



Yom Hahilula

Presented in connection with Gimmel Tammuz, a collection of the Rebbe's hora'os for the days leading up to a yom hahilula and for the yom hahilula itself.

לזכות
החתן הרה"ת ר' יוסף יצחק שיחי
והכלה מרת יוכבד שפרה שתחי
מינסקי
ולזכות הוריהם
הרה"ת ר' שניאור זלמן וזוגתו
מרת יוכבד שיחי מינסקי
הרה"ת ר' משה אהרן וזוגתו
מרת נחמה דינה שיחי קראסניאנסקי
נדפס ע"י
אבי ויונתי פרידמאן ומשפחתם שיחי



Strengthen Hiskashrus

Obviously, care must be taken to ensure that there should be no weakening in respect to *hiskashrus* to the Rebbe. This means not only to ensure there is no interruption in *hiskashrus*, but even that there is no weakening in the fulfillment of the Rebbe's directives, and the like.

The strengthening of *hiskashrus* is especially important since we are now in the days of preparation for the *yom hahilula*.

The power and ability to join and accompany the Rebbe in his ascensions on the *yom hahilula* does not come from our own strengths (די אייגענע כוחות) but rather from the *hiskashrus* with the Rebbe (דער פארבונד) (מיט'ן רבי'ן).

Therefore, *hiskashrus* is more important now, when we are in the days of preparation for the *yom hahilula*. Obviously, the negation

of the opposite of *hiskashrus*, G-d forbid, [is also more important now. This means] not to be severed and separated (אפגעריסן), G-d forbid, from the Rebbe, as discussed above; for a son doesn't want that his father shouldn't be his father, G-d forbid. Through *hiskashrus* with the Rebbe, one is able to join in the ascensions that take place on the *yom hahilula*.¹

Self-Evaluation

In this sicha, the Rebbe instructs how to use the week leading up to a *yom hahilula* to prepare in the proper way.

There must be an evaluation to determine whether we did everything that the *ba'al hilula* of this month wanted, and everything he requested. Since he demanded this, it means that we have the strength to accomplish it; so an evaluation must be made to determine whether we accomplished

everything, without even requesting additional strength [with which to do so.]

The evaluation must be a just one, as the Rebbe Maharash said, "One certainly can't fool Hashem, and other people also aren't fooled, so the only person being fooled is oneself. So is it a big deal to fool a fool?" Since this was told to us, it is a sign that it enables us to do so [i.e. to make an honest evaluation.]

There are seven days remaining [until the *yom hahilula*]. Regarding the seven days between Rosh Hashanah and Yom Kippur it says that there are specifically seven days, not more and not less, because we need all the days of the week to atone for all the days of the year. The same applies here. There are seven days remaining until the *yom hahilula*, and since it's the twentieth year since the *histalkus*, it is correct, proper, and fitting, and a

very great thing, that over the course of these seven days, an evaluation should be made. On Sunday, for all the Sundays of the twentieth year [since the *histalkus*—did we act as we should [on those days]; on Monday, for all the Mondays; and so on for all the days of the week; making an evaluation for the entire twentieth year [since the *histalkus*.]

Through this, we will go out of Mitzrayim, and in a manner of “and you shall empty out Mitzrayim” [i.e. bringing along all the spiritual wealth with us]—we will go out entirely, with the coming of Moshiach.²

Going to the Ohel

In this letter, the Rebbe writes about the importance of visiting the Ohel, particularly on the yom hahilula.

It is a bit puzzling that you weren’t here, not on Yud-Tes Kislev nor on the yom hahilula, to visit the Ohel of my father-in-law, the Rebbe. Even if you have a reason for not coming, that only helps regarding reward and punishment—that you shouldn’t be punished, G-d forbid, for not being here. However, it is known regarding the Torah’s exempting a person from

punishment for an occurrence that is out of one’s control (אונס), that he is not considered to have performed [the mitzvah] either. Certainly, it is unnecessary to discuss this at length.³

Five Chapters of Mishnayos

The greatest thing we can accomplish before the *yahrtzeit* is ***hiskashrus to the Rebbe***, which is accomplished by learning his Torah and following his path.

In this respect, I will suggest several things that each person should do before the *yahrtzeit*:

Regarding the study of Mishnayos, every person should commit to study and complete five chapters of Mishnayos, for Mishnah has the same letters as *neshamah*, and the five chapters of Mishnah correspond to the five names with which the *neshamah* is called; *nefesh*, *ruach*, *neshamah*, *chaya*, and *yeichida*.

...Through the study of the five chapters of Mishnah, the *hiskashrus* to the Rebbe will be additionally strengthened; not only [the] *nefesh* [of the Chossid] with [the] *nefesh* [of the Rebbe] (which is accomplished by studying one chapter), and not only *ruach* with *ruach* (by [studying] two

chapters), and not only *neshamah* with *neshamah* (by [studying] three chapters), and not only *chaya* with *chaya* (by [studying] four chapters), but even ***yeichida...*** [at this point the Rebbe paused and cried, and then continued:] with *yeichida* (by [learning] five chapters.)

What’s more, although *yeichida* is only **the name** of the *etzem haneshamah* (the very essence of the *neshamah*), nevertheless, since it is called “*yeichida*”—because it is one with the level of *yachid*—the connection of **the *etzem* with the *etzem*** is achieved through it.

The main thing is that the Mishnayos should be learned, by heart or using the text, with many commentaries or only a few, and it should be completed before the *yahrtzeit*. It shouldn’t be necessary to encourage and remind [people] about this, for certainly everyone will commit to doing this out of love.⁴

Changing Habits

What was said earlier about changing habits is also applicable in regard to *hiskashrus* to the Rebbe.

We are now in proximity to the day of the *yahrtzeit*, on which the



Rebbe has a great ascension. As a result, those connected [to the Rebbe] also [have a great ascension], for he guaranteed that *nesi'ei Yisroel* will not separate from their flock.

But for this, a preparation and a vessel are required—[this is] the *avoda* of *teshuva*—changing habits, through which we ascend with the Rebbe in all his ascensions. What's more, and more importantly, this is the preparation for the greatest ascension—the coming of Moshiach.

The same applies to the fulfillment of the Rebbe's *brachos* and assurances; the vessel for this is changing one's habits...

...The solution for this is to **change one's habits**. As mentioned, even a small thing; even a minimal amount (just like the dot at the bottom [of the letter Aleph] is a very small thing), but it is something that is beyond the person's nature, [and he does it] out of *kabolas ol*—through this we connect with the upper dot [of the letter Aleph,

which symbolizes] the level of *yechida* of the Rebbe.

As the *piyut* [liturgical hymn] says, “Clings and cleaves to You, who bears Your yoke, the one people to affirm Your oneness⁵.” In order to be “clings and cleaves to You,” there needs to be “Who bears your yoke,” which is *kabolas ol*. And through this, there is “The one people to affirm Your oneness⁶.”⁷

Influence Ten Yidden

There was a suggestion that in preparation for Yud-Tes Kislev, each person should influence a *minyan* of Yidden in thought, speech, and deed. In thought—something specific in regard to *avodas hatefillah*; in speech—in regard to Torah study; and in deed—regarding doing mitzvos.

An allowance has been made: this “*minyan*” can include children, in accordance with the Rosh, who says that the *Shechina*'s resting on a group of ten Yidden includes children.

Practically speaking:

Many people completed, thank G-d, influencing a *minyan* of Yidden. However, there are those who did not complete influencing a *minyan*, and there are also those who haven't even begun.

The solution for this, according to the words of my father-in-law, the Rebbe, explaining the lesson learned from Pesach Sheini, that it's never too late (עס איז ניטא קיין פארפאלן); one can always make amends. Furthermore, a Yom Tov is made of this (א גאנצער יום טוב מיט א גאנצן שטורעם) like Pesach, all for the sake of a minority within the Yidden (as most of them were not postponed to Pesach Sheini), even for one individual Yid, because to Hashem, even one Jew is precious and important.

The practical lesson is that anyone who hasn't yet completed his *minyan*, can, and must complete the *minyan* before the *yahrtzeit* on Yud Shevat (and the sooner, the better), and he



should be aware that this is something that affects *hiskashrus* to the Rebbe (through following in his path) in *nefesh, ruach, neshama, chaya*, and *yechida*.⁸

Awakening Divine Mercy

The Rebbe, the *nossi*, writes that on the *yom hahilula*, the *ba'al hahilula* arouses much Heavenly mercy for the Chassidim along with their wives and children. This, however, is a general arousing of mercy; the Chassidim who set times to study the Torah of the *ba'al hahilula*, along with a *chassidishe farbrengen*, [cause] a personal arousing of mercy, as this is the *pan* that the Chassidim send to the *ba'al hahilula*.⁹

The Days Following the Hilula

An additional thing needs to be emphasized as we're coming from the *yom hahilula*, particularly in connection with the guests who came here for the *yom hahilula* and intend to return home.

To preface: Since the *nossi hador* (the *ba'al hahilula*) is one—"One for a generation"—and at the same time, "the *nossi* is everything,"—"the heart of the entire Jewish people," it is clear that his primary purpose is that in him and through him all of the people of his generation are united (particularly those who go in his ways and his path), and they become one entity—"everything is the *nossi*."

This is more revealed and encouraged when many Yidden gather and come from various places in order to be with the community on the *yom hahilula* of the *nossi hador*, the one and only in the generation.

Therefore, when everyone prepares to return home, to their countries, their cities, and their neighborhoods, they need to make a special effort to ensure that the unity present on the *yom hahilula* continues on, even when separated physically, with each person returning home.

This can be accomplished by contemplating that this separation is merely an external [separation], on the part of the physical body. On the part of the *neshamah*, however, ([which is] the main identity of the Yid), we are always united. Therefore, since "a person is wherever his thoughts are," even when each person returns home, in truth, we are all still united.

This is particularly [emphasized] when this unity (on the part of the *neshamah*) becomes apparent in practical action; through everyone adding in their study of the Torah of the *ba'al hahilula* (in addition to the set sessions of Torah study) and in doing good deeds in fitting with the instructions of the *ba'al hahilula* (in addition to fulfilling the mitzvos in general), meaning that despite each person being in his own place, all are united in that practical action.

In order to add even more to the unity, it is necessary to gather together from time to time, in order to study something of the Torah of the *ba'al hahilula*, and to make good resolutions together regarding the fulfillment of the shlichus of the *ba'al hahilula* in spreading Torah and Judaism in every place reachable, in a way of "each man should help his friend" in all of this.

On the same lines, an effort should be made to arrange gatherings at the earliest opportunity when each person returns home, in order to shorten the time of physical separation (until the time of the gathering) as much as possible. It would be best if these gatherings take place during the week that was blessed from the Shabbos following the *yom hahilula*, "from which all the days [of the week] are blessed."¹⁰

The Rebbe Will Walk In

The knowledge that the Rebbe will be with us any moment now adds in our enthusiasm in following in the Rebbe's ways.

As it is now the Shabbos that blesses the month of Shevat, including—especially—Yud Shevat, everyone must resolve to increase one's vigor in the actions, Torah, and *avodah* of the *ba'al hahilula*, my father-in-law, the Rebbe, the *nossi* of our generation, from whose ways we are taught and in whose path we walk forever. In particular, [one should add] *bittul* and *hiskashrus* to my father-in-law, the Rebbe, the *nossi* of the generation, "the *nossi* is everything." In each and every person, his identity and everything about him becomes sanctified to the *nossi hador*, through being filled and permeated with the fulfillment of the shlichus of the *nossi hador*—the Moshe Rabbeinu of the generation, the first redeemer who is [also] the final redeemer—whose main goal is "to bring the days of Moshiach" in actuality.

In addition, the knowledge that my father-in-law, the Rebbe, the *nossi* of our generation, will immediately return (since "those who rest in the earth will awaken and sing"), and will gaze upon every one of the Chassidim and the *mekusharim* to determine their standpoint, encourages and causes the completion of all of our actions and *avodah*.¹¹ ❶

1. Toras Menachem vol. 4 p. 278.

2. Sichos Kodesh 5730 part 2 p. 361.

3. Igros Kodesh vol. 5 p. 212.

4. Toras Menachem vol. 2 p. 125.

5. Hoshanos for the third day of Sukkos.

6. While the translation above is the literal meaning, the words "יחידה לייחדך" *Yechida leyachdach* can also be taken to mean unification with the *yechida*.

7. Toras Menachem vol. 2 p. 183-191.

8. Ibid vol. 2 p. 130.

9. From a *sicha* said the night of 24 Teves, 5723.

10. Toras Menachem Hisva'aduyos 5744 vol. 2 p. 890.

11. Sefer Hasichos 5752 p. 266