

# *a* **CALL** *to* **ACTION**

Preparing for Yud Shevat  
Yud Shevat

**PRACTICAL INSTRUCTION**  
**FROM THE TEACHINGS OF THE REBBE**  
**5748-5752**

**A PROJECT OF**  
**HaMaaseh Hu Haikar**

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## *a CALL to ACTION*

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5768 • 2008

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## Foreword

We are pleased to bring you this newly revised edition of **a CALL to ACTION**. Translated from its Hebrew counterpart, *HaMaaseh Hu HaIkar*, this presentation is a collection of practical instruction from the Rebbe’s Sichos pertaining to Yud Shevat, the Yahrtzait of the Previous Rebbe and the beginning of the Rebbe’s leadership.

*HaMaaseh Hu HaIkar* is a compilation of Hora’os (“directives”) culled from the Rebbe’s talks in the years 5748 to 5752 (1988-1992), from both edited and unedited sources (“Muga” and “Bilti Muga”); we have expended great effort in our attempt to capture some of the Rebbe’s carefully calculated and instructive phrasing. This edition’s English translation was provided by Rabbi **Yaakov Paley**.

There are two additions to this week’s **a CALL to ACTION**:

- **Appendix I** – the Rebbe outlines the theme of Yud Shevat, the significance of its date, the Previous Rebbe’s name and other fascinating details.
- **Appendix II** – a letter of the Rebbe detailing the customs surrounding Yud Shevat. The English translation of this letter, as it appears in the appendix was first published by ***Sichos in English***.

At this time, when Moshiach’s arrival is imminent, the Rebbe, Melech HaMoshiach, has emphasized the primacy of action. We are now beginning to experience the era when we will fully appreciate “the superiority of deed” above scholarship. May this take place completely and immediately!

At this time, when Moshiach’s arrival is imminent, the Rebbe, *Melech HaMoshiach*, has emphasized the primacy of action. We are now beginning to experience the era when we will fully appreciate ‘the superiority of deed’ above scholarship. May it happen now, completely and speedily!

Editorial Office of  
*HaMaaseh Hu HaIkar*  
Rosh Chodesh Shevat, 5768

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*Translated in the memory of*

***Yitzchok Yosef ben Yaakov Mordechai***

# Yud (10th of) Shevat

Yahrtzait of the Previous Rebbe, “Leader of Our Generation”

## INTRODUCTION

The Previous Rebbe was born on the 12<sup>th</sup> of Tammuz 5640 (1880) in the town of Lubavitch, Russia. He passed away on the 10<sup>th</sup> of Shevat 5710 (1950) in New York.

On the anniversary of a Tzaddik’s passing, his soul rises to an ever higher rung of spirituality. As a result, all the good deeds and Torah study, etc., that he accomplished during his lifetime are then further magnified – and their positive influence on the world is further intensified. For this reason, the anniversary of a Tzaddik’s passing is often called “Yom Hilulah” (the day of a wedding feast) – a term used to describe an occasion of great joy and celebration.

Yud Shevat is the Yom Hilulah of the “Leader” of our generation. Clearly, this date is of prime importance to the entire “generation,” i.e., all of Jewry – and when, on this day, our collective “head” receives further elevation, it in turn, elevates the entire “body” of Jewry along with it.<sup>1</sup>

Further, Yud Shevat is a day of double significance and twofold celebration: The Rebbe saw himself and his leadership as the direct – and literal – continuation of the Previous Rebbe’s leadership and mission [See footnotes 40, 27, 31 and 35]. On the 10th and 11th of Shevat 5711 (1951), the Rebbe formally accepted the position of Chabad leadership – as a continuation of the Previous Rebbe’s leadership.

A day of such magnitude requires preparation: It is customary to begin studying the laws of an upcoming festival and making preparations for its observance thirty days in advance; similarly, we begin our preparations for the “great and sanctified day<sup>2</sup>” of Yud Shevat from the 10th of Teves.

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1. [See below, Appendix I, for a synopsis of the first part of Sichas Parshas Shemos 5750, where the Rebbe describes the theme of the Previous Rebbe’s divine service and the lessons we are to derive from Yud Shevat. Both of these are alluded to in the Hebrew letter **Yud** (bearing a numerical value of *ten* – the Yahrtzait being on the 10<sup>th</sup> of Shevat). The Rebbe there explains that Yud (ten) represents the holiness or “soul” found in everything.]
  2. Parshas Shemos 5750; Hisva aduyos p.152.

## Preparations

### ORGANIZED PREPARATION

- It is self-understood that when preparing for an occasion of extreme importance, one organizes his activities in the most orderly manner – this certainly applies to all of our preparations that are associated with the “great and sanctified day” of Yud Shevat.<sup>3</sup>

### THIRTY DAYS IN ADVANCE

- We should begin preparing for Yud Shevat thirty days in advance, i.e., from the 10<sup>th</sup> of Teves. By the 15<sup>th</sup>, our preparations should *certainly* have taken off, and we should steadily step up our activities the closer we get to Yud Shevat.<sup>3</sup>

### FARBRENGENS

- We should hold special Farbrengens 1) on Shabbos Mevarchim Shevat,<sup>4</sup> 2) all the more so during Rosh Chodesh,<sup>5</sup> and 3) on the Shabbos before Yud Shevat.<sup>6</sup>

### 3. Forty years have passed – greater service required

This year is the 40<sup>th</sup> anniversary of the Yahrzeit. We therefore receive the virtue expressed in the verse, “Flashem has given you a heart to understand, eyes to see and ears to hear,” regarding all matters of divine service that are based on the directives, teachings, etc., of the Previous Rebbe. [This verse was said by Moshe to the Jewish people at the conclusion of their *fortieth* year in the desert – exactly *forty* years after receiving the Torah. As our Sages explain, “After forty years one can finally reach the true meaning of his master’s teachings.”]

In conjunction with this new stage, we should further increase our actual implementation of the Previous Rebbe’s instructions. After all, “The main thing is the deed. (15<sup>th</sup> of Teves 5750; Hisva’aduyos p.126)

### 4. Shabbos Torah gatherings

In addition to the Farbrengen that is held each Shabbos in fulfillment of the practice instituted by Moshe to hold gatherings each Shabbos [for the purpose of studying Torah]. (Parshas Va’era 5752; Hisva’aduyos p.120)

### Mesibos Shabbos is not just for kids

We could say that these weekly gatherings should be extended to include men, women and children – in the spirit of the verse, “And Moshe gathered, etc.,” which speaks of the command to donate towards the construction of the Mishkan; a command which was issued to men and women – and even children. (ibid, footnote 91)

### 5. Rosh Chodesh Farbrengens

In addition to the more recent practice to hold Farbrengens every Rosh Chodesh (ibid.)

In addition to making resolutions regarding the farbrengens of the actual Yahrzeit, we should also make resolutions regarding the farbrengens of Rosh Chodesh Shevat. (Va’era 5752; Sichos Kodesh p.543)

6. ... Arranging the Farbrengens that serve as a preface to the Yahrzeit – particularly

## IMMEDIATE REDEMPTION

- The goal of these Farbrengens is to arouse and encourage each other in all positive matters, and particularly in our efforts to hasten the Redemption – so that it arrives immediately.<sup>7</sup>

## PLAN THE YUD SHEVAT FARBRENGENS

- Amongst the other topics we discuss in these preparatory Farbrengens, we should chiefly<sup>8</sup> focus on the arrangements and preparations for the grand Farbrengens that will take place on Yud Shevat.<sup>9</sup>

## YUD SHEVAT FARBRENGENS EVERYWHERE

- In order to ensure that there will be a Yud Shevat Farbrengen in each and every location, we should prepare well ahead of time.

## AS MANY PARTICIPANTS AS POSSIBLE

- Efforts should be made to secure the largest participation possible, and be tailored to suit the conditions of the particular time and place.<sup>10</sup>

## POSITIVE DEEDS AND AHAVAS YISRAEL

- The Farbrengens should be designed to produce positive results in actual deed, and must be conducted with Ahavas Yisrael.<sup>11</sup>

## PUBLICIZE THESE DIRECTIVES

- In addition to the efforts underway here in the “capital,” i.e., in proximity to the Leader of our generation, as well as the efforts in progress in the Holy Land – we should strive to publicize these directives in all other locations.<sup>12</sup>

on the Shabbos before the Yahrzeit as well as during the Shabbos following it. (3<sup>rd</sup> Shevat 5752; Sichos Kodesh p.562)

7. Parshas Va'era 5752; Hisva'aduyos p.120.

8. **Prepare for the day**

... “The main thing is the deed” – Each of us should accept a positive resolution regarding the study of the Previous Rebbe’s teachings. This comes in addition to the *main* topic under discussion, namely, arranging the Farbrengens for the day of the Yahrzeit. (3<sup>rd</sup> Shevat 5752; Sichos Kodesh p.563)

9. Parshas Va'era, Shabbos Mevarchim Shevat, 5752; Sichos Kodesh p.543.

### **The Rebbe will attend**

We should also promote the need to prepare for, and arrange, the Yud Shevat Farbrengen – which will no doubt be held together with the Previous Rebbe! (ibid, p.121)

10. Parshas Bo 5748; Hisva'aduyos p.272.

11. [As per the text of a telegram composed by the Rebbe in honor of Yud Shevat, and sent to Lubavitch members worldwide in the years 5748-5752.]

12. Parshas Va'era 5749; Hisva'aduyos p.212. See also Parshas Bo 5751;

### TELL EVERYONE TO GET READY

- Tell everyone, everywhere, that they should begin<sup>13</sup> making fitting preparations regarding all matters and customs that are associated with the day of the Yahrzeit – and do so well in advance.<sup>14</sup>

### CHECK THE LIST OF CUSTOMS

- A complete list of Yud Shevat customs has already been published in full detail.<sup>15</sup> The list covers our prayers on that day, our increase in Torah study (including study of the Previous Rebbe’s teachings), our special increase in Tzedakah (particularly donating to institutions that follow in his spirit or are named after him<sup>16</sup>) and so on.<sup>14</sup>

### PERTINENT TO EVERY JEW

- We should make certain to publicize these directives everywhere – both to those to whom this is relevant, as well as to all those for whom this *ought* to be relevant...<sup>17</sup>

### SUCCESS IS ATTEMPTING

- Even where there is a doubt whether our efforts at spreading awareness of Yud Shevat will actually bear fruit, we should nevertheless be “stringent” and go ahead with publicizing these directives.<sup>18</sup>

### PREPARE FOR MOSHIACH

- We should also energetically publicize everywhere that we are to prepare ourselves for the imminent Redemption.<sup>19</sup> This is achieved by

Hisva' aduyos p.188.

13. It is now Shabbos Rosh Chodesh Shevat. There is therefore a need to promote and commence all matters of divine service pertaining to the Yahrzeit on Yud Shevat. (Parshas Va'era 5749; Hisva' aduyos p.212)
14. Parshas Bo 5748; Hisva' aduyos p.272.
15. [These were published as an appendix to Sefer HaMinhagim Chabad, p.95 ff.; Igros Kodesh, vol.4, p.142 ff.; Likutei Sichos, vol.11, p.216 ff.]
16. Parshas Bo 5751; Hisva' aduyos p.188.
17. **Indifference is a symptom**  
On the contrary – concerning “those for whom this ought to be relevant” but do not currently feel the “relevancy” to themselves, the real need to influence them so that the matter becomes *truly* relevant to them, in *actuality*, is all the greater. (Parshas Bo 5748; Hisva' aduyos p.276)
18. **A day for all Jews**  
Those hearing [my] words will certainly publicize them ... and do so even in those locations. Matters that concern the Leader of the Generation are relevant to *each individual* of the generation. For that reason, we should strive to include *all Jewry* in these activities. (ibid.)
19. **Thinking Moshiach**  
We “longingly expect his coming *every day*, that he should *actually come*,” i.e.,

bolstering our faith and trust in, and expectant longing for, Moshiach's arrival – "I longingly await his coming all the day." In the words of the Previous Rebbe, "Stand prepared, all of you, to greet Moshiach!"<sup>20</sup>

### WHEN YUD SHEVAT FALLS ON FRIDAY

- When Yud Shevat coincides with Erev Shabbos, it is difficult to arrange Farbrengens on the day itself. Similar limitations<sup>21</sup> are presented by both the night and day of Shabbos. In such a case, we should exert special effort in advance, to determine exactly when and

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we hope and anticipate that the Redemption will come *today*. And undoubtedly, Hashem, "Who does the will of those who fear him," will bring the Redemption this very day, in actuality ... a number of days *prior* to the Yahrzeit...

Nevertheless, since after the arrival of Moshiach, the matters pertaining to the day of the Yahrzeit will be done *together* with the Previous Rebbe – for as is known, the righteous will be resurrected immediately – then our activities will be carried out in a *far loftier manner*.

Therefore, in anticipation of that occurrence, our preparations for Yud Shevat should already be performed on a far higher level. (Parshas Bo 5751; Hisva'aduyos p.191)

20. Ibid. p.188.

### Time's up

It was already stated way back in the days of the Talmud, that "all the 'end-dates' (when Moshiach was expected to arrive) have passed." The same applies to all the end-dates given by the Torah greats of *subsequent* generations. (Parshas Va'era 5750; Hisva'aduyos p.185)

For example, see the Alter Rebbe's Chassidic discourse entitled "VeEiss HaEilef" (Ma'amei Admur HaZaken - Parshios, vol.1, p.421). Note what the Alter Rebbe writes regarding the plethora of end-dates and the postponement of Moshiach's coming (Ma'amei Admur HaZaken - HaKitzarim, p.539).] (ibid, footnote 107)

### Redemptive power of Yom Hiiulah

These discourses (concerning the extended length of this exile and the end-dates) should certainly be studied and publicized – especially in light of our having recently celebrated the Alter Rebbe's Yahrzeit [on the 24<sup>th</sup> of Teves], the day on which day A perfection of "all his deeds, Torah and divine service" exists, and they "create salvations in the midst of the earth" [See a *Call to Action*, 24<sup>th</sup> of Teves].

After all, there is no greater situation of being in the "midst of the earth" [in a negative sense] than the darkness of our present exile – in this period known as "the footsteps of Moshiach."

We can readily appreciate how "creating salvation in the midst of the earth" primarily begins with bringing the true and complete Redemption... (ibid, p.189)

21. **Sacred limitations**

It is difficult to hold a Farbrengen with large attendance on Erev Shabbos, since we are then busy with our Shabbos preparations. Likewise regarding the night of Shabbos, when we are busy with our family Shabbos meal. Even during the day of Shabbos any Farbrengen would still be limited to those who are in close proximity [and do not have to travel in order to attend]. (Parshas Bo 5748; Hisva'aduyos p.272-273)

how to hold the Farbrengens in the days that follow Yud Shevat.<sup>22</sup>

Ideally, though, we *should* farbreng on Yud Shevat (despite it being a Friday) or the next day (although it is Shabbos). Later, during subsequent days, we should hold another, *Grand Farbrengen*, in a manner and at a time that allows for as many participants as possible – the more people, the better!<sup>21</sup>

### Preparations from Shabbos Mevarchim Shevat and onward

#### FOLLOW HIS INSTRUCTION

- On Shabbos Mevarchim Shevat and the Shabbos before Yud Shevat,<sup>23</sup> each man, woman and child<sup>24</sup> should accept upon themselves – and begin *implementing*<sup>25</sup> – an increase in performing the activities, studying the teachings and following the directives of the Leader of our generation – and to do so with far greater energy than previously.<sup>26</sup>

#### THOUGHT, WORD AND DEED

- We should also add new aspects to our divine service, pertaining to the realms of thought, speech and action.<sup>27</sup>

22. Ibid.

#### No advance Siyumim

It is not our custom to hold Siyumim (ceremonies upon concluding a section of Torah – in this case in honor of the Yahrzeit) and so on, *before* a Yahrzeit. (ibid, footnote 53)

23.

#### Utilize the auspicious occasion

The Shabbos before the tenth of Shevat, and certainly Yud Shevat itself, is a meritorious and favorable time, which we need to utilize by bolstering “all of the actions, Torah and divine service” of the Leader of our generation, i.e., to go “in the straight path that he has shown us, so that we may follow in his footsteps forever.” (Parshas Bo 5748; Hisva’aduyos p.286)

24. Parshas Bo 5752; Hisva’aduyos p.151.

25. **Thought is good, deeds are better**

Although “Hashem sees what is in the heart” and [since our resolution was made in utmost sincerity] He considers it as if we had *already* implemented our resolution in actuality (to the extent that He already gives us the “reward” for having “done” so), we are nevertheless lacking the tremendous superiority of actual deed; “The main thing is the deed!”

For that reason, aside for *accepting* resolutions regarding the coming days, we also need to actually begin their *implementation*, immediately, on this very day of

Shabbos. (Parshas Va’era 5749; Hisva’aduyos p.215)

26. Parshas Va’era 5752; Hisva’aduyos p.120.

27. **Mind, mouth and motion**

On this Shabbos, each of us should accept new things upon themselves: We should resolve to implement positive innovations in the realms of thought, speech and deed that are based on the “actions, Torah and divine service” of the Leader of our generation.

### THOSE WHO SAW HIM

- This is all the more imperative for those who merited seeing the Previous Rebbe, as well as for those who connect with him by studying his teachings.<sup>28</sup>

### WEEK OF PREPARATION

- A “new period” in preparatory divine service begins from the very first of the seven days leading up to Yud Shevat. As with every new start, we should begin this new service with a great surge of energy.<sup>29</sup>

### LET THE TORAH BE YOUR GUIDE

- In addition to our regular Torah studies, we should begin by studying the teachings of the Previous Rebbe. We are to approach this study in the manner demanded of us by the Leader of our generation, who explained that when a Jew studies the Torah, he should also permit the Torah to teach him proper conduct.<sup>30</sup>

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We should do so in the most perfect manner, so as to further hasten the fulfillment of the prophecy “Arise and sing, you who lie in the dust” – led by the Leader of our generation.

#### He’s watching

We should know that that the Leader of our generation visits us and takes a good look at what his adherents and students are up to [Yiddish: Es geit arein nasi doreinu, un er git ah kuk vos zich mit zeiner chassidim un mit zeiner talmidim]; he wishes to see whether, and to what extent, we are utilizing “our lips will make up for the [lack of Temple] sacrifices” – i.e., our service of “speech” that brings us to the height of perfection that we are able to attain in this time of exile...

The awareness of his scrutiny arouses each of us – man, woman and child – to resolve to yet further increase the perfecting of our divine service. Perfecting it, moreover, to the most *complete* extent – so that even if, for whatever reason, our service was somehow lacking until now, we will immediately resolve to better our conduct from this point on – improving our thoughts, speech and deeds. (Parshas Va’era 5752; Sichos Kodesh p.542)

28. Parshas Bo 5748; Hisva’aduyos p.272.

[See Toras Menachem 5710 (p.108) for the associating between actually seeing the Rebbe and connecting to him via studying his Torah teachings.]

#### Watch a video of the Rebbe

From time to time, in his mind’s eye, every individual should picture the Rebbe’s holy face and recall teachings that he heard from his lips. Those who never saw the Rebbe can also envisage his appearance – by means of a photograph – and they can study his teachings. (ibid, p.67)

29. **Yud Shevat week**

[The start of this week marks the beginning of a new stage,] since yesterday we were not yet required to perform the divine service required by the week of the Yahrzeit. Every “beginning” requires special effort – certainly then, the Yom Hiluah of the Leader of our generation. (<sup>3rd</sup> of Shevat 5752; Sichos Kodesh p.559)

30. **Let Torah have its say**

We should study in a manner where not only do we learn Torah (to the extent that

### TRANSLATE STUDY INTO MITZVOS AND MIVTZA'IM

- “Great is study for it leads to action” – our study should bring us to an enhanced observance of the Mitzvos, and particularly in pursuing those activities that were instituted by the Leader of our generation – which, in general, focus on the [intensive] dissemination of Torah, Judaism and Chassidus.<sup>30</sup>

### BE THE REBBE’S MOUTH IN STUDY AND OUTREACH

- Each of us should accept upon ourselves to make up for that which was diminished (in reach and dissemination) due to the Previous Rebbe’s speech impediment. This is accomplished by articulating his teachings while studying them, as well as by disseminating them to others.<sup>31</sup>

### CHITAS, ETC.

- We should implement and add to all the instructions and practices instituted by the Previous Rebbe that concern Torah study – such as the daily study of Chitas – as well as prayer and acts of kindness.<sup>32</sup>

### THOSE WHO RECEIVED DIRECT INSTRUCTION

- This is particularly imperative upon those who merited receiving instruction directly from the Previous Rebbe – whether in private audience, via a letter or at a public address.<sup>33</sup> They should picture the

we unite with it “with a most wondrous unity to which nothing can compare, and cannot be found whatsoever in any physical unity” [–Tanya], but also, that the Torah *teaches us* in turn... (Parshas Bo 5748; Hisva’aduyos p.272)

31. Parshas Bo 5752; Hisva’aduyos p.150.

#### There is a void

The physical afflictions to which his body was subjected also affected his power of speech. This, in turn, naturally had an “affect” (so-to-speak) on his ability to recite Chassidic discourses and the like. In a simplistic sense, this affliction caused a lessening (in quantity) from what was fit to have been given over. This affected both his ability to articulate Chassidic discourses as well his dissemination of Chassidus via *written* means – for had he been able to deliver additional discourses, there would have been further “repetitions” of those discourses accompanied by written notations [as was customary]...

#### Be his mouthpiece

The means of correcting and making up for this loss in the most perfect manner, is accomplished (with the power that comes from the Leader of our generation) by souls that are yet enclined in physical bodies ... our generation ... via articulating in actual speech... and in *abundance*, the Torah teachings, instructions and the like, of the Leader of our generation. (ibid, p.147)

32. Parshas Bo 5749; Hisva’aduyos p.223.

33. **His essence is in his teachings**

He put his *entire essence* into these teachings, in a similar manner, so-to-speak, to [our Sages’ description of the G-dliness that is found within Torah.

moment that they first heard or learned about these instructions from him, in order [that this added inspiration will] bolster and add to the directives' implementation.<sup>32</sup>

### INCREASE TORAH SESSIONS

- We should also increase the regular Torah sessions that each of us have previously taken upon ourselves, in keeping with our individual capacities. Know, however, that since we are connecting this positive increase with the Leader of our generation, our abilities are now vastly expanded.<sup>32</sup>

### BITUL AND HISKASHRUS

- In particular, we should increase our Bitul (complete subjugation) to, and Hiskashrus (spiritual bond) with, the Leader of our generation.

### COMPLETELY DEVOTED TO BRINGING MOSHIACH

- We should do so in a manner whereby our entire existence, down to the finest details,<sup>34</sup> becomes entirely devoted to the Leader of our generation. This is accomplished by completely infusing ourselves with the goal of achieving his mission<sup>35</sup> – which, fundamentally, is to

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The first word of the Ten Commandments is Anochi, *‘I am* [Hashem you G-d],” which is the acronym for:] Ana Nafshi Kesavis Yehavis – “I wrote My very Self into the Torah.”

34. **A Yud Shevat resolution is no simple matter**

... Particularly via total bonding and subjugation (Keshar VeBitul) to the Leader of our generation, in a manner of “HaNasi Hu HaKol” – “the Leader is [equal to] all [the generation]” – a quote from Rashi]. i.e., “the Leader of a generation is equal to all the individuals in that generation.”

“HaNasi Hu HaKol” also implies that the spiritual “theme” of a Leader (Nasi) is drawn into, and permeates, the entire generation (HaKol), along with all of their aspects. This is accomplished by each person dedicating his “all” (HaKol), i.e., everything he has (“BaKol MiKol Kol” – “every last thing”); whatever he does, he focuses on the Leader of the generation (Yiddish: Er hat in zinen nasi doreinu). Then everything belongs to the Leader.

With the above in mind, we can appreciate the great feelings that are evoked while making resolution regarding this matter. (Parshas Va’era 5752; Sichos Kodesh p.545)

35. **Nothing can stand in your (the Rebbe’s) way**

... This creates a greater granting of ability to fulfill the purpose and mission of the Rebbe, Leader of our generation ... since he [now, after his passing,] rises to further and further spiritual heights ... and it is from there [i.e., on that advanced level] that he then arouses mercy and elicits powers and so forth to his students, as well as to *their* students, in this world. Therefore, we should not fear any hardship or danger (even *true* hardship and danger, which are recognized as such by the Torah) that may accompany our fulfilling the mission of the Leader of our generation. After all, we go forth accompanied by the power of the Leader of our generation. (Parshas Va’era 5749; Hisva’aduyos p.211-212)

bring Moshiach in actuality.<sup>36</sup>

## Important lessons for our generation in particular

### NEVER SATISFIED, ALWAYS JOYFUL

- By studying the conduct of the Leader of our generation, we can derive many lessons that are uniquely relevant to the spiritual service of our present generation. Among them are the following two approaches:<sup>37</sup>

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#### From the World of Truth

Do not think that it is impossible for those in the World of Truth [those who have passed away] to truly relate to the hardships and dangers of this world (like our Sages say, “Do not judge a person until you are in his position” – and “*this* position,” in this case, refers to this physical world)...

#### He issues instructions on a physical plane

After all, the instructions being issued regarding our fulfillment of the Leader of our generation’s directives, come [to the Rebbe] (also) via visitations (Hishtatchus) and reading of request-notes (Pidyonois) at the holy gravesite [of the Previous Rebbe], which is located in *this* world.

Therefore, these directives carry the superiority of an instruction and Halachic ruling issued by a Rav (Morei-hora’ah) who is to be found in this physical world. (ibid, footnote 62)

#### Gravesites do not alter facts

On one hand, visitations to his gravesite and reading of the request notes there seemingly proves that the Rebbe, Leader of our generation, is to be found in the World of Truth – and not this physical world.

Nevertheless, since at the time of these visitations, directives from the Rebbe, Leader of our generation, are heard [by the Rebbe], or seem to be heard, then – regardless of the precise methodology of communication – the Previous Rebbe is [effectively] issuing these directives on a physical plane.

And since they are being issued by the Leader of our generation, we should certainly fulfill them – disregarding any dangers presented by their fulfillment. (Although, in the absence of such directives, we would *not* be permitted to take such risks – for “we do not rely on miracles” to begin with.)

This is true to the extent that if one were to ask a Rav whether or not to fulfill these directives in the face of danger, the Rav would rule that he *should* actually fulfill them. (ibid, p.215)

36. Parshas Bo 5752; Hisva’aduyos p.120.

37.

**His theme is our mission**

In addition to the directives – both general and specific – that every Leader of a generation issues to the people in his respective generation, he also bestows to them from his own *personal* “theme.” This he does by granting them to power to perform (at least) a minute fraction of his personal level of divine service.

Now, since a Leader constitutes “the heart of the entire congregation of Jewry,” then the instructions that the people of a particular generation receive from their Leader (and especially the “directives” that they derive from his conduct) constitute the *unique purpose* of that generation.

- 1) Never be satisfied with your achievements to date. Rather, continually increase your activities – both your personal service, as well as the task of positively influencing others.<sup>37</sup>
- 2) Whatever you do in your divine service – do it with joy, gladness<sup>38</sup> and pleasure.<sup>39</sup> This includes your efforts to draw other Jews closer to Torah and Mitzvos: They, too, should not be drawn to observance out of the fear of divine punishment and the like – but rather, by experiencing and appreciating the supreme delight and goodness of

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#### Finding the correct portal

This is similar to the [Chassidic explanation in the] query of our Sages [in the Talmud, regarding a departed Sage], “BeMat Havei Zahir Tefei – In which (Mitzvah) was he most scrupulous?” [The precise wording of their query teaches us] that each person has a Mitzvah which bears particular relevance to themselves. In the fulfillment of that Mitzvah, a greater G-dly light shines for that person (“Zahir,” to be “scrupulous,” shares the root of the word Zohar, to “shine” and illuminate). Moreover, each person’s particular Mitzvah acts as their “gateway” to all other Mitzvos that they fulfill – which is why they have to be Zahir, “scrupulous” in the literal sense, in the fulfillment of that Mitzvah.

[The same applies to each generation: They are given specific directives by their Leader, which reflects the theme of that generation, and shows them in which areas they are to be most scrupulous. These directives serve as a “gateway” to all other areas of their divine service.]

38.

**Joy**

Our implementation of this mode of conduct receives a further boost from our awareness that the theme and conduct of the Leader of our generation was Simcha (gladness).

We find differences in this regard amongst the various Rebbe’s of Chabad ... There were Rebbe’s whose entire conduct was joyful, whilst the central theme of other Rebbe’s was based on one of the other two paths. Concerning the Leader of *our* generation, however, we find that his conduct was *especially joyful*.

#### Despite real problems

This fact is even more amazing when we consider that he was, in a very literal sense, a person who suffered great physical afflictions. Further, these afflictions even affected his *spiritual* affairs.

... The main thing is for our service in all of the above to be specifically carries out with *joy* – just as the service of the Leader of our generation was specifically performed, afflictions notwithstanding, *joyfully*.

In other words, although every one of us needs to be physically healthy, as the Torah instructs us, ‘Guard yourselves exceedingly,’ we nevertheless suffer from the afflictions of exile. This then is the lesson we are to take from the Previous Rebbe’s conduct: Regardless of the tribulations of exile – Hashem demands that we specifically serve Him with joy and gladness of heart. And certainly now that we are drawing ever closer to the true and complete Redemption. (3<sup>rd</sup> of Shevat 5752; Sichos Kodesh p.561 and onward)

39.

Parshas Beshalach 5749; Hisva’ aduyos p.270, footnote 118.

Torah and Mitzvos.<sup>40</sup>

40. Both of these concepts are alluded to in the name of the Leader of our generation, “Yosef Yitzchak”:

- 1) “Yosef” comes from “addition,” i.e., to constantly increase our divine service...
- 2) “Yitzchak” comes from “laughter” and “pleasure,” indicating that all of our divine service should be accomplished with joy and pleasure.

... Both of these names are connected to the Redemption. (Parshas Bo 5748; Hisva aduyos p.270-271)

#### The goal is Geulah

The Previous Rebbe’s Yom Hilulah on the *tenth* of Shevat is likewise connected to the Redemption: “Ten” is know as “the *complete* number,” which reflects on the complete divine service that will [only] be performed in those future times. (ibid, footnote 37)

This service is the specific goal of our generation, the final generation of exile, whose mission it is to bring the Redemption. (ibid, p.272)

#### Shevat is Yosef’s month

Note that [according to the opinion that each month corresponds to another tribe, based on the chronology of their births] the month of Shevat corresponds to the tribe of *Yosef*.

#### Asher includes Yitzchak and Yosef

According to many who follow the alternative view – i.e., that the month follow the order in which the princes of each tribe offered their sacrifices [upon the inauguration of the Mishkan in the Sinai Desert], an event that took place in the month of *Nissan* – then Shevat corresponds to the tribe of *Asher*.

Asher is represented by oil. [The tribe of Asher was blessed with oil by both Yaakov Aveinu and Moshe Rabbeinu]. “Oil” causes and represents pleasure. So, Asher is connected to “Yitzchak,” meaning pleasure and joy.

Further, it is through Asher that the *essence* of “Yosef” is revealed; as it is written “... “And Moshe [upon leaving Egypt] took the bones of Yosef with him.” [The root of “Atzmos” is “Etzem,” meaning either “a bone” or “essence.” So, the verse is also telling us that Moshe took the *essence* of “Yosef,” i.e., his spiritual theme.

Now, how did Moshe know the precise location of Yosef’s coffin – which had been placed in a river? Our Sages tell us that! “Serach, the daughter of *Asher*, was the one who showed Moshe where Yosef was buried.” [Symbolically, then, it takes specifically a descendant of Asher to reveal the essential theme of Yosef.]

... Within the month of Shevat itself, the Yahrzeit is specifically on the *tenth* day, which reflects on the *complete* service that is performed in the modes represented by “Yosef” [constantly increasing our divine service] and “Yitzchak” [performing our service with joy and pleasure]. (Parshas Beshalach 5748, footnote 113; Hisva aduyos p.306)

[Note that the **Rebbe**, who (publicly) assumed leadership on Yud Shevat 5711, was born on the 11<sup>th</sup> of Nissan, the day on which the prince of *Asher* offered his inaugural sacrifice.

Based on the above explanation that “Asher” reveals the essence of “Yosef,” we could say that it is the Rebbe (represented by Asher) who reveals the essence, and completes the service and goals, of the Previous Rebbe (“Yosef”).

Notably, that the Rebbe assumed leadership on the night following the first anniversary of Yud Shevat, i.e., on the **11<sup>th</sup>** of Shevat **5711** (and as mentioned

## REACH ALL JEWS ON THEIR LEVEL

- Our heightened activities in honor of Yud Shevat should extend to every type of Jew, and include men, women and children. Naturally, the activities directed towards each group should be tailored to meet its unique needs and characteristics. This approach to outreach is one of the primary innovations of the Leader of our generation.<sup>41</sup>

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earlier, he was born on the 17<sup>th</sup> of Nissan). Clearly, while the theme of the Previous Rebbe is represented by the number 10, the Rebbe, who *continues* the leadership of the Previous Rebbe, is represented by the subsequent number, 11. (See a *Call to Action*, 22<sup>nd</sup> of Shevat, for the significance of 11 as it pertains to the Rebbe.)]

### 41. Men, women and children

One of the innovative practices of the Leader of our generation was that he would, from time to time, also address Jewish *women* – in order to encourage and bolster them in matters concerning Judaism. Indeed, he would also do so for *children*.

He would then further instruct that these addresses be *published*, thereby turning them into instructions for future generations. (Parshas Bo 5748; Hisva'aduyos p.275)

### Unparalleled increase

We do find a similar conduct with Jewish leaders of previous generations (as can be discerned in their letters and the like). This practice, however, was not accepted by everyone, and was therefore somewhat restricted.

The activities in this direction of the Leader of *our* generation, on the other hand, spread forth and reached numerous locations worldwide – and indeed continues to spread ever wider. This practice resulted in an *unparalleled* increase in Torah study by Jewish ladies and girls – as well as Jewish children. (Parshas Bo 5752; Hisva'aduyos p.150)

### Women influence men

The particular emphasis on activities with Jewish women and children is highly significant – in addition to enhancing their personal service, these activities also result in an increase in the divine service of the *entire* household, including the men.

### Children influence parents

The uniqueness of children is that they are taught step by step, in accordance with their limited capacities. In addition, the nature of a child is “to break their food into crumbs,” which also enables the food to reach those who cannot yet accept anything more than small “crumbs.”

[I.e., the simplistic style of a child’s education enables their parents and relatives to be introduced to Judaism on a level that is basic enough for their uninitiated consumption. Their Jewish education, which would otherwise be neglected, is nurtured by the education being given to their child. As the Rebbe explains, the Previous Rebbe (“Yosef”) appreciated this fact, and this approach is alluded to in the Torah’s description of Yosef HaTzaddik’s sustaining of Jewry in Egypt. This was the uniqueness of Yosef, who [as ruler of Egypt in the time of famine] provided sufficient “bread [even giving extra] for the consumption of the infants,” whose way it is to waste much of their food. (ibid.)]

**woman and girls’ spiritual influence**

A similar concept applies to Jewish woman and girls. [The Rebbe continues and

## Shabbos prior to Yud Shevat

### RECEIVE AN ALIYAH

- It is customary for every male over the age of Bar Mitzvah to receive an Aliyah (being called to the Torah reading) on the Shabbos prior to the Yahrzeit.<sup>42</sup>

### MAKE UP FOR YUD SHEVAT CUSTOMS

- Whereas the custom to have an Aliyah is restricted to the Shabbos prior to the Yahrzeit, the remaining customs associated with the Yahrzeit – such as increasing in Torah study, Tzedakah and the like – should obviously be continued (and can be made up for) during the subsequent week.<sup>43</sup>

### SHABBOS ALIYAH ONLY

- It is highly questionable whether one could make up for failing to receive a Shabbos Aliyah by instead receiving an Aliyah to the Torah readings of the subsequent Monday or Thursday – particularly, as it is a different section of Torah that is read on those days.

brings an example from the revolutionary number of Jewish women and girls who have recently begun kindling Shabbos and Yom Tov candles. Lighting candles affects the *entire* household, for “a candle gives light to all around it”; the light of these candles is a *holy* light, upon which a *blessing* is recited. The effect this practice has on even the menfolk is profound, particularly when we consider that kindling Shabbos candles opens the door to complete Shabbos observance by the entire family. Moreover, the Talmud states that the Shabbos candles bring about “children knowledgeable in Torah.” (ibid, p.150-151)

#### 42. A complete ascent

“As is known, when one is summoned to the Torah [Olah LaTorah, lit., “ascends to the Torah,” which is traditionally read on a raised platform or dais], it results in an elevation (Aliyah) in his soul [i.e., it simultaneously rises in holiness as he recites the blessing or reads from the Torah].

This ascent occurs in all levels of his soul [of which there are five general levels: Nefesh, Ru'ach, Neshamah, Chayah and Yechidah], and even in all of his soul's faculties [such as intellect and emotion], as well as the soul's “garments” of thought, speech and action. (Parshas Bo 5749; Hisva'aduyos p.217)

#### 43. The Shabbos before

This is because the entire following week is blessed from the Shabbos that preceded it. (Parshas Bo 5748, footnote 2; Hisva'aduyos p.268)

The Previous Rebbe's Yom Hילולah, and the preparations for are customarily observed on the preceding Shabbos, are relevant to each Jew in this generation.

This fact is also the basis of the proposal that *everyone* receive an Aliyah to the Torah on the Shabbos before the 10<sup>th</sup> of Shevat. (ibid, main text)

Which in turn is based upon the proposal of the Leader of our generation concerning the Yahrzeit of his father, the Rebbe Rashab. (ibid, footnote 11)

After all, the Yom Hילולah of a Leader of Jewry is relevant to every Jew – “the Leader of a generation is equal to all of the generation.” (ibid, main text)

### AN ALIYAH ON SHABBOS MINCHAH?

It might possibly be acceptable to make up the Aliyah during the Shabbos *Minchah* reading. For although the text that is read by Minchah is not the same as the portion read earlier in the day – rather, it is the reading of the upcoming Monday and Thursday – nevertheless, Shabbos Mincha remains part of *Shabbos*, and its Torah reading cannot be considered a mere weekday reading.<sup>43</sup>

## The day of Yud Shevat

### BASILEGANI

The Previous Rebbe would first pen Chassidic discourses and then designate their future release dates. Before his passing in 5710 (1950), he authored a series entitled “Basi LeGani,” and instructed that the first discourse of the series be published on the approaching day of the 10<sup>th</sup> of Shevat. It subsequently became clear that he had timed its release to coincide exactly with the day of his own passing.

This series is therefore highly significant. Traditionally, each Chabad Rebbe in turn, tailors his final Chassidic discourse to serve as a preparation and cornerstone of his successor’s mission – it specifies the goal of the new generation.

Basi LeGani expounds the central theme of our spiritual service, i.e., to draw the Shechinah (Divine Presence) back into this physical world, so that it be manifested in the Third Beis HaMikdash – and from there, to the entire universe.

However, in order to accomplish this, we need to first draw the Shechinah into ourselves, our homes and our buildings [such as the Chabad Houses that serve as centers for activities that draw the Shechinah into the furthest reaches of the world].

For in fact, every Jew – or his home, etc. – constitutes a mini-Beis HaMikdash.

The Rebbe instituted the practice of studying and focusing particular attention to another of the twenty sections of Basi LeGani each year. Each year, the Rebbe would deliver a discourse explaining the current year’s section (“Ois”) of Basi LeGani. After twenty years elapse, we begin the cycle afresh – but on a higher level.

**STUDY THE MA'AMOR**

- We should study the teachings of the Previous Rebbe – and in particular, his series entitled Basi LeGani.<sup>44</sup>

**THIS YEAR'S OIS**

- Special emphasis should be placed on the section of Basi LeGani that corresponds to the present year.<sup>45</sup> Despite having studied it in the past, we should again study this section with fresh depth and understanding – in order to fully fathom the very essence of the Previous Rebbe's message.<sup>46</sup>

**IN PUBLIC**

- Ideally, we should study the discourse in public – or at least with a study partner. Doing so leads to increased success in comprehending the discourse.

**TZEDAKAH BEFORE STUDY**

- Donating to Tzedakah before studying also adds to the success of the study.<sup>47</sup>

**44. Study that day's Torah portion**

On the Yom Hitulah, which falls on Monday – a day when the Torah is read in the synagogue – each person should likewise recite words of Torah which are connected with the section of Torah read that day. [Editor's Note: This year too, Yud Shevat occurs on a day on which the Torah is read: Thursday, January 10, 2008]

**Basi LeGani and Ma'amor on the Parshah**

Likewise, and to a *greater* extent, we should recite from the Torah teachings and Chassidic discourses of the Leader of our generation, particularly from the discourse that was first published (in advance) for the 10<sup>th</sup> of Shevat 5710 (1950) [entitled Basi LeGani], or from his discourses on the weekly Torah portion.

**Beshalach, Shabbos Shirah, Geulah**

This year, the Torah portion is Parshas Beshalach Paro Ess HaAm (“When Pharaoh sent out the [Jewish] people”), and it is therefore also “Shabbos Shirah” [the Shabbos on which the Song of the Sea (Az Yashir – the song sung by the Jews as they crossed the parted sea) is read in the synagogue], all of which is also connected to the true and complete Redemption. (15<sup>th</sup> of Teves 5750; Hisva'adyuos p.127)

45. [This year's (2008) section is section 18 (See Basi LeGani 5728, 5748). See the Foreword to the discourse Basi LeGani 5728 found in Sefer HaMa'amorim Meluket, vol.2, p.238.]

46. See Parshas Bo 5749 (Hisva'adyuos p.223), in connection with the 40<sup>th</sup> year since the first release of Basi LeGani – forty years being the amount of time necessary for a student can fully comprehend the depth of his master's meaning.

47. Ibid.

**Get help by giving help**

This is similar to the statement of our Sages (Baba Basra 10a), “He would first

## WOMEN INCREASE THEIR AVODAH

- The day of Yud Shevat – as well as its preceding and subsequent days<sup>48</sup> – is an extremely opportune time for Jewish women to increase, and with far greater energy, all matters that pertain to their divine service.<sup>49</sup>

## JOY OF REDEMPTION

- Jewish women should permeate their divine service with joy – resulting from an awareness of the extreme imminence of the final Redemption.<sup>50</sup>

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give a coin to a pauper and only then pray; for it is written ‘I will behold Your countenance in righteousness (BeTzedek) [or ‘through Tzedakah].’” Although that statement was made in Baba Basra in regards to *prayer*, it is nevertheless clear that it also applies to “Beholding Your countenance” by studying Torah. And as is known, Tzedakah affects the donor to the extent that his heart and mind become a thousand times clearer. (ibid, footnote 64)

### 48. **Rebbetzins Shterna Sarah and Rivkah**

In which are the Yahrtsaits of his mother and grandmother. [Rebbetzin Shterna Sarah, wife of the Rebbe Rashab and mother of the Previous Rebbe, passed away on the 13<sup>th</sup> of Shevat 1942. Rebbetzin Rivkah, wife of the Rebbe Maharash and grandmother of the Previous Rebbe, passed away on the 10<sup>th</sup> of Shevat 1914.]

### 49. **Daughters of the Rebbetzins**

... So that their conduct be in the spirit of the saintly Rebbetzins, the wives of the Leaders, who’s Yahrtsaits also occur during these dates. Doing so will extend the life of the saintly Rebbetzins, as our Sages say, “Just as his offspring are alive, so he is alive. [I.e., when the spiritual offspring of the Rebbes and Rebbetzins are spiritually alive via their adherence to the Torah of Life, then the life of the Rebbes and Rebbetzins themselves, who are totally united with, and defined by, the Torah and G-dliness – continue to find expression in this physically world.] (Parshas Bo and Beshalach 5752; Hisva aduyos p.190)

### **Bring the Geulah**

Since this generation is the final generation of exile and the initial generation of Redemption ... the Leader of our generation strove exceedingly to influence Jewish women – in order to hasten and bring on the Redemption in the merit of the righteous women of our generation. (ibid, p.184)

### 50. **Miriam and Devorah**

There is a fundamental and unique instruction concerning the concept of “singing” – as is emphasized by the “Song of Miriam” [the brother of Moshe, who led the women in song as they passed through the parted sea] and the “Song of Devorah” [the Prophetess, who led the Jews to a miraculous victory in battle]:

#### **The woman trusted and acted**

The Exodus from Egypt came about through the merit of “the righteous women of that generation, who were certain that the Holy One would perform miracles for them; they therefore brought out tambourines from Egypt [to be able to thank Hashem with song and music for the future miracles they were certain He would perform].” The same is true of the [imminent] Redemption from this final exile:

### AFTER YUD SHEVAT

- Following Yud Shevat, we should increase (with yet greater energy) in fulfilling the Previous Rebbe’s instructions regarding the study and dissemination of Chassidus.<sup>51</sup>

### CHASSIDUS – EVERY JEW’S LEGACY

- This study and dissemination should be continued until it will be clearly *discernable* upon each and every Jew that they have studied Chassidus, and that its teachings have permeated their entire existence.<sup>51</sup>



## Appendix I

### Yud Shevat – full expression of the soul

#### 1) Paradox of holiness – transcendence and permeation:

“Holiness” means transcendence, something beyond the mundane. Yet, at the same time, holiness infuses mundane objects and makes them “holy.” Both of these qualities are reflected in the shape, symbolism

#### In the final moments

The righteous women of Jewry need to have absolute trust – *and they certainly do have absolute trust* – that literally, immediately, the True and Complete Redemption will arrive. Their trust should be absolute, to the extent that they begin immediately, in these final seconds of exile, rejoicing with tambourines, and singing and dancing over the imminent True and Complete Redemption.

#### Cry out the Golus and sing in the Geulah

To be more specific: Together with our request, entreaty and demand that Hashem bring the Redemption literally and immediately – activities that are accompanied by feelings of bitterness and pain ... over the length of this exile, and which are expressed in a cry that escapes from the very deepest recess of our heart, “Ad Masai?! Ad Masai?! Ad Masai?!” – “How much longer?!” ... We are simultaneously – and even *chiefly* – permeated with feelings of *joy*, the very *greatest* joy which is expressed in *song*. This joy comes from our powerful trust that “Hinei Zeh Melech HaMoshiach Bo,” “Here, the King Moshiach is coming!” And indeed, he has already come! (Parshas Bo and Beshalach 5752; Hisva’aduyos p.191-192)

#### 51. Our mission: Spread Chassidus

The dissemination of Chassidus is the *main task* of our generation. All other spiritual services are considered “foreign” to us in comparison with our main goal of spreading Chassidus. The reason for this is due to our being the final generation of exile and the initial generation of Redemption. (Parshas Beshalach 5751; Hisva’aduyos p.226)

and numeric value of the Hebrew letter Yud (י), which has a numerical value of *ten*:

- A) Unlike all other Hebrew letters, Yud is a mere point that transcends form and is unaffected by division into particulars. At the same time, Yud represents the *essence* of a matter that *includes* all of its forms and details.
- B) Yud is the initial letter of Hashem's Name and therefore represents Hashem, i.e., the Creator Who is *beyond* creation. At the same time, Yud represents the spark of holiness (or Neshamah) that *emanates* from the Creator and animates all existence – down to its finest details.
- C) Yud represents the “Pinteleh Yid” (Etezem HaNeshamah) – the quintessential essence of a Jew. Yet the task of a Jew is to elicit his “Pinteleh Yid” and cause it to permeate all of his various soul powers.
- D) Yud equals ten – representing Redemption by Moshiach (a fact that is reflected in Moshiach's *ten*-stringed harp, the *tenth* red heifer (Parah Adumah) that will then be used, the *tenth* song of deliverance that will then be sung and so on). True Redemption is accomplished by revealing the indivisible soul or Neshamah that resides within every element of existence (including ourselves), i.e., the G-dly spark (the “Yud”) that animates and pervades all existence.

This, then, is the lesson in divine service that we are to take from the **10<sup>th</sup>** of Shevat: We should reveal the “tenth” within ourselves (i.e., our Neshamah), and by extension, the “tenth” within creation (i.e., its vivifying G-dly force) – and this revelation should permeate our entire being, all of our affairs and every detail of Creation.

## 2) Significance of the day, month and year:

“Tenth” represents something that is sanctified. This is seen in the verse (Vayikra 27:32), **וְכָל מַעֲשֵׂה בָקָר וְצֹאן כָּל אִשֶּׁר יַעֲבֹר תַּחַת הַשֶּׁבֶט הַעֲשִׂירִי**, וְיִהְיֶה קֹדֶשׁ לַיְיָ – “Any tithe of cattle or of the flock, all that pass under the staff [“*Shavef*” – a word that is practically identical to the name of the month, “*Shevat*”], the *tenth* one *shall be holy to Hashem*.”

Further, the Torah there continues (v.33) “...If he shall exchange it (i.e., the animal that was sanctified as a tithe), then both it and its substitute shall be holy to Hashem.” The initials of **הוּא** (He) are **הוּמָר יִמְרֵנו וְהוּא** (He shall exchange it, it shall be”) spell Hashem's Name. Each month corresponds to another combination of the Divine Name and is to be found in another verse in Torah; this passage in particular, includes the

specific combination for the month of *Shevat*.

In addition, the twelve months represent the twelve tribes of Israel. The month of Shevat corresponds to the tribe of *Yosef* – which is also the Previous Rebbe’s first name [See below, “Significance of the Previous Rebbe’s name”].

Finally, the dual qualities of holiness (the “Yud”) that were discussed earlier, are emphasized in the Hebrew year of his passing – 5710, “Tav Shin *Yud*.”

### 3) Leader and “soul” of Jewry:

We can now appreciate how the *tenth* (Yud) of the month is the most appropriate date for the Yahtzeit – since as a Leader of Jewry, the Previous Rebbe serves as Jewry’s *collective soul*. On the one hand, he is “removed” and “sanctified” from the rest of Jewry; yet, at the same time, he is the means of eliciting life and all other spiritual and physical needs, to each particular individual.

In addition, the Previous Rebbe greatly amplified the dissemination of Chassidus – bringing its teachings to America, and from there, to the entire world. Chassidus is the “soul” of Torah and it allows the Jew to reveal *his* soul as well as the “soul” of Creation – thus bringing the Redemption.

### 4) Significance of the Previous Rebbe’s name:

The Previous Rebbe’s name alludes to these concepts: Firstly, both of his names, “Yosef” and “Yitzchak,” begin with the letter *Yud*.

In Bereishis (30:24), the Torah tells us the meaning of the name Yosef, “She called him Yosef, saying, ‘Yosef Hashem Li Ben Acher,’” “Hashem *will add* to me another son.” Chassidus explains that this represents the task of transforming an “Acher” – “another,” i.e., a Jew who, due to his actions, does not resemble a member of Hashem’s nation – into a “Ben,” a “son,” i.e., one who is clearly worthy of being called Hashem’s child.

So, “Yosef” means revealing the “Pinteleh Yid” that is buried deep within every Jew (and by extension, revealing the “soul” of the universe).

Earlier in Bereishis (21:3-6), the Torah explains the significance of the second name, “Yitzchak”: “He called his son ... Yitzchak ... all who hear will *laugh with joy* (*Yitzchak*) for my sake.”

A Jew can only serve Hashem with true and complete joy when there are no disturbances posed by his bodily aspects and mundane affairs, i.e., when they, too, have been permeated with the spiritual joy of his soul.

**5) Three decades of leadership:**

The Previous Rebbe's thirty years of leadership were divided into three periods – each covering another *ten* years. [Each of these decades called for a unique type of spiritual service.

It is explained in many Sichas, that the first decade demanded great self-sacrifice in order to preserve Judaism under Russian Communism; the second decade was characterized by the dissemination of Chasidus in the Poland-Latvia regions; the final decade was focused on the imminent Redemption by Moshiach.

To summarize:] The first decade was spent in Russia, the next in Poland and its neighboring countries, and the final ten years were spent in America.

Notably, during his final ten years, the Previous Rebbe would specifically sign his second name “Yitzchak” with an *enlarged Yud* – and that this letter alone was written [not in Hebrew cursive, but] in the Hebrew “Ashuri” script [that is used to write a Sefer Torah].

(Sichas Parshas Shemos 5750)

## Appendix II

By the Grace of G-d  
Rosh Chodesh Shevat, 5711  
Brooklyn, N.Y.

To Anash, to the students of Tomchei Temimim, and to those who have a bond or a relationship with my revered father-in-law the saintly Rebbe, of blessed memory:

G-d bless you all.

Greeting and blessings:

In reply to the many questions that have been asked about a detailed schedule for the Tenth of Shevat, the Yahrzeit of my revered father-in-law, the Rebbe, I would hereby suggest the following:

1. On the Shabbos before the Yahrzeit [each Chassid] should attempt to be called for an Aliyah to the Torah.
2. If there are not enough Aliyos the Torah should be read [a number of times] in different rooms. However, *no additions* should be made to the number of Aliyos [at each reading].
3. The congregation should see to it that the Maftir should be the most respected congregant, as determined by the majority; alternatively, the choice should be determined by lot.
4. The congregation should choose someone to lead the prayers on the day of the Yahrzeit. It is proper to divide [the honor, choosing] one person to lead Ma'ariv, a second to lead Shacharis, and a third - Minchah. In this way a greater number of Anash will have the privilege.
5. A [Yahrzeit] candle should be lit that will burn throughout the twenty-four hours. If possible, the candle should be of beeswax.
6. Five candles should burn during the prayer services.
7. After each prayer service (and in the morning, [this means] after the reading of Tehilim), the Sheliach Tzibbur should study (or at least conclude the study of) ch.24 of Mishnayos Keilim and ch.7 of Mishnayos Mikvaos. He should then recite the Mishnah beginning "Rabbi Chananyah ben Akashya...", followed silently by a few lines of Tanya, and Kaddish deRabbanan.
8. After Ma'ariv, part of the Ma'amar (Basi LeGani) that was released for the day of the demise should be recited from memory. If there is no one to do this from memory, it should be studied from the text. This should also be done after Shacharis, and the Ma'amar should be concluded after Minchah.
9. Before Shacharis, a chapter of Tanya should be studied. This should also be done after Minchah.
10. In the morning, before prayer, charity should be given to those institutions that are related to our Nasi, my revered father-in-law, of sainted memory. Donations should be made on behalf of oneself and on behalf of each member of one's family. The same should be done before Minchah.
11. After Shacharis and the recitation of the Ma'amar, each individual should read a Pidyon Nefesh. (It goes without saying that a Gartl is worn during the reading.) Those who had the privilege of entering [the saintly Rebbe's study] for Yeichidus, or at least of seeing his face, should - while reading the Pidyon Nefesh - picture themselves as standing before him. The Pidyon Nefesh should then

be placed between the pages of a Ma'amar or Kuntreis, etc., of his teachings, and sent, if possible *on the same day*, to be read at his graveside.

12. In the course of the day one should study chapters of Mishnayos that begin with the letters of his name.
13. In the course of the day one should participate in a Farbrengen.
14. In the course of the day one should set aside a time during which to tell one's family about the saintly Rebbe, and about the spiritual tasks at which he toiled throughout all the days of his life.
15. In the course of the day, people (to whom this task is appropriate) should visit synagogues and houses of study in their cities and cite a statement or an adage drawn from the teachings of the saintly Rebbe. They should explain how he loved every Jew. [Furthermore,] they should make known and explain the practice that he instituted of reciting Tehilim every day, studying the daily portion of Chumash with the commentary of Rashi, and, where appropriate, studying the Tanya as he divided it into daily readings throughout the year. If possible this should all be done in the course of a Farbrengen.

16. In the course of the day, people (who are fit for the task) should visit centers of observant youth - and, in a neighborly spirit, should make every endeavor to also visit centers for the young people who are not yet observant - in order to explain to them the warm love that the saintly Rebbe constantly had for them. It should be explained to these people what he expected of them; they should be told of the hope and the trust that he placed in them - that they would ultimately fulfill their task of strengthening the observance of Judaism and disseminating the study of Torah with all the energy, warmth and vitality that characterize youth.

If prevailing conditions allow, all the above should of course be continued during the days following the Yahrzeit, and particularly on the following Shabbos.

May G-d hasten the coming of our Redeemer, and then "those who repose in the dust will awaken and sing joyful praises." And our Nasi among them will give us wondrous tidings, and lead us along the path that leads up to the House of G-d.

*[Signed:] Menachem Mendel Schneerson*

מוקדש

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