



# TO RELIVE A TISHREI

Memories and experiences with  
Rabbi Yisroel Glitzenstein



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  
תנ"צ'בה'



In honor of *chodesh hashvi'i*, we sat down for an exclusive interview with Rabbi Yisroel Glitzenstein of Eretz Yisrael, who shared with us some of his voluminous memories and stories from the Tishreis he spent with the Rebbe.

21 TISHREI, 5748.

LEW FREIDIN VIA JEM 15810

TISHREI 5781  
A CHASSIDISHER DERHER

31

## My Tishrei with the Rebbe

My first Tishrei with the Rebbe was 5733\*, half a year after my arrival for *kvutzah* before Yud-Aleph Nissan 5732\*.

From that year onward, I had the merit to come many times for Tishrei—I spent a total of 17 Tishreis (or partial Tishreis) in 770—even after I got married and moved on *shlichus*.

## Tishrei Commences

Around Chai Elul, the first guests would arrive for Tishrei. It was usually a group of some 10 people, among them Reb Zushe Wilimovsky, Reb Dovid Chanzin and Reb Berke Chein.

In those years, we rarely sang *niggunim* as the Rebbe entered the shul. Normally, as the Rebbe approached, a loud shushing would be made, and the entire 770 would stand erect and silent. You were able to hear a pin drop during those moments.

The only occasions we sang were when specific individuals would visit and themselves begin the songs with the Rebbe's approval. When Reb Zushe would come to 770, he would stand on a bench and lead the singing before and after davening. That's when you felt that Tishrei had arrived.

One memory sticks out from my first year in 770: When the Rebbe returned from the Ohel on Erev Rosh Chodesh Elul 5732\*, he entered the *zal* for Mincha still wearing the silk *kapote* he normally wore to the Ohel. That was a sign that a surprise *farbrengen* was in the works, as the Rebbe would wear the silk *kapote* at the *farbrengen* too.

Sure enough, the Rebbe glanced at Rabbi Hodakov after davening, hinting that he wanted to speak to him. A short time after entering the Rebbe's room, Rabbi Hodakov emerged with the news

*“It ushered in Elul—my first Elul in 770—in a very powerful way.”*



RABBI GLITSENSTEIN (CENTER TOP) ON THE WAY TO NEW YORK FOR TISHREI, 16 ELUL, 5737\*.

LEVI FREDIN VIA JEM, 20467

that there would be a short *farbrengen* after Maariv.

At the *farbrengen*, the Rebbe delivered a beautiful *maamar* beginning with the words *Ani Ledodi*. Years later, the Rebbe was also *magiah* the *maamar*. I distinctly recall how it ushered in Elul—my first Elul in 770—in a very powerful way.

## A Serious Reminder

There were two times that the Rebbe would enter the big shul with a very serious expression: At one o'clock in the morning for the first Selichos and at one o'clock in the morning on Hoshana Rabba for Tehillim. I remember it being a very striking scene.

Selichos during the week were held early in the morning in the downstairs shul. On one occasion that I remember, the Rebbe happened to remain in 770 very late at night, and a small *minyan* for Selichos was arranged in the small *zal* before the Rebbe left for home.

I once watched Reb Zushe Wilimovsky stand deep in thought on 770's steps to the sidewalk with his back facing 770, when the Rebbe suddenly passed by



SELICHOS, 29 ELUL 5745\*.

LEVI FREDIN VIA JEM 216572

him from behind. The Rebbe was on his way to the *mikveh*.

This was during the days of Selichos. Seeing his serious face, the Rebbe said, “*Uder zein besimcha, uder zogen Selichos—either be joyful or recite Selichos...*”

## Pre-Rosh Hashanah Dveikus

After Shacharis on Erev Rosh Hashanah, the Rebbe would receive *panim*. In later years, this would take place over several days, but in the early 5730s\* the Rebbe would receive them all on Erev Rosh Hashanah, standing near his room for many hours. At some point, they would pause the line and the elder Chassidim would present the *pan kloli* and the Rebbe would respond with a *bracha*. Right

after receiving the *panim*, the Rebbe would travel to the Ohel.

Reb Binyomin Klein would drive a second car behind the Rebbe and I would often catch a ride with him.

It often happened that we would arrive at a traffic light right next to the Rebbe's car, with the Rebbe in full view. I tried not to look but one time Reb Binyomin suddenly urged me, "Look at the Rebbe, you'll see something amazing."

I looked over, and saw the Rebbe holding a Tehillim and saying the words with a profound *dveikus*, shaking back and forth. It was a powerful image, the likes of which I had never seen before. It is a scene I will never forget and I like to remind myself of it every time I reach the same traffic light when riding from Crown Heights to the Ohel...

## A Conversation on High

Erev Rosh Hashanah was one of the only times a year<sup>1</sup> we were allowed in the Ohel together with the Rebbe, and I always used the opportunity to see how the Rebbe conducts himself there. It was fascinating.

The Rebbe would begin by reciting Maaneh Lashon, slowly and carefully, until he arrived at the point where one reads the *pan*. Then, before reaching into the bag of *panim*, he would begin to quietly speak, sometimes in quite an animated fashion, moving his hands up and down. This would often go on for 10 or 15 minutes.

On one occasion, as the Rebbe was talking, I noticed him suddenly begin searching through the bags of letters. He picked up one stack of letters, glanced at it and put it back. Then he picked up another stack, looked at it and pulled out one letter. As he found it, he continued to speak, while ripping it up and placing it in the Ohel.



THE REBBE LEAVES THE SHUL AFTER SELICHOS. RABBI GLITSZENSTEIN IS ON THE FAR LEFT.

LEVI FREIDIN VIA JEM 14074



HATORAS NEDORIM, 29 ELUL 5744\*.

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THE REBBE READS THE PAN KLOLI.

LEVI FREIDIN VIA JEM 140362

## /ROSH HASHANAH

### The King Arrives

After returning from the Ohel, the Rebbe would daven Mincha and then immediately go home. Being already late in the day, some years the Rebbe would return to 770 on foot, after Yom Tov started.

It was a *malchus'dike* sight; as Rosh Hashanah set in and it began to get dark, we would see the Rebbe, the *nossi hador*, walking slowly and assuredly down Eastern Parkway, with a holy and solemn Rosh Hashanah countenance, his lips moving constantly.

In general, the Rebbe would walk briskly, but on Shabbos and Yom Tov he would walk slowly and patiently.

### A Chossid Waits

In 5739\*, a year after the Rebbe had a heart attack, Dr. Ira Weiss came to spend Rosh Hashanah in 770. He didn't come as a doctor. This time, he came as a Chossid.

On the first night after Maariv, most of *anash* went home for the Yom Tov *seudah*, while a group of *bochurim* remained in 770 waiting for the Rebbe to leave his room. I was among them. Dr. Weiss had been invited to a meal, but he chose to join the *bochurim* in the foyer of 770.

Some *bochurim* mentioned to him that it might be a long wait. On a regular Shabbos, the Rebbe would leave for home at about 9:30 p.m., but on the first night of Rosh Hashanah, he would remain in his room much longer, often until 10:30 p.m.

But he wasn't perturbed. He stood erect, like a soldier, waiting for the Rebbe to appear. When the Rebbe finally emerged, he noticed Dr. Weiss standing there and understood that he had been waiting since Maariv. The Rebbe smiled broadly, wished him



LEVI FREDIN VIA JEM 191720

DR. IRA WEISS DAVENING SHACHARIS AT 770, 25 ELUL 5739\*.

*leshana tovah*, and asked, “Why didn’t you go to your *seudah*?”

“I waited for the Rebbe,” he answered simply.

The Rebbe’s face lit up with a beautiful smile.

### “And Ma’acha...”

Throughout the entire davening on Rosh Hashanah morning, the Rebbe’s face was very solemn. He would often encourage the singing by banging his hand on the *shtender*.

In general, it wasn’t a long, protracted davening. The *chazzan* wouldn’t recite the *yotzros* responsively; everyone would recite it together and go through the entire portion within several minutes.

On the second day of Rosh Hashanah, the Rebbe would recite *kaddish* for the Rebbetzin’s sister Rebbetzin Sheina, so he would stand up as *Chamishi* drew to a close, and prepare to go to the *bimah* for *chatzi kaddish*.

I always remember that moment— as the *baal koreh* read “*v’es Ma’achah...*” as the time when total bedlam would break loose. Thousands of people were crammed into the space before the *bimah* hoping for a close view of *tekios*,

and now a pathway had to be cleared for the Rebbe. It was never an easy endeavor.

### A Chossid’s Place

*Haftaras Chana* was the most powerful *haftarah* to hear from the Rebbe; the Rebbe would cry profusely each year, and sometimes it was even difficult to hear the words. The *haftarah* would also often be a topic during the Rosh Hashanah *farbrengen*.

One year at the Rosh Hashanah *farbrengen*, the Rebbe taught a lesson from Chana regarding *chinuch*:

“Chana was a prophetess, and when she came to the Mishkan she asked Hashem to grant her a son. After the son was born, she didn’t come to the Mishkan for two years.”

The Rebbe cried as he continued to explain:

“Chana *isha neviah haysah*, she saw *Elokus*, and she still didn’t come for two years. Why not? *Ad ki yigdal hanaar*, so she could raise her son. But afterwards, when she brought her son, she declared, *v’yashav sham ad olam*, he will remain there forever!”

The lesson was clear—a Chossid never leaves the Rebbe.

“V'es Ma'achah...,'  
was the moment  
when total bedlam  
would break loose.”

## Spiritual Blows

During *tekios*, the Rebbe would have a pile of paper bags on the *bimah*, generally two large ones and one small one. Reb Binyomin Klein explained to me that they contained a collection of letters that arrived at the Rebbe's desk over the year. The *panim* from Erev Rosh Hashanah would remain in the Rebbe's room, perhaps because they arrived so late.

Much has already been written about *tekios* themselves. The Rebbe would recite the *pesukim* and *brachos* in an awe-inspiring way, and then proceed

to blow the *kolos* in his special way. It was always a heavenly experience.

After returning to his place after *tekios* with the shofars and handkerchiefs, the Rebbe would organize his *shtender* and his tallis, and then very quickly turn around in a full circle for *hachzaras ponim*.

During the following segment of davening, the Rebbe's face had a certain sense of relief; it was less somber than the morning.

## From the End to the Beginning

One Rosh Hashanah, the Rebbe entered the small *zal* for Mincha before the *farbrenge*n (davening would take place in the small *zal* as the shul downstairs was being set up for the *farbrenge*n). We began to sing Avinu Malkeinu, as was the custom before each davening on Rosh Hashanah, and

suddenly, to our surprise, the Rebbe began to strongly encourage the singing, shaking and banging both arms on the *shtender*.

It felt like the first night of Rosh Hashanah. If we thought the peak was over and Rosh Hashanah was winding down, the Rebbe suddenly brought us back to its first powerful moments.

The Rosh Hashanah *farbrenge*n was different than regular *farbrenge*n. The Rebbe would enter with a serious face and we would sing all the Rabbeim's *niggunim*. It was always a short event, followed by *kos shel bracha*.

I remember how the Rebbe once noted that the Rabbeim always valued the time of Motzei Rosh Hashanah. Why then, the Rebbe asked, do we spend so much time giving out *kos shel bracha*? It is in order to begin the year with an act of *ahavas Yisroel*.



LEVI FREIDIN VIA JEM 192844

KOS SHEL BRACHA, MOTZEI SIMCHAS TORAH 5740\*.

## /YOM KIPPUR

### Thoughtful Al Chet

I would always come to 770 an hour and a half before Mincha and reserve a place at the front row, near the wall behind the Rebbe, to have a good view of Mincha, *Al Chet* and the *bracha*. I noticed that during *Al Chet*, the Rebbe would pause before each line, and only then recite it. The *bracha* to *anash* on Erev Yom Kippur in my first years lasted just a few moments. The Rebbe would close his eyes, and deliver the *bracha* with profound concentration.

I noticed how one year, Reb Yonasan Hackner stood there with a microphone, but the Rebbe motioned to him to take it away. A year later, the same thing took place. After bringing it a third year, the Rebbe didn't comment, and the microphone soon became official.

Later in the day, just before Kol Nidrei, the Rebbe would come into the *zal* upstairs and *bench* the *bochurim* with *birkas habanim*. I merited to be there a number of times.

### Yom Kippur Eve

Each Kol Nidrei, the Rebbe would hold his *sefer Torah* to the right of the *chazzan*. Initially, the Rebbe would place his *siddur* on the *chazzan's* podium, and later, on his own *bimah*. Eventually a special *shtender* was prepared for the Rebbe right next to the *chazzan*.

For Tehillim after Maariv, the Rebbe would sit in his place and recite the entire Tehillim, remaining in shul even after the *chazzan* finished, unlike Shabbos Mevorchim when the Rebbe would leave as soon as the *chazzan* reached the last *kapitel* (the Rebbe was usually up to the early *kufs* at that point), perhaps because this Tehillim



LEKACH, EREV YOM KIPPUR 5743\*.

LEV FREDIN VIA JEM 206970

*“It always seemed a miracle that the Rebbe’s delicate chair survived the event.”*

recital was the Rebbe’s personal initiative.<sup>2</sup>

Some years, the Rebbe would stand up after Tehillim and recite *krias Shema* and the four chapters of Tehillim in shul.

The Yom Kippur atmosphere was very solemn. On Shabbos and Yom Tov, the Rebbe would acknowledge the crowd on his way out of davening and wish Good Shabbos and Good Yom Tov, but on Yom Kippur the Rebbe didn’t acknowledge anyone.

### Watching the Chazzan

One unique point of davening was *Vehakohanim*. The Rebbe would recite it—and bow—very quickly, and then he would turn and watch the *chazzan*,

usually Reb Yosef Wineberg, very carefully. The Rebbe’s face would shine unnaturally during those moments, and it was always a beautiful sight; I always thought it to resemble the description of the Kohen Gadol’s face in the *Beis Hamikdash*.

The Rebbe would stand throughout the *Avodah*, and take his seat at the beginning of Selichos. On occasion, the Rebbe would open a Tehillim during those sections, such as during the *Asarah Harugei Malchus*. This was a *minhag* of the previous Rebbeim, but the Rebbe didn’t do it every year.

### The Devices

I recall how one Yom Kippur, the Rebbe reentered the shul for Mincha in the

middle of the break, long before the scheduled time. Nobody was prepared for davening but the *mazkirim* and *gabbaim* were quickly called and Mincha commenced. As Neilah progressed, there was still a significant period of time left until *tzeis*, so the Rebbe lifted the watch from his shtender and motioned to Chazzan Teleshevsky to daven slower. The Rebbe also danced for Napoleon's March for a longer period than usual.

In 5737\*, several children stood near the Rebbe during Neilah. Suddenly, the Rebbe motioned to them to come onto the *bimah*, and instructed that all children in 770 join them. The Rebbe's *bimah* was crowded with children, and he cried very much throughout Avinu Malkeinu.

As we would begin Napoleon's March, the Rebbe would climb onto his chair—it would be placed close to the wall for more stability—and clap very vigorously, with the tallis entirely covering his face. The entire 770 would struggle to keep up with the Rebbe's pace and energy. To me, it always seemed to be a miracle that the Rebbe's delicate chair survived the event.

After Havdalah, the Rebbe would wish the entire shul Good Yom Tov with a shining face, a complete turnaround from his seriousness just moments before.

The first year Reb Levi Freidin visited 770, he didn't think to run for his camera as Yom Kippur finished. When the Rebbe noticed him, he asked, "*Vu zeinen deine machshirim—where are your devices?*" and motioned with his hand in surprise.

The next year, in 5737\*, Reb Levi made sure to store his cameras in *mazkirus* and indeed captured beautiful photos of that evening.



MOTZOEI YOM KIPPUR, 5737\*.

LEVI FREIDIN VIA JEM 102889



MOTZOEI YOM KIPPUR 5744\*.

YISROEL ZEV GOLDSHMID





THE REBBE'S SUKKA, TISHREI 5723.



THE REBBE GOES TO THE SUKKA TO BENTCH LULAV. RABBI GLITSENSTEIN CAN BE SEEN SECOND FROM THE RIGHT. 19 TISHREI 5744\*.

YOSSI GOLDSTEIN VIA JEW 307409

## / Sukkos

### A Quiet Yom Tov

On the first night of Sukkos after Maariv, the Rebbe would enter the big sukkah to visit the *orchim* and deliver a short *bracha* during their meal. A small *bimah* would be set up for the Rebbe at the far end of the sukkah, where the women would be able to see and hear as well. Hundreds of people would cram into the small space, crushing all the tables and benches which were set up for *seudas Yom Tov*.<sup>3</sup>

Reb Moshe Yeruslavsky, who oversaw the Hachnosas Orchim, was the official host, so the Rebbe instructed him to 'lead' him into the sukkah. Reb Moshe didn't want to turn his back to the Rebbe, so he walked backwards the entire way.

One year, in the midst of the mayhem, I overheard the Rebbe comment to Reb Moshe, "S'iz do do a tish un a bank tzu esen—is there a table and a bench to eat?"

In the 5730s\*, Sukkos was usually a very quiet Yom Tov. The Rebbe no longer farbrenge in the Sukkah, and the *sichos* each night after davening

only started in 5741\*. The Sukkos that sticks out the most in my memory was 5738\*, when the Rebbe turned around to dance and vigorously encourage the singing every time he reached his place for davening. That was considered very unusual. Later, it seemed to us to precede the events of Shemini Atzeres.

On each day of Chol Hamoed, the Rebbe would usually spend some time in the sukkah. He would also recite Chumash Devarim on Hoshanah Rabbah in the sukkah. I heard that the Rebbe would be *magiah* the weekly *likkut* in the sukkah as well.

I always made sure to stand nearby each morning when the Rebbe would enter the sukkah to *bentch lulav*. He would bring along a *sefer* of the Rebbe Maharash's *maamarim*. We would also notice a bulge in his pocket. It was a second esrog, one from Eretz Yisroel, with which the Rebbe would conduct a second set on *naanuim*. After a few minutes, the Rebbe would open the door for Reb Meir Harlig to take the lulav and esrog, and the Rebbe would tell him, every day, "*Matana al minas lihachzir*." Several minutes later Reb Meir would bring some refreshments into the Rebbe's sukkah.

One time, I saw through the doorway how the Rebbe was sitting back in his chair without his hat and learning from a Rambam La'am.

### My Wife's Health

In Tishrei 5737\*, my wife and I arrived in 770 for Tishrei as newlyweds. My wife was at the beginning of her pregnancy and she felt quite sick during Chol Hamoed Sukkos.

We were a young couple, without any previous experience and without any family nearby to consult with, so I became quite concerned about it and wrote a note to the Rebbe asking for a *bracha*. At first, I didn't receive an answer.

On Hoshanah Rabah, the Rebbe would give out *lekach* to women and my wife joined the line. As she reached the Rebbe, he asked her in Hebrew, "*Habriut shelach kvar b'seder—is your health already in order?*"

At first, she was bewildered, so the Rebbe repeated himself, "*Habriut shelach kvar b'seder?*"

After that, the pregnancy indeed became easier.



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LEKACH, HOSHANA RABBA 5740\*.

## / SIMCHAS TORAH

### Elderly Circle

Maariv on Simchas Torah night in the 5730s\* would take place in the small *zal* upstairs, because all the *bochurim* would be away on *tahalucha*. One year, several friends and I decided to wait to see what happens as the Rebbe enters the *zal* and then to run to our shul for *tahalucha*.

We stood in the hallway behind the door to the *zal* and opened it just a crack—we didn't dare show our face. The Rebbe entered the shul where only about 20 elder Chassidim were present and began to sing and vigorously clap. The *zekeinim* attempted to keep up, but it obviously wasn't the same as usual.

Suddenly, the Rebbe motioned a circle with his hand, indicating that they should dance. They all went into a circle and the Rebbe stood in his corner, encouraging their singing and dancing. It was a very unique sight.

### Flying Into 770

One year, three friends and I rushed back to 770 after *tahalucha*, hoping to catch as much of the *farbrengen*

as possible. Arriving at 770, we raced down the driveway, burst through the door, and hurriedly pushed our way to our places at the *farbrengen*.

As I 'settled' into my place, my 'neighbor' commented, "Did you see what just happened? The Rebbe was watching you guys the entire time, running, jumping and going crazy..."

(On Simchas Torah evening, the Rebbe's place at the *farbrengen* would be directly across the door to the driveway for logistical reasons and our entire tumult had been directly in front of the Rebbe.)

I was a bit uncomfortable, to say the least, but it was too late. Our actions couldn't be undone.

Suddenly, the Rebbe looked to his right where the first of my friends was standing and motioned to him to say *l'chaim*. Afterwards, he looked for me, a little more to the left, and motioned to me to say *l'chaim* as well. After I said *l'chaim*, the Rebbe turned to his left and motioned the same to my other friends.

We felt the special *chavivus* that the Rebbe had to the *tahalucha*, giving us immediate returns for our long walk.

### The Meaning of the Pesukim

During the evening Simchas Torah *farbrengen*, the Rebbe would speak with a special, unusual *koch*. He would often dwell on the *pesukim* of *Atah Hareisah*.

One year, Chaim Herzog, Israel's ambassador to the UN (and later, president) attended the *farbrengen*,<sup>4</sup> and the Rebbe spoke about the importance of speaking the truth as Hashem wills it. To bring out his point, the Rebbe used a play on the *posuk* לרצון נא אמרינו לרצון, לפני אדון כל ויהיו נא אמרינו לרצון לפני אדון, "אמרנו," the Rebbe said, we need to choose that which is "לרצון לפני אדון"—according to the wishes of the Master of all.<sup>5</sup>

On another occasion, the Rebbe spoke about the *posuk* ה' מלך ה' מלך ה' ימלוך לעולם ועד: Why is it, the Rebbe asked, that we declare Hashem's kingship first in present tense and only then in past

tense, instead of going in chronological order?

The Rebbe explained that some people think that Torah was relevant in the past, in a desert 3,000 years ago, but today we should make changes.

“This is the meaning of the *possuk*: ‘*Hashem melech*,’ Hashem is king today. If you want to understand what that means: ‘*Hashem malach*,’ he remains just as relevant as he was in the past. And with that attitude, there will be ‘*Hashem yimloch l’olam vaed*.”

## Throwing A Jew Out?

Every year as the farbrengen drew to a close, Reb Mottel Teleshevsky would announce the *sefer* of preparing for *hakafos*.

“*Der seder vet zain azoi*,” he once began to announce. “In order to prepare for *hakafos*, the Rebbe asks that everyone leave the shul...”

Standing next to the Rebbe, I heard the Rebbe comment with a smile, “*Ich hob kein mol nit geheisin a Yid aroisgein fun shul*—I never instructed a Jew to leave shul.”

## You, Too

*Hakafos* was one of the greatest moments in 770. And if you had a good place towards the front of 770, it was truly an unbelievable experience. You were able to watch the Rebbe encourage the singing from up close, and see how he looked all over the shul, connecting with each person individually.

One special moment each year was when the *gabbai* would announce, “*Iz men mechabed...*” inviting the Rebbe to recite the first *possuk* of *Atah Haraisah*. The Rebbe would be leaning on his *shtender*, but as these words were recited, he would stand erect and tall, and loudly recite the *possuk* in a beautiful tune. As the crowd recited



YISROEL ZEY GOLDSHMID

19 TISHREI 5743\*.

the *possuk* after him, the Rebbe would lean back on the *shtender* until he was called for the next *possuk*, when he would stand straight up again.

When I first arrived in 770, I was told that it was a great merit to kiss the Rebbe’s *sefer Torah* as he returned from his *hakafah*. I didn’t ask any questions. As soon as the Rebbe began to walk back to his place, I jumped from my place and clambered over to the *shvil* to kiss the Torah. I didn’t say anything to the Rebbe, but those who chose to wish the Rebbe, “*Derleben iber a yor*,” were answered with an emphatic “*Gam atem*.” I continued to do so every year.

One year, as I climbed onto the table alongside the *shvil*, the crush of the crowd overpowered me and I fell into the *shvil*, right in the Rebbe’s path. There was nowhere for me to go.

The Rebbe slowly approached, and I frantically looked for somewhere to put myself. I noticed a small space between the table and a poll, and quickly squeezed myself into it.

The Rebbe slowly passed by me, and I stood, for several moments, just inches away from the Rebbe. I was so close that the Rebbe brushed by my arm as he proceeded on. The Rebbe’s face shone with a brilliant holiness. Without saying a word, I touched the *sefer Torah*, and the Rebbe looked me in the eyes and said “*gam atem*.”

As the Rebbe proceeded, he slowed down further down the *shvil* until a space was cleared. He turned back to me and with a big smile made a motion with the *sefer Torah*.

## “I never instructed a Jew to leave shul.”

In 5738\*, the Rebbe pointed to me during the third *hakafah* on Shemini Atzeres to go to the *hakafah*. I wasn't sure who the Rebbe was pointing to. Looking behind me, I noticed a much older individual than me, so I motioned to him to go. The Rebbe then pointed again to me, specifically, so I went to the *hakafah*.

### Hakafos

The daytime *hakafos* were quite short, but a special moment always took place as we sang *Sisu V'simchu* upon returning the Torahs to the *aron kodesh*. The Rebbe would turn around and encourage the singing very strongly, and continue doing so for a long time.

Something very special happened in the Rebbe's *shnas hashivim* on Simchas Torah day 5733\*. After *Atah Hareisah*, the Rebbe turned to Reb Zalman Gurary (who would sell the *pesukim* on behalf of Merkos at the daytime *hakafos*) and instructed him to sell the first three *pesukim* of his *kapitel* (71), *Becha Hashem Chasisi*, and then the Rebbe recited them in his special *Atah Hareisah* tune.

During *krias Hatorah*, the Rebbe seemed more approachable than usual. He would often look around the crowd, sometimes give instructions about *aliyos*, and so forth. However, the Rebbe's demeanor would change as soon as the *M'reshus* for *Chosson Bereishis* began. At that moment, as he was being called up to the Torah with the Frierdiker Rebbe, his face would assume a much more serious expression. It suddenly felt like Yom Kippur.

During the *aliya*, the Rebbe would hold the *atzei chayim* through his tallis, following the custom of the

Frierdiker Rebbe. He wasn't subtle about it. He would pull down his entire tallis towards the Torah, and hold it in a very overt way.

According to *halacha* one is supposed to return to his place after an *aliya* by using the longer way. On two occasions, I remember the Rebbe approaching that way but being blocked by the tables in place for *hakafos*. The Rebbe simply sat down on the table, swung his feet over and continued on.

### Where Were You Before?

One year, about an hour before Mincha on Simchas Torah afternoon, I was chatting with Reb Berke Wolff near the entrance to downstairs 770.

As usual, the shul was still a mess. Benches and tables were overturned and everything was out of place. Some individuals were already saving places for the farbrengen, while a large group of people were conducting their own *hakafos* near the *aron kodesh*.

Suddenly, the Rebbe appeared in the doorway. The clock had changed that day from daylight savings and the Rebbe had left his room for Mincha an hour earlier than expected.

He headed in the direction of his place and paused near Reb Berke.

“*Hakafos? Hakafos?*” He raised his hand in surprise, and looked sternly while pointing his finger at the dancing crowd.

Noticing the Rebbe's entrance and apparent concern, the crowd at the front dispersed within seconds. The Rebbe approached the *aron kodesh*, touched the *paroches*, and returned to his room. An hour later, he returned for Mincha.

I felt that it wasn't just the late davening that bothered the Rebbe.

There was something more to it. That morning, in that same room, the *nossi hador* had danced *hakafos*, received *Chosson Bereishis*, and spent time with the Chassidim. Where were those individuals? Why have they suddenly shown up to celebrate?

Clearly, the Rebbe expected better.

### An Intimate Dance

In 5733\*, before the farbrengen, the Rebbe entered the small *zal* for Mincha, and took his usual Shabbos place under the window of the *cheder sheini*.

Very few people were present. Most of the crowd was already congregated in the large *zal* awaiting the farbrengen, and only some 20 people were in the room—singing *Al Haselah Hoch*—as the Rebbe entered.

To our surprise, the Rebbe began vigorously clapping and encouraging the singing. I was standing very close to the Rebbe, and I suddenly noticed the Rebbe throw a glance at the table. A moment later, he pushed it out of the way with his foot and jumped onto his chair to dance.

By that time, the singing had been heard from downstairs and a rush of people had filled the *zal* to capacity. The Rebbe began to dance in an extraordinary way, encouraging the singing very strongly, on and on, until Mincha began.

On another occasion, the Rebbe seemed a bit serious when he entered the *zal* for Mincha. One well-known Chossid had too many *l'chaims*, and in the middle of Ashrei he slammed a bottle of *mashke* onto a table. The Rebbe looked up and said, “*Ver ru'ig*—calm down.” It didn't take a moment. The *mashke* disappeared and he was instantly sober.

## / LEAVING THE REBBE

### Bring Regards

One year, during my *yechidus* before returning to Eretz Yisroel after Tishrei, the Rebbe spoke to me about various issues concerning my *shlichus*, but then noted that during the first week, I wouldn't have time to deal with any of it, because "you will need to repeat the *sichos*, the news ("נייעס"), and the regards ("גרוס'ן") from here..."

### Seeing Off the Guests

In those years, Reb Efroyim Wolff would arrange an official group from Eretz Yisroel that would travel together to and from New York, and the Rebbe would come out to see them off. Sometimes, the Rebbe would smile but more commonly the Rebbe would be very serious and watch carefully as the bus drove off into the distance, all the while reciting something with his lips. The Rebbe would continue to watch even for several minutes after the bus went off into the distance.

One year, the group's flight was cancelled right before take-off from Kennedy Airport, and all the passengers were directed to a nearby hotel. The hour was already late, and their trip was rescheduled for 10:00 the next morning, so the group decided not to return to Crown Heights; either way, the Rebbe had probably left 770 and wouldn't be back until ten the next morning.

One elderly Chossid, Reb Meir Charlov, decided that he would return to 770 nonetheless. He called a taxi, and rushed to 770 hoping to catch the Rebbe before he left.

He rushed into 770 panting and puffing.

"Is the Rebbe still here?"

To his luck, the Rebbe had remained in 770 later than usual, and Reb Meir

stood in the foyer waiting to see the Rebbe one last time. Soon enough, the Rebbe emerged from his room.

"Rebbe, *der plane is tzubrochen gevoren*—the airplane broke down..." he said to the Rebbe.

The Rebbe looked at him with a huge smile, and responded, "*Kol akava litovah*—all delays are for the good."

### 5738 Yechidus

After the Rebbe had a heart attack, I had the opportunity to see the Rebbe on *Shabbos Bereishis*, when he attended *kriah* in the small *zal*. As a guest, I was allowed to attend.

Instead of the usual *yechidus*, the Rebbe sat at the door of his room to see us off. We each placed a *pan* on the table and received a dollar. The Rebbe told each of us "*Shnas bracha, shnas hatzlacha*."

When I went by, the Rebbe motioned to me to come back, and gave me a collection of dollars as a participation in a *farbrengen* I was to arrange upon returning to my *shlichus* in Eilat.

When I arrived in Eilat, I arranged a big *farbrengen* and distributed the dollars to the dignitaries who participated, the *rabbanim*, the mayor, etc.

A group of 10 people approached me and requested dollars as well. I told them that I had no more to offer them but they insisted that I procure dollars for them anyway.

After the event, I reported the entire story to Reb Binyamin Klein. He soon called me back and said that he repeated everything to the Rebbe, and the Rebbe didn't respond.

On Erev Rosh Chodesh Kislev, just a few hours before the Rebbe famously went home from 770 for the first time since Shemini Atzeres, a member of *anash* in Eretz Yisroel visiting New

York wrote to the Rebbe that he would be returning home. The Rebbe sent out eleven dollars, and requested in a *maaneh*:

"המצו"ב (י"א דולר) מטובו למסור להרה"ח המצו"ב גליצנשטיין שי' שבאילת—*The enclosed (11 dollars) please deliver to Rabbi Glitsenstien sheyichye of Eilat.*"

### Postscript

When the Rebbe visited Paris in 5707\*, he held a *farbrengen* with the Chassidim. Reb Refoel Wilschansky related what the Rebbe said to him:

"*Zitzt a bochur un klapt oif der mashin*—a *bochur* sits and types on a typewriter [Reb Refoel served as a secretary], but a *bochur* must always think about the Rebbe, and think about being by the Rebbe."

Every *bochur*, and indeed every Chossid, needs to think about the Rebbe constantly and always have a desire to be near the Rebbe.

Recently, there is so much *helem vehester* that even if one desires to travel to the Rebbe, he cannot do so. Therefore, an appropriate *hachlatah tovah* during this period would be to travel to the Rebbe as soon as one has the opportunity to do so in a safe manner.

May we be able to do so very soon. **T**

1. Yud Shevat was the other time each year.
2. In 5711, the Rebbe began a custom to recite the entire Tehillim after Kol Nidrei and Maariv. See *Derher* Tishrei 5779 pg. 45.
3. See *Derher* Elul 5780, for an overview of the Hachnasas Orchim in 770.
4. It should be noted that representatives of the Israeli government observe only one day Yom Tov, which allowed them to travel to the *farbrengen*.
5. *Sichos Kodesh* 5735 vol. 1 pg. 93. See also pg. 151.



THE REBBE LEAVES TO THE OHEL, 29 ELUL 5745\*.

LEVI FREIDIN VIA JEM 209380