

Matan Torah of the Winter



As the Hachona Niggun reached its conclusion, the Chassidim stood in silence while the Rebbe began the Maamer , “Tzidkas Pirzono.”

Although this was one of the many Maamer im delivered by the Rebbe throughout the years, there was something unique about the Rebbe’s saying it on this Yud Tes

Kislev in 5714. Two days later, at the Farbrengen of Shabbos Parshas Vayeishev, 21 Kislev, the Rebbe explained why he had said this specific Maamer .

PERFECT TIMING

As with most Maamer im, the Dibbur Hamaschil did not originate with the Rebbe, rather it had been used by a number of the Rebbeim beforehand. In this case, the Maamer was based on a Maamer that the Frieddiker

Based on parts of the Farbrengen of Shabbos Vayeishev 5714.



Rebbe said during the Rebbe's Sheva Brochos, on Yud Tes Kislev 5689.

However, it didn't start there either. The Rebbe Maharash, the Mittlerer Rebbe and other Rebbeim have a Maamer with this toichen too.

What made it unique in 5689, however, was its timing. In previous generations it was said as a Rosh Hashonah Maamer, while in 5689, the Friediker Rebbe said it on Yud Tes Kislev, in connection with the Chassunah between the Rebbe and Rebbetzin.

What was the connection between this Maamer and the great day of Yud Tes Kislev?

ROSH HASHONA

At the 19 Kislev Farbrengen in 5714, the Rebbe explained a simple relationship between the two: Yud Tes Kislev is the Rosh Hashonah of Chassidus and thus it is fitting to say a Rosh Hashonah Maamer—as we saw on Yud Tes Kislev in other years when the Friediker Rebbe recited a Maamer beginning with “Zeh Hayom Techillas Maasecho.”

The Rebbe then conveyed a deeper explanation.

TO BE VICTORIOUS

The Maamer quotes the Possuk, “Lecho Hashem Hagedula...V'hanetzach V'hahod,” and articulates the reference made with each word. Then, throughout the rest of the Maamer, it focuses on the word, “V'haNetzach,” which alludes to the building of the Beis Hamikdosh.

Netzach is the character trait of victory, the drive within a person to go beyond their regular self, to take drastic measures, and to persevere in their pursuit of whatever goal. This idea is referred to in Chassidus as “Bizbuz Ha'otzros” (lit. splurging the treasures). The term is borrowed from a Moshul of a king who is willing to completely empty his treasury to help ensure his army's victory.

This concept is thus connected to Yud Tes Kislev through the incredible revelation of P'nimiyus HaTorah that began with this day. In fact, it is interesting to note that the Mittlerer Rebbe's Maamer for Yud Tes Kislev commences with the words, “V'hanetzach Zu Binyan Yerusholayim.”

A SPECIAL MONTH

The month of Kislev in general is time of revelation in P'nimiyus HaTorah. This is expressed in a comment made by the Friediker Rebbe around the time of the Rebbe's Chassuna. He was discussing the reason behind the Chassuna being held specifically during Kislev and said, “The Mechutan (referring to the Rebbe's father) is a Mekubal; he will explain this according to Kabbolah. However, I say this is because Kislev is the third month, the month of Matan Torah.”

The summer months, starting from Nissan, are connected with the Avoda of Tzadikkim. This is the idea of *Milmaalo L'mato*, as we see by Yetzias Mitzrayim how the Yidden received great miracles from Hashem, even though they didn't merit them. And in the third month of this cycle, Sivan, Hashem gave the Torah to the Yidden.

The winter months on the other hand, starting from Tishrei, are connected with the Avodah of a Baal Teshuva—*Milmato L'malo*. And the third month in this cycle is Kislev: the Matan Torah and revelation of Chassidus.

The Rebbe concluded his explanation with the following:

“Being that Kislev is the time of Matan Torah for Chassidus, and Yud Tes Kislev is the Rosh Hashona of Chassidus, the connection between the Maamer and when it was said is quite apparent. The whole idea of the revelation of Chassidus follows the idea of “*Bizbuz Ha'otzros*.””

Perhaps we can add that as Chassidim of the Rebbe we can take this connection a step further. As mentioned earlier, the Maamer was said by the Friediker Rebbe during the period of the Rebbe's Chassuna. It was about that special time, 14 Kislev 5689, that the Rebbe said, “It was when I became connected to you and you became connected to me.”

On that day began a new step in the revelation of Chassidus, one that we see clearly today. The Rebbe orchestrates an outburst of energy to strive and bring the message of Chassidus to every last Jew without exception, taking the idea of “*Bizbuz Ha'otzros*” to the next level. May we be Zoiche to the fulfillment of Moshiach's words “*Ko'si Mar Liksheyafutzu Mayonescha Chutza*.” May this happen *teikef umiyad Mammosh!* ■