




## THE FARBRENGEN OF YUD-TES KISLEV

The atmosphere in 770 turned joyous with Yud-Tes Kislev approaching. It was a special time to be with the Rebbe, with something exciting and memorable bound to happen. Many special events and milestones in the history of *dor hashvi'i* occurred on Yud-Tes Kislev. In this column, we will highlight the annual festive Yud-Tes Kislev farbrengen.

Although not a comprehensive review, we hope the following will offer a glimpse into these special days, inspiring and encouraging our readers to experience a Yud-Tes Kislev farbrengen with the Rebbe on their own, by learning a farbrengen in a *sefer*, or listening to or watching the original recordings of these timeless farbrengens.



לזכות  
החייל בצאות ה'  
יוסף שיחי'  
לרגל ה"אפשערניש" שלו  
י"ב חשוון ה'תשע"ח  
נדפס ע"י הוריו  
הרה"ת ר' לוי יצחק  
וזוגתו מרת מרים יוכבד שיחיו  
גאלדשטיין



As the clock neared 9:00 p.m., 770 would fill with Chassidim, government officials, and guests, all dressed in festive Yom-Tov clothing. These farbrengens were notably *freilach*, exuding the atmosphere of “*chag hachagim*.” At times the Rebbe stood up to encourage that the singing reach greater heights. One of the classic *niggunim* that was sung most years, and which the Rebbe would strongly encourage, was “*Nye Zhuritzi Chloptzi*,” a joyous highlight.





JEM 103197



19 KISLEV 5741, YOSHI MELAMED VIA JEM 129897

This was one of the major farbrengens of the year, and, as mentioned, many special moments revolved around it over the years.

For example, in 5715 this farbrengen (pictured) was the first to be held outside of 770, in a local hall, in order to accommodate the influx of participants, which the small *zal* of 770 would not have been able to handle.

The year 5738 was the first farbrengen that had a simultaneous live English translation, with headsets available for the participants who weren't able to understand the Rebbe's words in Yiddish.

When farbrengens started to be aired live on television,<sup>1</sup> this farbrengen was one of the annual five chosen for broadcast.



YOSSI MELAMED VIA JEM 129158

The Yud-Tes Kislev farbrengen occurred annually without fail through 5748, after which the Rebbe ceased holding weekday farbrengens. In fact, the Yud-Tes Kislev farbrengen of 5738 (pictured) was the Rebbe's first proper farbrengen since the heart attack on Shmini Atzeres earlier that year.<sup>2</sup>



Central themes that the Rebbe spoke about during the *sichos* included adding and strengthening *limud haChassidus* and *darkei haChassidus*, and increasing efforts in *hafatzas hamaayanos*. Occasionally the Rebbe expounded on the need to influence all the nations of the world with the message of Sheva Mitzvos B'nei Noach; a lesson we learn from the effect the Alter Rebbe's release had on non-Jews (something the Alter Rebbe notes in his letter).

One notable *sicha* was during the farbrengen of 5726, when the Rebbe delivered a landmark *sicha* on the essence of Chassidus, later *mugah* and printed as "קונטרס ענינה של תורת החסידות."



19 KISLEV 5745, YOSHI MELAMED VIA JEM

Each year the Rebbe would say a *maamar* on Yud-Tes Kislev that would often be longer than usual. Many of these *maamarim* were subsequently *mugah*.

19 KISLEV CIRCA 5730S, JEM 104396



Beginning from 5713, the Rebbe would announce the communal *chalukas haShas* by Machne Yisrael, encouraging everyone to take upon themselves to learn a *maseches* for the coming year. Index cards were distributed for the participants to fill in their name and the *maseches* they were taking upon themselves. The Rebbe would fill out a card as well, often selecting *Maseches Sanhedrin*.




The Rebbe would customarily borrow a pen to fill out the *chalukas haShas* card from Rabbi Efraim Yolles, the chief rabbi of Philadelphia, who was always present at the farbrengen.



19 KISLEV 5743, YOSHI MELAMED VIA JEM 139794





Because this day also marks the completion of the *chalukas haShas* from the previous Yud-Tes Kislev, the Rebbe would make a *siyum* on a *maseches*—a “*hadran*”—often explaining in great depth how the *maseches*’ beginning and end are linked. Occasionally the Rebbe would also explain the differences in the *maseches* between the *Talmud Yerushalmi* and *Bavli*. In some years the Rebbe also made the *siyum* on *Tanya*.



19 KISLEV 5745, YOSSEI MELAMED VIA JEW 23951



As the farbrengen reached its end, the Rebbe would conduct an appeal for “*Kupas Rabbeinu*,” a *minhag* that originates with the Rebbe Rashab. The Rebbe asked of those who contribute to write their name and mother’s name to be mentioned at the Ohel.

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1. See *Let the world see!*, Derher Nissan 5774.
  2. See *The Complete Story of Rosh Chodesh Kislev*, Derher Kislev 5777, for an overview of this period.