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ON HIS WAY OUT OF SHUL, THE REBBE TOUCHES THE PAROCHES.

# Vov Tishrei - 25 Years

YOMAN 5750—TEHEI SHNAS NISSIM



## WEDNESDAY, 5 TISHREI

Another *michtav kloli* from the Rebbe is issued today—dated “Vov Tishrei”—highlighting the special qualities of this year in it’s being a “*Shnas Nissim*,” a year of miracles. This indicates that every Jew must conduct himself in a manner of “*nes*,” going about his *avodas Hashem* in a manner above and beyond his usual nature.

The Rebbe davens *maariv* at the *amud* and says *kaddish* after his mother, Rebbetzin Chana, on her *yahrtzeit*.

After *maariv*, the Rebbe steps up on to his *bima* and delivers a *sicha* about the timely *avodah* of *teshuvah*, connecting it with the week’s *parshah*, *Haazinu*. The *sicha* is followed by distribution of dollars.

## THURSDAY, VOV TISHREI

The Rebbe davens *shacharis* at the *amud*.

When the Rebbe emerges from the elevator on his way back to his room, Rabbi Dovid Nachshon and Mr. Avi Taub receive the Rebbe’s *bracha* for their trip back to Eretz Yisroel. They had just returned from a special *shlichus* to Russia.

A short while later the Rebbe asks to see them in his room. They report to the Rebbe about their trip to



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KRIAS HATORAH DURING SHACHARIS ON VOV TISHREI, WHEN THE REBBE DAVENED AT THE AMUD.

Russia, and the Rebbe thanks them, handing them each a piece of *lekach* and a dollar.

In the afternoon, the Rebbe instructs that 10,000 copies of a never-before published *maamar* (ד"ה ושאר בתם מים בששון) of the Tzemach Tzedek be printed for a special distribution, together with the most recent *nichtav kloli*.

At 1:20 p.m., the Rebbe leaves for the Ohel, returning at 7:40 p.m., and shortly thereafter enters the shul to daven *mincha* at the *amud*.

### My Mother's Part

Following *maariv*, the Rebbe delivers a fascinating *sicha* about the *ba'alas hayahrtzeit*, his mother, Rebbetzin Chana; focusing on her partnership in her illustrious husband's great *mesirus nefesh* to spread Yiddishkeit under the Communist regime.

In vivid detail, the Rebbe relates how his father defied the threats of Bolsheviks and stood firm in his insistence that the government-baked *matzos* bear the highest standards of *kashrus*. After articulating his father's heroic accomplishments, the Rebbe explains:

"All this was only possible because in my father's immediate surroundings, in his home, the atmosphere was conducive to this. My mother would constantly ensure that the atmosphere at home was such that my father would be encouraged to withstand any risk and danger, and continue on with his work, despite the very real possibility that the government would prosecute not only him but all those who were close to him—specifically my mother—for the 'counter-revolutionary' activity of attempting to destroy the country's economy.

"In fact, there were government officials who had made threats of such nature, and my father was warned by close friends, who had connections with the 'Cheka' (the secret police), of the grave danger he was in (although coming to warn him of the planned punishment was in and of itself a 'crime')."

The Rebbe also speaks of his mother's brave decision to join her husband in *galus*, standing and aiding in everything he needed, most notably, her assistance in writing his *chiddushei Torah*:

"They were in a terrible state physically. They didn't have money to buy anything more than their bare minimum needs. Nevertheless, she went about collecting herbs to be used for ink so that my father could write his *chiddushei Torah*.

"Not only did she have a part in his writing, but in preserving these writings as well. Leaving Alma Ata, she endangered herself by bringing them with her to Moscow...

"...Thanks to her efforts, the *seforim*—Toras Levi Yitzchok and *Lekutei Levi Yitzchok*—were later printed and published."<sup>1</sup>

### Lekach, Chassidus, and Tzedaka

At the conclusion of the *sicha*, the Rebbe descends from the *bima* and begins the distribution. Each person receives a manila envelope containing the *maamar* "*Ushavtem Mayim Bsasson*" from the Tzemach Tzedek adorned with a red cover, the most recent *nichtav kloli* dated Vov Tishrei, a piece of *lekach*, and one dollar-bill. As they pass by, the Rebbe wishes each person "*Ah zisser yor.*"

An enormous crowd arrives to receive the new *kuntres* and *lekach* from the Rebbe, and the distribution goes on for hours.

When a certain member of *anash* passes by, he wants to ask the Rebbe for an additional packet for a relative of his, but he isn't able to articulate his request. About half an hour later, the Rebbe asks the *mazkir* what is it that he wanted (referring to the individual by name), and the man is summoned back to the Rebbe. He asks the Rebbe for an additional packet and the Rebbe gives it to him.

Mrs. Esther Pollard, wife of Mr. Jonathan Pollard, who is imprisoned by the US government, also comes and asks for a *bracha* for her



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CLOSE TO TEN THOUSAND PEOPLE RECEIVE A KUNTRES DURING THE CHALUKA ON VOV TISHREI, 5750.



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RABBI YAAKOV YEHUDA HECHT RECEIVES THE KUNTRES FROM THE REBBE.

husband. The Rebbe responds with a *bracha* that she should succeed in all her endeavors.

The distribution lasts four and a half hours as the Rebbe greets close to ten thousand people, from 8:45 p.m. until 1:20 a.m. Bear in mind that the Rebbe stood at the Ohel throughout the day and is still fasting.

After a few hours, Rabbi Y. Y. Hecht passes and suggests to the Rebbe that the distribution is lasting too long and the Rebbe must eat something. The Rebbe responds, “מארגן וועל איך” —“מיישב זיין אין דעם” —“I’ll think about it tomorrow...”

When the distribution is finally over, the Rebbe leaves the shul with an exceptionally radiant face, strongly encouraging the singing.

### From Hashem Himself

At the *farbrengen* the following Shabbos, the Rebbe speaks in extraordinary terms about the distribution of the *kuntres* and *lekach* that took place two nights ago.

The Rebbe begins with a question on the *minhag* of asking for *lekach* on Erev Yom Kippur: We customarily ask for *lekach* in order to avoid having to ask for assistance from another individual throughout the coming year. In *bentching* we say “לא לידי מתנת בשר ודם”—that we do not wish to receive assistance from another human being. Why then, would we specifically ask for *lekach* from another individual on Erev Yom Kippur?

The Rebbe explains that in essence, the receiving of *lekach* on Erev Yom Kippur is different, for it comes straight from Hashem Himself, through an intermediary who is totally *bottul* to Hashem, and is thus a *מומצע המחבר*.

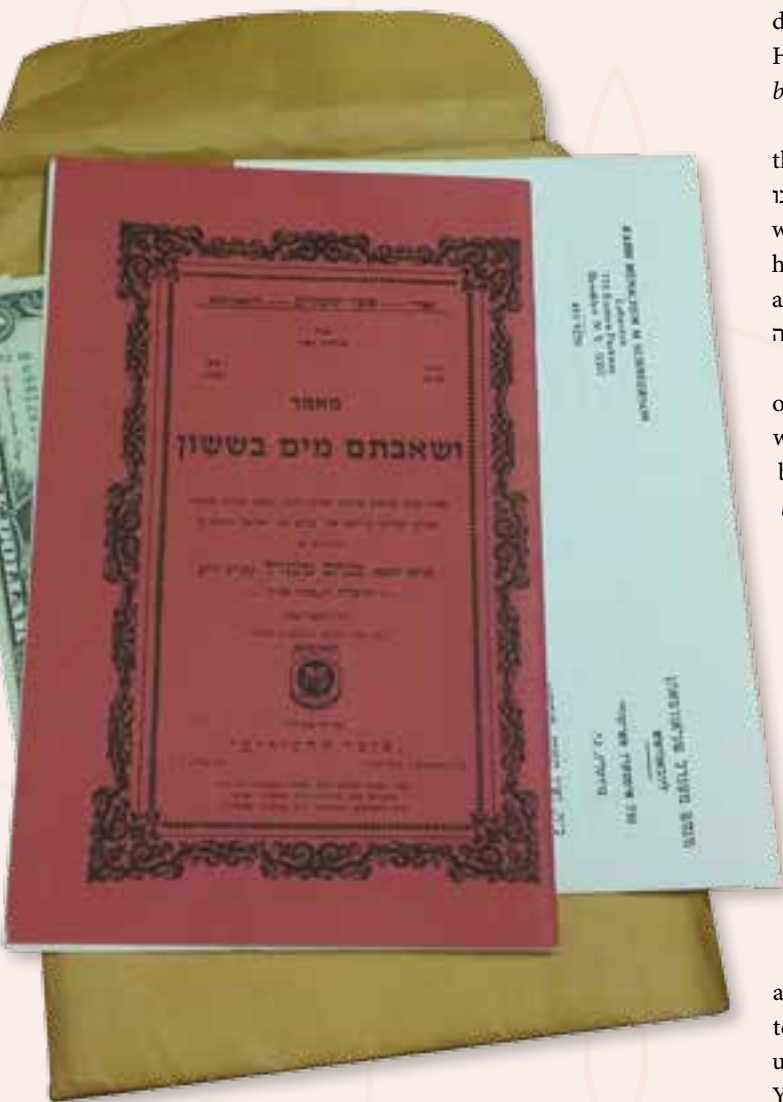
*Lekach* is also connected with Torah, as the *possuk* says לך טוב נתתי לכם, תורת אל תעזבו. More specifically, *lekach* is connected with *pnimiyus haTorah*, which is compared to honey. For this reason, the *lekach* was given along with a *maamar Chassidus*, “א זיסער, א לעקאך און א זיסער מאמר, און זיסע צדקה”.

The distribution was given to the hand of each and every one individually; men, women, and children, for each of these items belong to each and every one of them. The *lekach*, *pnimiyus haTorah*, and *tzedaka*.

“We also ensured to see each and every one individually, including the young children, in order to bring forth the potential that each and every one has in all these areas,” the Rebbe explains. “Both on their own, as well as affecting their surroundings with *hafatzas hamaayonos chutza*.”

The Rebbe also mentions that in a “*yom-tov'dike* spirit,” the *kuntres* was distributed with a luminous, red cover, in order to spark greater interest in its content.

Later in the *Farbrengen*, the Rebbe instructs that *chassidische farbrengens* be arranged in continuation to this one; today, tomorrow (Erev Yom Kippur), and everyday until Sukkos. Aside for Yom Kippur, when the Yidden *farbreng* with the *Aibershter* Himself! **T**



EACH PERSON RECEIVES A MANILA ENVELOPE FROM THE REBBE CONTAINING: THE NEWLY PRINTED MAAMAR “USH’AVTEM MAYIM B’SASSON” FROM THE TZEMACH TZEDEK; THE MOST RECENT MICHTAV KLOLI DATED VOV TISHREI; A ONE-DOLLAR BILL; AND A PIECE OF LEKACH.

1. Hisvaaduyos 5750 vol. 1 p. 61. Selections of this *sicha* were published in English in *Derher Magazine*, Av-5774.