

מוקדש ע"י

הרה"ת משה הלוי וזוגתו מרת קריינדל ומשפחתם שי'

קליין

Establishing a Yom Tov

ה' טבת

ATTORNEY MR. NAT
LEWIN JOINS THE
FESTIVITIES IN 770
FOLLOWING THE
VICTORY OF HEI
TEVES.

**"זה היום יוקבע למועד תמידי בישראל, אשר בו יתגדל
ויתקדש שמיה רבא, ויתעוררו אלפי לבבות בישראל
בתשובה ועבודה שבלב..."**

מענה אדמו"ר הזקן בקשר עם היום-טוב י"ט כסלו

**"בבוא יום זה בשנה שלאח"ז ועד"ז מדי שנה בשנה, "נזכרים"
ועי"ז "נעשים" אותם הענינים שהיו בפעם הראשונה - להקבע
ל"יום סגולה" ו"עת רצון" בכל הקשור לנצחונם של הספרים..."**

משיחת כ"ק אדמו"ר בקשר עם היום-טוב ה' טבת



The Yom Tov of Yud Tes Kislev is well-known and is celebrated throughout the Jewish world. Our Rabbeim have taught us to recognize the underlying points of the episode that brought about these events, more than just the story of the Alter Rebbe's release from prison. As we are told, a *kitrug* had erupted in heaven against the Alter Rebbe for teaching and spreading Chassidus so freely, and it resulted in his physical arrest as well. The Alter Rebbe's release signified his victory in the heavenly court, that he was justified in spreading Chassidus. Thus, the Yom Tov of Yud Tes Kislev constitutes a unique spiritually significant day. In the Alter Rebbe's own words, "Established as an everlasting Yom Tov... It will arouse thousands of Jewish hearts to *teshuvah*..."

In a similar vein, when analyzing the Rebbe's words about the entire *seforim* saga, which culminated on Hei Teves, we discover a sentiment very much parallel to that of Yud Tes Kislev. As the court case was in progress, the Rebbe mentioned on several occasions that the claim of the opposing side that Chabad is not "active" must serve as an impetus for us to step-up all of our activities in spreading Yiddishkeit and *hafotzas hamaayonos*. In some instances, the Rebbe clearly mentioned the parallel between this story and that of the Alter Rebbe, stating that we must take the lesson from the *kitrug* in the Alter Rebbe's time.

Indeed during this period, the Rebbe launched new sweeping campaigns, bringing shlichus and the establishment of Chabad Houses to greater heights than ever before.

It is no wonder then, that the Rebbe spoke of Hei Teves as a spiritually significant day, a "*yom segula*" and an "*eis ratzon*," considering the spiritual side of the story.¹

The Allegation

The court case itself began on Yud Tes Kislev 5746.

While the trial endured, the Rebbe went to the Ohel five days a week, as opposed to the usual twice a month, which was the Rebbe's custom in those years. This meant that the Rebbe fasted most of the week!

Throughout Chanukah of that year, the Rebbe addressed the issue publically; at times only alluding to the ongoing story in general terms, and sometimes actually spelling it out clearly.

The first time the Rebbe mentioned this was at a joint gathering in 770 for the children of Tzivos Hashem and the elderly members of Kolel Tiferes Z'keinim Levi Yitzchok, on the fifth night of Chanukah.

In the second to last sicha, the Rebbe explained that Chanukah and Yud Tes Kislev are connected, for the Alter Rebbe's release was completed on Chanukah. Thus, Chanukah is an opportune time to increase *hafotzas hamaayonos*, by learning more Chassidus and also printing more *sifrei chassidus*. To that end, the Rebbe called on all those who possess manuscripts of Chassidus that had not yet been published, to immediately send them to Kehos for printing.

The Rebbe also announced that he would send financial assistance to shluchim everywhere, to help them with expanding existing *Batei-Chabad* and to establish new centers in places where none existed yet.

Another important point that the Rebbe stressed during that time was the necessity for an increase in *simcha*.

"We see the thickening of darkness all around us increasing daily," the Rebbe explained. "The way to fight all these unwanted things is by increasing in *simcha*. This will foil all evil plots – *utzu eitza ve'sufar!*"

Although in past generations it was customary to call for a fast-day when tragedy struck, in our time, the Rebbe explained, when people are physically weaker, we can certainly avert all harm by way of *simcha*.

[It should be noted that a few weeks earlier, the Rebbe spoke to the members of Agudas Chassidei Chabad in *yechidus* about the upcoming trial. With an anguished voice, the Rebbe asked them, "How much *Tehillim* did so-and-so say [to pray for this issue]? How much *tzeddaka* did so-and-so give?!" The Rebbe also mentioned another sect of Chassidim that proclaimed a fast-day in their community in wake of a similar tragedy. But in our community, the Rebbe noted with sorrow, there was no such response.^{2]}

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In conclusion, the Rebbe asked that joyous *farbrengens* be held throughout the remaining days of Chanukah. The increase in light and joy will dispel all the darkness, and all those who stand in the way of *hafotzas hamaayonos* will not be successful, and the entire issue will vanish without a trace! The only remnants will be an increase in *hafotzas hamaayonos* even more than until now! Just as the story of the Alter Rebbe, who was told by his Rabbeim that following his imprisonment and release he was to increase in disseminating the teachings of Chassidus.³

At the end of the gathering, the Rebbe encouraged the singing of "*Uforatzta*" strongly for a very long time, something Chassidim had not seen in some time.

When the Chassidim heard the Rebbe's call for an outbreak of such joy with "*mesibos shel simcha*"--joyous gatherings

and *farbrengens*--and observed how the Rebbe was leading the way in this regard, they quickly realized that the Rebbe was engaged in a real fight against evil and that he sought to bring about victory by pure and immense joy. Immediately, arrangements were made for a grand *hisvaadus-Chassidim* to take place on the upcoming Motzaei Shabbos in 770.

Farbrengens

On the following Shabbos, the seventh day of Chanukah, the Rebbe held a *farbrengen*, once again alluding to some of the underlying points of the case.

Before beginning the *maamor*, the Rebbe mentioned that this *maamor* would be based on a *maamor* of the Rebbe Rashab from 90 years ago, which was recently printed for the first time.

The Rebbe continued on a side-note:

When a *maamor* is printed for the first time, it prompts added interest, and as a result many more people study it. This is one of the reasons that lately we have printed many never-before published *maamorim*, with the hope that this will increase the study of Chassidus.

One may ask, the Rebbe continued, how can we take the liberty to print these *maamorim* so freely, when for so many generations, these manuscripts were guarded in secrecy and never released to the public? True, we know the *moshol* by the Alter Rebbe about the need to grind the most precious stone of the king's crown in an attempt to save the life of his ill child; but there are already so many *maamorim* available in print. Why the need to "grind" more precious stones [and print even more *maamorim*]?

The answer is: There are some who will only learn a *maamor* if it is a newly-published one. It is therefore worth-while to "grind" more precious stones in the hope that they, too, will learn Chassidus!

The Rebbe concluded:

"It is therefore vital for everyone to learn these new *maamorim* and not just leave them on the shelf. This way the

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printing will be justified. But, even if there will be some who will not learn these *maamorim*, this will not stop us from printing more. On the contrary; the printing will only increase, in the spirit of “וכאשר יענו אותו כן ירבה וכן יפרוץ.”

Towards the end of the farbrengen, the Rebbe announced a pleasant surprise:

Since we have called for more joyous farbrengens in the recent past, I will lead the charge on my own and hold another farbrengen tonight! And although arrangements have already been made for the *mashpi'im* to farbreng tonight, I'm not freeing them from their obligation. They should farbreng tomorrow morning and throughout the day of Zos Chanukah.

Not Active?

That night, as promised, the Rebbe farbrenged again. This time he spoke clearly about the court case and the alleged claim that Agudas Chabad is not an active organization.

Quoting a letter from the Alter Rebbe about the fallacy of the *misnagdim's* allegations against him, the Rebbe explained that although the actual claims were false, they had some roots in reality.

The same is true in our situation, said the Rebbe. When we hear a claim that Chassidim are not active and not spreading Yiddishkeit as much as they should, the first thing to know is that this is *utterly false!* Ever since the first Yud Tes Kislev, we have been engaged in *hafotzas*

hamaayonos, and we have already accomplished wonders in this regard!

Nevertheless, the mere fact that such an allegation can be conceived means that there must be a seed of truth involved. Thus, we must use this as a clear indication for us to do even more than we have until now! From now on, more emphasis should be placed on establishing new *Batei-Chabad*, both by expanding the existing centers, and establishing new ones as needed.

The Rebbe concluded with a request that all those who coordinate activities in Chabad Houses around the world should send in reports along with photographs, so that it can be published in an album for all to see.⁵



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Later on during the farbrengen the Rebbe discussed the *kitrug* on the Alter Rebbe that brought about his imprisonment. Although a similar *kitrug* already arose and was dismissed during the lifetime of the Maggid, the Alter Rebbe's increase in teaching and spreading Chassidus prompted another *kitrug*.

The lesson is clear, concluded the Rebbe. When we spread Chassidus, some people think it's too much. They say, "Enough! The world cannot handle this; you are destroying the world!" But the lesson we learn from the Alter Rebbe is that there is no reason to decrease our efforts in *hafotzas hamaayonos*. On the contrary; we shall continually expand, more and more!

The Rebbe used the opportunity to again ask of all those who have unpublished manuscripts of Chassidus to send them to Kehos for printing.⁶ He also reminded everyone to send in their reports and photographs for the new album before Asara B'Teves so that it could be printed in time for Yud Shevat.⁷

Immediately following the Farbrengen, the Rebbe asked Rabbi Krinsky to send out a message to all the shluchim, instructing them to hold public menorah lightings on the final day of Chanukah and send in pictures of these events as soon as possible.

[During the sichos and farbrengens after Chanukah, the Rebbe repeatedly urged the hastening of the preparation of the album, reminding that it should be completed by Yud Shevat. Indeed, in honor of Yud Shevat, the album "Let There be Light" was published.]

More Farbrengens!

The next morning, according to the Rebbe's instructions, all the Chassidim gathered in 770 for a joyous farbrengen which lasted throughout the day, until the Rebbe returned from the Ohel in the evening.

And then came another surprise. The Rebbe farbrenged again that night,

Motzoei Zos Chanukah! This would be the third farbrengen over the span two days.) The Rebbe spoke again about the *kitrug* on the Alter Rebbe, and drew the lesson that we must increase in *hafotzas hamaayonos*, reiterating all the points he had discussed throughout Chanukah—expanding and establishing *Batei-Chabad*, printing Tanyas in cities across the globe, and more.⁸

In Conclusion

From all the Rebbe's words over Chanukah, we clearly discern that the Rebbe saw the *seforim* saga was a heavenly affair similar to Yud Tes Kislev.

The Rebbe continually drew upon the story of the Alter Rebbe and applied

its lessons to the situation at hand, calling for a major increase in *hafotzas hamaayonos* and a stepping-up in all the activities of Chabad and Chabad Houses. Just as the Alter Rebbe was told to exponentially increase his teaching and spreading Chassidus, the Rebbe repeatedly issued a call to use this affair as an indication and an opportunity to expand Chabad's activities, and to bring them to the greatest heights.⁹

In what seemed to be a spiritual battle against evil, the Rebbe continuously mentioned that due to the dense darkness of *galus* and the painful negative occurrences in the recent past, we must increase in joy; for joy will break through boundaries and bring about salvation. Clearly, the Rebbe was orchestrating an



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array of spiritual “warfare” to bring about a good ending.

Hei Teves

Hei Teves 5747. *Didan Notzach!* The news spread like wildfire across the Lubavitch world and streams of Chassidim headed to New York to be with the Rebbe for this special occasion.

The Rebbe himself joined in the celebration, davening mincha in the big shul downstairs and saying a sicha on each of the seven days that followed.

Interestingly, in the first sicha after mincha on Hei Teves, the Rebbe again mentioned the story of the Alter Rebbe's imprisonment, applying its lesson to the story of Hei Teves as well.

Just like the Alter Rebbe understood where to improve by drawing upon the allegations against him, we too must draw a similar conclusion. We have been accused of being “inactive” and not using the seforim and manuscripts of Chassidus. This claim obviously does not make any sense; as in fact, we have accomplished so much in these areas over the past decades. Ever since the Frierdiker Rebbe arrived in the United States, *hafotzas hamaayonos* and spreading Yiddishkeit were brought to the greatest heights. Nevertheless, we were presented with these claims *be'hashgocha protis*, in order that we step-up our activities even more than until now.¹⁰

Speaking of the increase in *hafotzas hamaayonos* that is expected of us now, after the victory, the Rebbe used terms *שלא בערך מערער*--incomparably more and greater than before.

Just as the Alter Rebbe's teaching and

dissemination of Chassidus changed and grew dramatically after his release, marking the beginning of a new period known as “נאך פעטערבורג”, the Rebbe was not just calling for an increase in *hafotzas hamaayonos* after the victory, but for the start of an entirely new period in this regard.

For All the Nations to See

A key factor in the story of the victory of Hei Teves was the famous words said by the Rebbetzin in her testimony; that her father, the Frierdiker Rebbe, and everything he possessed, belonged to Chassidim.

Shortly after the *shiva* for the Rebbetzin in 5748, the Rebbe spoke of her contribution to the victory of the court case. In a sicha on 2 Adar 5748 the Rebbe said:

“Regarding the story of Yud Tes Kislev, the Alter Rebbe emphasized in his letter that his release was great and wondrous in the eyes of nations of the world... Similarly, the *nifteres* [the Rebbetzin] responded in a manner that impressed even non-Jews, saying that her father, the [Frierdiker] Rebbe, along with all his *seforim*, belong to the Chassidim. This brought about that the non-Jews included it in their verdict as well...”¹¹


This sentiment also parallels a key factor in the story of Yud Tes Kislev:

In the letter referenced in the sicha, written shortly after his release, the Alter Rebbe emphasized that the greatness of the miracle was the fact that it occurred before the eyes of the ministers of the nations, bringing thereby a great *kiddush Hashem*.¹²

Established Yom Tov

As mentioned, all of the above culminated in the establishing of Hei Teves as a Yom Tov by the Rebbe; a *yom segula* and an *eis ratzon*.

In fact, when speaking on Hei Teves in the following years, the Rebbe even asserted that this Yom Tov commands a special practice: buying and repairing *seforim*.¹³

Considering all of the Rebbe's words during the court case, especially during Chanukah 5746, and how the Rebbe constantly compared this story with Yud Tes Kislev, and that he continued to speak in this manner even after the victory on Hei Teves, as well as the call to action prompted in its wake, we gather new appreciation for the true meaning of the Yom Tov of Hei Teves. Simply put--Hei Teves is the Yud Tes Kislev of *dor hasvi'i!* 

A gutten Yom Tov!

1. See “The story of Hei Teves from a higher perspective” in A Chassidisher Derher Magazine; Teves, 5774, for a comprehensive essay on this subject.
2. As a result, daily minyanim for Tehillim were indeed instituted in 770.
3. Hisvaaduyos 5746 vol. 2 p. 130
4. Ibid. p. 152
5. Ibid. p. 190
6. Ibid. p. 199
7. Ibid. p. 209
8. Ibid. p. 215, 238
9. It should be noted that in the early years of the Rebbe's *nesius*, Rabbi Hodakov was heard saying that the goal of Lubavitch activities is to send a representative and open a branch in each and every one of the fifty of the United States. During the period of the court case in 5746, the Rebbe began to speak of opening more and more Chabad Houses, and eventually called for a Chabad House to be opened in every single place that there are Yidden!
10. Hisvaaduyos 5747 vol. 2 p. 172
11. As heard on the audio-recording of the sicha. It should be noted that in subsequent years, in the introduction to the *maamorim* edited and published by the Rebbe in honor of Hei Teves, mention is made of the fact that the victory was “apparent before the eyes of the nations...”
12. Igros Kodesh Admur Hazoken vol. 1 p. 97
13. See Hisvaaduyos 5749 vol. 2 p. 103-104