



לעבן מיט'ן רבי'ן



FARBRENGEN IN THE SHALASH, CIRCA 5713*

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ת'נ'צ'ב'ה'

One Drop... That Lasts Forever

TISHREI 5711*



An excerpt from 'Yemei Bereishis,' this account of Shemini Atzeres and Simchas Torah in the year immediately following the Frieddiker Rebbe's *histalkus* is an extremely profound description of that time. Reading these lines, we are transported back in time to those historic moments when Chassidim eagerly anticipated that the Rebbe would accept upon himself the *nesius*.

SHEMINI ATZERES NIGHT

Hakafos were held in the Frieddiker Rebbe's room with a large crowd in attendance. The Rebbe cried while saying the *pesukim* of "Ata Hareisa" as well as during the actual *hakafos*.

For the first and last *hakafah* the Rebbe danced together with Rashag.

The Rebbe also cried while reciting the last *kaddish* (after *Mishnayos*).

After the conclusion of *hakafos* in the Friediker Rebbe's room, the Rebbe went downstairs to the *zal* where *hakafos* were still being held and danced together with the crowd for the duration of one *hakafah*.

SHEMINI ATZERES DAY

Today in the afternoon, a gathering for children was held in the big sukkah in the courtyard of 770. Around 300 children participated in this gathering.

The children were addressed by Rabbi J.J. Hecht and Elya Gross. As Elya Gross was addressing the children, the Rebbe suddenly came accompanied by Rabbi Hodakov and gazed at the children for a long time.

In the evening, the Rebbe instructed that the Chassidim should go again to the shuls (as they did the night before) and bring joy to the Yidden there. Therefore, the Rebbe said, the *farbrengen* will begin earlier in order to give all those who are going the opportunity to participate in the *farbrengen* and say *l'chaim* before leaving.

SIMCHAS TORAH NIGHT

The Rebbe came into the *farbrengen* before *shkiah*.

After the first *sicha*, all the *bochurim* said *l'chaim* to the Rebbe and then left to go on *tahalucha*. At the end of the *sicha* the Rebbe said, “*Yehi ratzon* that every single person should bring back with them at least one Yid from the shuls to these four walls.”

Towards the end of the *farbrengen*, many of the *bochurim* who had gone to the shuls returned. The Rebbe asked if everyone who had gone to the shuls had already come back, remarking “We made up that every person who goes will bring back with him at least one Yid...?”

During one of the *sichos*, the Rebbe mentioned what Chazal said regarding any gathering of 10 Yidden, that the *Shechina* rests upon them. Since at this gathering, there are 10 Yidden many times over, and amongst them are many who merited to be with the Friediker Rebbe in the past year... “therefore I suggest that someone should pour *l'chaim* for everyone, and everyone should picture the Rebbe's face in their minds, say *l'chaim* to the Rebbe and ask of him that his *brachos* and promises should be fulfilled.”

The Rebbe poured *l'chaim* from his cup to a few of the assembled, and at one point a commotion



MICHTAV KLOLI-PROTI, CHOL HAMOED SUKKOS 5711.

ensued as everybody wanted the Rebbe to pour *l'chaim* for them also...

The Rebbe suddenly made an announcement: “*Hert zich ein Yidden!* (Yidden, listen!) One must connect to the Rebbe himself and there is no need for intermediaries. The fact that I am giving *masheke* to specific individuals is a separate matter. Also in the past [before the *histalkus*] there were certain matters that went through me, and therefore, now too they must go through me. But as a general rule—one must connect to the Rebbe himself...”

As the Rebbe spoke, he began to cry profusely. The Rebbe leaned his head on his hands and continued to speak in this fashion, “*Vos vilt ir fun mir*—What do you want from me...?” People were shocked and many of the elder Chassidim burst into tears... Suddenly, the Rebbe stopped crying.

Somebody asked the Rebbe for *masheke* and when the Rebbe poured *l'chaim* for him he asked for more, “*Zeit mashpia b'li hefsek*—pour without stop!” The Rebbe replied, “*Es ken zein ein tropfen un dos zol zein ad ein sof*—it could be one drop that lasts forever.”

One of the Chassidim who was sitting facing the Rebbe was crying heavily and when people wanted to remove him, the Rebbe stopped them: “*Tshepet em nit* (Leave him alone), he is not disturbing—it is only a shame that he is disturbing himself...”



THE FRIERDIKER REBBE'S YECHIDUS ROOM.

There was a huge crowd present at the farbrengen and the pushing was tremendous. "Why is there pushing?" the Rebbe demanded. "There is no need to push! The Rebbe is everywhere; pushing only shows a lack of *emunah*."

Immediately after the farbrengen, the Rebbe went upstairs to the Frierdiker Rebbe's room for Maariv and *hakafos*. *Hakafos* were conducted in the same fashion as last night and were very short, ending at about 11:30 p.m.

Afterwards, the Rebbe went to have *seudas Yom Tov* in the Frierdiker Rebbe's apartment. The Rebbe led the bentching while holding a cup of wine. After *birkas hamazon*, a few of *anash* led by Rabbi Kazarnovsky (who by then had already had a few *lchaims*) approached the Rebbe and requested that he give them *kos shel bracha*. The Rebbe refused their request, and drank the remaining wine in the cup, after which he turned the cup upside down for all to see!

In the *zal* downstairs, there was still a big *olam* dancing and saying *l'chaim*, and they were now joined by the Chassidim who had been upstairs at the *seudah*. When the Rebbe came downstairs after the meal, he noticed Rabbi Kazarnovsky dancing and instructed him to teach the crowd the *sicha* that the Frierdiker Rebbe said on Simchas Torah the previous year (which was printed this year in a special *kuntres* before Simchas Torah). The Rebbe told him to read it in a loud voice so that all those present would be able to hear.

Rabbi Kazarnovsky immediately started to read out loud the first part of the *sicha*, and the subsequent sections were read by other people present, each section by someone else. In the meantime, Rabbi Kazarnovsky began to feel unwell,

and all of a sudden, the Rebbe entered the *zal* and instructed that they should quickly finish up the *sicha*, eat *seudas Yom Tov* and then go straight to bed "*b'poel mamash l'mata measara tefachim*."

By the time they finished reading the *sicha*, it was already two o'clock in the morning. The Rebbe came into the *zal* again with a challah and instructed that those who still did not eat *seudas Yom Tov* should wash their hands for *hamotzi*. The Rebbe called many of the *bochurim* and *anash* by their names and told them personally to go wash their hands. Everybody washed their hands and partook of the Rebbe's challah. In the meantime, the Rebbe returned to his room.

As the Rebbe approached the entrance to his room, he was met by Rabbis Eliyahu Nochum Sklar and Arye Leib Kramer who wished the Rebbe "*l'chaim*." The Rebbe responded to them in turn. Immediately, everybody present began to say *l'chaim* to the Rebbe. "Why should I be a "*poresh min hatzibur*?" the Rebbe said, requesting a small cup of *mashke*. "*L'chaim! Yehi ratzon* that all the *brachos* that the Rebbe gave, gives and *will* give should be fulfilled in their entirety. The *kli* for these *brachos* is made by fulfilling the Rebbe's *horaos* and involving oneself in *inyanei haklal*. Through this, the *brachos* are drawn down upon the entire family in all areas, and that there should be *shalom bayis*..."

The Rebbe continued on to explain the idea of *shalom bayis* in spiritual terms: That there should be *shalom* between the *nefesh haelokis* and the *nefesh habehamis*; that the animal soul should be at peace with the G-dly soul and not fight it. This is the channel for the Rebbe's *brachos* for a *shana tovah u'mesuka* physically and spiritually."

After a little while, the Rebbe walked into the *zal* and looked at the people still dancing and who were already in high spirits after saying much *l'chaim*. The Rebbe noticed *hatomim* Sholom Marozov and told him to say *l'chaim*. The crowd continued saying *l'chaim* to the Rebbe and the Rebbe gave personal *brachos* to many of the Chassidim including for *shalom bayis* and *parnassa*.

Sholom Marozov suddenly burst into tears. The Rebbe told him, "*Heint darf men zein b'simcha* (Today, one has to be joyful)."

Present in the room was a *talmid* from Yeshivas Reb Chaim Berlin and he also said *l'chaim* to the Rebbe. The Rebbe asked him his name and what his occupation is. He answered that his name is Moshe Eliezer and that he works in processing *retzuos* for

tefillin. The Rebbe then began to elaborate on his name: The period in Moshe Rabbeinu's life in which he ran away from Mitzrayim to Midyan was an extremely hard time for Moshe and nevertheless he had trust in Hashem. It was precisely for this reason that he named his son Eliezer, as it says in the Torah "אלקי אבי בעזרי—The G-d of my father is my help."

The Rebbe then went on to derive a lesson in *avodas Hashem* from making *retzuos* for tefillin: The idea of tefillin is to subjugate our hearts and minds to Hashem. The *retzuos* of the *tefillin shel rosh* need to be long enough to reach the lower half of the body. This teaches us that every part of our bodies—even the lower half—needs to be connected to Hashem (and not just the mind and heart).

Sholom Marozov continued crying and the Rebbe said to him, "*Mir hoben oppgeredt—b'simcha!* (We already agreed—with joy!)" The Rebbe then told him to daven Maariv and do *hakafos*.

After the Rebbe left 770, the *olam* continued to farbreng and Rabbi Kazarnovsky told many stories about the Rebbe. Amongst other things, he related how much pleasure the Frierdiker Rebbe would have whenever the Rebbe would go in to see him.

SIMCHAS TORAH DAY

After *hakafos* in the Frierdiker Rebbe's room, the Rebbe, along with everybody else, went downstairs to the *zal* for *krias haTorah*. The Rebbe received the *aliya* of *Chosson Bereishis*.

The *M'reshus* (introduction to *Chosson Torah* and *Chosson Bereishis*) was read aloud by an elder Chossid with great emotion. When reaching the words "*Vata kum...*" he burst into tears, and—for the first time ever—the official title was announced in public: "*Ya'amod Adoneinu Moreinu V'rabbeinu Harav Reb—*the Rebbe's name—*ben Harav Reb Levi Yitzchok...*"

There are no words to describe the tremendous emotions that were had by those present at this historic moment. It seemed as if the whole crowd was saying the words along with him... At that moment, there was an otherworldly feeling felt by everybody.

The Rebbe on the other hand did not betray any signs of emotion. Besides during the *bracha* on the Torah when the Rebbe cried a bit, one could not discern any specific reaction.

CHILDREN'S RALLY, 18 TISHREI 5717.



JEM105498

After Mincha the Rebbe came into the farbrengen and washed his hands for *hamotzi*.

During the farbrengen the Rebbe radiated with joy and poured *mashke* from his *becher* to many and instructed them to say *l'chaim*.

The Rebbe also spoke to a number of people individually:

The Rebbe demanded from one individual that he give up his own *retzonos* and fulfill the *ratzon* of the Rebbe. This is the channel for all the *brachos*, including the most important blessing—being *mekushar* to the Rebbe.

At one point, the Rebbe asked Reb Volf Greenglass how many *talmidim* he has. When he answered, “eighty-six,” the Rebbe noted that 86 is the *gematria* of אלקים. The Rebbe *bentched* him that he should have many more *talmidim*; as many as the *gematria* of צבאות, adding that on Simchas Torah, the whole concept of *yeshus*—letting one’s ego take control—has no place.

Afterwards, the Rebbe began pouring *mashke* for those who had come from “ערי השדה”—out of town—in order to spend Yom Tov together with the Rebbe. The Rebbe commented that the term “ערי השדה” is a term that was accepted by the [Friediker] Rebbe—either he gave the actual name or he just used it—but either way, it was a term the [Friediker] Rebbe used. The word שדה (field), the Rebbe explained, symbolizes the *kelipos*—עשו איש—”עשו and our job is to transform these “fields of *kelipah*” into *kedusha*.

The Rebbe exhibited an unusual display of *simcha* at this farbrengen, and at one point, the Rebbe instructed some of the assembled to turn their *sirtuks* inside-out. He instructed someone else to take off his tie and say *l'chaim*. The Rebbe instructed Rabbi Avraham Hecht to say *l'chaim* seven times!

Afterwards, the Rebbe poured *l'chaim* for many of the *bochurim*. “We constantly speak about preparing for Moshiach,” the Rebbe said. “Since it is stated that “*Ben Dovid*” (Moshiach) will not come until all the *neshamos* are brought down into bodies, the *Aibershter* should send you suitable *shidduchim*.”

Amidst the whole excitement, the Rebbe suddenly sprang up onto an adjoining table and began giving out *mashke* from his cup to the whole *alam*. The fashion in which the Rebbe distributed *l'chaim* was special and unique. The Rebbe looked at each person individually, poured some *mashke* from his *becher* into the cup and then gave a *bracha*.

Like the previous night, the room was packed and the pushing and lack of space was intense. Noticing somebody who was trying to avoid getting pushed, the Rebbe called out with a smile, “*Kvetch im, kvetch im...* (press him, press him)!”

The Rebbe then began to distribute *mashke* especially for the *bochurim*, and he started to speak to them directly: “It is brought down in Sifre that ‘לבניך—אלו התלמידים’. In the Gemara as well, it is brought down that Hashem wanted to make Chizkiyahu Hamelech Moshiach but the generation was not deserving. What did Chizkiyahu do? He gathered the *tinokos shel beis rabban* and taught them the laws of *negaim* and *ohalos*—parts of Torah that are beyond rationale—and was not *nispoel* from what his friends sitting on the Sanhedrin thought.

“The Chizkiyahu of our generation *also* did not take into account all these things; he took *Yiddishe* children and taught them that the Torah is not limited to our understanding. As far as he was concerned, Moshiach had already come and in his own life Moshiach was already a reality. When the *bochurim* will do what he requested to be done, this will be the preparation and will allow for the Rebbe to lead us to the *geulah ha’amitis v’hashleimah, amen*.”

After *bentching*, the Rebbe blessed everybody with “A healthy and happy winter,” and concluded, “may we only hear good news—every person in what they need—and the Rebbe Shlita will lead us to greet Moshiach in Eretz Yisroel with the *geulah ha’amitis v’hashleimah, amen!*”

After Maariv the Rebbe said, “עזר אויבערשטער זאל, “העלפן עס זאל זיין ויעקב הלך לדרכו” ①



BOCHURIM LEARNING IN THE SMALL ZAL, CIRCA 5711*.