

A Chassidisher **Derher**

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**נפלאות
בכל!**

THE EVENTS OF
TISHREI 5752 IN THE
REBBE'S PRESENCE—A
ROUNDTABLE
DISCUSSION

INCLUDING
NEW MATERIAL
FROM THE
UPCOMING
BOOK,
**MY STORY
VOL. II**

Keep Your Camp Holy

THE REBBE
AND THE IDF

A Spiritual Sabbatical

MARKING SHNAS
HASHEMITTA



TISHREI 5782
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Shemitah—What It's All About

Shemitah in its original meaning requires taking a year off. When the Yidden lived in Eretz Yisroel, their primary occupation was working the land. By Torah mandating a year of rest for the land, the default is that most Yidden will not work for the whole year.

In addition to being out of work, they would seemingly also be out of food, for if the land is not worked,

nothing grows. The Torah therefore follows by saying that by keeping the *Shemitah* year, the Yidden display their trust in Hashem—that He will provide for them even when naturally abandoning the fields for a year would be detrimental.

But what are Yidden to do with their free time? Their faith may be displayed by not doing anything,

but do they have a whole year with nothing to do?

The answer is that the Torah does not need to tell you how to fill your free time! Every Yid has an obligation to fill every moment with *limmud haTorah*. If even one free moment was not spent learning Torah, a Yid is considered to be “shaming the word of Hashem” (as the Alter Rebbe highlights in the first *perek* of Tanya).



לזכות
הרה"ת ר' לוי שיח' וולבובסקי
לרגל יום הולדתו ר"ח מנחם אב
לשנת הצלחה בגשמיות וברוחניות שימשיך
ללכת מחיל אל חיל בכל עניניו
לנחת רוח כ"ק אדמו"ר

So obviously if one has a year off, the time should be spent learning extra Torah.

Although most Yidden in Eretz Yisroel today are not occupied with agriculture, and those outside of Eretz Yisroel do not have the obligations of *Shemittah*, the message of *Shemittah* is still relevant: To fill every free moment with *limmud haTorah*.

In fact, even before the *Shemittah* year starts, we were commanded to let the land rest and not sow the land for 30 days before Rosh Hashanah of *Shemittah*. Thus, for 30 days before *Shemittah*, Yidden are already increasing in Torah.

(Adapted from
Sichas Chai Elul 5739)



PURIM 5713, JEM 286623

<p>ע"י בנם ר' יקותיאל יהודה וזוגתו מרת פעסל לאה ומשפחתם שיחיו רוהר</p>	<p>טור 'לעבן מיטן 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'</p>
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“They Carry the Aron”

TISHREI 5713*



The following is an account written by Rabbi Sholom Ber Shemtov of parts of Tishrei 5713*.
Rabbi Shemtov was a bochur in 770 at the time.

Throughout all the days of *selichos*, the Rebbe davened Shacharis together with the *minyán*.

Following Shacharis on the morning of Erev Rosh Hashanah, at around 11:00 a.m., the Rebbe began receiving *pidyonos* from the Chassidim. The Rebbe opened up the door to his room and stood near the doorway as everyone filed by and

gave their *pidyonos*. The Rebbe *bentched* everyone with “*Ah kesivah v'chasimah tovah.*” The Rebbe’s countenance shone with a fiery glow, as he took each *pidyon* into his hand.

After everyone gave the Rebbe their personal *panim*, a few individuals entered the Rebbe’s room to hand him a *pan kloli* on behalf of all the

לזכות ילדינו היקרים
יצחק צבי, מנחם מענדל, אברהם מאיר,
יהודית, וישראל ארי' לייב שיחיו
שיגדלו להיות חסידים
יראי שמים ולמדנים

נדפס ע"י
הרה"ת ר' אליעזר וזוגתו מרת חנה שיחיו
וואלף



KEEP YOUR CAMP HOLY

THE REBBE
AND THE IDF

In Eretz Yisroel, there is a continuous conflict between the communities of varying religious observance regarding the military: What is more important, serving in the army or learning Torah?

Many secular Jews developed animosity for *yeshiva bochurim*.

Many religious Jews developed animosity towards soldiers.

Of course, the Rebbe had a different attitude.

*Parts of this article are included from the forthcoming book **My Story vol. II**, featuring interviews from the **My Encounter with the Rebbe** series. Special thanks to **Rabbi Elkanah Shmotkin** and **Rabbi Yechiel Cagen** of JEM for sharing this with us for publication.*



THE SPECIAL HAKAFAH

It was Simchas Torah night in 5737*. 770 was packed to the rafters. The energy was palpable; as *hakafah* followed *hakafah*, the Rebbe encouraged the singing to ever greater heights.

Suddenly, the Rebbe motioned to the *gabbai*, Reb Moshe Pinchas Katz. He informed him that he would say a few words before the fifth *hakafah*.

As soon as the *gabbai* announced, “*Ad kan, hakafah daled*,” the Rebbe began making his way to the edge of his platform. In a loud voice, the Rebbe declared:

“During these days of *galus*, there are those who protect their fellow Jews in *chutz laaretz*, and those who protect their brethren in the Holy Land by risking their lives on the borders. They are the *levush* for Hashem’s constant protection...

“All those who are or were in the army should go to the fifth *hakafah*, with the *niggun*, ‘*Hoshia es amecha*.’”

As thousands of *anash* and *bochurim* watched, a large group of Chassidim — soldiers and veterans — made their way to the center of the shul. They were led by Reb Zushe Wilmovsky, who had fought in the War of Independence. The Rebbe personally led the *pesukim*, and then began singing, “*Hoshia es amecha*...”¹

That Simchas Torah came a short time after the Entebbe raid. Terrorists had hijacked an airplane full of passengers, and in a move that amazed the entire world, the IDF flew to Uganda and



REB ZUSHE WILMOVSKY (CENTER) WHILE SERVING DURING THE WAR OF INDEPENDENCE, CIRCA 5708-9.

rescued the hostages with minimal casualties.

As the Jews of Eretz Yisroel celebrated the soldiers and their victory, some rabbonim decried them. It was the work of the Satan, they said, because Hashem does not do miracles through “*reshaim*” — the secular soldiers of the Zionist state.

Over the next few months, the Rebbe publicly and forthrightly rejected those claims. It was a clear miracle by the hand of Hashem, the Rebbe said, and the soldiers who risked their lives for their fellow Jews had a tremendous merit.²

The Rebbe’s opinion came as no surprise. Throughout the years, the Rebbe’s high regard for the soldiers and their *mesiras nefesh* was well-known. They courageously placed themselves in harm’s way to protect fellow Jews, and that was a profound *zechus* — regardless of

questions regarding Eretz Yisroel and Zionism.

The Rebbe described their battles as a *milchemes mitzvah*. A well-known rav once asked the Rebbe how that could be so, if the Rambam writes that soldiers in a *milchemes mitzvah* must “have in mind to sanctify Hashem’s name?”³

The Rebbe responded, “They are not religious before they go out to protect and perhaps afterwards as well, but some of them are changed and inspired in times of clear danger. If so, at that moment, they are considered to be fighting Hashem’s wars.”⁴

The amazing miracles experienced by the soldiers in the IDF were specifically because of their special merit. “These are Yidden who go on complete *mesiras nefesh*,” the Rebbe said, “so they are clearly worthy *keilim* for open miracles to take place through them.”⁵



THE UNIT DOESN'T MATTER

After the Yom Kippur War, a soldier wrote to the Rebbe about his disappointment that due to health issues, he could not serve in a combat position.

The Rebbe responded:

“A soldier’s mission is obviously to be of the greatest benefit to the army (and not to find opportunities to display his power and fearlessness). Sometimes, it is specifically your unit that brings the greatest benefit, as long as you serve there **without** bitterness.”

(Igros Kodesh vol. 29 pg. 119)

sets of tefillin, siddurim, Tehillims and tzedakah pushkas [see later section].⁹ During the time of *Mivtza Sefer Torah*, which coincided with the time of the first Lebanon War, the Rebbe initiated a special campaign to write a *sefer Torah* for the soldiers.¹⁰

Many of these *mivtzoim* were personally subsidized by the Rebbe in part or in full, and the Rebbe always waited to receive detailed reports about them. On one notable occasion, when *bochurim* were stranded on *mivtzoim* in the Sinai Desert one Purim, the Rebbe waited until they arranged their own hookup before beginning the Purim farbrengen in 770!¹¹

These *mivtzoim* made a major impact. It bolstered the Yiddishkeit of the soldiers and gave them hope and encouragement during some very difficult times. The *bochurim* would bring the Rebbe’s words — sometimes messages directly from the Rebbe — to the soldiers, giving them strength from the knowledge

WHOSE POWER IS IT?

After the amazing victories during the Six Day War, many people began seeing the IDF as a super-powerful force of protection, deliberately leaving out Hashem’s name.

But in the Rebbe’s *sichos* and letters, there is a recurring theme: The importance of remembering that their successes come directly from the hand of Hashem. And in order to merit Hashem’s continued blessings, the Rebbe often pointed out, it was important for the army to fulfill the obligations of “*Ve’haya machanecha kadosh.*”

As an army of Jews protecting the Jewish people in Eretz Yisroel, the Rebbe always looked for ways to enhance the level of Yiddishkeit observed in the military. Every Lubavitcher who served in the army was tasked by the Rebbe with ‘making a *sevivah*’ of Yiddishkeit around him, and the Rebbe strongly supported the Rabbanut of the IDF for their work in this regard.

A large number of the Rebbe’s *mivtzoim* campaigns actually began

in the army and remained a very large focus throughout the years. *Mivtza Tefillin* famously began for soldiers before the Six Day War.⁶ *Mivtza Chanukah* began in the aftermath of the Yom Kippur War, with a great emphasis on soldiers as well.⁷ *Mivtza Purim* — which began in the 5720s* — was a relatively minor project until the Rebbe expanded it to the military in 5731*.⁸ The *mivtzoim* of *bayis maleh sefarim* and tzedakah began with the Rebbe’s call following the Yom Kippur War that soldiers be given



19 TISHREI 5744. TZVIKA FRIEDMAN VIA JEM 150359



4 SHEVAT 5735, V SCHILDKRAUT VIA JEM 108454

GET USED TO THE LOOKS

The following paragraph was written in the Rebbe's letter that was sent to many injured soldiers.

"After you recover with Hashem's help, and return to normal life, you will no doubt need to get used to the way people react upon seeing you and your body's state..."

"However, every upright, honest and grateful person will immediately recognize that you are someone who protected him and his family with literal self-sacrifice, to the point that an everlasting remembrance of your self-sacrifice was engraved in your body..."

(Igros Kodesh vol. 29 pg. 37-8)

that someone cared deeply for the sacrifice they were making.

Through these campaigns, the Rebbe was able to create a personal connection with countless Yidden in Eretz Yisroel; a connection that continued long after they finished their military service. For the rest of their lives, people recalled and cherished these positive experiences, and they influenced many aspects of their lives.

FINDING THE MIRACLE

In good times, the public sometimes needed to be reminded that success comes from Hashem. But the Yom Kippur War wasn't exactly a shining success, and people quickly remembered that

the IDF wasn't infallible. Many felt that the war didn't have miracles like the Six Day War, and began saying the opposite: "Why did Hashem abandon us, r"l?" This time, the Rebbe encouraged them, saying that Hashem's hand was still guiding them. The Rebbe pointed out that there were miracles that actually surpassed those of the previous war:

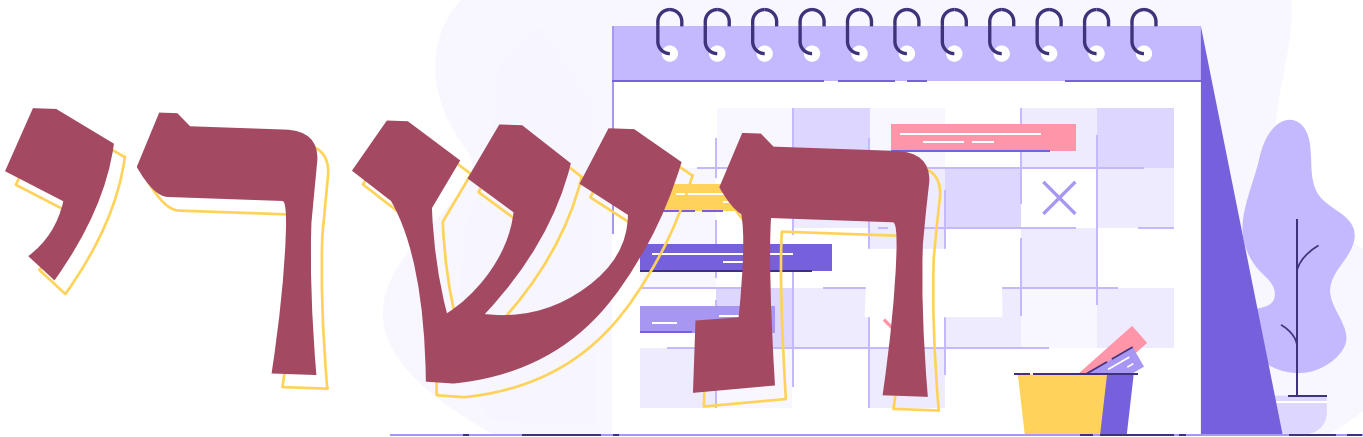
"After the Egyptians successfully crossed the Suez Canal, there was absolutely nothing stopping them from advancing all the way to Tel Aviv... For some inexplicable reason they stopped after advancing only 12 kilometers!

"History proves how great this miracle was. During World

War II the French built an impregnable defense line called the Maginot Line. A line of concrete fortifications, obstacles, and weapon installations so strong that the Bar Lev Line in the Sinai was nothing in comparison to it. The Nazis *ym"l* burst through the line with their powerful armor (similar to what the Egyptians did to the Bar Lev Line) and within a day they conquered all of France!"¹²

During the same period, the Rebbe spoke at length¹³ about the soldiers' morale. Thousands of young soldiers had died and many





Introduction

The Rebbe taught us many times that one of the most important forms of *hiskashrus* is *kiyum hora'osav*—following the Rebbe's instructions. At every *sicha* and *farbrengen*, the bottom line of it all is always a directive from the Rebbe: whether increasing in Torah and mitzvos in general or regarding a specific action.

In this new column, we will highlight some of the various *hora'os* the Rebbe gave pertaining to the dates of each month.

It is important to note that obviously some of these *hora'os* were only relevant during the year that the Rebbe discussed them. Nevertheless, as with all parts of Torah, there are applicable lessons from each one of them pertinent to all times.

9 Elul – Erev Rosh Hashanah and birthday of the Tzemach Tzedek

In honor of the birthday of the Tzemach Tzedek, the Rebbe instructed:

- To add in giving tzedakah, to learn something additional from the Tzemach Tzedek's Torah¹ and to increase our efforts in the spreading of Chassidus.²
- In 5749*, the 200th anniversary of the Tzemach Tzedek's birth, the Rebbe instructed that everyone should give tzedakah in multiples of 200. The Rebbe

also distributed the *kuntres* "קיצורים והערות לספר "התניא" to the Chassidim to learn.

- The Rabbeim had a custom before Rosh Hashanah to dedicate time for a conversation with their wives, eventually establishing it as a custom for all to follow.³
- In the later years, the Rebbe would discuss the acronym of the year's number (for example, the year 5750* was called *השנה תהא שנת נסים*) which would be highlighted throughout the entire year.
- The Rebbe encouraged that an appeal should be made to raise funds for people who need help with their Yom Tov needs, similar to a *ma'os chitim* fund for Pesach, based on the words of the *possuk*, "ושלחו", מנות לאין נכון לו".⁴

Rosh Hashanah

- In honor of the coming year, everyone should resolve to be more meticulous in their performance of Torah and mitzvos throughout the year, beginning by taking on a new *hiddur*.⁵
- The Rebbe instructed to mention the Rabbeim by name and to sing a *niggun* connected to each one respectively.⁶

Aseres Yemei Teshuva

- The Rebbe encouraged Chassidim to learn the *halachos* pertaining to these days, as there are many *minhagim* that diverge from our usual practice throughout the year.⁷
- During the Aseres Yemei Teshuva, *farbrengens* should be arranged on Shabbos Shuva, Motzei Shabbos Shuva, and Erev Yom Kippur.⁸

6 Tishrei - Yahrtzeit of the Rebbe's Mother, Rebbetzin Chana

- On this day, the Rebbe often encouraged an increase of effort in the three mitzvos connected to women (which are also the *roshei teivos* of Rebbetzin Chana's name): Challah (and *kashrus* in general), *nidah* (*taharas hamishpacha*), and *hadlakas haneiros*. This includes taking time to learn the necessary *halachos* for these mitzvos.⁹
- The Rebbe also started a fund called Keren Chana in her memory, intended to provide financial aid to girls wishing to learn in Jewish seminaries. Most years—whenever Vov Tishrei was on a weekday—the Rebbe made a *magbis* (an appeal for tzedakah) for this fund.

Yom Kippur

- It is customary to request “*lekach*” (honey cake or the like). When the Rebbe distributed *lekach*, he would wish each person a “*Shana tova u'mesuka*.”¹⁰
- In the Rebbe's presence, the *niggun* of Napoleon's March was sung at the end of Yom Kippur.¹¹
- A person should work on themselves to reach a level that even after the fast ends on Motzei Yom Kippur, he should not feel the rush to eat and drink as soon as possible.¹²
- The Rebbe often mentioned in regards to the *minhag* to work on the sukkah immediately after Yom Kippur, that it can be fulfilled by at least speaking about it.¹³

13 Tishrei - Yahrtzeit of the Rebbe Maharash

- Starting in 5733*, the Rebbe would farbreng every year on this day.

לזכות
מאיר, מנחם מענדל, לוי, ישראל, נחום,
שמואל, שניאור זלמן ואיטא שיחיו

נדפס ע"י הוריהם
הרה"ת ר' יוסף יצחק הכהן
ומרת נחמה דינה שיחיו
בלעסאפסקי

לחיוזוק ההתקשרות לכ"ק אדמו"ר זי"ע
ולהצלחה רבה ומופלגה בכל עניניהם



- It is befitting to learn the first *maamar* the Rebbe Maharash said—on 13 Tishrei or the days following.¹⁴
- In 5743*, the 100th anniversary of the Rebbe Maharash's *histalkus*, the Rebbe started the year by announcing that this year everything should be done in a way of *lechatchila ariber*—a motto of the Rebbe Maharash.¹⁵

Sukkos

- Before Sukkos begins, announcements should be made—as well as to ensure¹⁶—that those who need assistance with all their Yom Tov needs will receive it. Moreover, those who can should go about actively looking for people in need of assistance.¹⁷
- In building the sukkah, the Rabbeim would stress the importance of adding as much *s'chach* as possible, to the extent of verbally saying so. They were not concerned about not seeing the stars (the solution being, to thrust a stick through the *s'chach*, thereby leaving a hole big enough for the stars to be visible).¹⁸
- On Erev Sukkos, one should increase in giving tzedakah.¹⁹
- Being that the Torah says the word “*simcha*” three times regarding Sukkos, it is appropriate to announce “Good Yom Tov” three times as well.²⁰
- Beginning in 5714*, the Rebbe started “*mitvza lulav*,” an initiative for Chassidim to reach out and give other Yidden the opportunity to shake lulav,²¹ including hospital patients and prison inmates. In addition to the mitzvah of *daled minim* itself, by giving them a chance to shake the lulav and feel the joy of the Yom Tov, it also adds to their *simcha*.²²
- Sukkos is called *זמן שמחתינו*, which is connected to the giving of the Torah (the second set of *Luchos*).

לעילוי נשמת
ר' בנציון בן ר' דוד ע"ה
גלב"ע ו' אלול ה'תשע"ט
ת'נצ'ב'ה'

נדפס ע"י בנו
הרה"ת ר' שמואל אהרן וזוגתו מרת חנה
ומשפחתם שיחיו
נובאק



The Shemittah Fund

“A Jewish man bought a vineyard in Chevron, and he leases it out to a non-Jew who works the land and takes an allotted amount of the produce each year. In this city, it is impossible to keep land unless you have non-Jews working it, because the

non-Jews are the dominant majority, and if they don't have stakes in the land, they will destroy it or steal the crop in the middle of the night... The question is: What should he do during the *Shemittah* year to ensure that the non-Jew's plowing and sowing of the land don't cause the Jewish owner to

transgress the prohibition of working his land during Shemittah...”¹

This question was posed to Harav Mordechai Ruviyo, the Av Beis Din in Chevron in the second half of the 16th century. It seems that in his time, it was starting to become more common for Yidden to own land in Eretz Yisroel and the laws of *Shemittah* were

A Spiritual Sabbatical

שנת השמיטה — שבת לה'

On the threshold of the Shemitah year of 5782*, we present some of the Rebbe's insights into the meaning of Shemitah, as well as the Rebbe's involvement in promoting the fulfillment of this mitzvah in Eretz Yisroel today.

thus becoming relevant again in a very practical sense.

Even though *Shemitah* is an important mitzvah in the Torah, for much of Jewish history it rarely had any practical implication. Being a mitzvah directly connected to the land of Eretz Yisroel, it would only apply when Yidden lived and owned

agricultural land there, which was not the reality for centuries, until fairly recently.

When the main waves of immigration arrived from Eastern Europe beginning in the year 5642*, scores of families made their livings by working the land and relied heavily on its produce for their daily sustenance.

When *Shemitah* came around in 5649*, many rabbonim had to deal with the reality that these families would lose a full year of *parnasa*, in what was already a barely manageable economic environment.

Some rabbonim proposed what became known as a "*heter mechira*," a method through which the Yid sells

*📅 5782-2021, 5642-1882, 5649-1889

his land to a non-Jew for the year of *Shemita* and thereby releases the holy status of *shevi'is* from the produce, allowing them to be sold for profit.

Many other rabbonim, however, vehemently opposed this proposal, unwilling to so easily dismiss a beautiful mitzvah that was finally once again becoming part of our practice and possibly causing people to transgress *issurim d'Oraisa* (according to some *poskim*).

In order to make keeping this mitzvah feasible, rabbonim and communal activists set out to raise the funds needed to help these families make it through the year. *Shadarim* were sent out to various Jewish communities in Europe to help collect money for the newly established fund.

As the years went on, more funds were established for this purpose, and even more so once the huge waves of Holocaust survivors and other Yidden flocked to Eretz Yisroel after the second World War, and the “State of Israel” was established in Eretz Yisroel in 5708*.

It took many decades until the various funds consolidated their efforts and formed one unified organization to help people fulfill the mitzvah of *Shemita*.

We see a hint at this in a letter from the Rebbe to two distinguished rabbonim from Eretz Yisroel who had written to the Rebbe, asking for his support of their *Shemita* fund:

“When the founders of the *Shemita* Fund of New York visited me, they specifically told me that they have designated monies to assist any person in Eretz Yisroel who keeps *Shemita*, without distinction. These people can certainly be trusted for their word, especially considering that offering assistance to people in all settlements is what the Torah would demand of them. I am surprised that you don't mention in your letter whether you receive assistance from

that fund. You will certainly reach out to them now, if you haven't done so yet.

“Either way, based on the *possuk* ‘חבר אני לכל אשר יראוך—I am a companion to all who fear You,’ I have enclosed a personal check...

“P.S. Regarding your request for a letter of approbation, it is well known that this practice is not customary in Beis Harav...”²

Throughout the ensuing years, the Rebbe offered encouragement and support to the various individuals and organizations that promoted *Shemita* observance. One of the famous personalities active in raising funds was Rabbi Binyomin Mendelson, the Av Beis Din of Komemius in Eretz Yisroel. The Rebbe corresponded with him on many occasions and at times offered financial support for his work as well.³

At a farbrengen just before the *Shemita* year of 5747*, the Rebbe called upon everyone to contribute to the Keren HaShemita, quoting the *possuk* “גבורי כח עושי דברו—Those who have immense strength and follow the words of Hashem,” which the Midrash says, applies to people who keep *Shemita*.⁴

The Early Years

The first *Shemita* after the State was established in Eretz Yisroel was 5712*. It would prove to be a very difficult year for *frum* Yidden, as the new country was in its infancy and enough nutritious food was hard to come by even in regular years. Many Jews chose to rely on the “*heter mechira*,” selling their land to non-Jews and continuing production even through *Shemita*. The Rebbe strongly discouraged this.

In a letter to Reb Shneur Zalman Garelik, the rav of Kfar Chabad, the Rebbe wrote: “According to my sources, the *frum* communities in Eretz Yisroel do not intend on relying



on any leniencies and will keep *Shemita* in its proper form...”⁵

The newly established village of Kfar Chabad was occupied by many Chassidim who had escaped the persecution of the Soviets and just barely avoided the horrors of the Holocaust. Sympathizing with their plight, the various government ministers in Eretz Yisroel worked hard to allocate large portions of land for the Chassidim to work with, even supplying the necessary machinery and assistance with training. The Chassidim were afraid that all this goodwill would disappear if a mere few years after starting on their



JEM 2019/25

Caring For A Stranger

Mid 5710s*

This story was related by Daniel to Rabbi Mendel Scharf who shared it with us for this publication*

The tragic loss of his father and the family's breadwinner left a massive weight of responsibility on the shoulders of the oldest child, a boy of only 15 years old. Coping with the pain on a personal level was challenging enough but mustering the strength to be there for his family seemed almost impossible at times.

Daniel* recalls those difficult days and weeks:

"I was walking to shul on Shabbos the same way I had been doing for years alongside my father... but now I was doing it alone. I was feeling pretty down at the time and was looking to keep to myself. As I passed fellow Yidden also going to shul I wished them 'Gut Shabbos' out of habit and continued on my way.

"I noticed a Chassidic looking man coming my way and called out 'Gut Shabbos'. His next words changed my life forever.

"'Gut Shabbos,' he responded warmly, 'and how are you doing? How was your week?' I couldn't put my finger on it but I felt completely comfortable opening up to this stranger and sharing with him what was going on in my life. It was a show of deep concern and empathy that I didn't even realize I desperately needed.

"As I made my way to shul the next week, I silently hoped I would meet him again. Sure enough, we crossed paths and had another conversation. This repeated itself week after week and became somewhat unofficially official.

לע"נ
 הרה"ח הרה"ת ר' שמעון
 בהר"ר שמואל זאנוויל ע"ה הי"ד
 גאלדמאן
 נלב"ע כ"ט תשרי ה'תשע"ז
 ולע"נ זוגתו
 מרת אסתר בת הרה"ח ר' יוחנן ע"ה
 גאלדמאן
 נלב"ע ט"ב תשרי ה'תשע"ד
 ולע"נ
 ר' יצחק יעקב ב"ר משה ע"ה
 סיימאן
 נלב"ע ד' אדר א' ה'תשע"ט
 ת"נ צ' ב' ה'

"I stood there stunned. It never occurred to me that I had been talking to the Rebbe. I was overcome with regret that I had 'wasted' so much of his time."

I savored these moments. His words and more importantly his care were the strength that carried me through each week."

A number of months later, Daniel and his friend were discussing Purim plans. His friend, somewhat connected to Chabad, convinced him to join the Lubavitcher Rebbe's Purim farbrengen which in those years took place in local halls to accommodate the large crowd.

Daniel agreed and they entered the shul surrounded by thousands of Chassidim and Yidden coming to celebrate this special day with the Rebbe.

As Daniel shifted and squirmed around to get a better spot and view of the head table, his eyes locked onto the Rebbe who he had never seen before. Or so he thought.

Instantly he recognized the Rebbe as the same Chassidic man who he had been meeting up with every Shabbos morning.

Daniel describes the magnitude of this revelation:

"I stood there stunned. It never occurred to me that I had been talking to the Rebbe. I was overcome with regret that I had 'wasted' so much of his time. At that moment I pledged to myself that I would not show up for our weekly Shabbos meeting. I was so embarrassed that when I got engaged and my *kallah*, who had some connection with Chabad, was going to get a bracha from the Rebbe, I opted not to go.

"One thing is for certain; those meetings saved me in many ways and set me on a path of healing. It never ceases to amaze me how the Rebbe took the time to care for me, a complete stranger." **T**

* Name added for the sake of clarity.



לזכות
הבחור מענדל שיחי' סלונים
לרגל הגיעו לעול מצוות
י"ד תשרי ה'תשפ"ב

שיגדל להיות חסיד ירא שמים ולמדן
כרצון כ"ק אדמו"ר ויגרום נחת רוח רב
לכ"ק אדמו"ר

נדפס ע"י משפחתו שיחיו



נפלאות בכל

*The Events of
Tishrei 5752*
in the Rebbe's Presence*

THE REBBE RECITES THE HAFTORAH ON TZOM GEDALYA. 3 TISHREI 5752, LEVI FREIDIN VIA JEM 159231

This year marks 30 years

since the unforgettable Tishrei of 5752*. Although the month of Tishrei in the Rebbe's presence was always an uplifting and invigorating experience, Tishrei 5752* was truly extraordinary. Many can recall the scores of occurrences that transpired, which went far beyond the ordinary Tishrei "structure." It was as though the Rebbe was injecting more and more energy into the Chassidim, being in public more than usual, and infusing them with many additional Heavenly *giluyim*, etched in the hearts and minds of those who merited to be present at the time. A number of the many phenomenal events of that Tishrei are documented in the following few pages.

In preparing this article, we spoke with Rabbi Yitzchok Loewenthal of Copenhagen, Denmark; Rabbi Moshe Orenstein of Netanya, Eretz Yisroel; Rabbi Mendel Scharf of Detroit, Michigan; Rabbi Pesach Schmerling of Far Rockaway, New York; Rabbi Yehuda Teichtal of Berlin, Germany, and Rabbi Eliezer Zalmanov of Munster, Indiana—all of whom merited to be present in 770 at the time—so that they could each share their personal memories.

The following is not a complete documentation of all the occurrences of this Tishrei; merely a few personal memories of the major events are told over in this article. For a more complete story, it is advisable to read the yomanim of this period, specifically the sefer "**Yemei Bracha**", and the Rebbe's *sichos* as they have been published in the *seforim*.

As it turned out, this would be the last Tishrei before the Rebbe had a stroke in Adar I, 5752*. As Chassidim, we are certain beyond any shadow of a doubt that the Rebbe continues to pour *brachos* and *kochos* during the special month of Tishrei, especially to those who have come to spend the Yom Tov in his holy presence.

Although we don't currently have the privilege to witness these great *giluyim*, the Rebbe's connection to us, and ours to him, remain steadfast today as ever before. Our hope is that the following article will inspire its readers to strengthen their *hiskashrus* to the Rebbe during these auspicious days. Let us hope that Hashem will have mercy upon us in this merit and grant that we finally be able to see our Rebbe and merit to live through Tishrei with the Rebbe again *teikef umiyad Mamosh!*

A Most Unique Time

Rabbi Loewenthal: “Before we begin discussing the events of Tishrei 5752*—*T’hei Shnas Niflaos Bakol*, and how extraordinary it truly was, there is an important point I would like to clarify. The summer leading up to this Tishrei was an unusual time period, with many rare occurrences. As a result, during Tishrei it didn’t seem to me as though this Tishrei was different. Yes, the regular Tishrei structure was different and unprecedented; however, in context of the months leading up to that Tishrei, things seemed rather normal, since everything at that time transcended its usual structure.

“In other words, just as in every year, Tishrei was special. It was a most inspiring and uplifting time, especially considering the ‘wealth’ of *hashpa’a* that the Rebbe showered us with, from the farbrengens to the *chalukos*, *tekios* to *hakafos*, and everything in between.

But this year, building on what we had experienced in the time period leading up to Tishrei, everything seemed normal. To put it simply, it felt like that at that point in time there was a different set of rules.

“At the Shabbos farbrengens during the weeks leading up to Tishrei, there were many uplifting *sichos*, many of which contained revolutionary ideas. The Rebbe expressed himself in ways we never heard before, these were *giluyim* of a different level.

“For example, on Shabbos Parshas Shoftim the Rebbe spoke at length of the Friediker Rebbe as being a *navi*, who gave us a clear *nevuah*: Moshiach’s arrival is imminent, and it is our obligation to encourage each and every Yid to follow the Rebbe’s *hora’os* and advice. Two weeks later, the Rebbe spoke about the mitzvah of *bikkurim*, which is brought to the *Kohen Gadol*, etc. which in our generation is the [Friediker] Rebbe, *nesi doreinu*, and

thus, the meaning of *bikkurim* is to ‘bring’ our every thought, speech, and action to *nesi doreinu...*”

Leil Gimmel D’Selichos

“About a week before Rosh Hashanah, on the eve of the third day of Selichos, the Rebbe said a very unique *sicha*. The Rebbe instructed that a farbrengen be held with a ‘*shturem*’ while mentioning that in days of old, in the town of Lubavitch, Chassidim would come to Selichos while still ‘*shokelen*’ (swaying) from the *lchaim* they said earlier that night.

“The fact that the Rebbe instructed us to farbreng with a *shturem* wasn’t something novel, yet this time wasn’t like ever before; the Rebbe indicated that he wants us to farbreng with a *shturem* a whole night long—literally! Needless to say, when the Rebbe came into shul for Selichos many Chassidim were saying Selichos while they were ‘*shokelen*’...”



LEVI FREIDIN VIA JEM 157595

THE REBBE DELIVERS A SICHA, 26 ELUL 5751.



Moments

לזכות
הת' ארלי לייב שיחיל' וועג
לרגל הגיעו לעול מצוות
ז' תשרי ה'תשפ"ב

שיגדל להיות חסיד ירא שמים ולמדן
ויגרום נחת רוח רב לכ"ק אדמו"ר

נדפס ע"י
משפחתו שיחיו



TISHREI MOMENTS

5 - 6 Tishrei 5745*





The Rebbe enters the main shul for *krias HaTorah*.

LEVI FREIDIN VIA JEM 212186



The Rebbe receives the third *aliyah*.

LEVI FREIDIN VIA JEM 212173