



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

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"נצ'ב"ה

No Need to Leave 770

CHODESH ELUL 5724*



In Elul of the year 5724*, Meir Freiman—a young *bochur* at the time—made the long trip from Eretz Yisrael to New York in order to be by the Rebbe for the month of Tishrei. He wrote a series of letters to his family back home (who were not Lubavitcher Chassidim) in which he vividly describes his impressions and his experiences in the Rebbe's *daled amos*.

Here we present three of these letters. With words laden with passion and emotion and a style both heartfelt and genuine, the author offers us an authentic account of a *bochur's* first experience with the Rebbe.

YOM HABAHIR CHAI ELUL

Baruch shehecheyanu that I merited seeing the Rebbe's face! The expenses and hardships that the trip entailed were all worthwhile just to see the

face of the Rebbe—even if only for one time, and especially that I will be staying for all of the Yomim Tovim.

We arrived in New York at 8:00 p.m. and were greeted at the airport by a group of *bochurim* who had come by taxi from 770.

I will write to you about my travels in the coming letters. I am still overwhelmed, not from the journey or other physical reasons but rather from the glimpse that I merited to have of the Rebbe's holy face.

CHOF-HEY ELUL

Last night at 9:20 p.m. I went into the Rebbe's room for a private audience. I do not recall the exact *brachos* that the Rebbe blessed me with. The Rebbe's

countenance literally shined with a radiant glow and it was impossible for me to look at his face; all my limbs were trembling. It was an extremely lofty experience—something unimaginable.

All day yesterday, I was full of emotion and excitement in anticipation for this audience, which in the terminology of Chassidim is referred to as “*yechidus*.” It is a time when a Chossid and his Rebbe become one, hence the term *yechidus* (from the word *echad*). It is an opportunity for a Chossid to pour out his heart to the Rebbe; one person tells the Rebbe about his troubles, another is in desperate need of a *bracha*—in short, everyone leaves the Rebbe's room satisfied that they have accomplished that which they had come for.



COURTESY OF PINNY LEW

THE REBBE IN YECHIDUS, 5 TEVES, 5723



JEM 103186



Since I do not have any issues to discuss with the Rebbe, my main concern was to receive the Rebbe's *bracha* for the coming year. The Rebbe blessed me with success in my studies and that I should be a Chossid, *yerei Shamayim* and a *lamdan*, as well as a *bracha* for a *kesivah vachasimah tovah*. I also mentioned the members of the family and the Rebbe said that he will make mention of you at the *Tziyun* of the Frierdiker Rebbe (the Rebbe actually went there today). I also asked the Rebbe some questions that my friends asked me to ask. I was in the Rebbe's room for a total of two minutes. People are generally only able to have *yechidus* on their birthday, for their *chasuna*, or for other special occasions. An exception to this rule are people visiting from overseas; they are able to go into the Rebbe's room other than these times.

It is very interesting how the *gabbaim* and *mazkirim* (who are constantly going in and out of the Rebbe's room) behave in front of the Rebbe. Each time they enter the Rebbe's room, it is as if it is their first time in front of the Rebbe; always with the same awe and respect, and always with the same *bitul*.

In general, being here by the Rebbe one feels at home, and in some ways, even more so than in his own house. This is due to the fact that whoever you are, and from wherever you may come, you are treated as if you are family. Such brotherly love, such regard for a stranger—it is impossible to even imagine.

I will conclude with wishes for a *kesivah vachasimah tovah* for the whole family, and that we should meet again soon in Eretz Yisrael.

EREV ROSH HASHANAH

I have received your letter from Motzei Shabbos Parshas Nitzavim and I was gratified to hear that everyone is healthy *baruch Hashem*.

Here, one feels as if it is already Rosh Hashanah. As the Rebbe said yesterday at the farbrengen: If one prepares for something in the proper way, then *in the preparation itself* he will already have a taste of that which he is preparing for. Indeed, during these past few days, one could virtually already “feel” Rosh Hashanah.

There is no need to worry about writing to me in Yiddish and not in Ivrit, for I understand Yiddish as well. In fact, the Rebbe only speaks in Yiddish and all the *sefarim* and booklets here are also in Yiddish.

Yesterday, the Rebbe farbrenged for three hours. The atmosphere was an extremely joyous one and the presence of a *chosson*, as well as *sheva brachos* being recited, only added to the *simcha*. During one of the *niggunim*, the Rebbe motioned that they should sing even stronger... You can not possibly imagine it: The entire shul is jumping up and down nonstop, each person dancing in his place because it is impossible to move anywhere else...

Regarding your inquiries as to how I am faring both physically and spiritually: The truth is that I have not even stepped out of 770 (except for food and sleeping, of course), and there is really no need to—everything I need is right here.

Today, we heard the Rebbe recite *hataras nedarim*. Obviously, the Rebbe is not saying it for

himself, but rather on the behalf of all Yidden. As we know, a *tzaddik* is concerned for the welfare of *klal Yisroel*. Ten older Chassidim sat and listened (as the ceremony requires) while the Rebbe read the words. It was an absolutely magnificent scene: The Rebbe bedecked in his *tallis* and *tefillin*, his face radiating light...

We went today to the Ohel of the Frierdiker Rebbe (as is customary on Erev Rosh Hashanah to visit the resting place of a *tzaddik*) and there was quite a large crowd there.

There is much more to write about but time does not permit it so I will conclude with the Rebbe's *bracha* from yesterday's farbrengen: יהי רצון שתהי לכם שנה טובה ומתוקה בבני חיי ומזונא רויחא, כתיבה וחתימה טובה בחסד וברחמים, בעגלא דידן בטוב הנראה והנגלה. 1



RABBI YOSEF GOLDSTEIN