



לעבן מיט'ן רבי'ן

לזכות  
ביתנו היקרה  
גיטל תחי'  
להצלחה רבה בכל אשר יפנו בגשמיות  
וברוחניות  
נדפס ע"י הוריה  
אברהם אבא וזוגתו טויבא יונה  
פרידמאן



5735, JEM 103757

# Uforatzta!

KISLEV 5735



The following narrative of Chodesh Kislev 5735 in *Beis Chayeinu* is based on the diaries of three *bochurim* in 770 at the time: Rabbi Sholom Ber Shur a"h, and *yblcht*"a Rabbis Lipa Brennan and Yitzchok Meir Sosover.

That year was *mitvza* Chanukah's first anniversary,<sup>1</sup> and the second time the Rebbe distributed dollars to the *tankisten*.

## THURSDAY, YUD-DALED KISLEV

In honor of the Rebbe's 47<sup>th</sup> wedding anniversary, Yisroel Mordechai Kozeminski submitted 47 *chassidische* stories to the Rebbe. The Rebbe responded: "נתקבל ות"ח דבר בעתו מה טוב, היש כבר?" ("Received, many thanks; all the better for being timely. Have any of them them been printed already?").

## MONDAY, 18 KISLEV

The Rebbe sent a message to *anash* worldwide in honor of Yud-Tes Kislev via telegram, blessing them to be inscribed and sealed for a good year in the study of Chassidus and following in its ways, including spreading its teachings in a manner of *uforatzta*. The Rebbe concludes with “*Gut Yom Tov*.”

During *maariv*, the Rebbe said *Kaddish* after *Aleinu*, following which he recited *Mishnayos* (for his aunt, Rebbetzin Gittel, Rebbetzin Chana’s sister).

Chassidim farbrenged all night in honor of Yud-Tes Kislev. Reb Sholom Morozov sat in 770 until 7:30 AM, and Reb Nissen Nemenov in Oholei Torah; these in addition to the numerous farbrengens in every corner of 770.

## TUESDAY, YUD-TESES KISLEV

It was six o’clock in the afternoon, and the Rebbe had not yet returned to 770 from his home. This was unusual as the Rebbe would usually return earlier. Someone mentioned that he saw the Rebbe leaving his house, so, curiously, *bochurim* headed there to check. All of a sudden, a small sports car pulled up, parking across the street from 770. The Rebbe could be seen sitting beside the driver. Exiting the car, the Rebbe smiled at Rabbi Krinsky, crossed the street, and entered 770. Due to this unusual arrangement, pandemonium ensued; Rabbi Krinsky later related that the driver was the Rebbe’s nephew.

During all three *tefillos*, the Rebbe recited *Kaddish*, using the *shtender* reserved for Shabbos and Yom Tov. (On regular weekdays, the Rebbe would not use a *shtender*.) Throngs of guests, including many *shluchim*, arrived in time for the farbrengen, which began at nine o’clock.

In the first *sicha*, the Rebbe discussed the significance of Yud-Tes Kislev occurring on a Tuesday. Following the *sicha*, the Rebbe instructed many individuals to say *l’chaim*. Several individuals came up to have conversations with the Rebbe, during which he covered the microphone with his hand. When Reb Itche Churgin approached to say *l’chaim*, the Rebbe handed him a piece of cake. The Rebbe smiled several times to the cameraman. Upon receiving a note from Rabbi Yolles, the Rebbe placed it in his *siddur*. When Rabbi Simcha Elberg arrived, the Rebbe moved his chair to ease his passage to his seat.

During one of the *sichos*, the Skulener Rebbe arrived. The Rebbe paused in the midst of the *sicha*,

stood up slightly, and moved his chair to let him through. After the *sicha*, he approached the Rebbe, and they conversed for a while.

The Rebbe instructed Rabbi Leibel Kaplan of Tzfas to say *l’chaim*, adding that it should be with a full cup. At one point, the Rebbe turned to face Rabbis Hirschprung and Piekarski, who were seated behind him, among others, and spoke with them. The Rebbe also spoke with Rabbi Elberg for a while.

The Rebbe made a lengthy *siyum* on *Maseches Tamid*, and connected it with the *siyum* of the entire Rambam.<sup>2</sup> He then discussed *Neiros Shabbos Kodesh*—that young girls should light them as well, and with a *bracha*.<sup>3</sup>

When small papers were distributed for the *chalukas haShas*, Rabbi Yolles handed the Rebbe a pen. The Rebbe smiled as he took it, and wrote his *mesechta* on the card. Rabbi Yolles then conversed with the Rebbe, and his grandson shook the Rebbe’s hand.

The Rebbe then discussed the painful issue of *mihu Yehudi*. At the end of the farbrengen, the Rebbe encouraged the giving of *tzedaka* to Colel Chabad, which was established by the Alter Rebbe.

Overall, the atmosphere at the farbrengen was extremely festive. Before leaving, the Rebbe began singing “*Uforatzta*.”

## WEDNESDAY, 20 KISLEV

At 5:55 PM, the Rebbe returned to 770 from his home, at which point Reb Nissan Mindel entered his room.

Tonight the Rebbe held *yechidus*. Among those who went in were Reb Efroyim Wolff from Eretz Yisroel, Rabbi Blumenfeld from Brazil, Rabbi Halperin, and Reb Gershon Mendel Garelik, along with his family.

## SUNDAY, 24 KISLEV

The Rebbe went to the Ohel today and returned at five o’clock, after which *Mincha* took place in the big shul (in honor of Chanukah). During *Kaddish D’rabbanan*, the Rebbe turned around to face the menorah, which was prepared for lighting. Prior to *Aleinu*, Reb Itche Churgin lit the menorah, after which “*Haneiros Halalu*” was sung. Throughout the kindling and singing, the Rebbe gazed strongly at the crowd, encouraging the singing upon reaching “*על נסִיךְ*.” After *Mincha*, the Rebbe waved his hand in encouragement toward Reb Shmuel Lubashitzki

(*der shneider*”), articulated the words “על נסִיךְ,” and continued swinging his hand.

At 5:40, the Rebbe made an unexpected appearance in the small *zal*. Someone was standing with his son near the door and didn’t notice the Rebbe standing behind him. The Rebbe remained standing with his hand on the mezuzah for several seconds, until the individual noticed and moved aside, after which the Rebbe entered. Rabbi Binyomin Klein then shut the door, and *Maariv* took place there at six o’clock. Throughout *Maariv*, the Rebbe kept glancing to see if a menorah had been brought. After *Aleinu*, the Rebbe remarked to Rabbi Hodakov that “a menorah must be lit here (upstairs) as well.” Rabbi Hodakov promptly instructed Reb Meir Harlig to fetch a menorah.

After Reb Meir had already left, the Rebbe told Rabbi Hodakov that the menorah shouldn’t be taken from the big shul, where it is also needed. Rabbi Hodakov ran to let Reb Meir know. All the while, the Rebbe kept a steady gaze on the crowd. At long last, an oil menorah was brought and placed on a table. Upon seeing this, the Rebbe asked that it be lit atop the window between the *zal* and *cheder-sheini*. The Rebbe told Rabbi Hodakov that Reb Refoel Chudaitov should light the menorah. After Rabbi Hodakov conveyed this to Reb Refoel, the Rebbe requested that he chant the *brachos* in the Bukharian tune. Reb Refoel proceeded with the *brachos*, lit the menorah, and began singing “*Haneiros Halolu*” in the Bukharian tune as well, during which the Rebbe smilingly tapped on the *shtender*. The Rebbe then asked Reb Refoel to sing another song. Reb Refoel began singing the Bukharian *niggun* of “*Atem Shalom*.”<sup>4</sup> The Rebbe tapped on the *shtender* with his hand and on the floor with his foot. Reb Refoel remarked to the Rebbe that he forgot the *niggun* due to his old age, to which the Rebbe smiled. For several minutes after he finished singing, the Rebbe energetically clapped his hands, and then exited the *zal* for his room.

As the Rebbe was leaving 770 to his house, the Garelik family of Milan stood in *Gan Eden Hatachton*. The Rebbe handed each of them a dollar

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for Chanukah-*gelt*. When the Rebbe was leaving 770, everyone present sang “*Atem Shalom*.”

## SHABBOS CHANUKAH, 30 KISLEV (1ST DAY OF ROSH CHODESH)

As is the custom every Shabbos-Chanukah, a big *farbrengen* took place today, lasting from 1:30 to 4:55, which was well after *shkia*. As usual, during the *farbrengen*, the Rebbe discussed a Rashi in this week’s *parsha*, and a passage in Likkutei Levi Yitzchok.

The Rebbe then discussed the subject of *mihu Yehudi*, paraphrasing with a recent occurrence:

After an individual humiliated the Chofetz Chaim (in a comment pertaining to the issue of *mihu Yehudi*), his students got together to discuss what could be done. Nothing actually came out of the meeting, aside from the fact that during the meeting, the students transgressed what their Rebbe was known for: *Shmiras halashon!*

The entire meeting then, which was called to uphold the Chofetz Chaim’s honor, was actually a battle against him!

The Rebbe continued with some very painful words, saying that this is connected with the fact that Chassidim are lacking a “*koch*” in Chassidus, despite the fact that many new and old *maamarim* and *hemsheichim* of the Rebbeim have recently been printed. The Rebbe bemoaned that this also leads to *nigleh* not being studied, and even lower than that—the idea behind the abovementioned story of the Chofetz Chaim’s students.

*Mincha* followed the *farbrengen*, then the Rebbe went to his room. A minute later, the Rebbe returned for *Maariv*. The shul was packed, and great pushing ensued. Prior to *Aleinu*, the menorah was lit, and “*Haneiros Halolu*” was sung. The Rebbe’s encouragement of the singing intensified at the words “על נסִיךְ ועל נפלאותיךְ,” and he also began singing it upon exiting the shul, after waiting for Reb Itche Churgin to come down from the table where he stood to light the menorah.

As the Rebbe was leaving for his home, Chassidim sang a *niggun* and the Rebbe encouraged it greatly. Afterward, everyone went home to eat what was meant for Seudas Shabbos...

## SUNDAY, 1 TEVES

As is the annual custom, there was a children’s rally today in 770’s large shul. Many children

THE REBBE JOINS THE CHILDREN'S RALLY,  
ROSH CHODESH TEVES 5735.



V.SCHILDKRAUT VIA JEM 109551

THE REBBE ENCOURAGES THE SINGING AT THE CHILDREN'S RALLY, ROSH CHODESH TEVES 5735.



V.S. CHILDKRAUT VIA JEM 108551

attended, and the room was filled to capacity. The Rebbe entered the shul for *Mincha*, smiling at the crowds of children while walking to his place.

Prior to the menorah lighting, Rabbi Yaakov Yehuda Hecht read the Rebbe's letter about Chanukah. Throughout the rally, the Rebbe displayed extremely jubilant expressions, clapping his hands in encouragement. After *Aleinu, Utzu-Eitza* was sung, with the Rebbe joyously clapping his hands as he passed through the crowds of children on his way out of shul.

Although in the past the Rebbe had asked that Chanukah-gelt be distributed to the children while he was still in the shul, this year it was distributed after the Rebbe left.

In response to a report about *mitvza Chanukah*, the Rebbe responded in his holy handwriting: נת' [קבל] ות"ח [תשואת חן]. ויה"ר [ויהי רצון] שיהא מוסיף" והולך ואור שיהי' בהצלחה רבה. (Received, thank you. **Yehi ratzon that it be a continued increase in light, with much success.**)

#### MONDAY, ZOS CHANUKAH

Today the Rebbe visited the Ohel. At around eleven o'clock in the morning, the following instruction came from the Rebbe: **"Wherever it is still Chanukah, people should complete whatever must be completed."** The *mazkirus* explained that this included three components:

- To encourage the giving of Chanukah-gelt.
- To light Chanukah candles at a gathering of Yidden, without a *bracha*.
- To publicize the Rebbe's letter about Chanukah.

Of course there was a big *shturem*, and many *bochurim* went out to fulfill the Rebbe's *hora'ah*. Although it was raining very heavily, people stopped what they were doing to fulfill the Rebbe's *hora'ah*. For the most part, *bochurim* traveled to large gathering-places to light Chanukah candles for *pirsumei nisa*.

Throughout the entire Chanukah, over 70,000 menorahs were distributed! From the 80,000 manufactured, only around 10,000 remained. Many cars were rented and menorahs were affixed upon them, after which the Chassidim traveled to Manhattan with speakers playing music, and distributed menorahs free of charge.

After the Rebbe's return from the Ohel, it was announced that there would be a *farbrengen* at

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seven o'clock. Obviously, the news was spread as much as possible.

The Rebbe entered the *farbrengen* with his siddur and a small bag. It immediately became clear that the Rebbe would distribute Chanukah-gelt. The *bochurim* had actually gotten wind of this earlier, because a certain *bochur* was sent from the *Mazkirus* office to withdraw \$1,100 in singles from the bank. They initially speculated that the Rebbe would distribute it on Thursday night, which didn't end up happening. Therefore, when the Rebbe entered with the bag, everyone realized that the distribution would take place soon.

During the *farbrengen*, the Rebbe was very *freilach*.

In the first *sicha*, the Rebbe began speaking about the fact that now that Chanukah is over, we feel a sense of yearning (*ga'aguim*) for Chanukah. Later, "*Haneiros Halolu*" was sung, with the Rebbe encouraging the singing with a nod of his head. This was followed by a *maamar kein sicha*.

In the third *sicha* at the *farbrengen's* end, the Rebbe thanked all those who participated in *mitvzoim*, and announced that he would distribute dollars for *tzedaka*, this also being Chanukah-gelt for all the attendees—men and women, "who also partook in the *neis* of Chanukah."

The Rebbe requested that those who participated in *mitvza Chanukah* ascend the bimah and receive dollars to distribute to those who had not yet participated in the *mitvzoim*. [This was the second time the Rebbe gave dollars to those who participated in *mitvzoim* ("tankistin") at a *farbrengen*.<sup>5</sup> Later this became a regular occurrence. –ed.]

Understandably, chaos erupted, with everyone pushing to reach the *farbrengen bima*. In middle of the *chaluka*, the Rebbe announced that the remaining dollars from those who were distributing should be returned, and that no one should take more than one. The Rebbe also sent Reb Berel Junik to bring more dollars from his room. As the line grew, people were receiving only two or three dollars from the Rebbe. One individual stood and announced that all should take only one and return the rest.

Later in the *chaluka* the Rebbe announced in a loud voice that “מיזאל ניט זיין קיין חכמים” (no one should be a smart-aleck), and that each person take no more than one for himself.

Reb Nochum Sternberg’s young daughter then approached to receive dollars for the women. The Rebbe handed her a package of dollars to distribute, telling her, “*Yasher koach*.” After she began walking away, the Rebbe called her back, handed her some *mezonos* wrapped in a napkin, and watched her leave.

The package of dollars that the Rebbe gave the girl wasn’t enough for all the women present. When the Rebbe was informed of this on the following day, he asked “Where is my shliach?” referring to the Sternberg girl, upon which she was sent to receive more dollars from the Rebbe to distribute.

The Rebbe then requested of an individual from Australia to sing a *niggun*, and asked him if he had said *lchaim*. After saying *lchaim*, the individual began singing the Nikolayever Niggun, while the Rebbe waved both his hands in encouragement. The Rebbe then switched to waving with only one hand, while opening the *siddur* for the *bracha acharona* with the other.

After the *siddur* was already opened, the Rebbe spoke about that week’s *parsha*, and connected Chanukah with all the other *mitzvot*. Toward the *sicha*’s end, the Rebbe spoke with closed eyes.

After the *bracha acharona*, the Rebbe began singing, encouraging it with the wave of his hand as he walked out. ❶

1. For more on Mivtza Chanukah, see *Illumination: Mivtza Chanukah*; and *Towers of Light: Public Menorah Lightings*, Derher Kislev 5776.
2. This is a very deep “*hadran*” analyzing and elucidating the first *halachos* of the Rambam, *mugah* by the Rebbe ten years later in honor of the first global Siyum HaRambam in 5745.
3. Less than three months earlier, on 24 Elul 5734, the Rebbe announced the new initiative of *Mivtza Neshek*. For more on this, see *A Candle of Her Own*, Derher Tishrei 5775.
4. Reb Refoel was the first one to sing this *niggun* in front of the Rebbe, at *kos shel bracha* of Motza’ei Shavuos, 5732.
5. The first time was at the farbrengen of Chai Elul, 5734. See *Tanks Against Assimilation*, Derher Tammuz 5776.

*After Rabbi Hodakov conveyed this to Reb Refoel, the Rebbe requested that he chant the brachos in the Bukharian tune.*



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