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לזכות הילדה בצבאות ה' רחל תחי' שטיין
לרגל יום הולדתה י"ט תשרי ה'תשע"ה
נדפס ע"י ולזכות הורי' שלוחי כ"ק אדמו"ר
הרה"ת מנחם מענדל ורעייתו שיחיו שטיין

לעבן מיט'ן רבי'ן

SIMCHA BREAKS BOUNDARIES

In honor of Yud Tes Kislev – Rosh Hashonah L'Chassidus, we present the following yoman from the sefer Yemei Bereishis, detailing the first Yud Tes Kislev after the Friediker Rebbe's histalkus. Although this took place even before the Rebbe officially assumed the nesius on Yud Shevat, one can sense the intense hiskashrus of the Chassidim, and especially the bochurim, with the Rebbe. A remarkable story...

*Yud Tes Kislev
5711*

Monday, 18 Kislev 5711

Today *Hatomim* Leibel Groner announced in the Zal - in the Rebbe's name – that everyone should submit their lists of ten people whom each was personally *mekarev* in preparation for Yud Tes Kislev (as the Rebbe instructed on Shabbos Bereishis).¹

In the *michtav klali-proti* that was sent out today to many of the Anash and Temimim in response to their letters, the Rebbe wrote (free translation):

“Your *pan* was received, and I will read it at the *tziyun* of my father-in-law, the Rebbe, on the upcoming day of Yud Tes Kislev. A Tzaddik who was *niftar*, who

is found in this world more than during his lifetime, will surely grant his blessing, and Hashem will fulfill his blessing physically and spiritually”.

The Rebbe concludes:

“With blessings of *Chag geulaseinu upedus nafsheinu*, and with regards to your entire group”.

Eve of Yud Tes Kislev 5711

In honor of Yud Tes Kislev, the Rebbe sent out the following message via telegram to Anash worldwide:

“I request from Anash to farbreng during the upcoming Yud Tes Kislev and Fifth night of Chanukah, with an effort to

include those who aren't Anash as well, and to organize *Hafotzas Mayanos* of Chassidus *Chutza*.

“With blessing for success, M. S.”

Tuesday, Yud Tes Kislev 5711

This morning everyone handed *panim* to the Rebbe before he left for the Ohel.

The trip to the Ohel in today's freezing-cold weather took place at about 12:30pm; all of the bochurim and *yungeleit* accompanied the Rebbe as well. Upon arrival, the Rebbe recited *Maaneh Lashon*, and after a short while he began reading the *panim*. At times, when the cold would become unbearable, we saw

the Rebbe rub his hands together. After remaining there for many hours, he finally returned to 770 at 4:15pm, barely a few minutes before *shkiah*.

After Maariv the Rebbe entered the Frierdiker Rebbe's dining room for a short farbrengen; sitting down in his regular place at the Frierdiker Rebbe's table. Around the table sat the Rashag, and elder Chassidim including; Reb Shmuel Levitin, Reb Eliyahu Simpson, Reb Yisroel Jacobsohn, Reb Nissen Telushkin and others. The bochorim and *yungeleit* crowded around, filling up the rest of the room.

IT WAS SAID THAT THERE HAS NEVER BEEN SUCH A LARGE CROWD IN 770 SINCE THE FRIERDIKER REBBE ARRIVED IN AMERICA, TEN YEARS AGO!

A bit of *mashke* and some *mezonos* and fruit were placed in front of the Rebbe. The Rebbe said *L'chaim* and answered "*L'chaim Vilivrocho*" to all of the assembled Chassidim as well.

Subsequently, the Alter Rebbe's *niggun* "*Daled Bavos*" was sung under the direction of the *Baal Menagen*, Reb Shmuel Zalmanov. Throughout the solemn melody, the Rebbe gazed towards the empty chair of the Frierdiker Rebbe at the head of the table; his eyes glistened with tears, and he frequently closed them.

Throughout the duration of this farbrengen, the Rebbe remained completely silent, just as he had during the farbrengens of the Frierdiker Rebbe in his lifetime.

Meanwhile, multitudes of people began to gather in the Beis Medrash downstairs in anticipation for the Rebbe's farbrengen. Loudspeakers were affixed to the walls so that the enormous crowd would be able to adequately hear the Rebbe's words.

The shul was jam-packed; not one single inch remained empty. People stood on tables, benches, windowsills, or anything they could find to hang themselves upon.

Over six-hundred people were estimated to be in attendance. It was said that there has never been such a large crowd in 770 since the Frierdiker Rebbe arrived in America, ten years ago!

It was 8:00pm when the Rebbe entered the shul, and the farbrengen was underway.

During the first sicha, the Rebbe spoke of the two ideas that came about on Yud Tes Kislev: that every Yid has the opportunity to learn Chassidus, and that Chassidus has "permeated" the human intellect. In this regard, there is a well-known episode about the Alter Rebbe's imprisonment.

While he was languishing in his cell he was visited by his illustrious predecessors, the Maggid and the Baal Shem Tov.

[The Rebbe pointed out that they came in their physical bodies; recounting that the Frierdiker Rebbe once visited the "Petrovavolskin Krepust" where the Alter Rebbe was incarcerated, and his father, the Rebbe Rashab later inquired whether the room was capable of containing three people... from this story we know that they came in an actual physical manner.]

The Alter Rebbe requested of his distinguished guests to reveal to him the reason for his arrest, and was informed that there is a heavenly 'prosecution' against him due to his widespread dissemination of Chassidus. When he asked whether he should cease, he was told that since he has already begun, he should continue on.

The Rebbe concluded: ever since that "*Didan Notzach*" – when the Alter Rebbe's view prevailed in the heavenly *Beis Din* – every Yid is obligated to study Chassidus.

During the second sicha the Rebbe addressed the misconception maintained

by many "*B'nei Torah*" that learning Chassidus is a waste of time; and that instead those precious hours could be used to learn much *Nigleh* and write *Chidushei Torah!* The Rebbe clarified that only through the study of Chassidus, the wellspring, is it possible to truly learn *Torah Lishma*.

In the third sicha the Rebbe discussed the notion of *hiskashrus*. Some people tend to assess the differences between all the Rabbeim measuring as to which one is greater. The Rebbe maintained however that in truth, there are no differences, for the term "*mimalle makom*" connotes a complete replacement in all parts and details – hence each of our Rabbeim possessed all of the qualities of their predecessors.

With Yud Shevat approaching, the Rebbe suggested that all Chassidim prepare for this special day in the following three ways:

Learning five chapters of Mishnayos – corresponding to the five levels of a neshama – until the Yortzeit (whether by-heart or from inside the text; with many *meforshim* or without), thereby strengthening *hiskashrus* with all five levels of the Rebbe's *nefesh*, *ruach*, *neshama*, *chaya* and *yechidah*.

Then the Rebbe paused, and instructed that the Mishnayos immediately be divided. When this was done, he notified the crowd that there will be a second division for all those who did not yet take a portion for themselves, and asserted that most definitely there will be no need to remind everyone to complete it before the Yortzeit, in view of the fact that it was undertaken with happiness, and a mitzvah that was taken upon happily cannot be annulled.

Every Chassid should be fluent in the *maamor* "*Basi L'gani*" which the Frierdiker Rebbe gave out for his *Yom Histalkus*, contemplating on it from time to time, especially when one is confused or in doubt. Additionally, even when one is not thinking about the *maamor*, the very fact that the Rebbe's Torah is etched

into his memory brings about a constant *hiskashrus* with the Rebbe, as the Frierdiker Rebbe himself told someone who wished to be *mekushar* despite the fact that he had never seen the Rebbe, and he thought that the Rebbe had never seen him.

Giving *tzedaka* every day until the Yortzeit, while having in mind that his actions are a *mitzva* given by Hashem.

The Rebbe concluded that hopefully, in merit of the three means of preparation which correspond to the three pillars of the world – Torah, *Avoda* and *Gemilus Chasadim*, we will merit that the Rebbe will return in a physical body and take us out of *golus*, speedily in our days.

During the next sicha, the Rebbe said a “*hadran*” in connection with the *chalukas hashas* that had just occurred. The Rebbe derived the following lesson in *avodas Hashem* from the offering of the fats of *korbanos*. When someone enjoys great pleasure from a novel Torah thought only to find out that his idea contradicts

the words of Rashi or Rashba, he must immediately forgo his *chiddush*. In this regard, the Rebbe told over that a well-known Rosh Yeshiva once complained to him that it was not his fault that he was born four hundred years late! Had he been born during earlier times he would surely have been counted amongst one of the Rishonim or early Acharonim. Is he to blame for the laziness of the angel who sent out his *neschama* four hundred years late?

The fifth sicha was regarding the suggestion that the Rebbe had proposed on Shabbos Bereishis: that everyone take upon himself to effect ten Yidden to strengthen their Yiddishkeit whether in thought, speech or action, up until Yud Tes Kislev. The Rebbe pointed out that while there were those who had successfully reached out to ten Jews, there were still those who have not yet managed to complete the mission, and there are even some who have not yet began. However, it is never too late, and they can still complete their “quota”

before Yud Shvat, “*un vos frier is noch besser*” (the earlier, the better).

The Rebbe began the sixth sicha by relating that when the Frierdiker Rebbe accepted the *nesius* upon himself, he requested of the Rebbe Rashab to promise that it would be *b'chesed ub'rachamim*.

The Frierdiker Rebbe once remarked that the Rabbeim have given us everything we need; all the Chassidim must do is to create a *keili* to contain it. With a lengthy explanation, the Rebbe expounded on the words of Chazal, “*Hakadosh Baruch Hu found no vessel to contain blessing, other than shalom*”, describing in great detail how peace is so great in the fact that it can combine opposites.

The Rebbe concluded: “We should now sing “*Nye Zhuritzy Chloptzy*” the words of which were explained in the previous farbrengen, and through doing so we will become *mekushar* to the Rebbe”.

The entire crowd began to sing, and the Rebbe strongly waved his hands



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MANY OF THE PARTICIPANTS TOLD THEIR ACQUAINTANCES HOW THOSE FEW MINUTES BROUGHT ABOUT SERIOUS CHANGE WITHIN THEM, AND INSPIRED THEM TO COMPLETELY CHANGE THEIR WAYS OF LIFE...

encouraging the *niggun*. Suddenly, in the midst of the excitement, the Rebbe stopped the singing and the room immediately fell silent. The Rebbe said: “Every creation is limited by the boundaries of his physical body; the only way for it to break all limitations is through *simcha*, because ‘*simcha poretz geder*’. Therefore, we will now sing with great joyfulness, having in mind that this should break all limitations and connect us with the Rebbe”.

The Rebbe began the *nigun* once more, and the entire gathering joined along with excitement. Suddenly, the Rebbe stood up and began dancing, while the multitudes of people packed into the shul sang and shouted, jumping up and down in attempt to keep up with the Rebbe’s pace. The dancing went on for a full fifteen minutes! It is impossible to describe the deep emotion and immense joy that took hold of the Chassidim during these grand moments. After the farbrengen many of the participants, who did not yet observe Torah and mitzvos, told their acquaintances how those few minutes brought about serious change within them, and inspired them to completely change their ways of life.



THE REBBE LEAVES THE HALL AFTER A FARBRENGEN IN THE 5710'S.

The Rebbe then sat down and declared that although we will now take a small break until the next farbrengen, he would like to make one more point; and went on to explain the famous letter of the Alter Rebbe regarding Yud Tes Kislev, in which he writes about the miracles that Hashem does for the Yidden. The Rebbe stated that the final objective is that a person in all of his actions, whether it be eating, drinking, sleeping, or walking down the road, should act in a way apparent that he is a Chossid and a *mekushar* to the Rebbe. When someone acts as such, the *Aibershter* does wonders in his material and spiritual needs. All that is demanded from us is to completely dedicate ourselves the Rebbe.

The Rebbe was escorted out of the shul with the *niggun* of “*Ki Vesimcha*”, while the singing and dancing continued with great enthusiasm late into the night.

Wednesday, Chof Kislev 5711

Tonight, during the time of *seder* Chassidus, a farbrengen took place in the dormitory (with the Rebbe’s approval). Amongst the participants were Reb Moshe Dubinsky, along with the Tmimim Yoel Kahn, Dovid Raskin, Nosson Gurarie, Shalom Marosov, Moshe Levertov, Berel Junik, Moshe Groner, Yosef Reitzes, Yisroel Gordon, Elya Gross, and many other bochurim.

Everyone was very excited due to the amazing *giluyim* of last night’s Farbrengen. The time was utilized to review the sichos, and speak about hiskashrus to the Rebbe. At eleven o’clock, everyone danced their way to 770 while singing “*Nye Zhuritzy Chloptzy*”; the *nigun* to which the Rebbe danced last night. D

1. See Toras Menachem vol. 2 p. 65