

מ'פארט צום רבי'ן!

In continuation of the theme of the previous article, we present a collection of sichos and letters on the subject of traveling to the Rebbe for Tishrei.



THE REBBE GAZES AT A BOCHUR RECITING HAGOMEL AFTER ARRIVING
IN NEW YORK TO SPEND TISHREI WITH THE REBBE.

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Tishrei is a month which serves as the “head” of the year. A large amount of Yomim Tovim and special days are concentrated in this month, just as the head carries the most important parts of the body.

Spending these days in the *daled amos* of the *Rosh B’nei Yisroel* – the head of Klal Yisroel – brings the power of these days to an entirely more elevated state.

For a Chossid to travel to the Rebbe at any time is a given, as the Rebbe explains in this sicha:¹

“The idea of a Chossid traveling to his Rebbe is something which is obviously understood, and therefore, every once in a while a Chossid will travel to his Rebbe, and this journey affects his *avoda* for the entire time period, until he next travels to the Rebbe.

However it is possible for one to have an unenthusiastic attitude toward traveling to see his Rebbe – “[similar to how Amalek] cooled you off on your way [to Eretz Yisroel from Mitzrayim],” and for this we need to battle Amalek. Not to allow the possibility of a frosty attitude even while enroute to visit the Rebbe.

Not only because it can lead to one descending to lower pitfalls, but also because being apathetic is in direct contradiction with the essence of a Yid [which exemplifies] fire.”

TIME AND SPACE

Making sure to spend Tishrei in a place with an elevated level of kedusha began in the days of the Beis Hamikdosh. Yidden would be *ole regel* from the furthest distances and spend these Yomim Tovim in Yerushalayim near *Beis Hashem*.

Today, a form of this kedusha is attainable in the *daled amos* of the Nosi

Hador. The Rebbe explains this point in the following sicha:²

“...This idea is further strengthened when one achieves – even in our times – something similar to *Aliya l’regel*: In *Likkutei Torah* it explains the idea of *Aliya l’regel* in one’s personal *avodas hanefesh*, and concludes that from the time of the destruction of the Beis Hamikdosh, although we cannot prostrate [ourselves in the Beis Hamikdosh] nevertheless an extension of this energy has spread to every *mikdash me’at* – the shuls and *botei medrash*, and particularly those of them that are unique, for example – [the shul and beis hamedrash] of the Frierdiker Rebbe Nosi Doreinu.

Indeed this is common practice today – that tens and tens of Yidden are on the move, leaving their homes and places of living, in order to spend the *Yomim Tovim* of Chodesh Tishrei in the *daled amos* of the Nosi Hador, very similar and as a remembrance to the idea of *Aliya l’regel* in the times of the Beis Hamikdosh.”

IN OUR DAYS

Throughout the generations, the peak of a chossid’s year was spending the month of Tishrei by his Rebbe. It seemed that not a single effort was withheld from making this trip possible. Days and sometimes weeks of travel, enormous sums of money, or whatever else it would take to complete the task was done without hesitation.

In 5708, just two years before the Histalkus of the Frierdiker Rebbe, the Rebbe expressed the incredible importance of spending Tishrei with the Rebbe in a letter addressed to a Chossid whom the Rebbe had hoped would have spent Tishrei by the Frierdiker Rebbe but didn’t:³



**...IT WAS
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I thought that just as every year, you should come here to spend Shmini Atzeres and Simchas Torah, and we will see each other and have the opportunity to converse.

It seems that because of strange reasons you were held up and weren't able to actualize this journey.

It is a shame, in light of the words of Chazal "One is obligated to visit his teacher during the *regel*..." The most opportune time for this is during the *shalosh regalim* just as it was in the times of the Beis Hamikdosh. It is unnecessary to discuss this at length.

FLOCKING TO THE LIGHT

Chassidim understood that this was a time that should be spent in the Rebbe's *daled amos*. In the weeks and months before, Chassidim would make preparations for these trips, both in *ruchniyus* and *gashmiyus* matters.

During the month of Tishrei, the Rebbeim would spend many extra hours with

the Chassidim, attending many Tefilos, saying extra Maamorim and many other opportunities. There were many special *giluyim* during this month, which intensified its significance. What took place in the month of Tishrei served as source of rejuvenation, refreshing the *chayus* of Chassidim for the rest of the year.

This was especially true in Dor Hashvi'i. The most important month of the year for a Yid was filled with remarkable *giluyim*. From Shabbos S'lichos through Shabbos Bereishis: Giving Panim, hearing the Rebbe's Tkios and Napoleon's march are just a few examples of moments that highlighted Tishrei with the Rebbe.

Often, even an average weekday in Tishrei was transformed through the Rebbe's liveliness and enthusiasm. The throngs of guests who streamed to be with the Rebbe increased from year to year.

SURGING OVER THE CHALLENGE

Today, thousands of Anash and Bochorim flock to the Rebbe's *daled amos*.



A few decades ago, however, this was not an easy task. Despite the burning desire of Chassidim in Eretz Yisroel, France, England, and other locations to spend Tishrei with the Rebbe, this was a virtual dream...

The cost of boarding a plane to NY was far beyond people's capabilities, while the many complications of travelling by boat made it, for the most part, not an option. Getting the applicable visas and entry papers didn't come easy either. While in the 5730's and 5740's hundreds and even thousands would come to spend Tishrei with the Rebbe, just twenty years earlier this was not the case. It was just a few lucky people who merited in turning their dream in to reality.

The story that has just been presented about the first chartered plane from Eretz Yisroel in 5721 was clearly a major breakthrough in regards to Chassidim traveling to the Rebbe for Tishrei.

One man by the name of Reb Yitzchak Mendel Lis was determined to come spend Tishrei with the Rebbe. He withstood all obstacles that stood in his

way, not allowing anything to stop him from making this charter flight happen.

Most people at the time never believed that such a thing could actually take place. But from that point onwards the numbers multiplied every year, turning the dream of flying across the world to spend Tishrei with the Rebbe a reality.

LIVING IN THE DARK

It is clear that a golden opportunity is given to each of us Chassidim by having the chance to spend Tishrei, while those that pass up this opportunity are most pitiful. In the Rebbe's words:⁴

“...There are those that haven't come [to the Rebbe for Tishrei], and instead remained in a “hole” and imagine as if they are sitting in the king's palace... And this is how they passed through the entire time of *z'man simchoseinu*.

The reason why such a situation (one dwelling in a hole and imagine he is in the king's palace) can exist – is because of the darkness of Golus. But what sway does the darkness of Golus have over people who are connected to the Nosi

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Hador, who has already publicized that the *avoda* has been completed, even the “polishing of the buttons?!”

It is thus understood the great compassion one needs to have on these individuals, and therefore a greater need to encourage them so that they shouldn't fall into a saddened state etc. On the contrary, this should bring them to [travel to the Rebbe] in a manner that is twofold stronger!”

The Rebbe would warmly encourage those who had traveled to be in *chatzros kodsheinu* for Tishrei, even for just part of it. Until 5741 each of the guests was privileged to have a private Yechidus with the Rebbe, and later on the Rebbe would hold a Yechidus Klolis especially for the Tishrei guests.

A WORTHWHILE VOYAGE

Often the Rebbe expressed appreciation to those who had come at a Tishrei farbrengen. Here is one example:⁵

Another thing which I have requested to be publicized in connection with the seventh of MarCheshvan: To extend a *Yaasher Koach* to all the guests *shlit*”a whom their *hergesh chassidi* has illuminated their path in a revealed way, bringing to real action, to fulfill the words of the posuk “*lech lecho meiartzecho*” in order to be in the *daled amos* (Shul and Beis Medrash) of the Nosi Hador, the Frierdiker Rebbe, during the time of Hakhel [during Sukkos], even for at least an hour, a day, and definitely those who were here during the entire Sukkos – particularly those who stayed until the seventh of MarCheshvan...

In preparation for the charter of 5721 the Rebbe gave many horaos regarding how the Chassidim should behave both in advance of their trip to *chatzros kodsheinu*, and during the trip. The Rebbe also did so in many later instances, when other groups of guests came to the Rebbe.

AN OBLIGATION TO OUR FATHER

”כשם שבא לראות כך בא ליראות” – Just as one comes to the Rebbe's *daled amos* to see and experience, one also comes in order to be seen by the Rebbe, and to bring him Nachas Ruach.

This was abundantly apparent each Tishrei when the guests would come, and is seen time and time again in the story of the Charter of 5721. When Tishrei came to a close and the Rebbe would watch the guests take leave, an unmistakably pained expression was clear on the Rebbe's face.

Just like a father who awaits the arrival of his children for a Yom Tov or a special occasion, the Nachas Ruach caused to the Rebbe when his children would spend Tishrei with him is indescribable. The emotion upon taking leave echoes the same message.

This is a beacon for the weeks that lie ahead. This Tishrei we have a golden opportunity to spend Tishrei in the Rebbe's *daled amos*, and bring this Nachas Ruach to the Rebbe. This is also a prime opportunity for us to gain a refreshed *chayus* in every aspect of the coming year.

May Hashem take us out of Golus, so that our *Aliya Pregel* this year be one during which we are able to behold the Rebbe *b'gashmiyus, v'hu yoilichenu koimemiyus lartzeinu!* **D**

1. Toras Menachem Hisvaaduyois 5749 vol. 1 pg. 431
2. Toras Menachem Hisvaaduyois vol. 1 5747 pg. 465.
3. Igros Kodesh vol. 2 pg. 254.
4. Toras Menachem Hisvaaduyois 5748 vol. 1 pg. 439.
5. Toras Menachem Hisvaaduyois 5749 vol. 1 pg 429.