



Issue 3
Vov Tishrei 5775
50 Years

בית חינוך

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לעבן מיטן רבי'ן | ו' תשרי

Every year on Vov Tishrei, the Rebbe Davened all Tefillos at the Amud and said all of the Kaddeishim. A Farbrengen was also always held on this day, and if it was during the week, the Rebbe included a Siyum on a Mesichta.

The Rebbe often expounded upon different points of his mother's life story and drew various lessons that can be learned from them. In 5750, the Rebbe no longer held Farbrengens during the week, so on the night of Vov Tishrei after Maariv the Rebbe said a Sicha about the day, illustrating the great Mesiras Nefesh of his mother as she joined her husband in his exile and stood at his side to assist him in any way possible.

In addition, she put her life on the line to smuggle out his Torah writings from behind the iron curtain and due to her efforts we can all learn from them today. The Rebbe concluded with a hopeful prayer that in her merit, the rest of the manuscripts will soon be redeemed and published as well.

At the end of the Farbrengen, the Rebbe would make an appeal for a special fund called "Keren Chana".



This fund was established by the Rebbe in 5727 in honor of the second Yartzeit. At the end of the Farbrengen that year, the Rebbe announced about the new fund and its goal: to help educate Jewish girls.

A few days later, a letter was sent out from the Mazkirus to all of the Lubavitcher Shuls in which they were notified about the new fund and asked to participate in the appeal that took place during the Farbrengen.

The fund was to give loans to the families of Jewish girls that wanted to

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למרות כל הקשיים
ורבוי הדאגות בחיי
היום-יום, לקחת על
עצמה בעלת
ה"ארציט" דאגה
נוספת - כיצד
לאפשר את פירסום
תורתו של אאמו"ר
באופן שרבים
מישראל יוכלו
להגות בביאורי
העינינים דפנימיות
התורה ע"פ חסידות
חב"ד, וכל זה למה -
לקרב את הגאולה
האמיתית והשלימה
ע"י משיח צדקינו -
התלוי בחפצת
המעיינות חוצה.

(משיחת ר' תשרי תשמ"ו)



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study Torah in seminaries and didn't have the means.

Shortly after her passing, there was a brief article about Rebbetzin Chana that was to be published in Hebrew in the Biton Chabad Magazine. The Rebbe sent in quite a few comments through the Mazkirus, including an objection that it was not detailed enough.

In Shevat of 5734 the Machon Chana Girl's Institute of Crown Heights was founded. During the Farbrengen of Shabbos Parshas Beshalach, Yud Shevat, the Rebbe spoke about the special qualities of the Jewish women, concluding: "I have a very special affection towards the institutions named after my mother (Beis Chana, Gan Chana, Pardes Chana, etc.), and being that yesterday a new building was

purchased, Yehi Ratzon that it be an everlasting edifice, to be brought to Eretz Yisrael with the coming of Moshiach. Let's hope that in this building a good education will be granted to the students there to actually change them all, raising girls that will be able to assist in the bringing of Moshiach!"

Following this Sich'a, the Rebbe requested that the one who had signed the contract of the sale come up and R' Avrohom Parshan approached. After pouring him L'chaim, the Rebbe told R' Zalman Lubkowsky to say L'chaim as well, giving him Mashke and Mezonos and instructing him to give some of it to his wife, too.

A few days later, on Tu B'Shevat, after the Farbrengen, the Rebbe went to personally visit the new institution. ■

יומן | ו' תשרי תשל"ה

Sunday, Vov Tishrei 5735 marked Rebbetzin Chana's tenth Yortzeit.

As every year for the previous ten years, there was an official Farbrengen Lekovod the Yortzeit. But from the moment the Rebbe walked in, it was anything but usual. This year there was something new. Very uncommon for a weekday Farbrengen, (especially as it was not Motzei Shabbos), the Rebbe washed for bread, and at its conclusion gave out Kos Shel Brocho.

Another unusual thing the Rebbe did was that he sung two Niggunim by himself with Chasidim repeating the chorus.

One was a more common song, Tzomoh Lecha Nafshi, but the other was highly unusual: Becho Botchu Avoseinu.

The Rebbe began the first Sich'a, by explaining why he chose to make a Siyum on Maseches Sukka, and not on Maseches Yuma, which would be more befitting as Yom Kippur would be in a few days.

The Rebbe also mentioned that at the end of Sukka, the Gemora brings a story of a young girl which has a



connection to the new Mivtza that had recently been started.

[Mere days prior to this Farbrengen, on 24 Elul, the Rebbe had launched Mivtza Neshek.]

In the fourth Sicha, the Rebbe returned to the end of Maseches Sukka. Quoting the final Mishna of the Masechta that the Shecting ring and window of the Mishmor of Bilga was locked, the Gemora brings a story to explain.

Miriam Bas Bilga was a young girl who had unfortunately veered from the path of Torah, so much so that she married a Greek officer, the one that conquered Yerusholayim and offered an impure animal on the Mizbeiach. When her “husband” went to overtake the Beis Hamikdosh she went along with him.

Entering the Azorah, she climbed onto the Mizbeiach, took off her slipper and smacked the Mizbeiach and in a loud voice she cried out, “*Lukas, Lukas!* (Fox, fox! - referring to the Mizbeiach) for how long will you eat the money of the Yidden and not protect them?!”

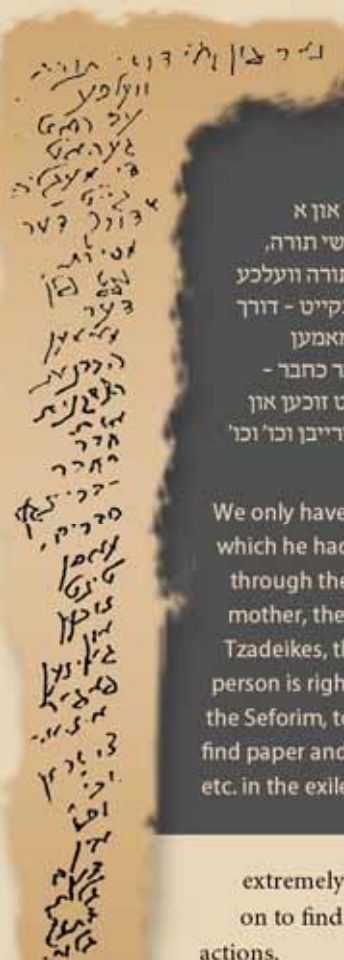
The Gemora asks why the whole Mishmor was punished because of the actions of one girl, and concludes that she must have heard such words at home and “woe to a *Rosha* and woe to his neighbor”.

Hence the entire Mishmor was punished.

The Masechta ends off on a positive note by teaching that if such is the effects of a bad neighbor then how much more so will the righteousness of a Tzaddik effect his surrounding; “*Tov latzadik tov Lishcheino.*”

After going through the details of the story, the Rebbe began analyzing the details. It was a time full of persecution and corruption yet there was only one girl who abandoned Yiddishkeit. She converted and married a goy. Yet for which one of her actions was a punishment incurred? Not her “conversion” and not her marriage to a goy, but rather her actions and outburst on the Mizbeiach!

At this point in the Farbrengen the Rebbe was



על עלי שיחת ש"פ
עקב, ח"י מנ"א תשמ"ט,
הוסיף הרבי בגוף כתיב:

ולהעיר - זכינו זכות גדולה און א
קליינע טייל פון זיינע חידושי תורה,
ולהעיר - נאר פון חידושי תורה וועלכע
ער האט געהאט די מעגליכקייט - דורך
דער מסירת נפש פון דער מאמען
הרבנית הצדקנית אשת חבר כחבר -
בריינגען ספרים, מאכן טינט זוכען און
געפינען פאפיר א.א.וו. צו שרייבן וכו' וכו'
אין דעם גלות בתוך גלות.

We only have from the Chiddushim
which he had the opportunity -
through the Mesirus nefesh of my
mother, the Rebbetzin, the
Tzadeikes, the wife of a righteous
person is righteous herself - to bring
the Seforim, to make ink, seek and
find paper and the like, to write etc.
etc. in the exile within an exile.

extremely emotional, as he went
on to find merit in Miriam's
actions.

A girl in such a state was still bothered
why Hashem does not help the Yidden!

As the Rebbe quoted her words “*Lukas, Lukas*” he cried bitterly. This is teaching a most powerful lesson, explained the Rebbe, despite what she appeared to be on the outside, the lowest of the low, her inner “Yid” was still very much alive. So much so, that it bothered her why the Yidden were not being protected!

And this is the positive thing we need to learn from this story, otherwise why would the Gemora discuss it?

The Chassidim present and those listening to the broadcast, knew they were witnessing something beyond their comprehension.

They could only watch in silence as the Rebbe accomplished great things in heaven. “Something

