



לעבן מיט'ן רבי'ן

SIMCHAS TORAH WITH THE REBBE

The month of Tishrei in the Rebbe's presence was always an uplifting and invigorating experience, but Tishrei of 5752 was truly extraordinary. Many can recall the scores of occurrences that transpired which went well beyond the ordinary *Tishrei* "structure". It was as though the Rebbe was energizing more and more into the *Chassidim*, being in the open more than usual, and infusing

them with many additional Heavenly revelations.

The climax of it all was on Simchas Torah, beginning with the surprise *Sicha* on the night of Shmini Atzeres filled with detailed *brochos* for the upcoming year. The powerful, unprecedented encouragement to the *Chassidim's* singing and a very joyous pre-*Hakofos Farbrenge*n on the night of Simchas Torah, are just a few of the many, many phenomenal instances of that year, a number of which are documented in the following composition.

In preparing this essay for print, we spoke with individuals who were present at the time, so that they could each share their personal memories. Many of them recounted miraculous instances of people

who approached the Rebbe on his way to *Hakofos* requesting a blessing, and the resulting Heavenly salvations granted them.

Others recalled with great emotion that while standing near the Rebbe on Simchas Torah that year, they noticed that the Rebbe did not look to be in perfect health. Nevertheless, the Rebbe danced and celebrated with utmost vibrancy, infusing the air with an unparalleled liveliness, and compelling all those present to join along with him. The *Chassidim* were well aware of the fact that the Rebbe was literally showering them with spiritual energy, despite any costs...

As it turned out, this would be the last Simchas Torah before the Rebbe's stroke in Adar I, 5752. As *Chassidim*, we are



THE FESTIVE KOS SHEL BROCHO OF
MOTZEI SIMCHAS TORAH 5752.
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נפלאות בכל

certain beyond any shadow of a doubt that the Rebbe continues to pour *brochos* and *Kochos* on his special day of Simchas Torah, especially to those who've come to spend the *Yom Tov* in his holy presence. Though we no longer have the privilege to witness these great *giluyim*, the Rebbe's inexorable connection to us, and ours to him, remains steadfast today as ever before.

Simchas Torah was the time when the Rebbe stepped out of the boundary of conformity, and gave special attention to those who made the effort to be there at that auspicious time. Today – years since that glorious and majestic Simchas Torah – is no different.

To better illustrate this point, let us recount the following episode:

In between the *Sichos* at *Farbrengens*, *Chassidim* would raise their cups of *Lechayim* to the Rebbe, and the Rebbe would nod his head towards each of them and answer "*Lechayim Ve'livrocha*". It so happened, that one particular *Bochur* often raised his cup, but for some unknown reason, he never received a response; as if the Rebbe did not notice him.

Feeling rather dejected, the *Bochur* shared his anguish with his father, who in turn wrote to the Rebbe on his son's behalf asking if he had possibly done something wrong for which he was unworthy of receiving the Rebbe's blessing. The Rebbe replied, "I glanced at him on Simchas Torah and it did not result in anything practical!" *I.e.* the

Rebbe's mere glance towards him on Simchas Torah should have served to strengthen the *Bochur* and empower him to change himself for the better. (See also the Rebbe's response in his holy handwriting about being "here" on Simchas Torah).

It is anticipated that the following composition will inspire its readers to strengthen their *hiskashrus* to the Rebbe in these auspicious days, and make every possible effort to be with the Rebbe on Simchas Torah.

Let us hope that in this merit, *Hashem* will have mercy upon us and grant that we finally be able see the Rebbe once again, and dance *Hakofos* with him yet this year, *teikef umiyad Mamosh!*

The following is not a complete documentation of all the occurrences of this Yom Tov, merely a few highlights of some of the major events. For a more complete story, it is advisable to read the yomanim of this period, specifically the new sefer "Yimei Brocha", and the Rebbe's sichos as they have been published in the seforim.

Hosha'ana Rabba Morning

This morning, large multitudes of additional guests swarmed into 770 to spend the upcoming *Yom Tov* of Simchas Torah with the Rebbe. Their appearance serves as a timely reminder as to what we are about to experience in the Rebbe's

court, and significantly adds to the festive atmosphere.

Lekach and Dollars

The distribution of *Lekach* took place near the Rebbe's room (as opposed to the *Sukka*, where it was generally held in previous years). Following that distribution, the Rebbe also handed out dollars, as he would on an ordinary Sunday. *Mincha* was *davened* in the small *Zal* upstairs, as the big *Shul* was closed to the public, due to the vast preparations for tonight's *Hakofos*.

Shmini Atzeres Night

At 6:15 in the evening, the doors of the *Shul* were opened for all, and thousands of *Chassidim* stormed in and hurried to grab a good spot, which would best enable them to observe the Rebbe in these most precious moments.

The platform upon which the Rebbe *davened* throughout the year was raised significantly - double its usual height - and at its end a ramp was placed leading

to the center of the *Shul*, where the Rebbe would dance during the first and seventh *Hakofos*. Situated there was an additional platform, also reaching relatively high, allowing for maximized visibility to all sides of the *Shul*.

At approximately 7:15, the Rebbe entered the *Shul* for *Maariv*. Upon reaching his place at the top of the heightened platform, the Rebbe placed his *Siddur* on the *shtender* and turned to face the crowd, vigorously waving both of his hands to their song (tune of "*Ksiva Vachsima Tova*"). The Rebbe's unusual radiance and display of extraordinary rejoicing was an exciting preface to the upcoming two-day period of boundless joy we were no doubt about to experience.

After *Maariv*, the *Gabbai*, Reb Y. Pinson, announced the time for *Hakofos* (9:00), adding that in the meanwhile, those who wish may make *Kiddush* in the *Sukka* outside, and concluded with a hearty "*Gut Yom Tov!*"



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Unexpected *Sicha* – “Make *Kiddush!*”

Hearing this, the Rebbe turned around with a very broad smile on his face, and suddenly began to say a surprise *Sicha!* (An unprecedented occurrence, owing to the particular character of this year). Referring to the *Gabbai's* announcement that all are able to make *Kiddush*, the Rebbe said that considering the unique status attributed to the *Gabbai* in various *Seforim*, his words are in fact an indication that all *must* make *Kiddush!* Furthermore, this will assist in drawing down blessings for the entire year, including the blessings that begin with each letter of the *Aleph-Beis*.

At this point, the Rebbe went on to state blessings which began with each letter of the *Aleph-Beis*, articulating many of them at great length. Upon reaching the letter *Pei*, the Rebbe said, “May it be a year of *P'dus* (redemption) and especially with regard to the ability of reciting words of *Torah B'Peh* (with the mouth)...”

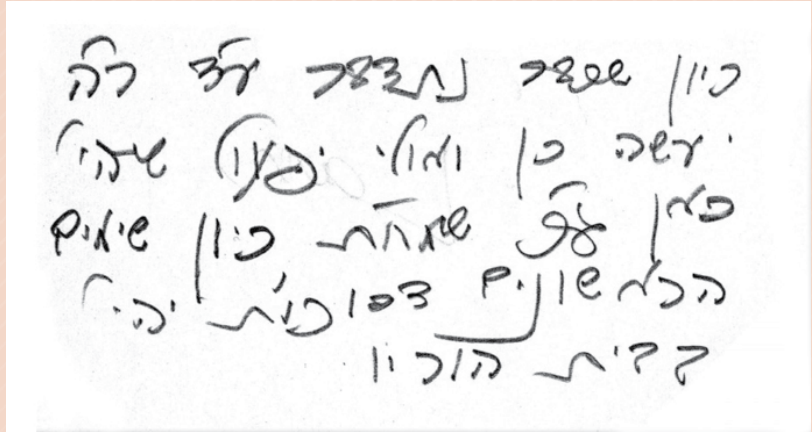
At the *Sicha's* conclusion, the Rebbe began his father's *Hakofos Niggun*, and made his way back upstairs to his room.

In addition to the magnificent scene of the Rebbe addressing his Chassidim from the elevated platform, the crowd was staggered by the Rebbe's recitation of a *Sicha* at this unpredicted time, and electrified by its content of remarkable blessings. The unexpected *Sicha* served as somewhat of an overture to the series of unprecedented revelations we were to witness from the Rebbe during this *Simchas Torah*, unmatched in previous years. The Rebbe had also spoken in a very loud tone, enabling even those standing in the furthest corners of the overcrowded *Shul* to clearly hear his every word.

It was at that moment that the Chassidim realized the Rebbe was showering them with exceptionally profound measures of exuberance and infusing them with an added sense of joy and celebration, and they responded to his call accordingly. One can only imagine what sort of

”שיהי' כאן ג"כ שמח"ת...”

A text of the Rebbe's response in his holy handwriting to a Bochor who wrote that for Rosh Hashonah and Yom Kippur he will remain in Yeshivah (i. e. near the Rebbe), and for Sukkos he plans to be at home:



”כיון שכבר נתדבר ע”ד [על-דבר] ר”ה [ראש-השנה] יעשה כן ואולי יפעול שיהי' כאן ג”כ שמח”ת [גם כן שמחת-תורה], כיון שימים הראשונים דסוכות יהי' בבית הוריו.”
“Since you already have come to a conclusion regarding Rosh Hashonoh, you should do so [as you have decided]. Perhaps you can accord to be here for Simchas Torah as well, since for the first days of Sukkos you will be at your parents' home.”

celebration followed the Rebbe's exit of the *Shul*...

“CONSIDERING THE UNIQUE STATUS ATTRIBUTED TO THE GABBAI IN VARIOUS SEFORIM, HIS WORDS ARE IN FACT AN INDICATION THAT ALL MUST MAKE KIDDUSH!”

The Chassidim then left to carry out the Rebbe's instruction and make *Kiddush* in one of the *Sukkos* in the area, hurrying straight back so as not to lose their place. Others reviewed and discussed the Rebbe's words they had just heard, being filled in on those they may have missed by friends who were closer to the Rebbe's

place. All in all, everyone had come to the conclusion that this year's celebration was going to be something altogether different than that of previous years. The Rebbe had already initiated a sense of joy greater than anyone had anticipated...

Shmini Atzeres Hakofos

At 9:00, the Rebbe entered the *Shul* for *Hakofos* while encouraging the singing of “*Shuva*”. After reaching his place, the Rebbe turned towards the crowd and indicated that they repeat the wordless stanza over and over, numerous times.

Special note must be made of the Rebbe's encouragement for the singing of this year's *Niggun* on the Rebbe's *Kapitel*, “*Shuva*”. The Rebbe's exceptional fondness of this *Niggun* throughout the year is well-known and was always displayed by the strong waving of his hands, but during this *Simchas Torah* the encouragement of “*Shuva*” was taken to a whole new level!

In the midst of the singing, the Rebbe turned to his left where a number of elderly *Chassidim* were standing and motioned with his fingers to whistle, at which point the song was suddenly drowned out by the sound of immense whistling all across the *Shul*.

Ata Horeisa

When the time came for the recitation of “*Ata Horeisa*”, the *Gabbai*, Reb Z. Katz, announced the names of those being honored to lead with the recitation of each *Possuk*, and honored the Rebbe with the first and final *Possuk* of each cycle, as always.

At the conclusion of each cycle, the Rebbe began a lively *Niggun*, waving and encouraging the *Chassidim* to continue on joyously. The *Niggun* chosen after the first cycle was the Rebbe’s father’s *Hakofos Niggun*, during which the Rebbe indicated to repeat its central stanza more than ten times consecutively! After the second and third cycles, the Rebbe began the tune of “*Zol shoin zein...*”

THE REBBE BEGAN HIS FATHER’S HAKOFOS NIGGUN, TURNING FROM SIDE TO SIDE AND SWAYING THE SEFER TORAH IN ALL DIRECTIONS, AND INDICATED TO REPEAT THE FAMOUS STANZA NEARLY TWENTY TIMES!

When the singing subsided, the crowd centralized towards the middle of the *Shul* where they expected the Rebbe to make his way to lead the first *Hakofah*. Instead, the Rebbe recited the *Possuk* of “*Ve’hoya zar’acho*” three times from his place at the front of the *Shul*, and everyone repeated after him. All eyes immediately turned back towards the Rebbe, as he began again to sing his father’s *Hakofos Niggun*, waving both his hands at once, stirring up the crowd like wildfire.

While the *Sifrei Torah* were being removed from the *Aron* and carried toward the center of the *Shul*, the Rebbe began to sing “*Uforatzta*” and strongly encouraged the *Chassidim*.

The Rebbe’s Hakofah

Rabbi Y. Gutnick was honored with handing the Rebbe the *Sefer Torah* before the first *Hakofah*. The Rebbe recited the *Pesukim* at his place in the front of the *Shul*, after which he moved to the center platform. While walking, numerous individuals approached the Rebbe from either side and requested his blessing for their private affairs. Others attempted to push through the throngs, just to have the privilege of kissing the Rebbe’s *Sefer Torah*. The resulting commotion and turmoil caused the Rebbe’s walk up to the center of the *Shul* to take considerably longer than usual.

The center platform was comprised of the regular *Bima* used for *Krias Hatorah*, with an additional platform on top of it. After making one circle around the first level while reciting the words of the first *Hakofa*, the Rebbe ascended to the higher level where he was to perform the remainder of the *Hakofah*. Upon reaching the top, the Rebbe began his

father’s *Hakofos Niggun*, turning from side to side and swaying the *Sefer Torah* in all directions, and indicated to repeat the famous stanza nearly twenty times!

The following is true regarding all of the Rebbe’s *Hakofos* throughout this *Yom Tov*; the first and seventh *Hakofah* on *Shmini Atzeres* and *Simchas Torah* nights, and the *Hakofos* during *Simchas Torah* day:

When the Rebbe turned around to all sides with his small *Sefer Torah* in hand, there was a very unique look in his eyes. *Chassidim* who were present at the time recall how each and every one felt as if the Rebbe was looking straight at him. The feeling at that moment is absolutely

beyond the scope of any words...

On the way back to his place, the Rebbe again blessed many individuals who had approached him and requested his blessing.

The ensuing *Hakofos* were led by distinguished figures who were present, *Mazkirim*, *Rabbonim*, and groups of guests. The Rebbe stood at his place throughout and encouraged the singing intensely, with a rather stern look on his face. Some of the *Niggunim* sung were the regular *Hakofos Niggun*, “*Ve’chol Karnei Resho’im*”, “*Shuva*”, and “*Yiddelach Shreit*”. Often during the singing, the Rebbe turned to his left towards the elderly *Chassidim* and showed them signs of encouragement.

As is the annual custom, the third *Hakofah* was given to all the guests from *Eretz Yisroel*, and those who could get through, would make their way to the center for it. This year however, was different. Before the *Hakofah* began, the Rebbe turned to one of the *Rabbonim* from *Eretz Yisroel* and motioned for him to head over to the center of the *Shul*. From the Rebbe’s look, the crowd understood that he would be waiting until all the guests actually arrived at the *Hakofah* before it could begin. From every side of the *Shul*, guests poured into the center and participated in their *Hakofah* in an orderly fashion. When they headed back to their places at the *Hakofah*’s conclusion, the crowd sang “*Al Hasela*” and the Rebbe waved his hand toward each of the guests as they passed by.

The Seventh Hakofah

After being handed the *Sefer Torah*, the Rebbe again made his way to the center of the *Shul* for the seventh *Hakofah*. His face shone with extraordinary radiance as he bestowed his blessings upon anybody who just would ask. Upon reaching the top of the platform, the Rebbe motioned to the crowd to begin a *Niggun*, whereupon the regular *Hakofos Niggun* was sung. During this singing, the Rebbe’s movements were similar to that of the first *Hakofah*, turning to all sides and waving the *Sefer Torah*.

After a few moments, the Rebbe slowed down and the singing abated somewhat. It seemed as though the *Hakofah* was over when suddenly the Rebbe began to sing “*Uforatzta*” which lasted for a few minutes. Then the Rebbe began “*Nyet, Nyet*”, while making intense movements and dancing swiftly.

After witnessing such immense revelations from the Rebbe and living through the experiences of the night, the Chassidim were on an absolute high! As the Rebbe made his way back to his place following the seventh *Hakofah*, the crowd chanted out loud “*Yechi Adoneinu Moreinu Verabeinu!*” It would be fair to speculate that it was a cry from the depths of the heart of each and every *Chossid*. An expression of gratitude to *Hashem* for giving us the Rebbe, for the rare privilege of being in his holy presence in these awesome moments, and for being granted such a genuine and pure *Giluy Elokus*...

Upon the conclusion of the singing of “*Aleinu*”, “*Al tira*”, and “*Ach tzaddikim*”, the Rebbe turned towards the crowd, exclaimed “*Gut Yom Tov!*” three times, and began his father’s *Hakofos Niggun*, encouraging the singing on all sides on his way out.

The Chassidim remained in the *Shul* for many long hours, jubilantly rejoicing in song and dance; a simply natural result of the incredible *Hakofos* that took place with the Rebbe on this night. Circles of dancers formed across the entire *Shul*, some holding *Sifrei Torah*, others without. Oblivious to the accumulated sweat over their faces and their own physical exhaustion, they danced with joyous hearts and uplifted spirits, long after their feet could hardly carry them... Who could possibly consider such petty matters when the heart overflows with the joy of this *Simchas Torah*!

Shmini Atzeres Day

Following *Mussaf*, many Chassidim sat down to *farbreng* with one another in an attempt to internalize and better appreciate the immense forces of spiritual



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energy they had been showered with over the past twenty-four hours, and to prepare themselves for the additional dose that was yet to come. Yet time was very limited as everyone had to hurry to head out on *Tahaluchah* in the late afternoon.

Tahaluchah

At 5 o’clock in the afternoon, large groups of *Chassidim* made their way on *Tahaluchah* to bring the joy of *Yom Tov* to fellow *Yidden* across the entire New York metropolitan area. No distance is too great, and *Bochurim* walked as far as Brighton Beach and Queens in order to visit local *Shuls* there. As such, only a small crowd awaited the Rebbe upon his arrival for *Mincha* at 6:00. Nevertheless, the Rebbe encouraged the singing.

Simchas Torah Night

The relatively small crowd that was present during *Maariv* felt unable to adequately respond to the Rebbe’s arousal of excitement. Before leaving the *Shul*, the Rebbe began his father’s *Hakofos Niggun* and encouraged the singing as if

the *Shul* was crowded from wall to wall.

Preparations for the *Farbrengen* then began. The *Shul* still maintained the setup for *Hakofos*, more than that of an average *Farbrengen*, while the *Tahaluchah* goes slowly returned to 770 and the *Shul* gradually filled up.

Farbrengen

At a few minutes past 9:00, the Rebbe entered the *Shul* for the *Farbrengen*. After making *Kiddush* on his own, the Rebbe instructed that someone make *Kiddush* for the entire crowd.

The Rebbe commenced the *Farbrengen* with a blessing that “as we are now coming from the days of *Sukkos*, may we immediately merit to sit in the *Sukkah* constructed of the skin of the *Levyoson*”, and then instructed everyone to say “*Lechayim*”.

While carrying out the directive, the crowd began to sing “*Zol shoin zein di Geulah...*”. For a few minutes time, the Rebbe only nodded his head slightly with the *Niggun*, but then suddenly began waving both his hands swiftly in



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the air. A few seconds later, the Rebbe stood up on his feet, continuing to wave his hands vigorously for more than five minutes straight! While standing, the Rebbe instructed the Chassidim to whistle; it seemed as though the walls of 770 quivered as a result of the piercing whistles.

Even after sitting down at his place, the Rebbe continued encouraging the singing and answered “*Lechayim*” to all.

At the conclusion of the first *Sicha*, during which the Rebbe expounded upon the specialty of Jewish children and their connection to the final *Geulah* in their being referred to as “*Meshicho*” (my anointed ones), the Rebbe instructed that all the children present say “*Lechayim*”.

While the children said “*Lechayim*”, the crowd sang “*Shuva*” and the Rebbe turned to many children individually, requesting that all those under the age of Bar Mitzvah say “*Lechayim*”.

Continuing on in the next *Sicha*, the Rebbe instructed that all the educators of the children join their pupils in saying “*Lechayim*” and in singing a *Niggun* attributed to *Tzivos Hashem*. The famous song of “We want Moshiach now” was then sung.

After the third *Sicha*, the Rebbe asked Rabbi Groner whether all the groups had returned yet from *Tahaluchah*, to which he answered that they hadn’t.

“*Uforatzta!*”

Opening the large pages containing all the *Pesukim* of “*Ata Horeisa*” that were near his place on the table, the Rebbe began to offer explanations on each of the *Pesukim* individually through the fourth and fifth *Sichos*, and then concluded with the recitation of “*Ve’hoya zar’acha*” three times aloud with its special tune. By that time, the *Shul* had already filled up completely, as all the groups had returned from *Tahaluchah*. The Rebbe, however, chanted the *Pesukim* in a very high tone, thus enabling everyone throughout the entire room to hear his voice quite well.

When the crowd finished repeating the *Possuk* after the third time, the Rebbe broke out in the song of “*Uforatzta*” and encouraged the singing immensely, motioning again (for the second time during this *Farbrengen*) to whistle!

After the *Niggun*, the Rebbe inquired again as to whether all of the groups that had gone on *Tahaluchah* had returned yet, and this time was answered affirmatively. At that point, the Rebbe

reminded everyone about reciting the *Brocha Acharona* and asked that the *Gabbai* say a few words regarding the time and preparations for *Hakofos*, and so on.

When the *Gabbai*, Reb S. Pinson, was about to begin his announcement, the Rebbe smiled at him and told him to stand up on a bench, and then on a table adding that he must wear a *Streimel* while carrying out his duties...

The *Gabbai* followed the Rebbe’s instructions and made his announcement, notifying the public of the grand Kiddush being held outside and of the *Hakofos* ceremony to follow, with an utmost joy- beyond any conceivable boundaries! Hearing this, the Rebbe gave a broad smile.

After reciting a *Brocha Acharona*, the Rebbe began his father’s *Niggun* and left the *Shul* while encouraging the singing.

Hakofos

The crowd left the *Shul* to allow the organizers to arrange the benches and bleachers as needed, and after approximately an hour and a quarter, at 12:45, the Rebbe reentered the *Shul* for *Hakofos*, encouraging the singing of a joyous *Niggun*.

All the *Pesukim* of the first cycle as well as the first and last *Pesukim* of the remaining two cycles were led by the Rebbe. After each of the three cycles, the Rebbe began a lively *Niggun* and encouraged the singing by waving his hands vigorously in the air to all directions. The surging rise in festive atmosphere in 770 and the epic intensity of celebration could hardly be recounted in description... All those present felt fortunate to have been able to bear witness to such a sight.

The *Hakofos* themselves ran more or less identically to those of the preceding night, with the only exception being that while on his way to the center of the *Shul* to dance the first and seventh *Hakofah*, those approaching the Rebbe seeking his blessings brought shots of "*Lechayim*" with them to say "*Lechayim*" with the Rebbe.

At the top of the platform, the Rebbe began his father's *Niggun* and made full circles to face the crowd on each side of the *Shul*, lifting up the *Sefer Torah* in an incredible manner.

The joy in 770 grew stronger and stronger with each of the seven *Hakofos*, culminating with the Rebbe's *Hakofah*, in absolutely exhilarating elation.

The crowd of Chassidim was clearly uplifted by the scenes of the evening. On the Rebbe's way back to the front of the *Shul* after the seventh *Hakofah*, a cry of "*Yechi adoneinu moreinu ve'rabeinu*" once again spontaneously sprung out in unison from the hearts of all. After a few moments, the chants morphed into the song of "*Harebbe Shlita*", and the Rebbe waved his hands during the singing of the wordless stanza.

"*Aleinu*", "*Al tira*", and "*Ach tzaddikim*" were sung with their traditional tunes, and before leaving the *Shul*, the Rebbe began his father's *Niggun*. As he passed the throngs of overjoyed Chassidim, he turned his radiant countenance to each area, including those high atop the bleachers, and encouraged their singing with a broad smile on his face.

Still thoroughly invigorated by the electrifying atmosphere of celebration, the Chassidim danced the night away in circles throughout the entire *Shul*. Night shined like day in 770 and even after the sun actually rose, the dancing continued until 8:00 in the morning. Yet somehow, when it was time for *Shacharis* at 10:00, the *Shul* was completely packed once more.

Simchas Torah Morning

After *Shacharis*, when it came time for *Hakofos*, the Rebbe suddenly began to sing his father's *Niggun*.

“CONSIDERING THE UNIQUE STATUS ATTRIBUTED TO THE GABBAI IN VARIOUS SEFORIM, HIS WORDS ARE IN FACT AN INDICATION THAT ALL MUST MAKE KIDDUSH!”

Similar to the preceding night, the Rebbe was honored to lead in the recitation of all the *Pesukim* of the first cycle of "*Ata Horeisa*", and the first and last *Pesukim* of the remaining two cycles. After each of the cycles, the Rebbe began a joyous *Niggun* and encouraged the singing vigorously, waving one hand in the air, and holding onto his *Tallis* with the other.

After reaching the top of the platform in the center of the *Shul* and performing the customary three-and-a-half *Hakofos*, the Rebbe began his father's *Niggun* and danced vibrantly. The length of today's *Hakofos* was relatively short, time-wise, but the intense joy it contained exceeded anyone's imagination.

"HaRebbe Shlita..."

While the *Sefer Torah* was brought out for *Krias Hatorah*, the crowd sang the traditional song of "*HaRebbe Shlita*". Never before had anyone seen such


a display of encouragement from the Rebbe to the singing of this song. The Rebbe waved his hand to the right and then to the left. On his holy face one was able to observe what appeared to be a potent infusion of energy. The repeated stanza at the end seemed to continue on forever...

Then came one of the most dramatic and moving moments of the whole *Yom Tov*, when the Rebbe was called up to the Torah for *Chassan Bereshis* by his full holy name, along with the *Friediker* Rebbe. The *Baal Korei*, Reb M. Schusterman, could hardly choke back his tears while reciting the "*Reshus*" (as it is referred to).

Maftir was recited by Reb M. Futerfas, while the Rebbe stood nearby at the Bima. Reb Mendel knew about this in advance, as he had undergone a similar experience the previous year, so he had a few "*Lechayims*" before taking his *Aliya*, in order to ease the tenseness he would inevitably feel...

As the *Sifrei Torah* were returned to the *Aron*, the crowd sang "*Sisu ve'simchu be'Simchas Torah...*" and the Rebbe followed closely behind en route to his place at the front of the *Shul*, all the while encouraging their singing. Gradually, the words "*Be'Simchas Torah*" were substituted with "*Be'simchas ha'geulah*".

Indeed, one can only imagine that the Rebbe's joy and celebration throughout this forty-eight hour period, and his extracting of the same from each and every one in his presence, offers us a veritable glimpse of what the true *Simchas Ha'geulah* will actually look like...

May we experience it immediately, Now! Amen! 

While we cannot begin to comprehend the depth and meaning of the Rebbe's conduct, it's worthy to note, that later on that year, on 27 Adar I, the Rebbe suffered a stroke, after which he was no longer able to verbally recite *Sichos*. Perhaps it was for this reason that the Rebbe specified a *brocha* particularly in this regard...