



לזכרון
הרבנית הצדקנית מרת
ח'י מושקא נ"ע זי"ע
בקשר עם יום ההילולא כ"ב שבט
נדפס ע"י
הרה"ת ר' אברהם יוסף
ומרת סימא רבקה
ומשפחתם שיחיו יפה
מנשסתר, אנגלי



YUD-TESS KISLEV 5712

Basi L'Gani

SHEVAT 5712



The following account of the happenings in *Beis Chayeinu* during the month of Shevat 5712 occurred only two years after the Frierdiker Rebbe's *histalkus*, and a year after the Rebbe's *kabbalas hanesius*.

This narrative is culled from the diaries of Reb Moshe Levertov and Reb Elye Gross, *a"h*, and, *yblch"ta*, Reb Yoel Kahan.

STUDYING THE MAAMAR

Shabbos Parshas Bo, 6 Shevat

Reb Moshe Levertov:

A few days before Shabbos, the Rebbe instructed the *bochurim* to study the *maamar* of *Basi L'gani*, 5710.

Following *Mincha* on Shabbos afternoon, the Rebbe inquired as to why a *kiddush* wasn't being arranged. Upon hearing that no wine was available,

the Rebbe advised to use some of the wine that had been prepared for *havdalah*. (When someone stated that the *gabbai* is the one at fault, the Rebbe responded that the lack of a *kiddush* doesn't only affect the *gabbai*—the whole congregation suffers.¹)

The Rebbe then gave insight as to the *minhag* of receiving an *aliya* on the Shabbos preceding a *yahrtzeit*.

LEADING THE TEFILLOS

Tuesday Night, Evening of Yud Shevat

The Rebbe davened *Maariv* at the *amud*. Upon reaching the words “וּיִצְמַח פּוֹרְקֵינִי” in the second *kaddish*, the Rebbe broke into tears, completing *kaddish* in a low voice.

Wednesday, Yud Shevat

Reb Yoel Kahan:

The Rebbe entered *Shacharis* at 10:30, wearing a new *tallis*. As he davened at the *amud*, the Rebbe exhibited serious expressions, crying several times throughout davening. This was especially apparent when the Rebbe recited the words “מָה בָּצַע בְּדַמִּי בְרַדְתִּי” “אל שחת כי לא יטוש ה' עמו...” as well as “אֵל שַׁחַת

During the day, the Rebbe conversed with the *rosh yeshiva*, Rabbi Mentlik, about the *seder halimud* of several *bochurim*.

Reb Moshe Levertov:

The Rebbe relayed the following message through Rabbi Yankel Hecht: “The *bochurim* who are ‘*shpitz chassidim*,’ and plan on going to the Ohel instead of the ‘Wednesday Hour’ Released Time program should know that doing so would be contrary to the *kavana haelyona*.”

The Rebbe left for the Ohel at around two o'clock, remaining there for slightly over an hour and a half. Upon his return, *Mincha* was davened, with the Rebbe as *shliach tzibur*.

YUD SHEVAT FARBRENGEN

Reb Yoel Kahan:

At nine o'clock, the Rebbe entered the hall for the *farbrengen*. Immediately upon sitting down, the Rebbe asked the *baal menagen*, Reb Shmuel Zalmanov, to begin the *Beinuni Niggun*. He then requested that a *niggun* of the Rebbe Rashab be sung as well, after which he recited a *maamar*, beginning with the words “*Basi L'gani*,” based on the Frierdiker Rebbe's *maamar*, particularly on the second *ois*—explaining *korbanos in avoda*.² The



Rebbe mentioned every one of the Rebbeim during the *maamar*, crying profusely throughout.

(The Rebbe's conduct today was out of the ordinary. The usual *seder* is that first *l'chaim* is said, after which *niggunim* are sung, and only after all that does the Rebbe begin speaking, and then he moves on to a *maamar*. That's what took place at the *farbrengen* one year ago, when the Rebbe said: “In the *maamar* that the [Frierdiker] Rebbe distributed preceding his *yom histalkus*, he begins ‘*Basi L'gani*...’” At the words “*Basi L'Gani*,” the Rebbe raised his voice a decibel, signaling the start of a *maamar*; this all took place in middle of a *sicha*. Today, however, was different, as the Rebbe began saying a *maamar* in and of itself, without any prior introduction besides *niggunim*.)

Following the *maamar*, the Rebbe requested that the Rebbe Maharash's *niggun* to the words “*Eintz, Tzvei, Drai*” (which Reb Elye Chaim Althaus sang at the Frierdiker Rebbe's table) be sung [the *niggun* later came to be known as *L'chatchila Ariber-ed*]. The *baal menagen* Reb Shmuel Zalmanov couldn't remember the *niggun*, so the Rebbe started it himself. This was followed by “*Yemin Hashem Romeima*” of the Tzemach Tzedek. It was only after all this that the Rebbe instructed that *l'chaim* should



be said, after which the typical *farbrengen* (*sichos*, etc.) began.

In the *sichos*, the Rebbe focused on the fact that on Simchas Torah 5701, the Frierdiker Rebbe instructed that “*Atoh*”—*Iggud Talmidei Hayeshivos*—be established, and being that the words of *tzaddikim* are eternal, it must be carried out immediately.

During the *farbrengen*, the Rebbe requested that “*Nye Zhuritz*” be sung, as well as *Daled Bavos*. The Rebbe instructed that the fourth *bava* be repeated seven times. At the *farbrengen*’s end, the Rebbe wished all present, “*A guten tomid*.”

YAHRTZEIT OF REBBETZIN SHTERNA SARA

Shabbos Parshas B'Shalach, 13 Shevat

Reb Moshe Levertov:

On Friday night, Yud-Gimmel Shvat, the Rebbe entered the shul at eight o'clock, and asked if the *minyán* was still before *Kabbalas Shabbos*. The Rebbe then announced that it would be appropriate (אגלייכע זאך) for the *maamar* of Yud-Gimmel Shvat 5710 [*Hayosheves B'ganim*] to be studied.

After *Mincha* the following day, the Rebbe said a *sicha* about Rebbetzin Shterna Sara's uniqueness among the other Rebbetzins, similar to Sara Imeinu's advantage over the other *imahos*.

GROWING LIKE A TREE

Sunday, 14 Shvat

Reb Elye Gross:

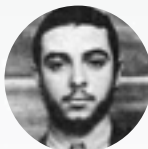
Following *Mincha*, several *talmidim* from New Haven visited the Rebbe. The Rebbe told them that *b'hashgacha pratit* they came after *Mincha*, which is already connected to 15 Shevat, *Rosh Hashanah La'ilanos*. The Rebbe explained that just as a fruit only grows as long as it's connected to the tree, so too, we must all be constantly connected to Torah and mitzvos in order to grow.

BIRTHDAY YECHIDUS

Reb Yoel Kahan:

Today I entered *yechidus* in honor of my birthday, which will be in two days. The Rebbe gave me a *bracha*, and the following *hora'os*:

- That I get an *aliya* tomorrow;
- That I *chizzer* Chassidus on my birthday;



REB YOEL KAHAN
AS A BOCHUR.

- That I give eighteen cents to *tzedaka* before *Shacharis* and *Mincha*;
- That I recite the entire Tehillim.

The Rebbe also asked me to give him, on my birthday, one of the *hanachos* that I hadn't yet submitted.

VIDEO OF LEVAYA

Thursday, 18 Shvat

Reb Elye Gross³:

Several days ago, Moshe Groner informed the Rebbe that I have a short film of the Frierdiker Rebbe's *levaya*. (My brother Berel filmed it. The Rebbe actually had asked Moshe yet in 5710 if a film exists of the *levaya*.) The Rebbe requested to see it, adding that it should be specifically on a *yechidus* night. We made up with Rabbi Hodakov that it will take place tonight.

We (Moshe and I, together with Rabbi Hodakov) entered the Rebbe's room at 12:15 a.m. to set up the projector that would play the film. The first video wasn't so clear, so the Rebbe requested that we adjust the projector and play it again. The Rebbe stood for the entirety of the video, with tears streaming from his holy face throughout.

The Rebbe then said that in appreciation for bringing and showing the film, he'll show us something interesting. Pointing to the cabinet, the Rebbe instructed Moshe to fetch the reels of video of the Frierdiker Rebbe's visit to America in 5689-5690 (תרפ"ט-תר"צ), and to play it as well. (This film came from the Kramer family.)

The Frierdiker Rebbe could be seen coming off of the boat while being greeted by large crowds. The film then showed the Frierdiker Rebbe at a *farbrengen* at the Kramer home. He sat down and removed his hat, placing it on a chair nearby, and surveyed the assembled with a penetrating gaze. The Frierdiker Rebbe could then be seen speaking while looking straight forward.

The Rebbe pointed out several individuals in the video:

“This is Chaim Shneur Zalman Kramer, this is [Reb Yisroel] Jacobson, [Shlomo Aharon] Kazarnovsky..”

Regarding a certain Chossid with a white beard, the Rebbe pointed out:

“This is Zalman Havlin. He was a cheerful Yid.”

At the *farbrengen*’s end, the Frierdiker Rebbe could be seen leaving the room.

Shortly thereafter, dancing Chassidim appeared in the video.⁴ The Rebbe pointed to one of them who was wearing a *spodik*, and said:

“This is Reb Itche der Masmid... Soon you’ll see him dancing.”

After we concluded, the Rebbe smilingly asked us, “What shall we watch now...?”

The above took approximately one hour. The Rebbe then asked us who’s giving him the film...⁵

A SPECIAL MAAMAR

Shabbos Parshas Mishpatim,
26 Shevat

Reb Yoel Kahan:

At today’s *farbrengen*, the Rebbe recited a *maamar* beginning with the words “לא תהי משכלה” without any prior introduction. As soon as he entered the room, the Rebbe instructed for a *niggun* to be sung, after which he began the *maamar*.

In it, the Rebbe described the concepts of *משכלה* and *עקרה* (a woman who loses her young and one who is barren) *b’ruchniyus*. The Rebbe spoke about having satisfaction from one’s love and fear of Hashem, and how to avoid that type of satisfaction—through contemplating the idea of “את מספר ימיו אמלא,” that he has been given a fixed number of days, no more and no less, as implied by the *pasuk* “ימים יוצרו.” So every day, every hour, and every moment, one must carry out his *avoda* to fulfill his shlichus in this world. He is most anxious about this, so much so that he has no opportunity at all to think about matters such as his own *ruchniyus’dike madreiga*. The Rebbe wept profusely throughout this portion of the *maamar*.

The Rebbe then explained that in one’s *avoda*, because he knows that he must fulfill his shlichus at every moment, if one moment passes in which he is not doing his *avoda*—not only has he failed to use an opportunity that has been granted him to flourish in his *avoda*, but also, in this moment when



VIDEO STILL OF THE LEVAYA, FROM THE FILM REB ELYE GROSS AND REB MOSHE GRONER SHOWED THE REBBE.

he doesn’t carry out his *avoda*—he has rebelled against Hashem, King of kings of kings, in failing to fulfill his shlichus.

While saying this, the Rebbe was wailing heavily, eventually resting his head on the table while continuing to cry. The weeping intensified when the Rebbe said the words “מורד במלך המלכים הקב”ה.” Upon reaching the words “במלך מלכי המלכים,” the Rebbe wept profusely, pausing for several seconds before saying “הקדוש ברוך הוא.”

During the *maamar*, the Rebbe wrapped his right hand in the handkerchief, as opposed to the usual *seder*, which was with the left hand. The *maamar* lasted 55 minutes, the longest the Rebbe has ever said, so far. **T**

1. Toras Menachem vol. 4, p. 286.
2. The Rebbe edited the *maamar* a little over a month later. It is printed in *Sefer Hamaamarim Melukat* (first edition) vol. 1, p. 19. (This was the third *maamar* the Rebbe was *magiah*.)
3. With additions from Reb Moshe Groner, a”h, as printed in *Yemei Bereishis*, p. 81 fn. 30, and based on Reb Moshe’s words, as recalled by *yblich*”ta Rabbi Mendel Feller.
4. This was footage of a separate gathering several years later that was recorded on the same film reel.
5. All of the above footage is featured on *America Is No Different*, by JEM.