

# אגודת חסידים חב"ד - ליובאוויטש

תחת נשיאות כ"ק אדמו"ר רבי מנחם מענדל זצוקללה"ה נבג"מ זי"ע שניאורסאהן מליובאוויטש

AGUDAS CHASSIDEI CHABAD - LUBAVITCH

Lubavitch World Headquarters

770 Eastern Parkway / Brooklyn, New York 11213 / Telephone: (718) 774-4000 Telecopier: (718) 774-2718

ב"ה

Yom Habahir 28 Sivan 5785

Fellow Anash and Temimim, שיחיו

As we draw near to the of the Yom Hahilula of the Rebbe זי"ע - זצוקללה"ה נבג"מ זי"ע - we recall the Rebbe's explanation that the flow of blessing on this day is commensurate with one's preparation and spiritual receptiveness.

In these auspicious days, we are witnessing a global awakening among our fellow Jews, including even those who seemed "lost" and "distanced," inspired by the open and miraculous events - utterly above the bounds of nature - that have occurred recently in connection with our Holy Land.

In accordance with the Rebbe's directives (*following the Six-Day War*), we must channel this spiritual arousal into tangible increase in Torah study and mitzvah observance in our daily lives.

When we recognize the miracles that Hashem performs for us, we are reminded of the truth that "In every generation... Hashem saves us from their hands," which compels us to offer praise and thanks to Hashem. And through this, we increase our Torah study and mitzvah observance with added care—thereby eliciting even greater miracles (*as the Rebbe explained following the Gulf War*).

Therefore, we hereby call upon every individual to utilize these days to intensify and strengthen their efforts in studying the Rebbe's Torah and fulfilling his sacred directives, with particular focus on the following:

- A. Studying the Rebbe's Sichos, Maamorim, Reshimos, and holy Igros—especially the "Kuntres Purim Katan 5752", the maamar "V'Atah Tetzaveh," the last maamar (to date) that the Rebbe personally edited and distributed by hand to each Chossid.
- B. Utilizing the current awakening among our fellow Jews—each person according to their sphere of influence—to inspire increased Torah learning and mitzvah observance, especially in the Ten Mivtzoim.

C. Awakening ourselves and others to recognize and express gratitude for the miracles we've experienced—with true joy—and at the same time, to demand and cry out for the ultimate miracle: the true and complete Geula. The most direct path to achieving this is through learning about Moshiach and Geula, particularly as elucidated in the Rebbe's Torah.

D. Gathering together with one's family and community during the days of the Hilula, and sharing with them the wondrous work of the Rebbe: his boundless Ahavas Yisroel, the unique guidance he gave us for this very time, and above all, the mission with which he charged each and every one of us—to prepare ourselves to greet Moshiach Tzidkeinu.

On the day of the Yom HaHilula, a Pan Kholi on behalf of all Chassidim will be read at the Rebbe's holy Ohel. Anyone wishing to add their name and their mother's name may do so by visiting [www.Aguch.org/pankholi](http://www.Aguch.org/pankholi). The Pan will be read at 2:00 PM (New York time) and broadcast live at the address above.

We hereby call upon all of Anash and the Temimim to stand together—"Kulanu Ke'echad"—united in heart and purpose. Through this, may we merit the fulfillment of the verse "Borchenu Avinu Be'or Panecha"—that the Rebbe's blessings be bestowed upon each individual, in all areas of life.

And together with our praise and gratitude to Hashem for the revealed miracles נתנו "ברוך ה' שלא" —we raise our voices in a heartfelt cry:

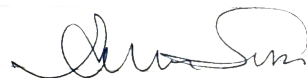
"Ad Mosai?!"

"Ad Mosai Ketz HaPelaos?!"

"Ezreinu B'Shem Hashem Oseh Shamayim Va'aretz!"

We pray for peace and security for our fellow Jews in the Holy Land and around the world. May we all merit the fulfillment of the prophecy of "Hakitzu V'ranenu," with the Rebbe leading us out of this bitter and dark exile and guiding us upright to our Holy Land with the true and complete redemption..

On behalf of the board,



**Avraham Yitzchak Shemtov**  
Chairman

-Attached are the letters the Rebbe sent on Rosh Chodesh Shevat 5711 in connection with the yearzeit of Yud Shevat.

# **Yahrtzeit Observances:**

## *The Rebbe's Yud Shevat Letter*

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

**To the members of our community, the Temimim,  
and to all who are bound or in any way connected with my revered father-in-law,  
the saintly Rebbe, of blessed memory,**

G-d bless you all.

Greeting and Blessings:

In response to the many requests for a detailed schedule for the upcoming Tenth of Shevat, yahrtzeit of my revered father-in-law, the Rebbe, hareini kaparat mishkavo, I hereby suggest the following:

On the Shabbat before the yahrtzeit, each should try to be called up to the Torah for an aliyah.

If there are not enough aliyot, the Torah should be read a number of times in different rooms. However, no additions should be made to the number of aliyot per reading .

The one who is honored with Maftir should be the most respected congregant, as determined by the majority; alternatively, the choice may be determined by lot.

The congregation should choose someone to lead the prayers on the day of the yahrtzeit. It is proper to divide the honor, choosing one person to lead the evening service (Maariv), a second to lead the morning service (Shacharit), and a third – the afternoon service (Minchah). In this way a greater number of community members will have the privilege.

A yahrtzeit candle should be lit that will burn for the entire twenty-four hours. If possible, the candle should be of beeswax.

Five candles should be lit throughout the prayer services.

After each prayer service (in the morning service—following the reading of Psalms), the one leading the prayers should study (or at least conclude the study of) the following selections from the Mishnah: Chapter 24 of Keilim and chapter 7 of Mikvaot. He should then recite the mishnah “Rabbi Chananyah ben Akashya...,” followed silently by a few lines of Tanya, and Kaddish deRabbanan.

After Maariv, part of the discourse (maamar) entitled Basi LeGani, which the Rebbe released for the day of his passing, should be recited from memory. If there is no one to do this from memory, it should be studied from the text. This should be continued after Shacharit, and the discourse should be concluded after Minchah.

Before Shacharit, a chapter of Tanya should be studied. This should also be done after Minchah.

In the morning, before prayer, charity should be given to causes associated with 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.

After Shacharit and the recitation of the maamar, each individual should read a pidyon nefesh. (It goes without saying that a gartel should be worn during the reading.) Those who have had the privilege of being received by the Rebbe in yechidut, or at least of seeing his face, should—while reading the pidyon nefesh—envision themselves as standing before him. The pidyon nefesh should then be placed between the pages of a discourse maamar or other pamphlet of the Rebbe's teachings, and sent, if possible on the same day, to be read at his graveside.

In the course of the day one should study chapters of Mishnah that begin with the letters of the Rebbe's name.

In the course of the day one should participate in a chassidic gathering (farbrengen).

In the course of the day one should set aside a time during which to tell one's family about the Rebbe, and about the spiritual tasks at which he toiled throughout his life.

In the course of the day, people (to whom this task is appropriate) should speak at synagogues and houses of study in their cities and cite a saying or an adage from the Rebbe's teachings. They should explain how he loved every Jew. They should make known and explain the practice that he instituted of reciting Psalms every day, studying the daily portion of Chumash with the commentary of Rashi, and (to appropriate audiences) 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.

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 great love that the Rebbe had for them. It should be explained to these people what the Rebbe expected from them, his hope for them and the trust that he placed in them that they would ultimately fulfill their task of strengthening 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 yahrtzeit, and particularly on the following Shabbat.



May G-d hasten the coming of our Redeemer, and then “Those who dwell in the dust will awaken and rejoice.” And our Nassi, whose yahrzeit we are observing, 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**