



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
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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 Frieddiker 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 [Frieddiker] 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 *l’chaim* 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*’...”



THE REBBE DELIVERS A SICHÄ, 26 ELUL 5751.

LEVI FREDIN VIA JEM 157595

Welcoming the Guests

Rabbi Orenstein: “Every year, hundreds of Chassidim from around the world would come to New York to spend the month of Tishrei with the Rebbe. The largest group of guests were the *bochurim* coming from Eretz Yisroel. I was learning then in 770. I remember that this year, the group arrived on Thursday, 26 Elul. Together with their arrival, the atmosphere in 770 shifted gears, within a few short hours 770’s quieter and regular days paused until after Tishrei and was replaced with the ‘hustle and bustle’ of Tishrei.

“That afternoon, the Rebbe went to the Ohel at about 3:30, returning at about 8:15. Shortly thereafter the Rebbe came downstairs to shul for Mincha and Maariv. Beforehand, the Rebbe told Rabbi Groner there would be a *sicha* following davening, so the *shtender* facing the crowd was already set up. (Oftentimes, the Rebbe would only motion towards the end of davening, indicating that there was about to be a *sicha*, in which case the *shtender* would hurriedly be set up and everyone would gather close to the front to get a place for the *sicha*. This time, however, everyone knew there would be a *sicha*, so whoever wanted to get a good place was able to do so in advance.)

“When the Rebbe entered the shul it was packed from wall to wall. During the beginning of Mincha, the Rebbe turned around for a moment and observed the crowd of guests.

“Towards the conclusion of the *sicha*, the Rebbe mentioned the famous saying of Chassidim of old, quoted in Hayom Yom, that they considered the day of their arrival in Lubavitch as their birthdate. I remember standing by the *sicha* and thinking to myself that this is the *kabbalas panim* (welcome) the Rebbe is giving his guests. The Rebbe really had



THE REBBE RECITES HATORAS NEDARIM, EREV ROSH HASHANAH 5752.

nachas ruach seeing them. The Rebbe spoke, showing a close connection to them like a *mashpia* in a yeshiva, as if to say, ‘Listen up, you need to take this day seriously!’

“In hindsight, this was the last time we merited the Rebbe greeting his guests verbally. When I think back to that *sicha*, it becomes clear to me that the Rebbe wanted to point out to us how much it meant to him that Chassidim come to spend Tishrei in

his holy presence. He said it then for all the future Tishreis, until we will once again merit to hear the Rebbe speak to us again, may it be this year!”

Erev Rosh Hashanah

Rabbi Teichtal: “That year, Erev Rosh Hashanah was on a Sunday. In the later morning hours, two lines were forming outside 770. A line of those who came to give the Rebbe *panim*, alongside a second line of

29 ELUL 5751, LEVI FREIDIN VIA JEM165384



IN THE DAYS LEADING UP TO ROSH HASHANAH, THE REBBE RECEIVES PANIM FROM THOUSANDS.

those who came for the standard Sunday dollars. In the early afternoon, the Rebbe began accepting *panim*, wishing everyone who passed by ‘*Kesiva vachasima tova*.’ Afterwards, the Rebbe came out for the regular Sunday dollars.

“When the Rebbe went to the Ohel, as he would on every Erev Rosh Hashanah, it was already quite late in the day. The Rebbe returned from the Ohel only minutes before the onset of Rosh Hashanah.”

Rosh Hashanah

Rabbi Schmerling: “During davening on Rosh Hashanah, there was a huge amount of pushing in the front half of shul, everyone was trying to get a good place for the Rebbe’s *tekios*. Needless to say, the situation in shul was quite chaotic. Usually, the sounds of the pushing subsided by the time *krias haTorah* had begun, yet this

year it just wouldn’t end. When the *baal koreh* started to read I wasn’t able to hear.

“At some point during *kriah*, I don’t remember exactly when, the Rebbe turned around and walked to the corner of his *bima* and began motioning with his right hand to different people instructing them to go down from standing on tables and so on; the Rebbe was establishing an order in the shul by himself. The Rebbe remained standing there until they called him up for his *aliyah*.

“Due to the huge crowd packed into 770, forming a pathway for the Rebbe to go through the crowd to the *bima* wasn’t a simple task. Two members of the *vaad hamesader* walked directly in front of the Rebbe to create a pathway, yet it was very narrow and part of the way the Rebbe had to walk sideways.

“Even during the *haftarah* there was still so much pushing that I couldn’t hear. At that point, I started to get worried that this was going to continue through *tekios*, yet the moment the Rebbe’s holy voice was heard reciting ‘*Lamnatzeiach*’ the shul fell silent.”

Rabbi Teichtal: “When the Rebbe said ‘*Lamnatzeiach*’ and the *pesukim* afterwards, there was a very soft silence in the shul. The Rebbe’s holy tone was clearly heard as he recited the *pesukim*. In the *posuk* of “*Arov avdecha*,” the Rebbe emphasized the word *al* for a long moment¹.

Rabbi Loewenthal: “Every year, during the moments leading up to *tekios* there was a thick tension felt in the air, everyone was focused on the Rebbe. I remember the *tekios* that year were particularly clear and smooth.”

Rabbi Teichtal: “At the Rosh Hashanah *farbrengen* the Rebbe

From Mivtzoim You Never Lose!

Rabbi Teichtal: “On the morning of the first day of Rosh Hashanah I came to 770 early in the morning to secure my place for *tekios*. A little while later, an older fellow approached me and asked me to join him on *mivtzoim* until davening would begin. At first, I was reluctant. I knew if I leave now I will most likely lose my place. But then I said to myself, ‘Here I have an opportunity to put myself on the side, and do what the Rebbe wants!’ which is exactly what I did.

“We came back to 770 about a half hour before davening. It was packed, there was no way I could make it back to my place. So I hung onto the fellow I went with and ‘landed’ near his place in the front of the shul. As it turns out, this was a far better place than the place I had secured for myself earlier. From this place, not only was I able to hear the *tekios*, I was also able to see the Rebbe’s holy face throughout the *tekios*, from how he set up the *shofros* until the end.”



2 SHEVAT 5752, LEVI FREDIN VIA JEM 156588

THE REBBE RECITES HAVADALA AT THE CONCLUSION OF ROSH HASHANAH.



THE REBBE ENCOURAGES THE SINGING DURING KOS SHEL BROCHO, MOTZOEI ROSH HASHANAH 5752.

spoke about the year 5752* being a *shana temima* (a “wholesome” year; a leap year with thirteen months and the most days possible²) an idea he highlighted throughout Tishrei. After the *farbrengen*, the Rebbe distributed *kos shel bracha*. When it ended, before leaving shul the Rebbe began singing his father’s *hakafos niggun*. This would be the first of the many times the Rebbe started it throughout that Tishrei.”



2 TISHREI 5752, LEVI FREDIN VIA JEM 158884

Shabbos Shuvah

Rabbi Teichtal: “Shabbos was Vov Tishrei, the *yahrtzeit* of Rebbetzin Chana, and the Rebbe was *chazan* for all *tefillos*. One thing that stands out in my mind was during Musaf. When the Rebbe started to sing “*Hu Elokeinu*” Chassidim remained quiet in an attempt to hear the Rebbe singing himself. Yet the Rebbe motioned that he wanted everyone to sing along.

When everyone finished singing, we heard the Rebbe singing the end of the niggun “*Lihiyos lachem l’Elokim*.”

Rabbi Scharf: “Towards the conclusion of a typical Shabbos farbrengen, the Rebbe would give out bottles of *mashke* for those hosting events during the coming week. These individuals would go up to the Rebbe’s place, and the Rebbe would pour some of their *mashke* into their cup to say *l’chaim* at the farbrengen.

“At the farbrengen of Shabbos Shuvah, my brothers and I merited to receive a bottle of *mashke* for the upcoming *yahrtzeit* of our father. The Rebbe poured from the bottle into a cup and gave it together with a piece of cake to each of us to say *l’chaim*.”

Rabbi Teichtal: “On Sunday, the Rebbe held a *yechidus* for the members of Machne Yisroel Development Fund. There was a large crowd of people who came to see the Rebbe, so it lasted for

a long time, until after midnight. At its conclusion, before the Rebbe left shul, the Rebbe began singing his father's *hakafos niggun*. I remember how the crowd joined in with such excitement.

"As a rule, during this Tishrei, there was a strong sense of elevated spirits throughout the whole month in reaction to the Rebbe's constant push for joy."

Erev Yom Kippur

Rabbi Schmerling: "Every year the Rebbe would do *kaparos* alone in his room. In the early morning, the *mazkir* would bring the chicken into the Rebbe's room. A few minutes later the Rebbe would come outside to the *chatzer* holding the chicken in his hands where Rabbi Yisroel Shimon Kalmenson would *shecht* it.

"On Erev Yom Kippur 5752*, the *shechita* was held outside the front door of 770 which enabled many more people to witness this special moment. There was more place to stand and the Rebbe was elevated which made it easier for more people to see. A large crowd gathered on the sidewalk outside 770. At about 8:30 a.m. the Rebbe walked out for *kaparos* with a very serious expression."

Rabbi Loewenthal: "The Rebbe came downstairs for Mincha at 3:15. After davening the Rebbe said a *sicha*, full of '*himeldike osiyos*.' The Rebbe spoke of the mitzvah of eating and drinking on Erev Yom Kippur and went on to speak about the imminent arrival of Moshiach, stating that if Moshiach will come today, the '*Chassidische seuda*' of today will continue into Yom Kippur with the *shor habar* and *levyasan*. Yom Kippur will then be celebrated with the greatest joy, similar to what occurred when the first *Beis Hamikdash* was dedicated!

"The Rebbe continued saying that Yom Hakippurim can be interpreted to mean that Yom Kippur is similar to



AFTER PERFORMING KAPOROS IN HIS ROOM, THE REBBE EXITS 770 HOLDING THE CHICKEN FOR THE SHECHITA.

Purim, in the context of being greater than Purim, which demands us to be in a state of joyful celebration—'*Ad delo yada*'—far greater than the joyful celebration of Purim!

"The Rebbe spoke for about an hour, concluding the *sicha* by beginning his father's *hakafos niggun* and vigorously encouraged the singing. This was a very unusual conduct for Erev Yom Kippur.

"Before leaving shul, the Rebbe gave out dollars for *tzedakah*, during which a big circle of dancing formed in the center of the shul, in light of the remarkable words we had just merited to hear from the Rebbe.

"After hearing this *sicha*, before returning to 770 to receive our *bracha* from the Rebbe as *bochurim*, we stopped off at our dormitory where we all said *l'chaim*."

9 TISHREI 5752, CHAIM B HALBERSTAM VIA JEM 85871

ON THE WAY TO MINCHA OF EREV YOM KIPPUR, THE REBBE
STOPS TO PUT COINS INTO THE MANY TZEDAKAH BOXES.



Yom Kippur

Rabbi Tiechtal: “Napoleon’s March’ of this year is one of those scenes that will stay with me for my whole life. When the special moment arrived, all eyes were focused on the Rebbe. At first, the Rebbe remained at his *shtender* facing the wall, while encouraging the singing with his hand. Moments later, the Rebbe turned around and went up the steps facing the crowd, and began to encourage the singing intensely, while his face was covered with his tallis. No words would do justice to describing what it was like. It was a very powerful moment, it felt as though this is it! Nothing else existed then...

“At the end of the singing, instead of going down from the steps and back to his place as the Rebbe would usually do, the Rebbe remained standing on top of the steps facing the crowd. The Rebbe removed the tallis from covering his face, and his face was beaming brilliantly. It was as though the surreal experience of ‘Napoleon’s March’ froze.

“Rabbi Tenenbaum blew the shofar, which was followed by the cry לשונה הבאה בירושלים. Just then, in a surprise to everyone present, the Rebbe motioned—the singing should continue! The crowd began singing as the Rebbe descended from the steps returning to his place for Maariv. After Havdalah, before heading back to his room, the Rebbe began singing his father’s *hakafos niggun* once again.”

B’shem Hashem

Rabbi Loewenthal: “As mentioned earlier, throughout Tishrei, there were many things that stood out making Tishrei of *Niflaos Bakol* unique. The first major event that was unprecedented and came as a big surprise, was on the morning after Yom Kippur. An announcement came out from *mazkirus* that the Rebbe is going to give out dollars for tzedakah

to boys and girls under bar and bas mitzvah only. The Rebbe stressed that this is only for children and said that their teachers or parents shouldn’t try to make any *kuntzen* (tricks) and try to receive a dollar themselves.”

Rabbi Scharf: “At the time I was a child and therefore merited to receive a dollar on that day. First the girls from Beis Rivkah went by, then the boys from Oholei Torah. We went by the Rebbe class by class, to each one of us the Rebbe gave a dollar, while

the Rebbe looked at each of us with a beaming smile. It was indeed a very special moment.”

Rabbi Zalmanov: “This was a unique opportunity for me to receive a dollar from the Rebbe on a ‘regular’ day, since we generally avoided going to ‘dollars’ other than for special occasions (such as birthdays) so as not to inconvenience the Rebbe (we also only went for *kos shel bracha* once a year, not every time it happened).”



THE REBBE RETURNS TO HIS ROOM AT THE CONCLUSION OF YOM KIPPUR.

10 TISHREI 5752, LEVI FREIDIN VIA JEM 217697



17 TISHREI 5752, LEVI FREIDIN VIA JEW 219218

THE REBBE RECEIVES AN ALIYA, FIRST DAY OF CHOL HAMOED SUKKOS.



LEVI FREIDIN VIA JEW 16045

THE REBBE GREETES SHLUCHIM AND SUPPORTERS DURING THE YECHIDUS FOR THE MACHNE ISRAEL DEVELOPMENT FUND, 7 TISHREI 5752.

Niflaos Bakol, Literally!

Rabbi Loewenthal: “I had a personal story that took place during these days. A friend of mine invented for himself a place at the Rebbe’s farbrengens right near the Rebbe. He cut a hole open in the top of the table to the Rebbe’s left. During farbrengens he would find himself sitting no less than inside the table. Like this, he wasn’t blocking anyone, and at the same time was able to be very close to the Rebbe and was therefore able to hear and see very well.

“After Yom Kippur, my friend told me that he was leaving town and that I would be able to take his place until he returns. It was truly an amazing place, almost never was I so close, able to hear and see everything!

“At the farbrengen of Shabbos Parshas Haazinu, Yud-Gimmel Tishrei, during the second *niggun*, the Rebbe looked straight at me and waved towards me with his holy hand. I didn’t know what that meant, so I picked up a cup and said *l’chaim* to the Rebbe. Towards the end of the farbrengen this repeated itself. After the farbrengen, my friends came over to me and asked, ‘Yitzi, what’s going on?!’ The truth is though that I had no idea.

“Later that night, a friend invited me to join him for a trip to New Jersey to do *mitzvot* on the next day, Erev Yom Tov. I readily agreed and hopped into the van.

“On the way, the driver took a sharp turn off the highway. The car turned over and I went flying out the window, landed straight on the concrete and fell unconscious. After a few minutes, I woke up and by the time the police arrived they didn’t believe my story that I flew out the window. It didn’t make sense that I was already back on my feet. It was nothing short of a miracle.

“We went to the hospital where they examined me with x-rays, during which I was repeating to the doctor, who was a Yid, what the Rebbe was speaking about the fact that this year is a year of wonders, *Niflaos Bakol*, and so on. We had a nice conversation, while in the meantime, in disbelief of the results, they ran an x-ray again. Seeing the confirmed results the doctor came back into the room and said to me, ‘You may go home and tell your rabbi he knows what he’s talking about!’ Then, when I was leaving I heard one of the nurses saying, ‘That’s the miracle boy!’ At this point, I already understood the meaning of the attention the Rebbe gave me at the farbrengen.”

Sukkos

Rabbi Loewenthal: “Throughout this Tishrei, there were different modifications made in an attempt to make things easier for the Rebbe, and out of concern for the Rebbe’s health. Among these changes, it was decided that the *sicha* the Rebbe says on the Yom Tov nights of Sukkos will be said

at the Rebbe’s farbrengen place (as opposed to the front of shul, which also made it possible for many more people present to be able to hear). A chair was set up, hoping the Rebbe would speak while sitting. The fact that the *sicha* would be said here was great news for me personally, I had the perfect place (see sidebar), and I

would surely be able to catch every word.”

Rabbi Schmerling: “For this purpose, a makeshift bridge was erected, and after Maariv the Rebbe walked over this bridge to his farbrengen place. When the Rebbe arrived, the Rebbe asked, ‘Where is the *shtender*?’ Rabbi Groner attempted to ask if the Rebbe would sit. In the end, the Rebbe stood leaning with his fists on the table without a *shtender*. (Subsequently, this turned out to be a bigger strain on the Rebbe.) I was standing close enough to see, I was shaken when I noticed the Rebbe’s knuckles were completely white from the pressure and yet the Rebbe continued speaking for over a half-an-hour!

“Needless to say, before the next night the *shtender* was brought over, and on Motzei Yom Tov again, the *sicha* was said from this place. Before the Rebbe began the *sicha*, the Rebbe started singing ‘*V’samachta*.’ It was a very special moment. The Rebbe stood in the center of the shul and encouraged the singing of the Chassidim with great vigor.”

The Great Surprise

Rabbi Loewenthal: “The greatest surprise of Tishrei *Niflaos Bakol* was undoubtedly the events of the first morning of Sukkos. I woke up early and was present in front of 770 at 8:00 a.m. when the Rebbe came out to his sukkah to make the *bracha* on the *lulav* and *esrog*. There were only a handful of *bochurim* present.

“The Rebbe came out holding his *lulav* and *esrog* and went into his sukkah in the yard in front of 770. About ten minutes later, the Rebbe left his sukkah and started walking towards the large sukkah of 770. Personally, I thought the Rebbe was going to check the *mezonos* that were prepared for the guests. We followed the Rebbe into the sukkah and to our

surprise the Rebbe just continued walking until the end of the sukkah.”

Rabbi Schmerling: “When the Rebbe came out in the morning, I was already waiting in line to make the *bracha* on the Rebbe’s *lulav* as soon as possible. I wanted to be part of the early crowd in order to be ready for davening at 10:00 when the Rebbe was expected to come downstairs for Shacharis. In a short amount of time, it became clear that davening wasn’t going to begin at the regular time today. The news made its way down the line that ‘the Rebbe is there!’ The Rebbe had said he wanted to watch everyone make the *bracha* on the *lulav* that day. To be honest, I didn’t know exactly what that meant until it was almost my turn when I saw the Rebbe standing in the corner of the sukkah where everyone *bentched*, watching everyone make the *bracha*.

“For many *bochurim*, to have to say a *bracha* in the Rebbe’s presence was very difficult. You see, most *bochurim* never spoke to the Rebbe. Even when they went for dollars on their birthday for example, instead of telling the Rebbe ‘*Heint iz mein yom huledes*’ (today is my birthday) they would ask Rabbi Groner to tell the Rebbe it’s their birthday, out of awe of speaking directly to the Rebbe.

“Personally, I would tell the Rebbe these things directly, yet nonetheless, this situation was very different. You weren’t just saying a *bracha*, you were also doing something. The Rebbe is standing on the side and observing you from up close, while you are doing a mitzvah. For me, it was a very overwhelming experience. I must point out, the Rebbe was not gazing with a stern penetrating look, like the Rebbe would look at you during dollars for instance. It felt like the Rebbe is looking with a *sever panim yafos* (graciously). It was the most profound and intimate moment



THE REBBE EXITING THE SUKKAH, CHOL HAMOED SUKKOS.

18 TISHREI 5752, LEVI FREIDIN VIA JEM 219435

everyone merited to have with the Rebbe on that day.

“Many people, the Rebbe helped them make the *bracha* by correcting their mistakes. One individual who came from France and didn’t know the *brachos*, the Rebbe said the whole *bracha* with him, word by word!”

Rabbi Teichtal: “I want to point out, the space in this sukkah was very limited. Aside from the fact that the Rebbe was observing you, it had a feeling of a private *yechidus*, you were alone with the Rebbe for that moment. The Rebbe looked at each person with a fatherly look. I remember at one point Reb Shimshon Stock suggested that the Rebbe should sit. The Rebbe declined and wished him *‘a gut Yom Tov.’*”

Rabbi Zalmanov: “I was 12 years old, so not yet able to *bentch* on the Rebbe’s *lulav*, instead I stood on a table in the sukkah by the window of the *cheder sheini*, watching the Rebbe the entire time.

“Since the Rebbe kept asking if there were more people that didn’t *bentch* yet, it was understood that he wanted everyone to come, even those that initially were not planning to. For some people that caused a dilemma, as they had already *bentched* on their own *daled minim*. I overheard one *yungerman* tell another to just get in line and when it is his turn, he should mumble the *bracha* without actually saying Hashem’s name. But that suggestion was immediately rejected by others, who had reported that the Rebbe wanted to hear everyone’s *bracha* clearly and be able to answer “Amen” for each person.”

Rabbi Schmerling: “The Rebbe waited until everyone *bentched*, and it took close to six and a half hours, until after 2:30 in the afternoon! Only then did the Rebbe come downstairs to shul for Shacharis.”

Rabbi Teichtal: “During Hallel, when the crowd sang *‘Halelu es*

Hashem kol goyim,’ the Rebbe encouraged the singing very much, more than usual. We later learned that at exactly that moment President Bush held a speech in the UN about Eretz Yisroel which led to the Madrid Conference that took place a few weeks later.”

Rabbi Schmerling: “Towards the end of Musaf, Rabbi Groner asked the Rebbe regarding Mincha. The Rebbe motioned that he was going to daven Mincha right after Musaf. Rabbi Groner asked if he should go upstairs and bring down the Rebbe’s hat. The Rebbe motioned him that it wasn’t necessary. Immediately following Musaf the Rebbe davened Mincha, with his tallis, something very unusual.”

Shemini Atzeres

Rabbi Teichtal: “When the Rebbe entered shul for Maariv of Shemini Atzeres, he turned around to the crowd and encouraged the singing in a most extraordinary way. The Rebbe did not give any time to ‘warm up’; as soon as Simchas Torah began, he began encouraging the joy of the Chassidim with the full intensity, surpassing all expectations. The same thing repeated itself when the Rebbe entered shul for *hakafos* a short while later, immediately motioning to whistle as well!”

Rabbi Schmerling: “After Maariv on the night of Shemini Atzeres, the Rebbe said a *sicha*. The Rebbe instructed everyone to go outside to the sukkah and make Kiddush. Then the Rebbe went on to state *brachos* which began with each letter of the Aleph-Beis: *shnas orah, shnas bracha* and so on, articulating many of them at great length. Upon reaching the letter *pei*, the Rebbe said, ‘May it be a *shnas pidus* (redemption) and especially with regard to the ability to articulate words of Torah *b’peh* (with one’s mouth)...’ Unfortunately, a few



THE UNIQUE DISTRIBUTION OF DOLLARS TO CHILDREN, 11 TISHREI 5752.

short months later, after 27 Adar I, these words took on a frightening new meaning...

“At the conclusion of the *sicha*, the Rebbe began his father’s *hakafos niggun* and then made his way back upstairs to his room.”

Rabbi Loewenthal: “This was the first of many *niggunim* that the Rebbe started that night. At the conclusion of the first recitation of ‘*Ata Horeisa*’ the Rebbe began this *niggun* again. After the second and third recitation of ‘*Ata Horeisa*’ the Rebbe started the *niggun* of ‘*Zol shoin zein di geulah*.’ Afterwards, the Rebbe recited the *possuk* of “*V’haya Zaracha*” three times, and again began to sing his father’s *hakafos niggun*, intensely encouraging the singing. The moment the singing finished, the Rebbe began to sing ‘*Ufaratzta*’ while again strongly encouraging the singing.

“During *hakafos*, the Rebe would always go to the center of the shul for the first *hakafa*. He would hold his small *sefer Torah* while dancing vigorously, swaying the *sefer Torah* in all directions.”

Rabbi Scharf: “During the intermediate *hakafos* various groups were honored to go with the *sifrei Torah* to the *hakafa*, while the Rebbe



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THE REBBE INSPECTS A LULAV, EREV SUKKOS.

would remain at his place in the front of shul on the elevated *bima* and encourage the singing from there.

“To the right of the Rebbe’s *bima*, there was a small window of space between it and the wall for older Chassidim who weren’t capable of enduring all the pushing.

“In general, throughout *hakafos* many people felt it was an auspicious time to request the Rebbe’s *bracha* for whatever it may be they needed. Indeed, many people merited special *brachos* during *hakafos*. I remember witnessing one of these on the night of Shemini Atzeres.

“The fifth *hakafa* was given to rabbonim and *mashpi'im*. Rabbi Hillel Pewzner of Paris who was standing among the older Chassidim, on his way to the *hakafa* had to pass by the Rebbe’s *bima*. At the time he was suffering with an ailment in his feet and he approached the Rebbe and asked for a *bracha*. The Rebbe turned to him and answered ‘Amen’ to his request.

“Another thing that stands out in my memory from that night is the 6th *hakafa*, which was given to the *tankisten* and shluchim from around the world. When they went for the *hakafa* they sang ‘*Shluchei Adoinenu*.’



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The Rebbe turned to face the shluchim dancing and observed them with a distinctive look, yet didn't encourage the singing throughout the *hakafa*."

Rabbi Loewenthal: "Just as the first *hakafa*, the seventh and final *hakafa* was the Rebbe's. The Rebbe would again dance in the center of the shul holding his small *sefer Torah*. The *hakafa* began by motioning the crowd to sing the regular *hakafos niggun* and danced around and around for several minutes. When the Rebbe slowed down, the singing became quiet as everyone thought the *hakafa* was over. Suddenly, to everyone's surprise, the Rebbe began to sing 'Ufaratzta,' continuing the *hakafa* for several more minutes. When this concluded, again everyone was sure the *hakafa* was over, but the Rebbe's holy voice was heard loud and clear 'N'yet n'yet nikavoh' while continuing to dance and encourage the singing very intensely for several more minutes.

"At the conclusion of the night, just before leaving shul, the Rebbe started his father's *hakafos niggun* one more time. In a manner different from years prior, in just one night we merited to hear the Rebbe start a total of ten *niggunim*!"

Simchas Torah

Rabbi Teichtal: "While we were on *tahalucha*, the Rebbe's farbrengen had started. Naturally, on the way back we ran as fast as we could. I remember arriving at 770 in the middle of the farbrengen. The crowd was singing 'Zol shoin zein di geulah,' and a few minutes into the *niggun* the Rebbe suddenly stood up on his feet and began dancing in his place with great joy. The Rebbe was waving his hands in all directions, and also motioned to whistle. It was very *malchus'dik*. This lasted for about five minutes.

"Later in the farbrengen, the Rebbe explained the *pesukim* of 'Ata Hareisa,' concluding by saying that

the Chabad custom is to add 'V'haya Zaracha...' reciting the complete *possuk* in the tone the Rebbe used for the recitation before *hakafos*. Everyone responded after the Rebbe in the same tone 'V'haya Zaracha...' This repeated itself another two times. After the third time, the Rebbe began singing 'Ufaratzta.' It was very *freilich*!"

Rabbi Scharf: "There is one thing that stands out in my memory from the eve of that Simchas Torah that I presume went mostly unnoticed. There was a *bochur* from Eretz Yisroel, who apparently wasn't fully familiar with the way things worked in 770. He made himself a place for *hakafos* by connecting a board to the front left beam of the shul, on which he climbed and was standing on top of it when the Rebbe came into the shul.

"This *bochur* made it up to his place and was grabbing onto the beam as tight as he could, while people behind him were trying to get him down from his place, as apparently he was somewhat obscuring their view of *hakafos*. I was watching this from the side and it was obvious that the *bochur* didn't stand a chance in this struggle.

"All this was going on while the Rebbe had already entered the shul from the back. 770 was so packed that the *vaad hamesader* had to force a space open for the Rebbe to be able to pass. Needless to say, it took a good few minutes till the Rebbe got to his place in front of the shul.

"As the Rebbe approached the beams in the front, the people behind were just about successful in pulling this *bochur* down, when the Rebbe looked up for a moment at what was happening and everything stopped. In a quick and mostly unnoticed gesture, the Rebbe saved this *bochur*'s place for *hakafos*. This episode reminded me again that no matter how many people may be packed into 770, the Rebbe remains fully attentive to the needs of each and every individual."

Rabbi Zalmanov: That Simchas Torah was the first time I had a "good place" for *hakafos*. My father's friend offered to take me to his place, right next to the Rebbe's *bima* in front of the shul. In addition to being able to hear the Rebbe recite *Ata Horeisa*, etc., that spot also had the advantage that when the Rebbe went to the middle of the shul for the first and seventh *hakafos*, I was able to go onto the Rebbe's *bima* and see across the entire shul, watching the Rebbe dance with the Torah, without anyone obstructing my view.

On Simchas Torah morning 770 was emptier than the night before, so *hakafos* felt a lot more intimate. This was especially the case for me, as there was a designated place for children near the "*ches*," separated by a piece of plywood, and we were as close to the Rebbe as one could ever get during *hakafos*. Several times during *hakafos*, in the middle of the dancing and with his tallis constantly slipping, the Rebbe reached towards the plywood to allow us to touch the *sefer Torah* and kiss it.

Rabbi Schmerling: "The *hakafos* of Simchas Torah morning I remember very vividly. As in the previous two nights, the Rebbe went to the center of the shul for the *hakafa*. I had a very good place so I was able to see from up close how vibrantly the Rebbe was dancing. The Rebbe was holding his small *sefer Torah* while dancing in a circle repeatedly. The Rebbe's joyous dancing was so intense that his tallis kept slipping almost completely off. The *mazkirim* were sitting on the floor near the Rebbe and had to keep jumping up to fix the placement of the Rebbe's tallis.

"While the Rebbe was dancing around and around, I was able to see clearly how the Rebbe was focused on making individual contact with everyone present! It was awe-inspiring; the Rebbe was dancing with so much enthusiasm and at the same time was



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THE REBBE ENCOURAGES THE SINGING AT THE CONCLUSION OF THE CHILDREN'S RALLY ON CHOL HAMOED SUKKOS.

staring very deeply into every single individual present! On a personal level, I must say that although every time the Rebbe looked at you it was very moving, this time the Rebbe looked at me, I felt it was unique. I can't describe it in words but it definitely captivated me on an entirely different level.

"Today, when I think back to the events of that Tishrei, the last one we merited to be with the Rebbe before 27 Adar, it is clear to me that besides for the overwhelming amount of *giluyim* on a general level, the Rebbe also made a particular effort on both the first day of Sukkos and on Simchas Torah to connect with every Chosid in the most intimate way possible."

Seeing Off the Guests

Rabbi Schmerling: "At the conclusion of Tishrei the Rebbe held

a *yechidus* for all the guests who came for Tishrei. As usual, the *yechidus* was held in groups. The first group consisted of *chassanim* and *kallots*, the second group was children of bar and bas mitzvah, and the third group was the *bochurim*. Those who were learning in New York and weren't guests, myself included, were in the women's section upstairs. The Rebbe spoke to the *bochurim* for longer than usual.

"For many, this *yechidus* was sort of a culmination of the whole Tishrei. After everything we had experienced and hearing from the Rebbe extraordinary ideas, mostly about Moshiach, at the farbrengens and *sichos* throughout the whole month, and living with the '*koch*' the Rebbe had infused us with, the Rebbe was now speaking directly to the *bochurim*.

The Rebbe spoke of the obligation the *bochurim* have to study Torah, reiterating this five times throughout the *sicha*! The Rebbe went on to say that the involvement in learning must be to the point that at night one should be dreaming about the subjects in Torah he is learning!

"It was evident that the Rebbe was telling us *bochurim* that no matter what is going on, the Rebbe's main demand to the *bochurim* never changed, and as *bochurim* we are meant to stay focused on our study of Torah first and foremost." **T**

1. See letter by Reb E.C. Althoiz about the year 5687, the year the Friediker Rebbe was arrested; Likkutei Diburim (LaHaK) vol. 5 p. 1358. As well, see Derher Tishrei 5774, about the year 5748, the year of the Rebbetzin's *histalkus*.

2. See Sichas Shabbos Parshas Nitzavim 5751, Rosh Hashanah and Shabbos Shuva 5752.