



לעבן מיטן רבי



PURIM 5713, JEM 286623

טור 'לעבן מיטן רבי' 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

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

# "They Carry the Aron"

TISHREI 5713\*



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

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

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

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

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

Chassidim. The Rebbe said to them: “The *Aibershter* should fulfill all of the *brachos* that one individual wishes to another, and especially those that pertain to the general public. And just as it is written regarding the *churban* of the *Beis Hamikdash*, that its process began at the end of a *Shemittah* year, so too should the beginning of the *geulah* through Moshiach Tzidkeinu take place at the end of this *Shemittah* year.”<sup>1</sup>

The Rebbe had already instructed earlier that those who will be bringing their *pan* straight to the Ohel should only write their names, and nothing more. Those who will be giving their *panim* to the Rebbe, on the other hand, can also add in their *pidyon* specific requests. The Rebbe didn’t spend a long time at the Ohel, only an hour or two.

### ROSH HASHANAH NIGHT

As soon as the Rebbe came into shul, he immediately began saying Tehillim. Only after a little while did the *minyan* begin to daven Maariv (the same occurred on the second night of Rosh Hashanah).

After Maariv, the *gabbai* asked the Rebbe what time Shacharis should be the following morning. The Rebbe responded that it should be at 10:00 o’clock. In response to the *gabbai*’s surprise at the late time given, the Rebbe said that the *chazzan* should not repeat words while singing davening (in other words, he should not drag out the davening).

### FIRST DAY OF ROSH HASHANAH

The first day of Rosh Hashanah occurred on Shabbos, hence shofar was not blown.

While reading the *haftarah*, the Rebbe cried profusely.

### SECOND DAY OF ROSH HASHANAH

During davening on the second day of Yom Tov, the Rebbe said all the *kadeishim* that are recited on a *yahrtzeit*.<sup>2</sup>

Before *krias haTorah* even started, those assembled in the shul began to push themselves closer to the *bima*. The crowding was so intense that some people almost fainted. Needless to say, it was quite a feat for the densely packed crowd to create an ample enough path for the Rebbe to reach the *bima*, in order to recite the *kaddish* after *leining*.

The Rebbe brought along with him to the *bima* the *shofaros* that he would be using for the *tekios*



2 MISLEV 5714, JEM 105952

following the *haftarah*. In addition, the *gabbai* brought to the *bima* the two large bags of *pidyonos*<sup>3</sup> which the Rebbe had brought into the shul with him. These bags were placed next to the Rebbe on the *bima* throughout *tekios*.

Today, as well, the Rebbe cried while reading the *haftarah*, though not as heavily as yesterday.

The Rebbe’s face was covered with his tallis while reciting “*Lamnatzeach*” and the *pesukim* before *tekios*. The Rebbe uncovered his face which was shining like fire and recited the *brachos*. The Rebbe blew the first *tekiah* and then handed the shofar to someone else<sup>4</sup> who blew the rest of the *tekios*.

After the *tekios*, the Rebbe announced the *pesukim* himself. Then he covered his face again with the tallis and said *Ashrei* while holding on with two hands to the *sifrei Torah* which stood on either side of him the entire time.

Shortly after Mincha, the *gabbai* came out of the Rebbe’s room and announced that the Rebbe would be leaving soon at a fast pace to *tashlich* [at Brooklyn Botanic Gardens], therefore those who cannot walk fast, should leave now.

A few minutes later the Rebbe came out of his room and began walking swiftly, leading the parade



of Chassidim walking to Tashlich. It is beautiful to see this site of the king leading the way, followed by all the Chassidim, as voices can be heard from the onlookers, "Here is the Rebbe," "Here is the Lubavitcher Rebbe."

*Niggunim* were sung the whole way to Tashlich and back. After Tashlich the Rebbe instructed that the crowd should dance with joy.

As soon as everyone returned, they washed right away. Soon, the Rebbe entered the shul and washed his hands for a *seudah*. Last year the Rebbe also washed and explained that although he had not seen this *minhag* by the Friediker Rebbe, and it is not a simple thing to institute new *sedarim*, he wants to eat *seudas Yom Tov* with the people. This year the Rebbe said, "Since this entire practice is a *chiddush*, we can add another *chiddush*: Let us say *l'chaim* and ask Hashem for a *kesivah v'chasimah tovah*." Right away, everyone said *l'chaim*. Then *bentching* took place and the Rebbe distributed *kos shel bracha* before the time of *shkiah*.

The Rebbe said a *maamar* "Hayom Haras Olam" which lasted almost an hour. The *maamar* was very

deep with lots of *haskalah* and even the *manichim* didn't fully grasp it. Then the Rebbe said a short *sicha*.

After the *gabbai* made *havdalah*, as the Rebbe was about to leave, he announced: "Havdalah is separation which means that the *kedushah* becomes hidden. In explaining that the *kedushah* is not fully gone, an analogy is offered of a father that hides from his son so that the son will search for him. As we move on from Rosh Hashanah, which gives special *koach* for the search, may Hashem help us that we will actually search for Him. When we will search for Him ("דרשו") we will find Him ("בהמצאו"), and when we call out to Him ("קראוהו"), He will be close ("בהיותו קרוב").

## SUKKOS

On the first two days of Sukkos there were no farbrengens. On Tuesday, the second day of Chol Hamoed, the Rebbe farbrenged for three hours. At the end of the farbrengen the Rebbe said, "There are many more *inyanim* to talk about regarding *Hakhel* and other things. We will leave these for tomorrow. The next day the Rebbe farbrenged for four hours.

## SHEMINI ATZERES

*Hakafos* on Shemini Atezeres night lasted from 8:00 until 10:00 p.m. The Rebbe danced with Rashag and Reb Shmuel Levitin for the first and seventh *hakafos*.

After Shacharis on the morning of Shemini Atzeres, Chassidim sang and danced according to the Rebbe's instruction.

## SIMCHAS TORAH

On the second night (eve of Simchas Torah), the Rebbe said that the farbrengen will start at 8:00 p.m. and explained that he is starting at a later hour so that the *bochurim* who went to bring joy in the various shuls would be able to be there. The farbrengen concluded at 10:00, followed by *hakafos*, which went on until 2:00 a.m.

After *hakafos* the Rebbes sent a message that more rounds of *hakafos* should take place until every *bochur* gets a chance to hold a *sefer Torah*.

At 3:00 a.m., after eating *seudas Yom Tov*, the Rebbe came back into the shul and stayed while "Ata Hareisa" was recited again and every *bochur* that was present recited a *possuk*.



“The *bochurim* are the most important, they are the ones who carry the *aron*,” the Rebbe said. “Let them say the *possuk* ‘*Vayehi binsoa ha’aron*’ three times, and the main thing is they should say it loudly.”

When they reached the *possuk* “*Ki mitziyon*” the Rebbe asked again that this *possuk* be recited by all the *bochurim* together, adding, “Say it word by word so that it doesn’t get mixed up.”

At 6:00 a.m. the Rebbe came out of his room and saw that people were still dancing. “*Krias Shema* can already be recited,” the Rebbe said. Turning to one of them (who was also a *rav*), the Rebbe said, “Nu, tell them that they should go to sleep for a few hours and then continue. *A gutte nacht*.”

At 5:00 p.m. the Rebbe came down to the *sukkah*<sup>5</sup> and washed his hands. After a *niggun* and *l’chaim* the Rebbe began saying a *maamar* “*Lehavin Inyan Simchas Torah*” which lasted for 35 minutes.

One person asked the Rebbe for a *bracha* for his brother. The Rebbe responded that “the *Aibershter* should help that you too [the Rebbe said his name] will have a *geulah*. The Rebbe cried profusely and gave him *l’chaim* and a piece of challah.

The Rebbe requested from someone to take something upon himself and someone else tried to excuse him, to which the Rebbe responded: “I wish you wouldn’t excuse him, that way you won’t have issues that people have to excuse you for.”

The farbrengen lasted 7 hours. **7**

1. 5712 was a Shemitah year.
2. The second day of Rosh Hashanah is the *yahrtzeit* of the Rebbetzin’s sister, Rebbetzin Sheina Hy”d.
3. Others suggest that there was clothing inside these bags.
4. Reb Mendel Tenenbaum.
5. The *shalash* at the time, now the back of the downstairs shul.

