadol*, that's what should be done.”

Shortly before the passing of the Rebbe Rayatz, I sent a letter to the Rebbe in which I mentioned the *chashuvei Anash* who lived with me in Worcester. The answer I received from the Rebbe Rayatz, in which those names are mentioned, was printed along with the *maamer* “*Basi L'Gani*” so that it would be learned on Yud Shvat. *Ziknei ha'chassidim* said that this letter was a sort of will that discusses *ahavas Yisroel*, most worthwhile to study.

I heard the following stories from R' Groner. A childless couple passed by the Rebbe for dollars and asked for a *bracha* for children. The woman was expecting a child a few weeks later, but her doctor said there was a problem, and he thought that they would have to... The couple went back to the Rebbe, and the Rebbe gave each of them three dollars. Yes, the couple had triplets!

A Gerrer *chassid* had a daughter who was deaf in one ear. The *chassid* asked the Rebbe for a *bracha*. The Rebbe told him that before going to sleep, he should cover one ear and say *Shma Yisroel* in her other ear.

He did what the Rebbe had told him, and after saying *Shma*, his daughter said that she heard it all. The *chassid* wrote up the story and hung it in the entrance to his home, so everybody would know the source of *brachos*.

I told these stories to awaken those memories and experiences we all had. They should precede us to the revelation of Moshiach and our active participation in the building of the *Beis HaMikdash*.



simplicity he saw. The Rebbe sat on a bench like anybody else! When he observed the Rebbe *davening*, he didn't notice anything remarkable, and he was disappointed. When he went to *Kabbalas Shabbos*, the same scene repeated itself. The *chassid* was sorry he bothered to come, and decided he wouldn't *daven* in 770 the next day.

In the middle of the night he had a dream in which he saw the Rebbe Rayatz, who told him, “Do not touch my anointed one!”

The *chassid* got the message. He decided to *daven* in 770 for Shacharis the next day.

When the Rebbe entered the *shul*, instead of going directly to his place he walked over to the *chassid* and whispered, “Dreams speak of vanity.”

This story shows that the Rebbe Rayatz pointed out Moshiach to us.

The next speaker was Rabbi Raitport. He spoke about the Rebbe Rayatz's *mesirus nefesh*, which wasn't for his own Torah or that of his family, but for *all* the Jews in Russia. So too with the Rebbe *Nasi Doreinu*: his *mesirus nefesh* did not benefit him personally, for his spiritual revolution was to save all of Jewry from spiritual annihilation.

The guest speaker, Rabbi Heschel Greenberg, *shliach* in Williamsville (a suburb of Buffalo), spoke words of inspiration about the imminent *Geula* and publicizing the prophecy of *Geula*.

Rabbi Sholom Dov Ber Volpe spoke about *shleimus ha'Aretz* and the obligation we have to protest how the Israeli government is handling security. The final speaker was R' Herschel Fogelman, *shliach* in Worcester for over fifty years. He shared memories of Yud Shevat 5750. He also related that the letter from the Rebbe Rayatz printed in *Kuntres Yud Shvat 5710* was addressed to him.

The *farbrengen* was organized by the *gabbaim*, and Rabbi Butman thanked them, Rabbi Yaakov Herzog, and Rabbi Sholom Dov Ber Drizin.

TANK PARADE FOR YUD SHVAT

Whoever watched the tank parade on Wednesday, Yud Shvat, would never have dreamed that the whole event had been planned merely days before. Dovid Menachem Mendel Strasburg wanted to rent one tank for his regular *mitvtzaim* spot in Manhattan. After receiving the Rebbe's answer for

success in his work, he decided to organize a parade of ten tanks.

On the morning of Yud Shvat, the convoy left for Manhattan. The organizers hadn't obtained the necessary police permits, but they managed to overcome the difficulties. When they were stopped by a policeman, they explained that



Chassidic dance on the streets of Manhattan



Offering a brochure



Mitvtza T'fillin



their convoy was in honor of the Rebbe. The policemen told them that he didn't want to interfere with their work, and he let them continue.

Dozens of *bachurim* reported about thousands of Jews who were told the *besuras ha'Geula*, hundreds of men who put on *t'fillin*, some of them for the first time, and hundreds of women who agreed to light Shabbos candles to hasten the *Geula*.

The organizers of the *mitvtza* were assisted by the organizers of the traditional tank parade on Yud-Alef Nissan, Mordechai Hirsh and Moshe Schmukler. Logistical assistance was provided by: S. Chaviv, S. Glazer, E. Thaler, N. Zis, and M. Schwei.