



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'

“Krias Shema or a Full Stomach?”

TAMMUZ 5710*



The following is a partial account of what went on in 770 during Tammuz in the year following the Friediker Rebbe's *histalkus*—5710*. An excerpt from Yemei Bereishis, culled from the *yomanim* of Reb Elye Gross, יבלח"ט Reb Yoel Kahan and others, it relates some of the Rebbe's *hanhagos* and *horaos*, as well as stories from the first year of the Rebbe's *nesius*.

ROSH CHODESH FARBRENGEN

On Thursday evening, the first day of Rosh Chodesh, Hatomim Berel Junik entered the Rebbe's room. The Rebbe inquired if there will be a farbrengen in honor of Rosh Chodesh, instructing that Reb Shmuel Levitin or Reb Yisroel Jacobson should be approached and asked to farbreng for the *bochurim*, adding, that “*morgen vet zein shpet* [tomorrow will be late].” Berel Junik asked the

Rebbe if this was a *hora'a* for this month specifically or for every Rosh Chodesh. The Rebbe confirmed the latter.

That night a *farbrenge* did indeed take place as per the Rebbe's instruction, and was led by the *mashpia* Reb Shmuel Levitin.

BRACHA V'SHALOM OR SHALOM U'VRACHA?

On Friday, the second day of Rosh Chodesh, Hatomim Elya Gross went to the Rebbe and showed him a letter the Frierdiker Rebbe had written to a certain lady regarding receiving a *get* from her husband. The Rebbe said that if so, effort should be made to persuade the husband, albeit in a peaceful manner, to give the *get* to his wife.

In the course of the conversation, Elya asked the Rebbe why in the above mentioned letter the Frierdiker Rebbe starts off by greeting this lady with "*Bracha V'shalom,*" and not "*Shalom U'vracha*" as he usually did when writing to people. The Rebbe answered him that according to halacha a man is not supposed to address a woman with the customary "*shalom,*" even in writing. Since the [Frierdiker] Rebbe did not want to leave out the word "*shalom,*" so when writing to women, he would switch the order of the two words, placing "*bracha*" before "*shalom*" (thereby resolving the halachic issue by not initiating a greeting with "*shalom*" and at the same time including it in the letter).

NEW SICHOS

Recently, the Rebbe edited the *sichos* that were transcribed from the *farbrenge*s of Shabbos Mevarchim Iyar and Sivan, as well as the *farbrenge* of Beis Iyar. This week (Parshas Korach), the Rebbe edited the transcript of the *farbrenge* from Shabbos Mevarchim Tammuz, and hopefully, these *sichos* will be published in the coming days.

A new *kuntres* was published in honor of Yud-Beis and Yud-Gimmel Tammuz. Contained in this *kuntres* is a *maamar*, a *sicha* and a letter, all from the Frierdiker Rebbe. At the end of the *kuntres*, there is a *he'ara* from the Rebbe (pictured) in which he answers a question that many people have asked about a certain *minhag Chabad* (regarding the *haftarah* when Rosh Chodesh Menachem Av falls out on Shabbos).

The Rebbe immediately instructed that all the copies already printed should be discarded, and to reprint them without the note on the bottom.

In the *he'ara* the Rebbe also includes a bit of his personal diary written in 5690* when he was together with the Frierdiker Rebbe in Berlin.

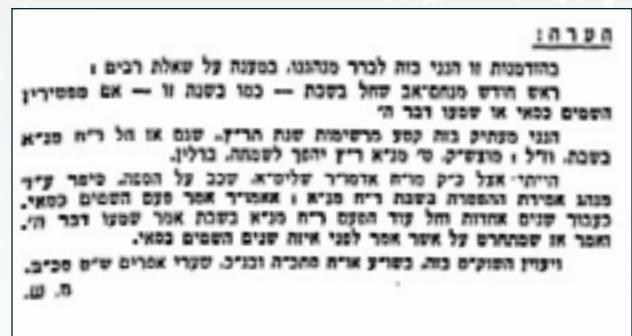
SUBSTANCE OF A DREAM

Reb Zalman Gurary related that he recently had a dream involving both the Frierdiker Rebbe and the Rebbe regarding the *nesius*... Upon asking the Rebbe if there is any substance to his dream, the Rebbe responded, "It depends [on] if one goes to sleep from saying Krias Shema, or from a full stomach..."

REPRINT THE SICHA

Today, the *sicha* of Shabbos Mevarchim Sivan, the first *sicha* that the Rebbe edited, was printed for the first time. Hatomim Yoel Kahn (who transcribed the *sicha*) shared an interesting piece of information:

On the printed copies of the *sicha*, a note was added by the printer at the bottom of the page which read as follows: Transcribed by one of the listeners and edited by כ"ק שליט"א (a title that had never yet been used for the Rebbe in published material). When a copy was brought to the Rebbe, he noticed these words and immediately instructed that all the copies already printed should be discarded, and to reprint them without the note on the bottom.



Yoel Kahn also related that from time to time he goes to Reb Shmuel Zalmanov who instructs him in the art of writing and gives him tips in order to better record the Rebbe's words on paper. Rabbi Mordechai Mentlik and Rabbi Yosef Wineberg, amongst others from *anash*, also help him in the *chazara* and in the writing of the *sichos*.

AUFRUF FARBRENGEN

On Shabbos Parshas Korach, the *aufruf* of Chaim Chanowitz took place. After Shacharis, the Rebbe farbrenged in honor of the occasion (amongst other reasons). In the middle of the farbrengen the Rebbe turned to the *chosson* and encouraged him to utilize the wide influence that he has for holy purposes.

The Rebbe then went on to talk about an incident that happened years earlier with the *chosson* during the Frierdiker Rebbe's stay in Warsaw.

"The *chosson* will certainly not mind if I reveal his first encounter with 'communal work,'" the Rebbe said.

The Rebbe related that once when the Frierdiker Rebbe was away for several weeks, there were a few Chassidim who obtained a copy of the key to the Frierdiker Rebbe's drawer, and they convinced a certain Yid to go on *mesiras nefesh* and "borrow" some of the *kesavim* that were kept in the drawer in order to make copies of them. Since this individual did not know how to type, they asked the *chosson* to make the copies using a typewriter. After this little incident, there was a fire in which many manuscripts were destroyed, *lo aleinu*, and thanks to the efforts of these individuals, many of the *kesavim* were preserved.

(There is a similar story which happened with the Tzemach Tzedek: After a fire in the Tzemach Tzedek's home in which a large number of precious manuscripts were lost, he remonstrated the Chassidim: *Gevald!* Why did none of you ever steal any of the *kesavim*? I would have also derived benefit...)

"AH GUTEN YOM TOV"

At Maariv on the eve of Yud-Beis Tammuz, the Rebbe cried profusely whilst saying Mishnayos and reciting Kaddish.

The Rebbe cried a lot throughout Shacharis the following morning as well.



VAAD HANOCHOS B'LAHAK

At 1:00 p.m. the Rebbe went to the Ohel, and along with him went three buses of *anash* and *temimim*. Upon arriving at the path that leads to the actual Tziyun, the Rebbe stopped, took out the *gartel* that he wears all the time under his *sirtuk*, put it on over the *sirtuk* and approached the Tziyun.

While at the Ohel, the Rebbe instructed that a *Mi Shebeirach* should be made three times: One for *anash* and *klal Yisroel* living in Eretz Yisroel, a second one for all the children in Eretz Yisroel who are not well, and third for *anash* and *klal Yisroel* the world over. Afterwards, the Rebbe read a bit from the Maaneh Lashon.

Before departing from the Ohel, the Rebbe—while facing the Tziyun—said quietly, "*Ah guten Yom Tov*," and began backing away. After taking a few steps, the Rebbe suddenly burst into tears, sobbing uncontrollably.

In the evening, everyone went up to the dining room in the Frierdiker Rebbe's apartment (on the second floor of 770); this is where the Frierdiker Rebbe would farbreng on *yomei d'pagra*. The Rebbe sat at the table in the same place where he had always sat during the lifetime of the Frierdiker Rebbe, as did Rashag and some of the elder Chassidim, and everyone else crowded around. The Rebbe remained completely silent the entire time, sitting with an absolute *bitul*.

Before departing from the Ohel, the Rebbe—while facing the Tziyun—said quietly, “Ah guten Yom Tov...”

The Alter Rebbe’s *niggun* was sung, and during the *niggun* the Rebbe kept looking in the direction of the Frierdiker Rebbe’s chair.

Afterwards, the Rebbe davened Maariv. Following Maariv, a large crowd (including many not necessarily from *anash*) began to gather in the *zal* for the Rebbe’s *farbrengen*.

The Rebbe came into the *farbrengen* at 10:00 p.m. During the *farbrengen*, he spoke at length about how a *tzaddik* lives on forever, and how the [Frierdiker] Rebbe is still sending out *shluchim*... The Rebbe referred to a *sicha* of the Frierdiker Rebbe exactly a year earlier (Yud-Beis Tammuz 5709*), where he spoke about this exact topic: How the life of a *tzaddik* is eternal. The Rebbe explained that the Frierdiker Rebbe was hinting at the Chassidim of what is to come... The Rebbe is giving us a reminder that even in our situation he

is still here together with us, and even more so than before.

Furthermore, those who have never seen the Rebbe can still be *mekasher* themselves to him now, for there is no difference between then and now. If there is *any* difference, it is that the Rebbe is with us now even more than before...

The Rebbe ended off the *farbrengen* with “*A gut Yom Tov* until the next *Chassidische farbrengen*. *Der Rebbe zol gezunt zein* will lead us to greet Moshiach...”

THE REBBE’S HANHAGOS

The Rebbe keeps the *panim* he receives from people inside of his *siddur*, as well as lists of names with their mothers’ names. They are clipped (using a bobby pin) to the top of the page in *Shemoneh Esrei* with the *bracha* “*Shema Koleinu*,” and when during davening the Rebbe reaches that *bracha*, he pauses and looks at the papers.

At the end of every *tefillah*, the Rebbe walks over to the Frierdiker Rebbe’s chair, looks at the candles burning on the Frierdiker Rebbe’s table, looks back at the chair, whispers something quietly and then



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walks out of the room, all the while never turning away from the Frieddiker Rebbe's place. Before leaving, he waits for everyone else to leave first, and only then does he walk out, closing the door behind him.

GUIDANCE

Many people from all walks of life come every day to seek the Rebbe's advice. The Rebbe receives people until very late at night and offers clear and direct guidance in all areas without hesitation, even when it is literally a question of life and death. There are also many miraculous stories being told about the Rebbe; how every single word that comes out of the Rebbe's mouth is precise, always coming to fruition.

FIRST YECHIDUS

Until recently, if someone wanted to ask the Rebbe's advice on any issue, he would knock on the Rebbe's door, wait for an answer and enter (as was the *seder* already before the Frieddiker Rebbe's *histalkus*). Understandably, this consumed much

of the Rebbe's time and disturbed him from his various tasks.

Only recently, the Rebbe asked Rabbi Hodakov to give over the message that from now on, whoever would like an appointment should give his name into the office where he will be written down on a list, and will then be duly notified the date and time for when he can go in to see the Rebbe.

One of the *bochurim* related that recently he had a desire to go into *yechidus*. When the Rebbe came downstairs from the Frieddiker Rebbe's room after davening, he used the opportunity to approach the Rebbe and present his request. The Rebbe told him to come back the following week on Tuesday at 8:00 p.m. The *bochur* came to the Rebbe's room at the appointed time, knocked on the door, waited for an answer and entered the Rebbe's room. The Rebbe was sitting by his desk, wearing a hat, a jacket and a *gartel*. He handed the Rebbe his letter and the Rebbe responded to all of his questions.

The *bochur* concluded his account, and said that thus he experienced his first *yechidus*. **T**