



In memory of our loving uncle
Stuart (Shmuel Yisroel)
Ben Hersh Leib a"h

Dedicated by
Shaya and Miriam Rochester

12 TISHREI 5740, LEVI FREIDIN VIA JEM 192257



Added Fast. Added Joy.

KISLEV 5740



This article about the events in 770 during the auspicious days of Yud and Yud-Tes Kislev and Chanukah 5740, is culled from the diary of Rabbi Michoel Seligson as well as the letters written by Rabbis Mendel and Hirshel Raskin to their father, Reb Leibel Raskin, shliach in Morocco.

THURSDAY, TES KISLEV

Baruch Hashem we were *zoche* to have the Rebbe farbreng many times over the last few days. This afternoon, after returning from the Ohel, the Rebbe announced that there would be a farbrengen in honor of Yud Kislev, *chag hageula* of the Mitteler

Rebbe. During the farbrengen, the Rebbe explained that we must take a lesson from the Mittlerer Rebbe's *avodas Hashem* and apply it to our own *avoda*. Just as the Mittlerer Rebbe's Chassidus is known for being in the style of "*rehovos hanahar*"—explaining the concepts of Chassidus at length and with detailed explanations, so too we must incorporate this approach in our own *avoda*.

The Rebbe also spoke about how much the Mittlerer Rebbe endeared Eretz Yisroel, and how he collected money and sent it to Eretz Yisroel to support the Yidden living there. This was done with great *mesirus nefesh* and personal expense, to the extent that the Mittlerer Rebbe was eventually arrested as result of these activities. In addition, we find something unique about the Mittlerer Rebbe's connection to Eretz Yisroel in the fact that he purchased land in Chevron and sent a group of his Chassidim to settle there. The Chassidim were reluctant to leave Lubavitch and live in a place where they could no longer see their Rebbe or hear the Rebbe's Chassidus. The Mittlerer Rebbe assured them that he would send them his *maamorim* so that they could remain connected whilst in Eretz Yisroel. This expression of love for Eretz Yisroel and its inhabitants is something unique to the Mittlerer Rebbe.

Speaking about the ongoing negotiations between the Israelis and the Arabs regarding whether the city of Chevron should be given to the Arabs, the Rebbe protested even the premise of the question. "How could one even claim that Chevron doesn't belong to the Jewish people?! It is written explicitly in *parshas Chayei Sarah* that Avraham Avinu purchased Chevron from the people of Cheis and it therefore rightfully belongs to *bnei Yisroel*. This is written in *Torah Shebiksav*, which even the nations of the world accept as binding. Despite this, people speak as though all this has never occurred, and no one dares to protest!"

SHABBOS PARSHAS VAYEITZEI, 11 KISLEV

On the Rebbe's way from his house to 770, he noticed someone wearing just his *tallis* without a coat covering it. The Rebbe motioned to him that he should be wearing a coat.

When the Rebbe entered 770, he asked Mr. Henry¹ if he said *l'chaim* four times like the Rebbe had instructed him to, and Mr. Henry replied that he did. The Rebbe asked him why he wasn't at

the farbrengen on Thursday, to which Mr. Henry replied that he wasn't around at the time and didn't know about the farbrengen. The Rebbe told him that he could make it up at today's farbrengen and that he should say *l'chaim* four times during the farbrengen.

Today's farbrengen was a surprise to many of us and it made big waves. During the second *sicha* people were in awe as the Rebbe revealed many deep concepts and explanations about the Rebbeim.² The farbrengen ended at 4:30 and was followed by *Mincha*. After davening, the Rebbe started the *niggun* "*Nyet Nyet Nikavo*" and energetically clapped his hands.

SHABBOS PARSHAS VAYISHLACH, 18 KISLEV

The Rebbe notified that there would be a farbrengen this Shabbos. During the farbrengen the Rebbe said, "I will speak about the fact that we currently find ourselves in this long and drawn-out *gulus*. Throughout the generations there were so many Jews who gave up their lives *al kiddush Hashem*, yet after all this the *gulus* still continues. We find ourselves in an unbearably dire situation, as the *gulus* only becomes darker still, physically as well as spiritually.³ Although according to Chassidus there is no need for fasting, nevertheless, since *rabbonim* have called for a *taanis sha'os* (a fast of a few hours) as a response to the current situation, I hereby join them in this.

"This is not an order; rather everyone must conduct himself in accordance with the *rav* of his community, hence I am following the *rav* of my community who ruled that we must fast. Since I will be fasting, the ruling of this community is therefore binding on all those who are connected with me although they live elsewhere. There should be an addition in *tefilla* and *tzedakah*, and I recommend that *kapitlach Chof, Chof-Bais* and *Samech-Tes* of *Tehillim* should be recited."

After concluding this *sicha*, the Rebbe asked that the *rav* of Crown Heights, Rabbi Zalman Shimon Dworkin, announce the details of the fast after *Mincha*. The Rebbe then instructed the Chassidim to sing the *niggun* "*Ki Elokim Yoshi'a Tzion*."

SUNDAY, CHAG HAGEULA YUD-TES KISLEV

Just walking into 770 felt like walking into one gigantic farbrengen. The place was filled with guests from around the world, from *rabbonim* to

dignitaries, from distinguished guests to simple folk, all crowded into 770. The downstairs *zal* was packed even more than during Tishrei. The spirit of *Rosh Hashanah L'Chassidus* was so palpable one could almost touch it.

During the *farbrengen*, in the third *sicha* the Rebbe spoke at length about the current situation in Eretz Yisroel. In addition, the Rebbe spoke about the *rav's* ruling about the “*taanis sha'os*” and asked that Rabbi Dworkin take the microphone and announce the details of the fast. Rabbi Groner approached the Rebbe and told him that Rabbi Dworkin had walked out for a minute. The Rebbe smiled and began the *niggun* “*Becho Bat'chu*.” When Rabbi Dworkin returned the Rebbe instructed him to say *l'chaim*, and then the Rebbe smiled and said, “Don't give him more than a *revi's*, because if he drinks more than a *revi's* he won't be allowed to give a (halachic) ruling!” Rabbi Dworkin announced the details of the fast, following which the Rebbe again began the *niggun* “*Becho Bat'chu*” and clapped his hands to the singing.

MONDAY, CHAG HAGEULA CHOF KISLEV

This evening the Rebbe held *yechidus*. Here are a few interesting snippets from the *yechidusen* that took place tonight:

The Rebbe instructed one of the people who came into *yechidus* to use television as a tool to warn the public about the seriousness of the issue of abortions [in 1980, a pro-abortion law was passed in the US -ed.]. The man told the Rebbe that he doesn't believe the masses will be swayed at all through this measure. The Rebbe replied that if this is the case, a conference of *rabbonim* should be called to discuss what must be done to counter this law.

A Jewish professor from South Africa working in the field of Jewish meditation came to see the Rebbe with his wife. The professor handed the Rebbe his *tzetel*. The Rebbe asked him why his *tzetel* didn't include a report about what's happening in South Africa. When the professor responded “because they told me not to write... I hope I did not ask for too many *brachos*,” the Rebbe replied by telling him that Yaakov Avinu asked for many *brachos* and Hashem gave him even more than he asked for. The Rebbe gave him a *brocha* that all his wishes should be fulfilled, and that he should have influence on others, even psychiatrists, concerning meditation.

The Rebbe concluded, “Since it is close to Chanukah, and it is a custom to give *Chanukah gelt*, I will give you that now.” The Rebbe gave one dollar to the professor and one to his wife.

TUESDAY, 21 KISLEV

There was *yechidus* tonight as well. One person who came for *yechidus* told the Rebbe that he publishes a newspaper, and lately damage has been done to his offices.

The Rebbe instructed him to publish a *dvar Torah* on the *parsha*

every week in the paper, so that the *zechus* of the mitzvah will help him. The Rebbe told him that all the damage has been done in the days prior to Yud-Tes Kislev, but Yud-Tes Kislev brings about “*Pada b'shalom nafshi*”—freedom from troubles, and from now on the troubles in his office will end.

THURSDAY, 23 KISLEV

The *rabbonim* called for a *taanis sha'os* to be observed today. Signs were posted all around 770 quoting different rabbinical assemblies from around the world calling for the *taanis sha'os* and instructing everyone to say *kapitlach Chof, Chof-Beis* and *Samech-Tes* in Tehillim.

The Rebbe came in to shul in the morning for *krias haTorah* holding a Tehillim with the *peirush* “*Yosef Tehillos*” authored by the Chida. During *krias haTorah* the Rebbe's face had a very serious expression. The Rebbe looked repeatedly at the *chazzan* and scanned the crowd.

The Rebbe said a few *kapitlach* Tehillim from the Tehillim of the Chida. The Rebbe then closed that Tehillim and opened the Tehillim that is regularly prepared for him and said *kapitlach Chof, Chof-Beis* and *Samech-Tes*. Unlike his usual practice, the Rebbe stayed in shul until the end of davening and Tehillim. The Rebbe then told Rabbi Groner that he



THE ARTICLE IN THE ALGEMEINER JOURNAL ABOUT THE TAANIS SHA'OS THAT THE REBBE ADDRESSED.

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will be joining the *tzibbur* downstairs in the large *zal* at 12:30 to daven *Mincha*.

After *Mincha* the Rebbe unexpectedly turned around, pointed to the microphone that was nearby and signaled that it should be brought closer to his *shtender*. The Rebbe spoke about the fact that it is an *eis ratzon* and mentioned that today's *Chitas* begins with the words "V'Yosef hurad Mitzrayma—and Yosef was brought down to Mitzrayim." The Rebbe said we must take a lesson from Yosef, who was an individual Jew, living alone in Mitzrayim, "*ervas ha'aretz*," and nevertheless he was not influenced nor impressed by his impure surroundings and remained holy.

Today the Rebbe davened *Maariv* in the upstairs *zal* earlier than usual, at 6:00 p.m. and left for home immediately after *Maariv*. This is likely due to the Rebbe fasting the whole day.

FRIDAY, 24 KISLEV, EREV CHANUKAH

During the course of this year's Chanukah, the Rebbe came downstairs for the lighting of the menorah a total of five times! Today we found out ahead of time that the Rebbe would come down for menorah lighting. After the menorah was lit, the Rebbe sang *Haneiros Halalu* together with everyone, the whole time looking at the kindled menorah.

It was a sight to behold. At the end of the *niggun* the Rebbe motioned with his head and hands to encourage the singing.

MOTZO'EI SHABBOS PARSHAS VAYEISHEV, 25 KISLEV, SECOND NIGHT OF CHANUKAH

As the Rebbe walked into shul for tonight's *farbrengen*, he looked at the menorah to see if the candles were still burning (the Rebbe had been present earlier by the menorah lighting). The *farbrengen* lasted for over four hours!

The Rebbe started off the first *sicha* by saying, "There are so many things to speak about, but I would like to speak about something that brings forth *simcha*, because '*simcha poretz geder*—joy breaks through boundaries.'" With that the Rebbe began to expound on the *maamar* in Torah Ohr based on the *haftorah* of this week, "*Rani vesimchi bas Tzion*—Sing and rejoice, daughter of Zion."

During the *farbrengen*, the Rebbe spoke about the *arichus hagolus* and that Moshiach's coming is long overdue. He also spoke about the importance of doing *mitvza Chanukah* and bringing joy to Yidden on Chanukah, placing a special emphasis on the police force and soldiers in Eretz Yisroel, that the *mitvzoim* with them should be done in a way that will bring them an abundance of joy. The joy



of Chanukah will increase the protection of Eretz Yisroel, and will instill fear upon the enemies of the Jewish people.

The Rebbe also made mention of the terrible danger for the Yidden in *Eretz Hakodesh*, both spiritually and physically. In this context, the Rebbe referred to an article that was published in the *Algemeiner Journal* where a columnist called into question the fact that *rabbonim* called for a *taanis sha'os*. The Rebbe countered the opinion of the columnist and pointed out that hundreds of thousands of Jews had done *teshuva*, returning to Hashem as result of this fast. The Rebbe also mentioned the 50,000 Jews currently living under constant danger in Iran (Persia), and that seeing the current situation of the Jewish people it would have been appropriate to say extra *Tehillim* every day.⁴

SUNDAY, 26 KISLEV, THIRD NIGHT OF CHANUKAH

A Chanukah rally was held downstairs in 770 for the boys and girls who attend the “Wednesday Hour” Released Time program, as well as for *frum* children. The shul was packed with people. The Rebbe came down to the shul at 3:30 for *Mincha* followed by menorah lighting. The singing of *Haneiros Halalu* was accompanied by an orchestra

and when they came to the words “*Al Nisecha*” the Rebbe clapped his hands vigorously to the singing until the whole shul roared with enthusiasm.

After *Aleinu*, the Rebbe instructed Rabbi Yaakov Yehuda Hecht to have the children recite the 12 *pesukim*. During the recital of the *pesukim* the Rebbe called Rabbi Groner over and told him that the girls should also recite *pesukim*. The last *posuk* was recited by a grandson of Rabbi Hecht who said the *posuk* with zest. When he recited “*Yechi Adoneinu Moreinu Verabeinu!*” and “*We Want Moshiach Now!*” the Rebbe smiled. In general the Rebbe seemed satisfied throughout the whole gathering and smiled often. When they began to sing the *niggun Ufaratzta* the Rebbe clapped his hands and motioned with his head to encourage the singing.

Before the *sicha*, the microphone was brought closer to the Rebbe. When Rabbi Hecht asked everyone to please sit down, the Rebbe smiled and told Rabbi Hecht that he should also have a seat. Rabbi Hecht then announced that all the *bochurim* standing next to the *bima* should please move aside *mitzad ahavas Yisroel* (in order not to block others). The Rebbe smiled broadly, made a motion which implied “don’t worry about it,” and again motioned to Rabbi Hecht to have a seat.

The Rebbe spoke three *sichos*, and Rabbi Hecht translated between the *sichos*. The Rebbe then

instructed the children to again recite the *posuk* “*Torah tziva.*” Afterwards the Rebbe gave dimes to the counselors to distribute to the boys and girls as *Chanukah gelt*. At the end of the rally the Rebbe approached the microphone and began singing “*Al Nisecha.*” Immediately thereafter the Rebbe davened *Maariv* and went home.

TUESDAY, 27 KISLEV,
FIFTH NIGHT OF CHANUKAH

The Rebbe asked the *mazkirus* to remind the Chassidim that based on the Rebbe’s *sicha* from the previous Shabbos about the importance of *simcha*, the Rebbe expected to see results in “*ma’ase bepoel,*” in an actual increase of *simcha*. Hearing the Rebbe’s directive, the Chassidim began to sing and dance. By the time the Rebbe entered the shul for menorah lighting, it felt like Simchas Torah! The Rebbe turned to face the crowd and clapped his hands vigorously to the *niggun* “*Uv’yom Simchaschem.*” During *Haneiros Halalu*, when they came to the words “*Al Nisecha*” the Rebbe again clapped his hands energetically to encourage the singing.

The Rebbe noticed that Reb Zalman Gourarie was clapping to the *niggunim*. The Rebbe called over Reb Zalman and told him, “Don’t clap because I’m here; clap because of Chanukah, and continue doing so afterwards as well!” and gave him a broad smile. After the Rebbe left the shul, the Chassidim continued to dance and rejoice. At 7:30 the Rebbe sent word that the following night there would be a farbrengen. At this point the joy and dancing reached its pinnacle.

WEDNESDAY, CHOF-TES KISLEV,
SIXTH NIGHT OF CHANUKAH

Tonight’s farbrengen was especially joyous. The Rebbe instructed to sing “*Ve’ata Amarta*” and clapped his hands so strongly that the whole 770 was bustling with excitement. During the other *niggunim* as well there was a lot of *simcha*. The Rebbe explained the importance of being joyful, adding that today (Erev Rosh Chodesh) is Yom Kippur Katan, which is usually a fast for *teshuva*. But since we don’t say *tachanun* on Chanukah, the *simcha* of Chanukah replaces the *teshuva* that needs to take place, so that there is no need for fasting. If so, we must increase in *simcha* to cause the necessary effect.



THE REBBE’S HAGAOS ON THE SICHA OF THE FIFTH NIGHT OF CHANUKAH, 29 KISLEV, 5740.

The Rebbe spoke of the importance of learning *nigleh*, Chassidus and giving tzedakah. Being that “*Hama’ase hu haikar,*” the farbrengen should not be followed by the usual *chazzara*, but by immediately sitting down to study something in *nigleh* or Chassidus and giving tzedakah. Indeed, after the farbrengen ended at 1:00 a.m., the upstairs and downstairs *zals* of 770 were filled with people learning. **1**

1. Two weeks earlier, on Motzo’ei Shabbos *parshas Chayei Sara*, the Rebbe met Mr. Henry and asked him, “Why weren’t you at the Chof Cheshvan farbrengen?” When Mr. Henry told the Rebbe that he didn’t feel well, the Rebbe replied, “That’s not a good excuse. At tonight’s farbrengen you should say *l’chaim* twice (to make up for the farbrengen you missed!)” Mr. Henry told the Rebbe “I’d like to live another 50 years.” The Rebbe responded, “So say *l’chaim* four times, but not all at once.” Mr. Henry wished the Rebbe *arichus yomim*, and the Rebbe thanked him.
2. See *Sichos Kodesh* 5740 vol. 1, pp. 478-488.
3. The global political scene had taken a toll for the worse with the radicalization of Iran and its capturing of 50 American hostages. The Rebbe explained that these events could have a precarious effect on the Jewish community in Iran and elsewhere.
4. See *The Israeli Journalist, Iran, and the Rebbe’s Vision*, chabad.org/2608163.