



לעבן מיט'ן רבין

לזכות
החיילים בצבאות ה'
מנחם מענדל שיחי'
לרגל ה'אפשערניש' שלו
י"ג טבת, ה'תשע"ח
ולזכות אחיו
מרדכי זאב שיחי'
לרגל יום הולדתו ה' טבת
נדפס ע"י הוריהם
הרה"ת ר' יצחק דובער
וזוגתו מרת שיינא מושקא שיחיו
גלאסנער



SPIRITED SINGING AND DANCING IN FRONT OF 770 UPON THE ARRIVAL OF THE NEWS "DIDAN NOTZACH!" HEI TEVES 5747.

KEFAR CHABAD MAGAZINE

Didan Notzach

TEVES 5747



In the past we have written extensively about many aspects of Hei Teves—the history, the celebration, and its relevance to every Chossid. (See the Hei Teves supplement published in 5777.) We now present a vivid description of the “*shivas yemei hamishteh*”—the seven days of celebration that occurred after the very first Didan Notzach.

TUESDAY, 5 TEVES – DIDAN NOTZACH!

At 11:00 a.m., Rabbi Yehuda Krinsky was notified by the federal court that Judge Sifton had issued a verdict in connection with the *sefarim* case and that he should come to the courthouse to receive a copy. At approximately 11:40 a.m., the

news reached the *bochurim* in the upstairs *zal* of 770 that the verdict had been in our favor and it was an unconditional victory. *Didan Notzach!*

The jubilant shouts of *Didan Notzach* by a handful of *bochurim* quickly developed into a joyous celebration that engulfed *adas hachassidim* throughout the world. The news spread like wildfire, and students in the various *mosdos* in Crown Heights, *anash*, and *shluchim* rushed to 770 to participate in the festivities.

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Arriving back at 770, Rabbi Krinsky entered the Rebbe's room with the 41 page verdict and inquired if there would be a *farbrengen* in honor of the *simcha*. The Rebbe answered "*M'darf zich meyashev zein*" (the matter still needs consideration), and instructed him to notify the Rebbetzin of the news and to call the lawyers to thank them for their efforts in the case.

Enthusiastic dancing and singing filled 770 and the streets of Crown Heights. Mitzvah tanks drove around with the joyous tune of "*Didan Notzach*" blaring from the loudspeakers and the large circle of dancers in front of 770 continued to grow. *L'chaim* flowed freely and everyone greeted each other with wishes of "*Mazel Tov!*" and "*Gut Yom Tov!*"

The celebration reached a fevered pitch when it was announced that the Rebbe would daven *Mincha* in the main shul downstairs and the Tishrei platform was hurriedly constructed. [In those years, the Rebbe would ordinarily daven *Mincha* in the small *zal* with the *bochurim*, and the platform in the downstairs shul was only set up for Tishrei and special days. This change in routine was very special.]

The Rebbe entered the shul and distributed coins for *tzedaka* to the many children in attendance, as the large crowd joyfully chanted "*Didan Notzach! Didan Notzach!*" over and over.

While the crowd sang *Ashrei*, the Rebbe requested a Chumash—an indication that there would be a *sicha* after *davening*—and a second *shtender* and microphone were set up on the platform. Chassidim around the world were notified



LIBRARY OF AGUDAS CHASSIDEI CHABAD

SOME OF THE PRICELESS SEFARIM OF THE LIBRARY THAT WERE STOLEN.

of this development, and they all called in to WLCC for the hookup. (Shluchim from California who were on a flight at the time, arranged for the *sicha* to be transmitted through the airplane phone line).

The Rebbe spoke for close to 35 minutes, highlighting the relevance of the lessons of the daily *parsha* (*sh'lishi* of *Parshas Vayigash*) to the events that had transpired. Yosef Hatzaddik reminds his brothers that the terrible experiences of the 22 years following his sale into slavery were orchestrated by Hashem for a purpose. Even during a time of terrible concealment it is imperative to be mindful that this is a *shlichus* from above to attain greater heights.

The Rebbe compared the victory to the release of the Alter Rebbe from prison on Yud-Tes Kislev, which ultimately ushered in a new era of the teaching and dissemination of Chassidus. The false claim of the opposing side that "Lubavitch is not active" must result in our increased efforts in the work of *hafatzas hamaayanos*.

The Rebbe concluded with a call to action to intensify efforts in the campaign of the *sheva*



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mitzvos b'nei Noach and to establish many more Chabad Houses.

Mitzvah tanks were quickly organized in response to the Rebbe's call for increased *hafatzah*. Meanwhile, many hundreds of Chassidim continued arriving from around the world.

Agudas Chassidei Chabad organized a grand *farbrengen* after *Maariv*. Rabbi Krinsky shared that after *Mincha*, the Rebbe instructed him to call the lawyers and share with them some points of the *sicha* and to thank them again. Rabbi Avrohom Shemtov recounted various details of the case and

said that the Rebbe expressed to the lawyers that every step of the court case should be handled professionally (*melubash b'teva*).

Rabbi Mordechai Mentlik connected the victory to the daily *Hayom Yom* and Rabbi Moshe Hecht suggested that a *Megillas Hei Teves* be published, just as the story of *Yud-Tes Kislev* had been recorded by the Chassidim of the Alter Rebbe. Following the speeches, the benches were removed from the main shul and the celebrations continued unabated until daybreak, with the



THE NEW YORK TIMES REPORT ON THE TRIAL.

"Everyone should increase in giving *tzedaka*... Since I will be going to the *tziyun* tomorrow, everyone can write any request. As I will not be reading the requests, every person can write between themselves and Hashem... This is relevant to women and children as well."

This announcement was communicated to *anash* throughout the world, and large signs were posted in the various Jewish communities in the New York metropolitan area. The festivities in 770 continued throughout the night while many guests continued to arrive from around the world.

THURSDAY, 7 TEVES

Throughout the morning, 770 was filled with thousands of Yidden writing *panim* to be submitted to *mazkirus* before the Rebbe departed to the Ohel. The fax machines worked non-stop and a special

musical accompaniment of the Piamentas and Reb Eli Lipsker.

WEDNESDAY, 6 TEVES

The Rebbe left for the Ohel at 2:15 p.m., returned at 6:30 p.m., and entered the upstairs shul for *Mincha* and *Maariv* at 6:40 p.m. After *davening*, the Rebbe unexpectedly faced the crowd that filled the *zal* and started saying a *sicha*. Moments later, Rabbi Groner brought a microphone, and the Rebbe continued the short *sicha* with closed eyes.



THE REBBE DELIVERS A SURPRISE SICHA AFTER MINCHA, HEI TEVES 5747.

phone bank was set up so that requests could be transcribed from around the world. The most sought after item that day was the “white paper”...

The area in front of 770 filled with hundreds of men, women, and children anticipating the Rebbe’s appearance. Reb Chaim Boruch Halberstam brought a microphone just in case the Rebbe would say a surprise *sicha*... At 2:40 p.m., eight large bags of *panim* were placed in the back seat of the Rebbe’s car and the Rebbe walked out of the doorway closest to the driveway holding an additional bag filled with *panim*. The radiance on the Rebbe’s face was exceptional. As the car pulled out of the driveway, the Rebbe received a *pan* from a Yid through the window.

The *panim* continued to flow into 770 from around the world. Several trips were made to bring them to the Rebbe at the Ohel and the Rebbe returned to 770 at 7:40 p.m. with twelve bags of *panim*.

Fifteen minutes later, the Rebbe joined the overflowing crowd in the main shul for *Mincha* and *Maariv*. Following *Maariv*, the Rebbe began a half hour *sicha* by saying “Recently we have utilized this time to discuss the daily portion of the *parsha*...” (It is important to note that in those years, the Rebbe almost never said *sichos* following *tefillos*, unless it was a fast day, a children’s rally, or Chol Hamoed Sukkos. This was very unique).

Yaakov Avinu sent Yehudah to establish a yeshiva in Goshen, so that *b’nei Yisrael* would engage in *avodas Hashem* even in *galus Mitzrayim*. Every Yid has the capacity and mandate to transform their

“It turns out that this letter was one of the main foundations of the judge’s verdict, determining that the library belongs to Lubavitch.”

private home into a *Beis Chabad*, a home of Torah, *tefilla*, and *tzedaka*. Even though this had been discussed in the past, every day brings a renewed energy and refreshed excitement in all areas of Torah.

Reb Meir Harlig organized a grand *seudas hoda’a* in honor of the great *simcha*. Rabbi Sholom Ber Hecht delivered a brief *chazara* of the Rebbe’s *sicha* and Rabbi Moshe Landau, Chief Rabbi of Bnei Brak, discussed the halachic sources of a *seudas hoda’a*. Reb Yoel Kahan spoke of the unique significance of the victory of Hei Teves in connection with Chanukah and Yud-Tes Kislev.

Rabbi Krinsky introduced Mr. Nat Lewin, one of the lawyers who worked on the case. Mr. Lewin expressed his pride and joy at meriting to participate in such a noble and worthy case. “Usually, when I win a case, the client says thank you and moves on. In this case, Lubavitch has been celebrating for three days straight!”

He noted that during the preparations for the case, the Rebbe had instructed the lawyers to focus on a letter the Frierdiker Rebbe had written to Dr. Marx of the Jewish Theological Seminary in connection with the library that was still in Europe at the time, stating that the library belongs to Agudas Chassidei Chabad. “It turns out that this letter was one of the main foundations of the judge’s verdict, determining that the library belongs to Lubavitch.”

The joyous *farbrengens*, singing, and dancing continued throughout the night. The non-stop celebration expressed the deep joy and relief felt by all. The Chassidim had witnessed the unbearable pain and anguish that the entire episode of the *sefarim* had caused for the Rebbe, and the past nineteen months had been fraught with tension and uncertainty for *adas hachassidim*. Now was the time to rejoice and thank Hashem for the amazing *nissim veniflaos* of the victory.

FRIDAY, 8 TEVES

Many more guests continued to arrive from around the world. In general, an aura of Tishrei



CHASSIDIM CELEBRATED FOR SEVEN DAYS STRAIGHT FOLLOWING THE NITZACHON ON HEI TEVES.

enveloped 770, and there was a very elevated, *Yom Tov'dike* mood in the air.

SHABBOS, 9 TEVES

Upon entering the main shul for *Shacharis*, the Rebbe strongly encouraged the singing of "*V'esamachta*." When the crowd sang the paragraph of *Keil Adon* to the tune of "*Didan Notzach*," the Rebbe encouraged the song more than usual.

During the *farbrengen*, the Rebbe spoke very strongly about the *geulah* and the necessity for every Yid to demand the termination of *galus* with the arrival of Moshiach by screaming "*Ad Mosai*."

"The only explanation for the fact that we are still in *galus* is that Hashem desires the *tefillos* of *tzaddikim* (which applies to every Yid, as the *possuk* says, "Your entire nation are *tzaddikim*"), and wants a Yid to scream "*Ad Mosai*!" Especially when done together with a large crowd, Moshiach will certainly come immediately!"

The crowd enthusiastically chanted "*Ad Mosai*," and the Rebbe encouraged them with very strong motions.

The *farbrengen* continued until 5:50 p.m. After *Mincha*, *Maariv*, and *Havdalah*, it was announced that there would be a meeting that night of all the *rabbonim* in connection with the strong words the Rebbe had said at the *farbrengen*.

All night long Chassidim danced and *farbrenged*, continuing the celebration of *Didan Notzach*. The Rebbe's powerful demand for *bias Moshiach* and the surreal events of that Shabbos made a deep impression on everyone. The celebrations assumed a new level of inspiration.

SUNDAY, ASARA B'TEVES

When the Rebbe entered 770, a delegation of Lubavitcher *rabbonim*, led by Rabbi Y.K. Marlow, presented the Rebbe with a *psak din* that Moshiach must arrive immediately. The Rebbe read the *psak din* for a few minutes and then blessed the delegation.



SPECIAL SUPPLEMENT ADDITION TO THE WEEKLY KFAR CHABAD MAGAZINE, COVERING THE STORY OF THE VICTORY.

“Hashem should fulfill all of the good wishes expressed in this document. As the Rambam writes, ‘*Amein kein yehi ratzon.*’ It should happen immediately, especially in light of the fact that it is now 30 days before Yud Shevat. We should hear good news and these days should be transformed into days of joy and *moadim tovim.*”

After *Selichos* and *krias haTorah*, the Rebbe distributed dollars, as customary on Sundays.

During the *sicha* of *divrei kivushim* following *Mincha*, the Rebbe emphasized the importance of preparing properly for Yud Shevat during the upcoming 30 days. At the conclusion of the *sicha*, the Rebbe thanked the multitudes of guests for traveling long distances to participate in the celebrations, instructing them to bring the *simcha* back home with them by arranging *farbrengens*.

The celebrations continued with even more intensity and vigor throughout the entire night. It is difficult to properly articulate the feelings of joy, relief, and thanksgiving pulsating through everyone at this time.

MONDAY, 11 TEVES

The Rebbe returned from the Ohel and entered the main shul for *Mincha* and *Maariv*.

In an hour-long *sicha* following *Maariv*, the Rebbe again elaborated on the importance of utilizing the 30 days prior to Yud Shevat to prepare appropriately. Since the Frierdiker Rebbe announced that the only *avoda* remaining to bring Moshiach is to “polish the buttons,” it is imperative upon everyone to do so by increasing in *limmud haTorah*, *kiyum hamitzvos*, and *avodas hatefilla*.

Everyone must participate in this grand *hachana*. As the Rebbe had demanded throughout the past year that everyone appoint themselves an “*asei lecha rav*,” each and every person should be tested by their *rav* every ten days (a total of three tests) to ensure that they are making proper progress. Students in the schools and yeshivos should be tested by their respective *hanhalos*. The results of the tests will be reported to the Rebbe, and if someone’s name does not appear on the reports, “it is apparent that he has not participated in the *hachana!*”

In addressing the ever-present challenges of the “*kluginker*” (*yetzer hara*), the Rebbe related a fascinating story of the Midrash in *Vayikra Rabbah* as the Torah source for announcing “*Didan Notzach.*” An *amora* was once learning near a stream and a good spirit that had dwelt in the stream for many years alerted him that an evil spirit was planning to move in to cause trouble for the townspeople.

The spirit instructed the *amora* to gather the townspeople at the stream the next morning, and to bring along many noisemakers. Then, when they notice violent movement in the water, they should bang their noisemakers and shout “*Didan Notzach!*” until they see a drop of blood on the water surface, signifying the demise of the evil spirit. (The Rebbe said the words “*Didan Notzach!*” very loudly.)

“Surely, all those celebrating the victory by chanting ‘*Didan Notzach*’ have in mind the *Didan Notzach fun der Rebbe der shver* (*Didan Notzach* of the Frierdiker Rebbe), and the way to actualize his victory is by fulfilling his *horaos* and destroying the evil spirit of the *yetzer hara.*”

Immediately following the *sicha*, the walls of 770 reverberated with the sounds of learning. The transition from non-stop celebration to intense preparation for Yud Shevat occurred in every Lubavitch community throughout the world. Everyone was determined that their test results, which would be reported to the Rebbe, would be the very best. ①