

a **CALL** *to*
ACTION

CHOF BEIS SHEVAT

PRACTICAL INSTRUCTION
FROM THE TEACHINGS OF THE REBBE
5748-5752

A PROJECT OF
HaMaaseh Hu HaIkar

Foreword

We are pleased to bring you this newly revised edition of *a CALL to ACTION*. Translated from its Hebrew counterpart, *HaMaaseh Hu Halkar*, this presentation is a collection of practical instruction from the Rebbe's Sichos pertaining to the Yahrtzait of Rebbetzin Chayah Mushka.

HaMaaseh Hu Halkar 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.

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!

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a CALL to ACTION

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לזכות
הרה"ח הרה"ת ר' צבי מרדכי בן שרה
וזוגתו שלומית בת שושנה
בניהם ובנותיהם:
יוסף יצחק, משה, מנחם מענדל, חנה וחי' מושקא
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Translated in the memory of Yitzchok Yosef ben Yaakov Mordechai

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Chof Beis Shevat

22nd of Shevat – Yahrtzait of Rebbetzin Chayah
Mushka, wife of the Rebbe

INTRODUCTION

Rebbetzin Chayah Mushka¹ (or Moussia), wife of the Rebbe, was the Previous Rebbe's second daughter. She was born on the 25th of Adar 5661 (1901) in Babinovitch, near Lubavitch, Russia, and passed away on the 22nd of Shevat 5748 (1988) in New York.

The Rebbe declared that her Yahrtzait is a day of collective blessing for Jewry and individual benediction

1. [Her naming:

At the suggestion of the Rebbe Rashab (fifth Lubavitcher Rebbe), she was named after the wife of the Tzemach Tzedek (third Rebbe). Note that the Rebbe himself was named after the Tzemach Tzedek. After she was named, the Rebbe Rashab wrote that “she would be a woman of virtue, sincerely G-d fearing, and we will all derive much satisfaction from her, both spiritually and materially.”]

Significance of her name – expressing the essence of the soul

The name “Chayah” means “life,” and primarily refers to the *inner vitality* (Chayah Penimi) which animates a body.

The name “Mushka,” on the other hand, is a kind of spice (over which the blessing “Borei Minei Vesamin,” “Blessed are You ... who creates various kinds of spices” in recited). According to some opinions, it is equivalent to “Mor” [which some translate as “myrrh”], one of the eleven ingredients of the Ketores (incense burnt in the Beis HaMikdash). This corresponds to the *transcendent* level of a person's soul (Makif).

In direct contrast to food, which is tasted and absorbed internally to the extent that it becomes one's own flesh and blood, scent has an enveloping character. Scent can even *restore* the soul [of one who has fainted, by influencing a deep level of the soul and] drawing new life-force into the body. Further, our Sages tell us that “the soul *benefits* from scent.”

... When the two names “Chayah” and “Mushka” are given to one person, they unite and form a unified name of a single individual – indicating a unification of their respective themes. The revelation of the transcendent level (Makif) of the soul (which is represented by the number “11,” as in the 11 ingredients of the Ketores) is elicited and invested – not only in an enveloping manner such as a scent, but also – *within* the body and *within* its ten soul-faculties. (ibid, p.257-258) See ibid, footnote 115, for the significance of the Rebbetzin's **initials** and the relevance to **Moshiach**. See below, footnote 11, for the significance of the Rebbetzin's **family name**.

for each Jew; it is an opportunity to further our own divine service, as well as increase our efforts at outreach.

He explained, “[Twenty two in Hebrew is represented by the letters] כ (Chof) and ב (Beis), the letters of the word בְּךָ (BeChah), ‘through you.’”

... The day of the Rebbetzin’s Yahrtzait on *Chof Beis Shevat*, is a day of blessing (Yom Berachah) from which all of Jewish people are blessed – in the spirit of the verse,² ‘BeChah (בְּךָ) Yivarech Yisrael,’ ‘*Through you will Israel be blessed.*’³

2. Bereishis 48:20.

3. Parshas Yisro (2) and Eve and Day of 22nd Shevat 5752; Hisva’aduyos p.250.

Endless source of blessing

Blessings are elicited upon the Jewish people – to each individual Jew, and to all Jewry [collectively]; particularly to women and girls, and even more so to those who conduct themselves in a manner that resembles the Rebbetzin’s conduct and is based upon her guidance. These are blessings in *all* matters, both physical and spiritual ... Moreover, each blessing causes another blessing and a yet further blessing – without end. (ibid, p.252)

The number “22” – the world and its source (Torah)

The number 22 alludes and refers [throughout Rabbinical writings] to the 22 characters that make up [Lashon HaKodesh and therefore] 1) the letters that form the Torah and 2) the letters of the Ten Utterances which Hashem [constantly] uses to bring the entire universe into existence ... These 22 letters include *all* influences and bestowals [from Hashem] through which the universe was created, which was accomplished by using the original “letters” as well as their combinations and the like [as is explained in Kabbalah and Tanya at length].

Our purpose is to reveal in all matters of this world, the 22 letters of the Torah with which, and for which, the world was created.

Shevat – G-dly royalty

This is the theme of the month of Shevat, which also means a “staff” (Shevet) – the symbol of dominion and control: Revealing and publicizing throughout the entire world, that its true source [i.e., the source of the universe’s existence] is the 22 letters of the Torah; it is with these letters that the universe was first created, and which continue to create the universe afresh each and every moment. When this awareness is realized, we will have then achieved the concept of “Shevet” (a staff): “A king controls through his word” (Koheles 8:4) – meaning, in his case, that the *Jew*, via the *Torah* [the word of the *King* of the Universe], controls and conducts the universe.

Become your own king or queen

This also applies to the “miniature universe” that is each individual: Contemplating how we are constantly created afresh through the words of the

The Rebbe further announced, that the Yahrzeit (which is an elevation – “Histalkus”) of the Rebbetzin – that occurred specifically on the **22nd** day of the month of Shevat – marks the critical milestone that began the third, and *final*, stage in our generation, “the last in Exile and first of Redemption.”⁴

Torah, provides us with the best ethical “preaching” and the strongest impetus to ensure that our Nefesh HaElohis (G-dly soul) will be our “Shevet” – our ruler and controller, who will guarantee that we follow Hashem’s Will. (Parshas Yisro, 22nd of Shevat 5749; Hisva’aduyos p.291-292)

4. **Three Stages in the Life of the Nasi**

[On Parshas Mishpatim, 22nd of Shevat 5752 (Hisva’aduyos p.250), the Rebbe explained: The purpose of Creation is to “make an abode for Hashem’s Essence in the lowest realm” – a service that began in earnest at the Giving of the Torah, and which will be completed by *our* generation, the “last of Exile and the first of Redemption.”

The world, created via the **Ten** Utterances (Asarah Ma’amaros) and the **ten** supernal attributes (Eser Midos HoElyonos) is represented by the number **10**. Hashem’s Essence, which *transcends* existence, is represented by the number **11**, i.e., the “One” who transcends Creation (10).

The goal is to fuse these two – and it is the specific merit and obligation of *our* generation to realize this by bringing the revelation of Moshiach; then Hashem’s Essence will reside within, and be united with, the physical world.

We must understand that there are three stages in our progression towards this goal. These three stages are related to the three periods in the generation of the Nasi HaDor (the Leader of the generation). They are:

a) The first period (that begins with the Giving of the Torah) ends with the Yahrzeit of the Previous Rebbe, on the **10th** day of the **11th** month (Shevat, in the year **5710**). This stage involves the preparation of the physical world to receive, and become united with, G-dliness. The emphasis in this stage is placed upon *readying physicality* (“10”) for Hashem’s Essence (“11”).

b) The second period begins with the ascendance of the Rebbe to leadership on the **11th** day of the **11th** month (in the year **5711**). In this level, the transcendence of Hashem’s Essence (“11”) is now visible and there remains no room for “10” (worlds).

c) The third, and *final*, stage begins with the Yahrzeit of the Rebbetzin on the **22nd** day of the **11th** month (22 Shevat 5748). The significance of the “**22nd** day,” **11** days from the **11th** day (11+11=22), is that it brings to the surface a new and higher level of “11” (Hashem’s Essence). At this level we realize that all existence is expressed through variations of the **22** letters that make up the Torah (and the Torah is one with Hashem’s Essence). Accordingly, it is seen that the expression of G-dliness is not through power from Above – but rather, by the ways and customs of the world itself.

This is what is meant by making “an abode for Hashem’s Essence in the lowest realm” – it is revealed that, in truth, the abode (the lowest realm, the physical

On 22nd Shevat 5752 (1992), in honor of the Rebbetzin's 4th Yahrtzait and the 2nd annual Shluchos Convention, the Rebbe distributed 1) a piece of cake; 2) a five dollar bill to be given to Tzedakah; and 3) a booklet of Sichos and Letters concerning the unique role that women in our times play in disseminating Torah, Judaism and Chassidus;⁵ the role of our righteous women in bringing Moshiach is of paramount importance, since "the Jews were redeemed from Egypt in the merit of the righteous women" – and our generation is a reincarnation of the those who left Egypt.

TAKE IT TO HEART – IN PRACTICE

- [Concerning Yaakov Aveinu, our Sages state that "Just as his offspring are alive, so is he alive."] Each of us should take the Rebbetzin's Yahrtzait to heart⁶ and demonstrate that "she is

world) and Hashem's Essence are in fact truly one and united.

(This note was prepared with the help of Binyamin Abrams. See *a Call to Action*, Yud Shevat, for a discussion on the association of "10" with the Previous Rebbe.)

5. **Dollar, discourse and dough**

Perhaps these three items also correspond to the three paths [of Torah, Service/prayer and Acts of Kindness]: 1) The booklet contains Torah; 2) the cake represents Avodah ("service," as it is written [concerning the sacrifices, "Karbani Lachmi LeIshai," "My offering, My bread..."] [and nowadays, prayer replaces sacrifices]; this is similar to Lekach, the traditional piece of honey-cake [that is "requested" before Yom Kippur]); and 3) the dollars for Tzedakah is an act of kindness (Gemilas Chassadim).

Further, specifically a *five* dollar bill was distributed – since five [in Hebrew] is חמשה (Chomesh), the initials of the Rebbetzin [See footnote 11, below]. (Parshas Yisro and 22nd Shevat 5752 (Hisva'adyos p.266, footnote 122) – "A note by the Publisher")

6. **An earth-shattering event**

... Based on the phraseology of the verse (Koheles 7:2), "**VeHaChai Yiten El Libo**," "And the living should take it to heart." [The Rebbe constantly repeated this passage on every possible occasion during the year following the Rebbetzin's passing.]

True, this verse primarily addresses the period of mourning – yet it is a logical concept that is always pertinent, even *beyond* the mourning period:

It is only natural for a rational person to contemplate the events that happen to him or occur in his vicinity, and to derive lessons from them. This is certainly the case when an *earth-shattering* event occurs, such as the passing of a close relative. The

still alive” through her spiritual offspring who are spiritually “alive” and active. This means that each of us should take a lesson from her conduct and conduct ourselves with self-sacrifice, in her spirit.⁷

NAME AND RAISE A CHILD AFTER HER

- Naming a child after her and raising that child in her spirit, is a very literal way to fulfill the concept of “just as her offspring are alive, so is she alive.” Further, doing so literally increases the life of the child (Chayah, “life,” being the Rebbetzin’s first name) – granting the child length of days and goodly years.⁸

YEARN FOR MOSHIACH

- The Yahrtzait should bolster our faith in the coming of Moshiach and our yearning for his arrival; as Rambam states, we should not only believe in Moshiach, but we should also expectantly await his coming.⁹ The *only reason* why her

matter then sears into his soul with far greater intensity – and then moves him to “take it to heart” with far greater intensity too. As a result, he increases his divine service in all matters of Torah, Mitzvos and so forth. (Parshas Yisro and 22nd Shevat 5749; Hisva’aduyos p.284). See there, footnote 11, based on Rashi and the Midrash on the abovementioned verse.

7. Ibid p.293.

Mesiras Nefesh

... In particular, serving Hashem with self-sacrifice. This is also understood from the well known account regarding the manner of education that the daughters of the Previous Rebbe received:

They once had a teacher who wished to explain everything rationally and not to “frighten” them with accounts of miracles and self-sacrifice... The Previous Rebbe corrected him, saying that, on the contrary – the education of a Jewish child should *specifically* begin with stories of self-sacrifice, and it is *specifically* such ideals that a Jewish child is able to grasp.

Note that this story concerned the Rebbetzin, which allows us to appreciate how her education was distinguished by such an approach – it was permeated with self-sacrifice. (ibid, p.291)

8. Ibid p.293.

9. **Reunite – time for Techiyas HaMeisim**

... Through which we yet further hasten and spur Moshiach’s coming, and the time when the prophetic tiding, “Arise and sing, you who lie in the dust!” will be fulfilled. This entails the resurrection of a soul *within* a living body in the most literal sense – just as she was during her lifetime in this world. (Parshas Yisro and

Histalkus (passing, “elevation”) transpired was in order to bring on the final elevation: the true and complete Redemption.¹⁰

22nd Shevat 5749; Hisva’aduyos p.296)

... We associate her passing with an addition in fulfilling our obligation to “longingly await Moshiach’s coming,” and our expectant yearning for the true and complete Redemption that will occur through our righteous Moshiach ... which will specifically be a *physical* redemption, apparent to our *physical* eyes, and to the eyes of *all*. (ibid, p.293)

10. **Daughter of a Rebbe, wife of a Rebbe – A day for all Jewry**

The elevation that results from a passing is all the more emphasized on the Yahrzeit of the Rebbetzin – daughter of the Previous Rebbe, the Leader of our generation – which takes place on Chof Beis Shevat.

For in addition to her own merit, she also carries the merit of her saintly father (and all the more so in light of the unique bond that naturally exists between fathers and daughters) – by whom she was educated and so forth.

[Her father is, after all] the Leader of our generation (Nasi HaDor). “Nasi” (Leader) comes from “Hisnasus,” “elevation,” indicating that he raises and elevates the entire generation; hence the statement of our Sages, “HaNasi Hu HaKol,” “The Leader [of a generation] is [and includes] all [of the generation].”

We can now appreciate that regarding his daughter as well, all her affairs and certainly her passing, results in an elevation for everyone.

After Yud Shevat – elevation after elevation

The above is all the more apparent in light of her Yahrzeit occurring specifically during the month of *Shevat* – the same month as her father’s Yahrzeit, i.e., the Yahrzeit of the Previous Rebbe that occurs on the 10th of Shevat. The exalted stature of the Leader of a generation is all the more revealed on the day of his Yahrzeit; for it is then that “all of his deeds, Torah study and divine service, which he performed throughout his lifetime” are further elevated and simultaneously revealed down here – to the extent that it “creates salvation in the midst of the earth.” (Parshas Yisro (2) and Eve and Day of 22nd Shevat 5752; Hisva’aduyos p.251-252)

[... And since her passing on the 22nd of Shevat occurred many years *after* the passing of her father, the Previous Rebbe, and it occurred on a *distinct* and *later* day of the month [of Shevat] than the Previous Rebbe’s Yahrzeit (the 10th of Shevat) – there is clearly a unique aspect to her passing, which comes in *continuation* and as an *addition* to his Yahrzeit. (ibid, p.252)]

Histalkus – for the sake of bringing the Geulah

Her Yahrzeit is particularly significant in light of our generation being the final generation of Exile and the first of Redemption. As the Previous Rebbe announced many times, we have already completed all that needs to be done, and the only thing remaining is for us to accept and greet Moshiach in actuality. It is therefore understood, that if there has meanwhile been a Histalkus (passing) – as occurred on the 22nd of Shevat four years ago (in 5748) – then this is only, *solely*, in order to effect the last remaining elevation: The ultimate elevation of the True and Complete Redemption. (ibid, p.251-252)

A SOUL NEEDS PHYSICAL EXPRESSION

• A departed soul wants (and indeed, it *should* want) that its departure and ascent will result in additional positive activities down here, in this physical realm. Therefore, for her sake¹¹ and in memory of¹² her soul, we should engage in additional activities in areas such as prayer, Torah study and Tzedakah.¹³

11. Keren Chomesh

An institution [a charitable fund] has been established, bearing the name קרן חמ"ש (Keren Chomesh), ["Keren" meaning "Fund" and] "CHoMeSH" being the Rebbetzin's initials: ח"י מוּשְׁקָא שְׁנַיִרסאָהן (CHayah Mushka SCHneersohn).

The significance of the name "Schneersohn":

Now, although a surname does not seem to bear any great significance, we nevertheless find that on many documents and the like, for the sake of fortifying the matter at hand, the witnesses included their *family names* in their signatures. The family name [Schneersohn] is all the more significant in this case, since it clearly points to an association with the founder of the family – the Alter Rebbe, whose first name is "Shneur."

... Further, the suffix "sohn" was added to "Schneur" [making it "Schneer-sohn," i.e., "the son of Schneur"]. This serves to further emphasize how the association with the Alter Rebbe is in the [intrinsic] manner of a father and son relationship; [according to Halachah] a father legally bequeaths to his son from the moment that the son is born ... and "a son inherits *everything*" [from his father]. (22nd of Shevat 5748 (Hisva'aduyos p.383) – "At the conclusion of the Shivah (mourning period)")

Institutions in her memory

[Following the Ma'ariv prayers, the Rebbe announced:] "In honor of the Yahrtzait, anyone who approaches the directors of Keren Chomesh (named after the righteous Rebbetzin) will receive participation and aid in the expenses of their planned institutions."

[The Rebbe then descended from the platform. Before he began the customary distribution of dollar bills to be given to Tzedakah, the Rebbe added:] "My intention was in reference to those institutions that are worthy to be described as '*institutions*'!"

[The Rebbe then distributed a dollar bill to each person present, for Tzedakah purposes.] During the distribution, the Rebbe instructed Rabbi Groner to announce the name of one of the directors of Keren Chomesh, accompanied with an address to which directors of the new institutions could write. He should also announce, the Rebbe added, that every planned institution must first receive permission from the rabbis of their city or from the [Rebbe's] secretariat.

[Rabbi Groner thereupon announced (via the microphone) that all institutions, etc., should contact Rabbi Yehudah Krinsky, 770 Eastern Parkway, etc.] (Yuman Chof Gimmel Shevat 5750; Hisva'aduyos p.303)

12. Birthday Minhagim

Practically speaking: It has been proposed that a new custom be added (and

possibly, for those who so desire, to be observed in the merit and for the elevation of the Rebbetzin's soul) – regarding conduct on the day of one's birthday.

... [The Rebbe then described the (now-famous) set of birthday customs – “to be publicized amongst all Jews.” These include holding a joyful gathering with friends, taking time for introspection, and most importantly, adding in Torah, Mitzvos and kind deeds – as well as making resolutions in these matters for the coming year.] (25th Adar 5748; Hisva'aduyos p.461)

13. Parshas Yisro and 22nd Shevat 5749; Hisva'aduyos p.290.

Spiritual fire, physical fuel

[Rambam (Hilchos Shabbos, ch.12, based on Gemara Shabbos 106a) states: “One is liable for burning of any measure – provided that he requires the ashes.” In order to be liable for violating Shabbos, one must perform any of the 39 forbidden activities, with constructive result. Although the act of burning is one of these prohibited activities, burning itself is often *destructive*. Therefore, if one sets fire to an object and destroys it – but his goal is to obtain ashes, then the fire's destructiveness is actually *constructive*, and he is liable.

The Rebbe borrows this law to explain the need for additional *physical* activities for the sake of *spiritually* elevating a departed soul:

A person, that is, a soul encloded within a body, may achieve a high spiritual standing accompanied by self-sacrifice, etc. But without this fiery passion being grounded in physical Mitzvos, being spiritually aflame is in itself insufficient. It is the tangible results that count and which achieve the purpose of Creation; spiritual fire must be brought to bear on, and transform, the physical – and it is the result of combining the two, the “ashes,” that represents G-d's Will. Only then is it a complete and constructive “activity.”

The same applies to a departed soul. The immense spirituality generated by its departure (when its lifetime of spiritual achievements is revealed) must find physical expression. And in the years to follow, as the soul rises ever higher in the heavenly realms, the need for physical grounding becomes all the more acute. Ultimately, all departed souls will return to physical bodies and a perfected world during the era of Resurrection.

Its all for the act

Speaking of the Rebbetzin's passing, the Rebbe explains:] Superficially, we might suppose that after her “burning” (elevation) – now that her soul has departed [from this physical world] in [G-dly] fire, rising level after level and elevation beyond elevation – that her soul would no longer wish to re-descend this physical plane. This presumption is all the stronger when we consider that the nature of a soul – “the soul of mankind is a flame of G-d” – is [like the nature of a flame] to ascend perpetually upwards.

The truth is, however, that the burning (elevation) is not an end in itself. Rather, the purpose is “to require the ashes,” i.e., that from the elevation and departure, concrete influence should be drawn down into this physical realm ... As it is written regarding the departure of a Tzaddik – that through his most exalted elevations he “creates salvation in the *midst of the earth*” ... in the very lowest realm of Creation.

Higher in Heaven needs extra on Earth

In fact, the loftier the elevation, the greater is the necessity to be “grounded” in the

PUBLIC STUDY SESSIONS

- We should begin by fixing additional times to our regular schedules for the study of Torah, and launching fixed study sessions where the public can study Chassidus – as well as the non-esoteric parts of Torah. This is particularly important in areas where there are no such sessions to date.
- Wherever public study sessions already exist, we should strengthen them and see that they increase in both quantity and quality.¹⁴

STUDY AGGADAH

- In particular, we should focus on the study of the Aggadic sections of Torah – such as “Ein Yaakov”¹⁵ – “wherein the

physical realm. A similar idea is implied in the statement, “A Tzaddik who departs is found in all of the worlds (including this physical world) *even more* than during his lifetime.”

The same is also true in reverse: The further and “lower” the influence reaches [i.e., the more concrete the resultant activity], the greater will be the elevation that is caused [to the departed soul].” (ibid, p.289)

Through our connecting the soul with activities and influences down here, we increase the blessings of Hashem for all that we need, down to the finest details. This ultimately includes the most fundamental of all blessings [“In keeping with the blessing that is traditionally used to concluded addresses” – ibid, footnote 92]: “U’Vah LeTziyon Go’el, VeNomar Amein,” “A Redeemer will come unto Tziyon (Jewry), and let us respond ‘Amein!’” The term “Amein” indicates total victory – and especially [total] victory over Golus, Exile. (ibid, p.293)

14. Gematria of Rebbetzin’s name:

... Starting with an addition in Torah and Mitvzos that is performed by a living person, here in this physical realm, and in a manner that is intimately bound with the physical dimensions of time and space – as expressed in our Sages’ instruction to “establish *fixed times* for Torah study.”

[“Time,” in Hebrew is “עֵת” (“Eis”) – the numerical equivalent (470) of the Rebbetzin’s name [Chayah Mushka]. The Rebbe explains that whereas “Zeman” means “time” in general, “Eis” connotes a *specific* time or occasion reflecting on an even more intimate bond with physical reality.] (ibid p.292) See “Extra Tzedakah” (below, in the main text).

15. [The Aggadah is the non-legalistic part of the Talmud and Midrash. It is comprised of homiletic and exegetic stories, ethical teachings and the like. “Ein Yaakov” is a compilation of the Aggadic material found throughout the Babylonian Talmud.]

majority of the Torah's mysteries are hidden."¹⁶ When we teach the allegorical and homiletic¹⁷ parts of Torah, we are expressing matters that relate to the Torah's deepest secrets in a manner that even the simplest person could grasp.

YIRAS SHAMAYIM, TORAH, MITZVOS, TZEDAKAH

- These sessions should be geared towards inspiring Yiras Shamayim in general – and more specifically, towards the enhanced service of prayer and observance of Mitzvos, with pronounced emphasis on Tzedakah. We should utilize these sessions to promote the “three pillars upon which the universe stands: Torah, prayer and kind deeds.”¹⁸
- However, so as not to interfere with the study in progress, we should refrain from promoting these activities in the midst of actual study. Rather, we should engage in these activities either before or after the study.
- We should utilize the opportunity presented by a group that has gathered to study – and all the more so where there is a large crowd – to bring about an addition in accepting and fulfilling positive resolutions in *all* areas of sanctity.¹⁹

16. **The universe is sustained by “Amein, Yehei Shemei Raba”**

[Study of Aggadah] is uniquely connected to the recital of Kaddish DeRabanan [the Kaddish prayer recited upon concluding a section of Rabbinic teachings]: The Talmud (Sotah 49a) specifically associates the Torah's Aggadic teachings with Hashem's “Great Name” (“Shmei Rabah” [around which the text of Kaddish is built]). It even states that this [response of “Yehei Shemei Raba,” “Exalted and hallowed be His Great Name, etc.” to the Kaddish that is recited after study] sustains the entire universe!” (ibid p.292, footnote 90)

17. [The Torah contains four general dimensions: 1) Peshat (plain meaning); 2) Remez (allegorical interpretation); 3) Derush (homiletic instruction) and; 4) Sod (mystical meaning). These are often referred to collectively by their acronym “PaRDeS” – meaning the “orchard” of Torah. However, since the Torah is essentially one entity, each of its parts reflects, compliments and actually depends upon the others.]

18. Ibid p.293.

19. **Many heads are better than one**

It is stated in Kuntres Heichaltzu [legendary discourse written by the Rebbe Rashab] that “an agreement made between two people, or in public, carries far greater weight than a decision made by oneself.” (ibid p.295-296)

NEW SEFER TORAH

- Customarily, one of the primary activities undertaken for the elevation and in memory of the departed is to have a Torah scroll written in their merit.²⁰

EXTRA TZEDAKAH

- It is worthwhile to increase in Tzedakah in honor of the Yahrtzait. Ideally, we should give Tzedakah in amounts of 470 – the numerical value of the word תנא, “time,”²¹ as well as the Rebbetzin’s name.²²
- The more Tzedakah, the better: 470 pennies are good, but 470 coins of greater value are certainly better!²³

INSTITUTIONS WITH HER NAME AND SPIRIT

- It is worthwhile and fitting, in honor of the Rebbetzin’s Yahrtzait, to increase²⁴ the number of institutions founded in her merit.
- This is particularly true of institutions whose focus is furthering observance of the three Mitzvos that were specifically entrusted to women: 1) Shabbos and Yom Tov candle lighting; 2) baking and separating Challah – and ensuring a strictly

20. A Torah scroll is burnt

Our Sages state that the departure [of a soul] is “comparable to a *Torah scroll* that is burnt.” This is *certainly* the case when a Torah scholar – or a righteous woman – departs; for we are taught that “its removal is similar to its being given.” [A reference to the passing of a Torah scholar and the lack of restriction on the required participation at his funeral; just as the Torah was given at Sinai to a nucleus of 600,000 Jews, so does the funeral of a Torah scholar (the removal of a source of Torah) deserve attendance by 600,000 Jews.]

The means to rectify this event is by having a new Torah scroll written. (Parshas Yisro, 22nd of Shevat 5749, footnote 16; Hisva’aduyos p.291-292 – “Concerning the Siyum held upon completing the writing of a Torah scroll”)

21. [See above, footnote 14.]
22. Parshas Yisro, 22nd of Shevat 5750; Hisva’aduyos p.284.
23. ... Even donating *golden* coins – as was donated for the Mishkan. (ibid p.287)
24. [Regarding the rush to open institutions, and the concern to avoid intruding on preexisting institutions, see Parshas Mishpatim 5750 (Hisva’aduyos p.268) – “Regarding the founding of institutions in the name of the holy Rebbetzin Chayah Mushka.”]

Kosher diet in general; and 3) adhering to the laws of Family Purity (Taharas HaMishpachah).²⁵

GIRLS SCHOOLS

- Special effort should be put into creating institutions for the education of Jewish girls. Girls' education one of the innovations of the previous generation – the generation of the Rebbetzin's father, the Previous Rebbe. It was then that leading Torah figures first founded schools for Jewish girls,²⁶ such as the Beis Rivkah School that was founded by the Previous Rebbe during his years of leadership.²⁷

25. Parshas Yisro, 22nd of Shevat 5750; Hisva'aduyos p.284.

Resolutions

... As is clearly apparent at the Jewish Women and Girl's Convention (Kinus NeShei U'Benos Yisrael) which is currently underway, in honor of the Yahtzeit. The participants are making positive resolutions with practical ramifications – and the resolutions of last year's convention have even been *printed* (“A publication is for all future generations”).

Graceful, joyful observance

These resolutions concern both the participants' personal divine service, as well as their influence on others, regarding all matters of Judaism – and particularly, the three Mitzvos that were entrusted especially to women:

- 1) Hadlakas Neiros, Shabbos Candle Lighting;
- 2) Challah, which includes Kosher food and drink;
- 3) Nidah, the laws of Family Purity (Taharas HaMishpachah).

The acronym of these three Mitzvos spells “HaChEN” – “Grace”:

All of these activities should be performed with *joy* and *pleasure*, in keeping with the nature of women and girls in particular – they perform their divine service with *vitality* (“vitality” also being the meaning of the Rebbetzin's first name, “Chayah”) and friendly demeanor.

In the merit of righteous women

This is especially relevant to the convention of Jewish women and girls – since the gathering of Tzadikim, the righteous (“VeAmchah Kulam Tzadikim,” “And *all* of Your nation are righteous”), causes “pleasure to them and pleasure to the world at large.” (ibid, p.283-284)

26. **Family schooling**

... Despite former generations of Jewry exclusively providing schools for boys – while Jewish girls would simply receive their education from their mothers, grandmothers, adult sisters and the like.

27. **Shas and Poskim**

An additional innovation in this field is that these girl schools not only teach practical Halachah, Jewish Law, but also “Shakla VeTarya” (in-depth Talmudic

NEW YEAR, FRESH ACTIVITIES

- A complete 24hr period into the second year [from the passing of the Rebbetzin] has already passed: We should promote and publicize²⁸ regarding the obligation – and indeed, merit – of all who wish to participate in the continued activities during this coming [second] year – by adding *new* activities and creating *new* institutions in her memory. This service has already begun, with the full force of a brand new year...

מוקדש

לכ"ק אדמו"ר מלך המשיח



לזכות הילדה חיילת ב"צבאות ה'" שרה שתחי'

לרגל יום הולדתה השני' כ' שבט תשס"ח

נדפס ע"י ולזכות הורי' יגאל ישראל וזוגתו חי' צירליא

ובתם אסתר שיחיו ניאזוב

ויה"ר שיזכו הורי' לגדלה לתורה ולחופה ולמעשים טובים ומתוך

הרחבה



לזכות

החתן הת' חיים ישראל שי' ווילהעלם

והכלה מושקא שתחי' גורארי'

לרגל יום נישואיהם יום ג' אור לר"ח אדר"ח תשס"ח

יה"ר שיזכו לבנות ביתם בנין עדי עד על יסודי התורה והמצוה כפי

שמוארים במאור שבתורה - זוהי תורת החסידות

חדורים בשליחות העיקרית - קבלת פני משיח

צדקנו בפועל ממש!

נדפס ע"י ולזכות משפחתם שיחיו



יחי אדוננו מורנו ורבינו מלך המשיח לעולם ועד

debating) and even some Pilpul (intense comparative analysis)! Naturally, this adds enthusiasm and pleasure to their study, with fundamental emphasis being placed on the final, practical outcome in applicable Halachah. (ibid p.284)

28. To hear and to heed

We should certainly publicize this to those who are not currently hearing these words, as well as to those who are not "hearing" these matters in a sense of not "heeding" the message – we should inspire them so that they will also implement the above!