



## לעבן מיט'ן רבי'ן



JEM 2801

THE REBBE LEADS THE BENTCHING AT THE FARBRENGEN OF YUD-TES KISLEV 5712.

ע"י בנם  
ר' יקותיאל יהודה  
וזוגתו מרת פעסל לאה ומשפחתם שיחיו  
רוהר

טור 'לעבן מיט'ן רבי'ן' הוקדש לזכרון ולעילוי נשמת  
ר' שמואל ב"ר יהושע אליהו ז"ל  
ואשתו מרת שרה ע"ה בת ר' יקותיאל ומרת לאה הי"ד  
ת'נ'צ'ב'ה'

# “Sing and Dance!”

*An account of the events of Kislev 5712\*, in the very early years of the Rebbe's nesius.*



## “WHERE IS THE MEZUZAH?”

On Thursday, Rosh Chodesh Kislev, the Rebbe attended a bris at the apartment of Reb Hirshel Chitrik where he was invited to be the *sandek*. When the Rebbe entered the apartment, he placed his hand on the mezuzah, then immediately removed his hand. Once more the Rebbe placed his hand on the mezuzah and asked: “Where is the mezuzah?”

The onlookers immediately recognized that

something was amiss. Indeed the mezuzah was later checked and found to be *possul*.

After the bris, the Rebbe asked Rabbi Meir Ashkenazi to give a halachic ruling about whether it was permissible to partake from the *mezonos* at the festive meal despite having not yet davened Mincha. Rabbi Ashkenazi *paskened* that it was indeed okay to do so (to the delight of the participants who of course wanted the Rebbe to take part in the *seudah*). The Rebbe proceeded to say a *sicha* during the meal.

## THE ANNUAL YECHIDUS

On Thursday evening, 8 Kislev, a number of supporters of the yeshiva accompanied by the Rebbe's brother-in-law, Rashag (the executive director of the yeshiva) met with the Rebbe to request a *bracha*. A few days ago, when Hatomim Yoel Kahan went in to give the Rebbe a *sicha* to be edited, the Rebbe requested that "a few *bochurim*" join the annual *yechidus* to record the talk.

## KIDDUSH LEVANA IN THE DESERT

After Mincha on Shabbos Parshas Vayeitzei, Tes Kislev, the Rebbe stood near the *aron kodesh* and said a *sicha* about the Mittlerer Rebbe. The Rebbe concluded the *sicha* as follows:

"The Mittlerer Rebbe once said that he wishes for *yungerleit* to go out into the streets and talk about *yichuda ila'ah and yichuda tata'ah* (the higher and lower levels in the description of Hashem's unity). A *tzaddik's* wishes are surely fulfilled, so now it depends entirely on the *yungerleit* to discuss the oneness of Hashem while traversing the streets of Brooklyn."

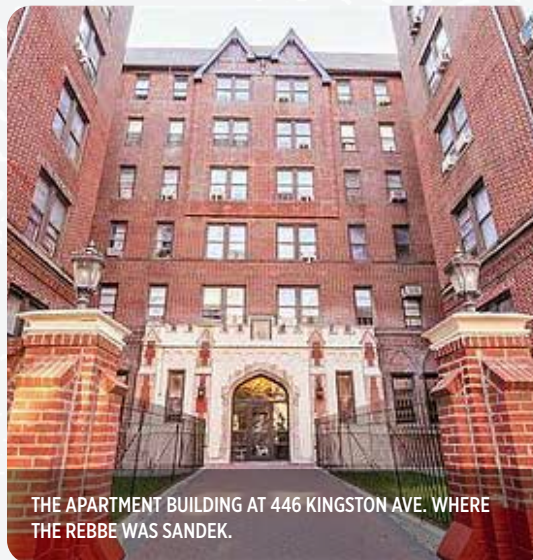
After Maariv, the Rebbe went outside for *kiddush levana*. It was cloudy, blocking the view of the moon, a prerequisite for the recital of *kiddush levana*.

The Rebbe related that the Rebbe Rashab once went outside to recite *kiddush levana* under similar circumstances. The Rebbe Rashab told the Chassidim who were there that the same thing occurred in the days of Reb Meir of Premishlan, who started to deliberate: "How were the Yidden able to say *kiddush levana* in the desert? The clouds of glory surrounded them constantly, which surely would have obstructed their view of the moon! The answer is that Moshe Rabbeinu would wave a cloth towards the sky and the clouds of glory would part, providing a clear view of the moon.

As Reb Meir related this, he demonstrated with a cloth how Moshe Rabbeinu did it, which in turn gave the Chassidim an unobstructed view of the moon.

The Rebbe Rashab, upon finishing the story about Reb Meir, proceeded to exhibit how the *tzaddik* waved his cloth. This caused the skies to clear up, and the Chassidim were able to be *mekadesh the levana*.

The Rebbe then remarked: "If we would have such righteous Jews among us, perhaps we would



be able to bless the moon as well." One of the Chassidim commented that the Rebbe could do it, to which the Rebbe replied with a smile: "It is enough that I told the story."

The Rebbe then said, "I'm coming right back," and went to arrange *havdalah* for his mother, Rebbetzin Chana. When the Rebbe returned a bit later, the skies were already clear and the crowd was able to recite *kiddush levana*.

## EXTRA FARBRENGENS

After *kiddush levana*, the Rebbe instructed that a *farbrengen* should be arranged for Yud Kislev. When people started deliberating if the *farbrengen* should be held tonight or tomorrow night, Motzei Yud Kislev, someone suggested that a *farbrengen* should take place both nights. The Rebbe said that this was for sure a good idea.

Upon the request of one of the Chassidim, the following morning the Rebbe contributed ten dollars towards the *mashke* that would be used at the *farbrengen*. The Rebbe was then asked when the *farbrengen* should be held.

The Rebbe responded: "Now, on Shabbos, and on the 5th night of Chanukah. The *farbrengens* should be conducted in a respectable manner (בדרך הישר), and not as sometimes occurs (ס'זאל זיך ניט) (טרעפן ווי ס'טרעפט זיך)."

## STUDENTS' YECHIDUS

On Tuesday night, 15 Kislev, a group of university students arrived to visit the Rebbe. During the *yechidus* they blessed the Rebbe with



FARBRENGEN, YUD-TEŠ KISLEV 5712\*.

success in his holy work. The Rebbe explained to them that when a person blesses a fellow Jew, it is incumbent upon him to ensure that the blessing is fulfilled. Therefore, when blessing the Rebbe with success in Jewish education, this certainly means that they will get involved in this endeavor as well.

The students asked numerous questions on many topics, including an exchange pertaining to the nature of Chassidus and Chassidus Chabad specifically. The *yechidus* lasted for almost an hour and a half.

## START A NIGGUN AND DANCE!

After Mincha on Monday, 18 Kislev, the Rebbe told us that since we already skipped the recital of *tachanun*, (as it was the Mincha before Yud-Tes Kislev) which is an expression of celebration by way of “*sur meira*” (i.e. by refraining from taking action), it is also important to commence with “*asei tov*” (i.e. by actively doing something to celebrate) of the Yud-Tes Kislev festivities. We should say *l’chaim*, sing, and dance.

Then the Rebbe said: “Nothing will come out of just looking at me; start a *niggun* and dance!”

The Rebbe walked towards his room and on the way he glanced at the sign which was posted on the door. The sign had the telegram the Rebbe sent out for Yud-Tes Kislev, telling everyone to farbreng with *simcha*. The Rebbe smiled a bit, and motioned towards the sign as if to say: “Here is all the proof you need.”

The crowd broke out in song and dance, but only for a short time. The Rebbe had previously instructed that the dancing shouldn’t disturb *sefer hayeshiva*.

After about ten minutes the Rebbe instructed that the *bochurim* should go arrange farbrengens at various *nusach ari* shuls throughout the city.

## YUD-TEŠ KISLEV

At 1:30 p.m. the Rebbe went to the Ohel, accompanied by a few Chassidim. Many Chassidim wrote the names of their family members, to be brought by the Rebbe to the Ohel. There was a separate list with the names of the *temimim*, titled: “*Talmidei Hayeshiva*.”

For the first time ever, a special platform was prepared for the Rebbe’s place at the farbrengen



tonight.<sup>1</sup>

In the evening, the Rebbe and a few distinguished elderly *Chassidim* partook in a *mezonos seudah* upstairs in the Frierdiker Rebbe's apartment.

Afterwards, at 9:30 p.m., the Rebbe came downstairs to the *zal* and washed his hands for bread, as is customary. Then the Rebbe said *l'chaim* with all the crowd.

It was a frigid winter day, and the streets were icy, making traveling dangerous. Despite this, people came from all over to attend the farbrengen. The room was filled to capacity and was even more crowded than Simchas Torah! Everyone was sweating, and when the door of the *chatzer* would open, steam would billow out into the street. The Rebbe's face was very red, and he wiped his forehead many times.

The *maamar* (*dibur hamaschil Padah v'Shalom*) lasted over 40 minutes. At a certain point the Rebbe cried. It was so hot that in the middle, someone fainted. Among other things, the Rebbe spoke with great fervor about the absolute necessity for everyone, especially *temimim*, to put themselves aside and give of their time in order to teach Chassidus to others.

Afterwards, the Rebbe said that everything has to be clarified for the *bochurim*. The intention was not that they all shouldn't attend *seder* tomorrow and instead teach others. Rather, they should dedicate their free time towards this endeavor.

During the farbrengen, the Rebbe said in the name of the Alter Rebbe that learning a lot of Chassidus is a *segulah* for having children. The Rebbe also announced that in ten days' time, he would be requesting the *hanhalah* to compile a list of *bochurim* who came punctually to Chassidus in the morning during that period.

The Rebbe concluded: "Whoever keeps *seder* will be rewarded with something special, and don't come later with complaints that you didn't know!"

Someone notified the Rebbe that the father of the Hecht brothers had fallen ill. The Rebbe instructed them to say *l'chaim* and gave a *bracha* for a complete recovery. Everyone answered *amen*.

At the end of the farbrengen, the Rebbe distributed *kos shel bracha* to everyone, sometimes pausing to tell individuals something personal. The Rebbe told Mr. Henry Rainer in English: "Don't try to carry the whole world's troubles on your shoulders. There is the one up above who worries

about that." The Rebbe also instructed the Hecht brothers to deliver *kos shel bracha* to their father.

The Rebbe then wished everyone a *shana tova* in studying and following the ways of Chassidus.

## ALREADY IN GALUS?!

After Maariv on Friday night, Shabbos Parshas Vayeishev, the Rebbe entered the *zal* and inquired about a *bochur* who had recently arrived at the yeshiva. When he was told that the *bochur* went to eat at the house of one of the *baal habatim*, the Rebbe remarked: "Just arrived and already in *galus*."

This Shabbos there were two *ufruf* celebrations, that of Dr. Seligson, and Reb Sholom Hecht. At the Shabbos Mevarchim farbrengen the Rebbe spoke about the concept of marriage.

The Rebbe said the *maamar dibur hamaschil Vayeishev* which lasted about 40 minutes.

During the *maamar* a *bochur* fainted and the Rebbe remarked: "The *seder* has become that whenever I say a *maamar* someone faints."

## CHANUKAH GELT FOR THE BOCHURIM

The Rebbe instructed Reb Yisroel Jacobson and the *mashgiach* Reb Chaim Meir Bukiet to compile the list of *bochurim* who came on time to Chassidus each morning.

All of the *bochurim* on the list were invited for an audience in the Rebbe's room. Those that kept *seder* at least three times since Yud-Tes Kislev were allowed to come as well.

At around 7:30 p.m. the *bochurim* entered the Rebbe's room. The Rebbe looked at the list of the assembled *bochurim* and told Rabbi Jacobson that he noticed several *bochurim* present who hadn't kept *seder*. Rabbi Jacobson replied that it is possible that a few individuals entered without his permission.

The Rebbe smiled and said: "In general, I don't mind if you act with leniency but now is not the time. Either way, those who are already here will not be sent out."

The Rebbe then passed his right hand over his forehead, became very serious, and began saying a *sicha*, concluding: "As today is Chanukah, and Jewish custom has it that '*Chanukah gelt*' be distributed, I shall hand each of you some *Chanukah gelt* from the Rebbe's fund. Since it comes from the Rebbe, the quantity is not relevant,



AT THE KABBALAS PONIM OF DR. SELIGSON IN MANHATTAN, 28 KISLEV 5712.\*

for even a small amount blesses its receiver with success.”

The Rebbe then opened the right hand drawer of his desk and distributed *Chanukah gelt* from the Frierdiker Rebbe’s fund to all of the *bochurim*.

Afterwards, the Rebbe went to the *kabbalas ponim* of Dr. Seligson and said a *sicha*.

At the *chupah*, the Rebbe checked to ensure that the canopy was under the sky. He said all of the

*brachos* and wanted to honor the father of the bride with the final *bracha*, who in turn returned the honor to the Rebbe.

After the final *bracha* the Rebbe instructed the *bochurim* to dance, and he remained there for about an hour before returning to 770.

The next day, a few *bochurim* told Rabbi Jacobson that they always kept *seder*, but they didn’t receive *Chanukah gelt* since they had attended the wedding of Dr. Seligson. When the Rebbe was informed about this, he asked if they were given permission to be at the wedding. Rabbi Jacobson said that if they would have asked, they surely would have been granted permission.

The Rebbe replied that you can’t grant permission retroactively. In the end those *bochurim* did not receive *Chanukah gelt*. **1**



THE SILVER ‘MORGAN’ DOLLAR THAT THE REBBE DISTRIBUTED AS CHANUKAH GELT IN THE 5710S\*.

1. Until this point boxes were used to raise the height of the Rebbe’s table and chair.