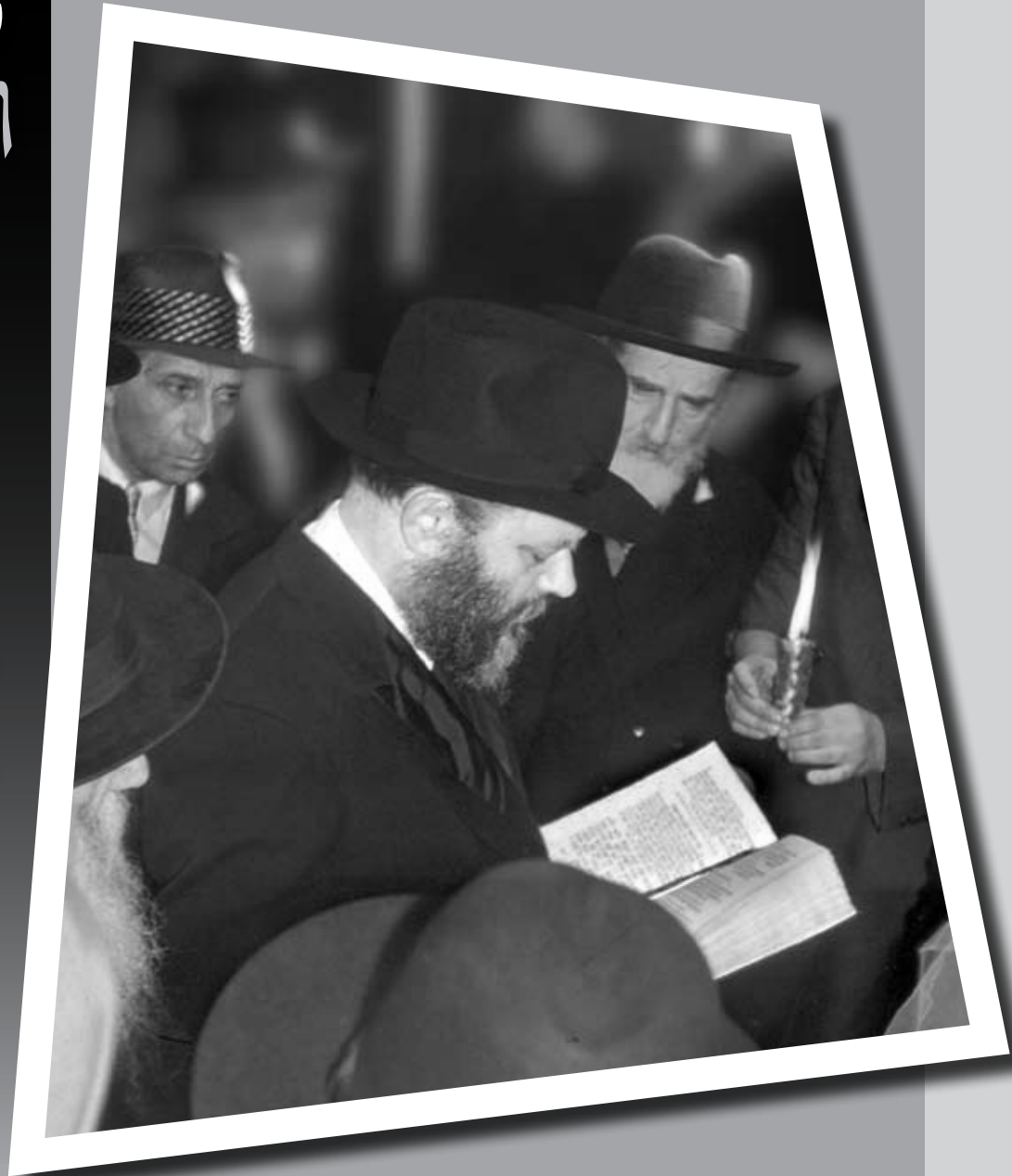


לעבו מיטן
רבי'ן
זאמל



LIVING
with the
Rebbe

יום נישואי
כ"ק אדמו"ר והרבנית
"דאס איז דאך דער טאג וואס
מ'האט מיר פארבונדן מיט אייך, און
אייך מיט מיר..."



Yud-Daled Kislev 5689 - The Rebbe's Wedding



The Frierdiker Rebbe announced at the Rebbe's Sheva Brochos that this would also serve as the Yud-Tes Kislev (5689) Farbrengen. During this Farbrengen, the Frierdiker Rebbe turned to his secretary, R' Yechezkel ("Chatche") Faigen, and instructed him to send a telegram to an acquaintance in Rostov. He should be asked to place a Pidyon on the Tzion of the Rebbe Rashab, stating that his wish had now been fulfilled.

What wish? The Rebbe Rashab had prayed that his granddaughter, Chaya Mushka, should marry the oldest son of R' Levi Yitzchok, which had now been fulfilled. Chassidim say that when the Rebbe Rashab was speaking with his wife, Rebbetzin Shterna Sara, about possible Shidduchim for their granddaughter, Chaya Mushka, the Rebbe Rashab had said, "We should think about the oldest son of R' Leivik." It

is impossible to ascertain exactly when the Rebbe Rashab began considering the Rebbe for the Shidduch, but we do know that from the day of the Rebbe's Bris, the Rebbe Rashab showed special interest in him; he sent no less than six telegrams with instructions concerning the child. And this interest continued throughout the Rebbe Rashab's life.

Although the Rebbe was chosen by the Rebbe Rashab to be his future grandson-in-law, the Rebbe never saw the Rebbe Rashab. The Rebbe's first visit to the Frierdiker Rebbe was at the age of 21 in 1923, in which year he attended the Yud-Tes Kislev Farbrengen.

After the Frierdiker Rebbe moved to Leningrad in 1924, the Rebbe's mother, Rebbetzin Chana, came to visit her future daughter-in-law. By then it was well known that the Rebbe would soon be the son-in-law of the Frierdiker Rebbe, however, it was not officially announced, and the wedding did not actually take place for another five years.

When the Frierdiker Rebbe was preparing to leave Russia in 1927, he told the officials that he would only leave on the condition that his immediate circle is allowed to leave with him. This consisted of quite a list, including; of course, the name of the Rebbe, son-in-law designate. When the official saw that, he remarked that it certainly would be no problem to find another match for Chaya Mushka, and therefore this young man need not receive permission to leave with the Frierdiker Rebbe's "entourage". The Frierdiker Rebbe responded empathetically that "a son-in-law like this is impossible to find!" The Rebbe was then granted permission.

The Rebbe first travelled to visit his parents, not knowing if they would ever meet again, and then left Russia a week after the Frierdiker Rebbe.

One year later, on the sixth day of Kislev, 5689, the "Tnaaim" for the Shidduch took place. The wedding date was set for eleven days later, the 14th of Kislev. Plans were made for the wedding to take place in the Yeshiva Tomchei Temimim in Warsaw.

PREPARATION FOR THE WEDDING

The Frierdiker Rebbe sent out four different categories of invitations for the wedding:

1. He wrote a letter to Chassidim still in Russia, with a request that they Farbreng on the wedding day. He wrote that although they would be separated by space, in heart they would be together.

2. Ordinary Chassidim received a printed invitation.

3. Former students of Tomchei Temimim received a photocopy of a hand-written invitation by the Frierdiker Rebbe.

4. Elder Chassidim received a hand-written invitation (written by the Frierdiker Rebbe) with their name personalized on it, and concluding with a signature.

A short while prior to the Chasunah, the Kallah along with her mother left for Warsaw to arrange the necessary preparations.

THE "OIFRUF"

(From this point onward, "the Rebbe" refers to the Frierdiker Rebbe, and our Rebbe is referred to as "the Chosson".)

As is customary, the Chosson had an Aliyah on the Shabbos before his wedding. During the Mi-Sheberach, it was announced that his father and mother would give Tzedakah in honor of the Chasunah (this was in accordance with the Chosson's father's special request), and the congregation was instructed to bless the Chosson.

At the conclusion of Davening, a Kiddush was held in the home of the

Rebbe's mother, Rebbetzin Shterna Sarah, which persisted around an hour and a half. Mincha was then Davened and the assembled, approximately seventy in number, preceded upstairs to the Rebbe's apartment to enjoy a festive meal. In between courses, the Rebbe recited a Maamar "V'chol Bonayich" lasting roughly an hour and a half.

After the Maamar, the Chassidim broke out in a delightful dance, singing joyous Chassidishe melodies. The heartfelt connection between the Chassidim and their beloved Rebbe shined radiantly, as they partook in the Simcha together. No words can describe the emotions of those who had shared the Rebbe's pain just a short while earlier as he suffered under the communist regime, and were now privileged to celebrate in his midst.

As the dancing subsided, the Rebbe delivered a Sicha, during which he lifted his cup and announced, "I shall now bless our brethren who are left behind the iron curtain!" Tears streamed from the eyes of all present while the Rebbe continued with the wishful words of blessing.

The rejoicing and song continued till late at night, and were only brought to an end due to the need for preparation of the next day's anticipated journey.

TRAVELING TO WARSAW

The next day, on Sunday afternoon, the Rebbe and his family, along with the young future son-in-law left Riga, Latvia from the train station. Press notification enabled all to beware of the precise time of departure, resulting in an enormous crowd gathering at the train station at 1:00 p.m. A narrow path was formed amidst the vast crowd allowing the Rebbe to pass through it. Anyone close enough to do so greeted the Rebbe graciously, and was responded to with blessings.

Suddenly, the train began to inch its way abroad, whilst the assembled

broke out into chants of "Ki B'simcha Teitzeiu..." Along with the Rebbe in his cart traveled his immediate family, including the Chosson, the Rashag and his family, the Rebbe's mother, and his younger daughter, Shaina. In another cart, the privileged Chassidim who managed to cross the Latvian border joined in the journey. There they wished each other "L'chaim", and shared feelings of thanksgiving for their fortune to participate personally in the great Simcha, as well as grief and sorrow for their colleagues who were forced to be left behind.

As the train neared Dwinsk, a multitude of well wishers were seen in the distance, waiting to greet the Rebbe and his family during their very short stopover in the train station there. This same scene repeated itself in Vilna, after crossing the Latvian border.

At 7:00 on Monday morning, the train arrived in Warsaw, where they were welcomed warmly by a tremendous crowd of people who had come in honor of their beloved and revered Rebbe. Hundreds of Chassidim, Temimim, and others gathered at the station to greet him. Amongst the gathering was also the Rebbe's father-in-law, R' Avrohom Schneerson, who had journeyed from Kishinev along with his son for the occasion. The crowd burst out with shouts of joy and blessings as the Rebbe arrived, and several Bochorim created a path amongst the multitudes for the Rebbe. An elegant vehicle had been prepared to bring the Rebbe and his family to a prestigious hotel.

The Chosson had already taken leave of the scene a short while earlier, and headed by taxicab to his hotel together with R' Eliyohu Chaim Althois. The two of them made a strong effort

not to be noticed by the excited crowd, and hastily went on their way. As R' E.C. was privileged to accompany the Chosson throughout the twenty-four hour period prior to his wedding, he carefully documented the encounter in its entirety in a letter sent to his family and friends who remained behind the iron curtain.

"CHOSSON MOHL"

The Rebbe had sent a special telegram to Warsaw on Motzoei Shabbos, asking to prepare a meal for the Temimim on the night before the Chasuna. At 8:00 on Monday evening, the Seudah in honor of the Chosson attended by the students of Tomchei Temimim began.

The walls of the Yeshiva had been freshly painted in honor of the wedding, and the Yeshiva was decorated with all kinds of ornaments and embellishment for the auspicious event. Large electric lamps illuminated the hall casting bright light onto the beautifully arranged tables.



Although holding the wedding in Warsaw entailed much additional work and expense, and aroused much curiosity amongst the Chassidim, the Rebbe was determined that it should be held in a holy, Torah place: Yeshivas Tomchei Temimim. Now that the Simcha had begun and the indescribable spirit which it entailed was felt by all present, the Chassidim realized their mistake on questioning the Rebbe's noble decision.

At the head table sat the Chosson, at his right was the Rebbe, garbed in his Shabbos attire, and with the Streimel over his head. At the Chosson's left sat the Rebbe's father-in-law, and the rest of the places at the table were occupied by the distinguished guests, Rabbonim and Rebbe's that had come to take part.

During this Seudah the Rebbe said a Maamar, and after Bentching, which took place past midnight, the Rebbe danced (upon his request) with the older students. Following the dancing, R' Shraga Feivish Zalmenov stood up and wished the Rebbe, on behalf of all the Yeshiva students and its administration, hearty blessings of Mazal Tov. The meal ended with great festivity at 2 o'clock in the morning.

14 KISLEV

On the day of the wedding, the Chosson's father, from thousands of miles away, sat down to write a heartfelt telegram to his precious son blessing him on his auspicious day. Near his signature, he wrote, "Your father who is really and truly with you, Levi Yitzchak".

About the day of the Chassunah, R' E.C. writes:

"...The day of the chuppa, we went to the mikva before shacharis. After davening he learned and I ate.

"Then, at the appropriate time, the



chassan davened mincha and said vidui (confession) before the One Who knows the secrets of the world, the lengthy vidui, with great concentration and pouring out of his soul in a low voice. This awesome and frightening sight, with nobody there but me and him, two people as distant from each other as east is from west, for his thoughts are not my thoughts...

"Can you, my beloved, picture and describe for yourselves what I must have felt during this long period of time when I sat in a corner of the large room, while watching this young man who in a few hours was designated to be the son-in-law of our Rebbe, from whom he will build in the future an everlasting Jewish home, and no secret is hidden from him?! Did I myself not cry? Did I not join him in his prayer, in his pleading and asking mercy from the depths of his heart?

"Don't I know that my destiny as well as that of my children to follow, are dependent on the ways of this praiseworthy young man, and when G-d will find his way pleasing, he will raise up the head of this Tzaddik and even his enemies will make peace with

him, and his path is a path of life, and he will protect the paths of his Chassidim – for this I surely wept...

"I said to myself that I should praise and thank G-d for everything I was able to see, and the past and present are sufficient, for before me stands Mendel ben Levik who it is well known was born and raised in purity and holiness and who constantly fears heaven. As of today, all I see is fear of heaven. I examined his deeds inside and out, and I found not one flaw. He is complete in nefesh, ruach, and neshama. He possesses his own great learning and the merit of his saintly forebears.

"True to say, I see for myself a young, precious lad, an outstanding scholar, one who truly fears heaven, wearing a silk gartel, sitting and fasting, learning Raishis Chochma all day, his immersion and davening are truly intended for the sake of heaven, for you know that he is naturally far from doing the slightest thing for outside appearances. And even if he is aware of what is outside of himself in secular matters, he also knows how to differentiate between holy and mundane and he hasn't, G-d forbid, profaned

his holiness in the slightest way. What else can I say?

“Along with these thoughts, I contemplated those who came before him, generation after generation and found none better than he. I see only good. I rejoiced with this thought as though with a treasure and I said thanks to G-d for his goodness, forever is His kindness. Our Rebbe’s merit of mesirus nefesh which we ourselves witnessed, will remain for his children and his children’s children until the coming of Moshiach. I greatly rejoiced.

“And when he finished davening, and turned back from the wall to face me, I looked at him and saw that his face was white as plaster, and saw his body weakened from fasting and from the great exertion of the day. I greatly pitied him. I asked him to rest a bit but he did not reply. He didn’t say a word all day to me, and I thought that perhaps he had been told to do this. He opened the Raishis Chochma and studied it.”

Eventually, a telephone message arrived, asking if the Chosson was all set to go. Upon hearing the question, the Chosson began to prepare himself, donning a silk Kappote, and covering a Gartel over it. Suddenly the door opened, and in walked the Rashag and the Rebbe’s uncle, R’ M. Horenstein, who were to bring the Chosson to Yeshivas Tomchei Temimim, the location of the Kabbolas Ponim and the Chupah.

KABBOLAS PONIM

The main hall along with several of the rooms alongside it, were designated for the men. Several other rooms were designated for the women.

At 5:00 in the afternoon, the Kabbolas Ponim began. Police forces were standing at each doorway, permitting only those with an entry card to enter the hall and courtyard. Nevertheless, the building was brimming with

people.

The honored guests, Rebbes, Rabbonim, and relatives were seated near the head table. Scattered around the tables were Anash, Temimim and others.

On the head table were candles, a Challah, and tart cakes. However they were not touched.

The Rebbe arrived at 6:00, accompanied by the Rebbes of Rodzin, Zlatplana, and Novominsk, R’ M. Zemba, and R’ Meir Schapiro.

An utter silence reigned in the hall, as the Rebbe began to speak and said: “It is well known that at a wedding, the Neshamos of the ancestors come down to take part in the rejoicing. The previous three generations always come, to all Jews. But some merit having even further-back generations attending.

“As a way to invite, or entice, the Neshamos of our holy ancestors, the Tzaddikim, to come to the Chupah and bless the young couple, I will say some Chassidus from each one whose

presence I request, from the Alter Rebbe, from the Mitteler Rebbe, from my great-grandfather (the Tzemach Tzedek), from my grandfather, the Kallah’s great-grandfather (the Rebbe Maharash), from the Chosson’s great-grandfather (R’ Baruch Sholom), and from my father, the Kallah’s grandfather (the Rebbe Rashab).”

The Rebbe concluded: “Whenever someone says something in the name of its originator, he is to consider it as if that person is standing there, too.”

After this awesome introduction, the Rebbe recited the Maamar “L’choh Dodi” for about half an hour.

At the conclusion of the Maamar, the Rebbe instructed that Niggunim of all the preceding Rabbeim be sung. Prior to each Niggun the Rebbe announced, “We will now be singing the Niggun of the Alter Rebbe,” etc. The announcement introducing the Rebbe Rashab’s Niggun was recited with extraordinary fervor.



Immediately following the Kabbo-las Ponim, the Rebbe went with the Chosson into a private room, where they were together for a few minutes. There the Rebbe himself clothed the Chosson with the Kittul - made from his father, the Rebbe Rashab's garment. While the Rebbe wrapped the silk Gartel around the Chosson's waist, he said: "In truth, I would like to recite the Brocha, 'Ozer Yisroel Bigvurah'. However, I already had this in mind while I did so this morning."

The Rebbe requested from all the great Rebbes and Torah giants present to personally bless the Chosson at this point.

During the Bedekenish, the Alter Rebbe's Niggun of Four Stanzas was sung.

THE CHUPAH

From there, all continued to the Chupah in the Yeshiva courtyard, under the open sky. The courtyard was lit up with many lights. In its center stood the Chupah and surrounding it was a crowd numbering over five thousand.

Two rows of dignitaries with candles in their hands formed a path for the Chosson, accompanied by the Rebbe and his uncle, R' M. Horenstein. After the Chosson reached his place, the Kallah was brought in as well, accompanied by her mother, her grandmother, and great-aunt, Mushka. The Rebbe instructed to sing the Alter Rebbe's Niggun of Four Stanzas during the walk to the Chuppah, and the Rebbe himself sang along as well.

The Siddur Kiddushin and Sheva Brochos were recited by the Rebbe.

As the Rebbe recited the Brochos, one of the elder Chassidim - who merited to see the Rebbe Rashab - shouted out in excitement, "Oy, the Rebbe, R' Sholom Ber is being Mesader Kiddushin!"

The Rebbe of Rodzin read the Ke-

subah (he was the only one of all the distinguished invited guests that was honored under the Chupah). The witnesses signed on it were R' B. M. Shmotkin and R' M. Kupershtock, both respectable Chabad Chassidim from Poland.

After the breaking of the glass, shouts of "Mazal Tov!" were heard from all sides, as the assembled sang a joyous Niggun. The Chosson and Kallah then departed with the Mechutanim to the Yichud room (in one of the Yeshiva rooms).

THE FESTIVE MEAL

All the invitees went to the large hall - in another place - where the meal was prepared, according to the Rebbe's wish that only the spiritual part of the wedding be in the Yeshiva building.

After more than an hour had passed, the Rebbe, the Chosson and Kallah, also arrived there, and Mashkeh and Mezonos were served.

The Rebbe walked around with a towel over his shoulder distributing Mashkeh, an exact re-enactment of his father's behavior at his own wedding.

[On a later occasion, our Rebbe related that he had offered to assist the Frierdiker Rebbe with distributing the Mashkeh, yet he was continuously instructed to remain seated. So, he sat very uncomfortably ("Oif Shpilkes") as the Frierdiker Rebbe distributed the Mashkeh alone.]

As he approached the place where the Yeshiva students sat, he instructed the Mashgiach, R' Alter Simchovitz, to distribute Mashkeh to each student, and he said:

"Temimim! 'The Torah only lasts with one who kills himself over it!' Torah is retained specifically through toil."

The Rebbe went on to elaborate at great length on the importance of exerting oneself in the study of To-

rah, and concluded: "Then I will bless you, may you be helped in all matters that you need, and may you have long lives..."

The crowd then surrounded the Rebbe in a half circle and sang Niggunim for about half an hour. Following that was the Maamar "Asher Bara."

The Rebbe of Amshinov entered while the Rebbe was saying the Maamar. The Rebbe stopped and said, "With the permission of the Torah and the permission of the congregation - I am holding in the middle..." and continued the Maamar for another half an hour.

Following the Maamar, which continued until midnight, the Rebbe said L'chaim to the Amshinover Rebbe and then washed for the meal.

During the meal the Rebbe instructed one of the Temimim to distribute in his name, a souvenir-gift to every one of the assembled, a facsimile of a hand-written letter of the Alter Rebbe, together with a letter from the Rebbe.

After the meal, at about 3:30 a.m. the assembled rose and danced in a circle. When the Rebbes of Poland sat down to rest the Rebbe took the Chosson and they danced together.

Shortly thereafter the Rebbe retired to his hotel room and the Chassidim rejoiced until 6:00 a.m.

SHEVA BROCHOS

Only select individuals including relatives and honorable guests were invited to the Sheva Brachos, nevertheless, the crowd numbered several hundred strong.

When the Rebbe traveled home, many Chassidim accompanied him to Riga, and even more came to see the Rebbe off.

The Rebbe's Parents Celebrate In Yekatrinaslav



For several months the marriage waited in anticipation of the Rebbe's parents being able to attend. But it became clear that the communist officials would not allow the Schneerson family the pleasure of attending their son's wedding.

Nevertheless, they were determined not to pass by such an occasion lightly. In her memoirs dated on 14 Kislev 5709, twenty years later, the Rebbe's mother, Rebbetzin Chana recounts the joyous celebration that occurred in their court:

The Chosson and Kallah were not with us, for the wedding was to take place in Warsaw. We yearned to make a celebration of our own on the day of the wedding, but we had no place in which to do so. Powerful anti-religious propaganda was rampant that year, and although a few Shuls still existed in Yekatrinoslav, all formal activity in the religious community had ceased.

To rent a hall for such an occasion in those hostile times was unthinkable. In addition, the ruling authorities

had appropriated most of our apartment. Only three rooms remained for our use; the major part had been reassigned to others who then became our new neighbors.

In those days sizable groups of people still came to our home to hear words of Chassidus and to participate in Farbrengens during the festivals. Our next-door neighbor, an engineer, could not tolerate the religious activities that took place in our home, and he would lock himself in his rooms to insure that there was no hint of connection between us. However, when he heard from someone else that we were trying to arrange something for the occasion of the wedding, he proceeded to break through the outer wall that separated his dwelling from ours in order to create a passage way between the two. He then removed all his furniture and allowed us to use his entire living-space for as long as we needed it. Thus we obtained a sufficiently large area in which to hold our celebration, despite having been forced to give the

largest room of our dwelling to our new neighbors.

Now we that had a "hall," we sent out invitations to the affair. The occasion provided an opportunity for the townspeople to express their appreciation and esteem for my husband, the Rav. His spiritual influence in the city was so great that the celebration was not seen as a private one: It had taken on more the form of a religious demonstration. It must not be forgotten that in those days it was forbidden to have any association with a religious leader, and to be found guilty of this "sin" was cause enough to be dismissed from one's job. It was a time when a Rabbi was afraid to appear in public because of the suspicion that surrounded such a class of man.

Owing to the threatening nature of the situation that prevailed then, we expected less than thirty guests. Instead, about three hundred people came. Among them were close relatives from the city and surrounding areas, representatives of the general Jewish community and of the synagogues, and a large number of doctors and judges that held respected positions in the Ispolcum (district) and the city councils.

In addition congratulatory telegrams came pouring in by the hundreds. Special permission was granted for that day and the next enabling us to receive telegrams in Hebrew, a language that was absolutely forbidden. Also, an order was issued that day that all telegrams for the Schneerson family concerning the wedding would not be subject to censorship in order that there delivery not be impended.

I do not know how to convey in words the emotional atmosphere that reigned in our house that evening.

Everyone present shared our sorrow that we were unable to participate in the joy of the wedding of our son, our oldest child. It was sensed that there would be no possibility in the immediate future for us to see our son, and the intense longing and anguish that we felt was experienced by all.

For a long time the Rav danced with his father-in-law and his brother. All eyes were on the dancers and not a soul was able hold back their tears. Such was our rejoicing...

With the break of day the gathering dispersed, each one going to his place of work. Everyone had been deeply affected by the spiritual influence of the Rav, which had transported them to another world. At this point no one was thinking about the heavy price he was liable to pay for having participated in the unforgettable celebrations of the previous night.

As the guests were departing, two of them approached me: Dr. Boruch Motzkin, and a lawyer [Mr. Tvarovsky] who was a grandson of the renowned sage, R' Yitzchok Elchonon. They said to me, "Such a night! A unique experience! We will not easily forget this extraordinary gathering, nor the amazing spiritual power of this man."

Everyone present had shared this feeling, to the degree that his spiritual and emotional sensitivity allowed: young and old, religious people in general, and particularly those who were part of the Chasidic fellowship.

The authority my husband the Rav enjoyed in the world of Russian Jew-

ry, and the honor which all bestowed upon him, blossomed and grew ever more expansive over the next ten years - until his arrest.

The chairman of the Ispolcum remarked on this to an acquaintance of ours, a doctor. "Most remarkable!" he exclaimed. "The wedding took place abroad, the bride and groom were very far from Yekatrinaslav, yet the celebration here made an impact. What a power this man has! Whenever he petitions us we're unable to refuse him, even though his requests always involve religious matters."

"Perhaps we are too soft on him? After all, we permit him to hold a private celebration on such a scale, even though gatherings of a religious nature, even though they involve only three people, they are illegal."

In a conversation in Brooklyn, Rebbetzin Chana recalled several details of the celebration in Yekatrinislav that were not recorded in her memoirs:

The eminent Chasid, R' M. Divorokin, played on his violin, the famous melody of the Alter Rebbe. Rabbi Zalmen Wilenkin, who had been one of the first childhood teachers of the Rebbe, danced on the table, shouting, "Ani zachisi" ["I had the merit" - of teaching such a person]. The city's two rabbinical judges, non-Chassidim, were bursting with joy; one of them - a little "tipsy" at the time - put his jacket on inside-out and danced as merrily as if it had been his own celebration.

The leading members of R' Levi

Yitzchak's congregation brought a gift to the celebration - an enormous cake inscribed with the names of all the members of the congregation. For the Chosson they brought the desk of Count Ignatov, along with its 120 writing accessories for which he famed. Attached to the desk was a plaque with the name of the city and the name of the newlywed couple with their respective lineages.

That night R' Levi Yitzchok dispatched a telegram of 105 words to his son in Warsaw, in which he wrote, "... May the god of our holy forebears in whose merit we are alive, spread over you the shelter of His peace, and may your home be an everlasting one... May the merit of our ancestor, the Tzemach Tzedek and his wife, after who you and your bride are named, protect you all the days of your lives..." According to the Rebbetzin, "the cloth covering the table where my husband sat to compose the text was soaked with tears."

Rabbi Zalmen Wilenkin related that as the festivities drew to a close, Rabbi Levi Yitzchok turned to his father-in-law, R' Meir Shlomo Yanovsky, and made a request: since there is a custom for the Chosson and Kallah to dance a "mitzvah dance" together at the conclusion of their wedding celebration, in light of the fact that they were not present, would he step up and dance with his daughter, Rebbetzin Chana.

At first, R' Meir Shlomo refused, but after R' Levi Yitzchok repeated his request several times, he acquiesced and preformed the "mitzvah dance" with his daughter.



Yud-Daled Kislev Celebrated with the Rebbe throughout the Years

”מנהג בני ישראל במדינה זו, שכאשר מציינים מספר שנים ניכר מיום החתונה, מתאספים יחד בני המשפחה ידידים ואוהבים ומשמחים ומעודדים איש את רעהו...”
(”ד כסלו תשל”ט)



SHABBOS PARSHAS VAYISHLACH, 14 KISLEV, 5714

On Shabbos Parshas Vayishlach, 14, KiOn Shabbos Parshas Vayishlach, 14, Kislev 5714, the Rebbe and Rebbetzin celebrated their 25th anniversary. Following Kabbolas Shabbos on Friday night, a group of Chassidim blessed the Rebbe in honor of the occasion, to which the Rebbe replied: “If the Chassidim will be happy and healthy, this will make me happy as well.”

Shabbos day, after Mussaf, the Rebbe walked in to the Shul in search of R’ Berel Junik, but did not find him. Suddenly, R’ Laibel Groner left the Rebbe’s room and entered the Shul with a Kiddush cup, wine and Mezonos for a Far-

brenge! There were only around five or six people sitting at the table at the time; many people had already gone home or had not yet ended Davening. There were a quite a few Bochorim that had not even begun to Daven. (It should be noted that during the course of the Farbrenge, the Rebbe asked that everyone say L’chaim, adding, “Those who are post-Davening should recite Kiddush, and as for those that still stand prior to Davening should simply say L’chaim as they are!”)

The Rebbe then made Kiddush and recited the Maamar “V’chol Banayich”. Throughout the Farbrenge, the Rebbe discussed various wedding-related subjects, including a disclosure of some of the customs and episodes that occurred at his own wedding in 5689.

One of the interesting occurrences

at the Chassunah that the Rebbe expounded upon: “During the meal at the wedding, the [Friediker] Rebbe circulated the tables and distributed Mashke to all present, blessing them each. Upon reaching the tables that seated the Temimim, the Rebbe instructed that the Mashgiach hand out ‘L’chaim’ to all of them and continued to urge the Bochorim to involve themselves in Torah study diligently, closing his words with a blessing.”

The Rebbe concluded: “You must learn Nigleh, for a Neshama with no Guf is unsuitable. You must learn Nigleh, and truly so, not by opening a Gemora before the eyes of the Mashgiach, while holding a Maamar or Kuntres beneath it!”

Towards the end of the Farbrenge, the Rebbe declared: “For the average person, a Chassunah is usually a broad and wide-ranging event (“Inyon Kloli”). As for me, my Chassunah resulted in my getting involved in communal affairs (“Inyonim Kloli’im”). This is the day when I was connected with you, and you [were connected] with me, and together we’ll labor to bring the Geulah. May Hashem help that we see our toil bear good fruit! Sing the Baal Shem Tov’s Tenuah!”

After the Besht’s Tenuah was sung, the Rebbe then instructed that a few additional Niggunim follow it, including the Beinoni, Ani Maamin, and the Alter Rebbe’s Niggun.

“Let the Bochorim say ‘L’chaim’ and request a Brocha for success in their study of Nigleh and Chassidus,” the Rebbe continued.



The Rebbe asked that the Niggun “Nye Zshuritz Chluptzi” be sung, and then said: “This is the Shabbos prior to Yud-Tes Kislev, thereby being the Shabbos that blesses Yud-Tes Kislev. Let this Yud-Tes Kislev, Rosh Hasannah of Chassidus, be extremely successful, without any material or spiritual disturbances, in a healthy and happy fashion, and with phenomenal achievements.”

The Rebbe turned to R’ M. Taleshvsky and said: “It once happened in S. Petersburg that the Bochorim hurriedly Davened, for around 20-50 minutes, enabling themselves to hear the Rebbe’s Shofar blowing. Yourself with B.T., go Daven; how long will it take you?”

At the conclusion of the Farbrengen, Rabbi Diskin stood up and said: “All request the Rebbe’s blessing that he lead us to greet Moshiach!” The Rebbe’s response was: “Through the study of Chassidus we’ll bring Moshiach. Chassidus is not only for elite individuals, everyone must set aside a time to learn in.”

The Farbrengen ended at 4:15.

YUD-DALED KISLEV, 5729

In the weeks leading up to Yud-Daled Kislev, 5729, the day that marked 40 years since the wedding in 5689, Chassidim from all around the world expressed their good wishes and blessings to the Rebbe and Rebbetzin. They sent them along with funds for Tzedokah in amounts of forty, while many others undertook new pledges for extra Torah study in commemoration of the day as well.

On Shabbos Parshas Vayishlach, 16 Kislev, the Rebbe responded to all his well wishers, blessing them in return, adding that the blessing be reinforced by increasing in Torah and Tzedokah. The Rebbe specified that even the Bochorim, who are normally involved solely in Torah study, should participate in the Tzedokah as well.

The Rebbe also publicized these words in a letter dated 17 Kislev, which was sent to many of the well wishers.

YUD-DALED KISLEV, 5739

In honor of Yud-Daled Kislev, the Rebbe and Rebbetzin’s 50th anniversary, the Rebbe instructed that a number of distinctive compilations be printed; including “Kuntres Drushei Chassunah” (a collection of the Friediker Rebbe’s Maamarim recited in honor of the Chassunah in 5689; this booklet was personally handed out by the Rebbe to thousands of Chassidim in honor on 14 Kislev, 5752), and the Sichos of 5729, that were said in connection with the 40th anniversary. The latter was printed, in accordance with the Rebbe’s specific directive, on color paper.

In addition, the Maamar “L’cho Dodi” and Sichos of 13 Elul, 5713, were especially edited by the Rebbe for publication in honor of this momentous day.

Following Mincha on Erev Yud-Daled Kislev, a man approached the Rebbe and conversed with him for a while. As it turned out, the Friediker Rebbe had called on his home upon his visit to Eretz Yisroel in 5689, in order to catch sight of the Har Habayis from within it.

On the night of Yud-Daled Kislev after Maariv, the Rebbe announced that a Farbrengen would be held at 9:30.

During the first Sicha, the Rebbe explained the reason for the Farbrengen; since in this country it is common practice that when one celebrates a significant number of years since his wedding day, he holds a gathering for his relatives and friends. Our Chachamim tell us that when one enters into a city, he is to follow its practices. Hence, we hold this Farbrengen in accordance with the above instruction. And being Jews who attempt to associate all that we do with our service of Hashem, His Torah, and its ways, we consequen-

tially exploit such an opportunity as a chance to increase our study of Torah and adherence to its Mitzvos, and as a preparation for Yud-Tes Kislev. And this is especially so when, like this year, we celebrate and commemorate a special milestone; fifty years!

In addition to that, the Rebbe continued, amongst those of our Rabbeim who lived to celebrate their own fiftieth anniversary was also the Frierdiker Rebbe (13 Elul, 5657-5707). As it turned out, the Mittlerer Rebbe's Maamarim were being printed in Shanghai at the time, so in honor of each of the "Sheva Brochos" days in 5707, a new publication was brought to the Frierdiker Rebbe. Indeed, the Frierdiker Rebbe was very pleased with this "gift" and especially encouraged the fact that the fifty year "highlight" was being commemorated.

Later on during the Farbrengen, the Rebbe continued to say that although he had already explained the motive for this Farbrengen, there are always those which come and protest, who will surely not be satisfied by the above-mentioned reason. So just to keep them happy (and keeping in line with the Frierdiker Rebbe's statement, "Just because good is good, is better not better?"), all those who had just celebrated their marriage were to be invited to say the Sheva Brochos at the Farbrengen. Thereby we have spared ourselves from any further complaints, as all were to be forced to admit that there is valid reason to Farbreng!

The Rebbe concluded: "And if even then they'll still have objections, then we'll have to use the traditional method of a Sheva Brochos, "Give the children much wine so that they'll say..." not some new things that we haven't yet heard (- as retold in Gemora Shabbos, that the children then began to say things that were unparalleled even in the days of Yehoshua Bin Nun). Rather, in our case it will be in order for them to keep quiet and realize that they must listen and not ask ques-

tions, relying on the fact that when they grow older, they'll understand it all!"

The Rebbe then recited, after the introductory Niggun, the Maamar "Asher Bora".

Following the Maamar, the Sheva Brochos of the Chassanim and Kallos present commenced, in accordance with the Rebbe's special instruction earlier on. As the Rebbe had requested, this was done in a very joyous mode, while the Rebbe heartened the singing.

The Rebbe ended the Farbrengen with a number of practical directives: to increase in Mivtzaim; to establish assistance of Hachnossas Kallah, supplying means for physical needs of Jewish weddings, as well as taking concern in the spiritual necessities - teaching the laws of Taharas Hamishpocha.

Another interesting instruction given, was that in addition to a set of Shas, each Chosson should receive a Tzedakah box as well.

The Rebbe then asked that the following Nigunim be sung: Lechatchila Aribber, Daled Bavos, Nye Zshuritz, and Prazos. The Rebbe then began to sing Nyet, Nyet.

The Farbrengen ended at 12:17.

The next morning, the "Moshiach's Sefer Torah" was used during Shacharis. (The Rebbe also went to the Ohel.) After Mincha, a group of representatives of all Chassidim entered the Rebbe's room to bless him in honor of the day, and the Rebbe responded with a blessing in return. When the Rebbe was told that amongst those present are people who were at the Chassunah in 5689, the Rebbe replied, "May they live to be at the 60th anniversary!"





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