



מוקדש
לחיזוק ההתקשרות לכ"ק אדמו"ר
נדפס ע"י
הרה"ת ר' זאב וזוגתו
מרת דבורה ליבא ומשפחתם שיחיו
גולדברג
להצלחה רבה בכל אשר יפנו
בגשמיות וברוחניות



JEM104998

Preparing for the New Year

ELUL 5711



Abochur's diary of the first Elul and lead-up to the *Yomim Noraim*, after the Rebbe accepted the *nesius*. In the first years of the *nesius*, each Yom Tov established the process and *seder* in which the Rebbe's court would operate throughout the years.

DANCE INTO THE NEW YEAR

Shabbos, Chai Elul

The Rebbe farbrenged for two hours. While there was no *mammar*, it was still a very special scene. The Rebbe asked the crowd to sing *Nye Zhuritze*

Chlopzie and stood up mid-*niggun* and danced with great joy for approximately a quarter hour. After sitting back down, the Rebbe said, "*Didan notzach, nashe biryat* [‘We are winners’ in Russian], we should dance into the new year and *nashe biryat*, it will be a *kesiva vachasima tova* for a good and sweet year, in revealed good, *b'gashmiyus* and *b'ruchniyus*."

ARMY INSTRUCTIONS

Monday, 20 Elul

A US soldier went in for *yechidus* and the Rebbe spoke with him. "What good news do you have?"

When you will be a good soldier and fulfill the shlichus placed upon you, Hashem will free you [from this mission].”

The soldier said that at times he feels weak *b'ruchniyus*.

The Rebbe responded, “First, you should speak with, and influence, fellow soldiers about Yiddishkeit, and that will strengthen yourself too. Secondly, you should say a *kapitel* Tehillim every single day.”

After *yechidus* ended that night, the Rebbe walked into the *zal* and saw about a *minyán* of people milling about, and commented “אנשטאט אזויי—שטייען בעסער פארבריינגען—Instead of standing like this, better *farbreng*.”

YECHIDUS WITH COLLEGE KIDS

Tuesday, 24 Elul, “Gimmel d'Selichos”

Hatomim S. C. brought a large group of approximately thirty young students to the Rebbe for *yechidus*. The Rebbe spoke with them in English about the importance and necessity of doing mitzvos. The students then asked many questions about *ruach hakodesh* and other topics. Once the Rebbe had answered the questions, he concluded by saying, “If you will fulfill actual mitzvos many of these ideas will be self understood.”

One of their requests was for an English translation of the Tanya¹. The Rebbe pointed out that such a thing would take a long time, but if they would request specific topics he could arrange to have them translated into English.

STAYING IN 770

In preparation for the upcoming *Yomim Noraim* the organizers asked the Rebbe if they should rent a large hall for the *tefillos* and *farbrengens*. The Rebbe responded “דער רבי האט זיך געווייקט אין די ווענט די לעצטע צען יאר אין טרערן און מיט די לעצטע כוחות, וועל איך פון דאנעט אוועקגיין—The [Friediker] Rebbe soaked these walls—in the last ten years—with tears and his last *kochos*, I should go away from here?!”

MAAMAR ON ROSH HASHANAH

Friday, 27 Elul

A group of *anash* went into the Rebbe and asked if he would say a *maamar* on Rosh Hashanah. Although the Rebbe had already accepted the *nesius*, until that time there had only been *maamarim* in the context of a *farbreng*, on Shabos Mevorchim

or *yomei d'pagra*. Here the request was if there would be a special *maamar* for Rosh Hashana, something that had been common by the previous Rabbeim.



The Rebbe said that he would give them an answer on Sunday, Erev Rosh Hashanah.

A POWERFUL NIGGUN

Shabbos parshas Nitzavim, 28 Elul

At the farbrengen, the Rebbe asked Reb Shmuel Zalmanov, the usual *baal menagen* from the times of the Friediker Rebbe, to start the “*Rosh Hashanah tenuah*” from the Alter Rebbe.

As soon as he started to sing, the Rebbe began to cry profusely, resting his head on his hands and leaning on the table. Reb Shmuel sang and the crowd was silent. In the middle he stopped singing, but the Rebbe signaled with his handkerchief to continue. This repeated itself a few times until the Rebbe eventually lifted his head and then Reb Shmuel ended the *niggun*.

The Rebbe then spoke about the concept of “*gilo bir’ada*—rejoicing while trembling”. While speaking, he again began to cry, his words being enveloped in the tears, and those who stood far away were not able to hear. After the next *niggun* the Rebbe asked for a joyous *niggun*, and sang along with it; but on his face a certain seriousness was still apparent.

PREPARING FOR ROSH HASHANAH – PANIM

Sunday, 29 Elul, Erev Rosh Hashanah

Shacharis was followed by *Hataras Nedarim* and *pruzbul*—with the upcoming year being *shemita*—with the Rebbe reciting the latter from memory. Afterwards the Rebbe added, “*Derlebt iber a yor* (live to next year), *a k’siva vachasima tova*, for a good and sweet year.”

NEW SEDER

The custom had already become that every time the Rebbe went to the Ohel, whether Erev Rosh Chodesh or on *yomei d’pagra*, he would take a *pidyon* from anyone who wanted. Also, before the Rebbe departed for the Ohel, people in 770 would write their names and members of their families’ names on a piece of paper and give it to the Rebbe. The Rebbe had already told them not to write in length, just to put the names down.

In the later months, larger sheets of paper were brought to make it easier on the Rebbe. Anyone who wanted to have his name included would simply add his name to the list on the large papers.

Today, when the Rebbe was asked how the process of receiving *pidyonos* would work, the Rebbe instructed to do the same, using the long papers and that he would read the names at the Ohel. The Chassidim mentioned that by the Friediker Rebbe on Erev Rosh Hashanah each Chossid was able to write their own personal *pan* and bring it to the Rebbe.

The Rebbe answered, “Those who wish to give separate *pidyonos* may do so, but I will not read them at the *tziyon*, due to a lack of time.” This was the first time the Rebbe accepted *pidyonos*—not to read at the Ohel, but officially accepting *pidyonos* himself.

Also the Rebbe summoned those of *anash* who had requested a *maamar* in honor of Rosh Hashanah, to tell them that there would be one. He also added that besides for the *maamar*, there would also be “a *tish*,” (referring to the Rosh Hashanah farbrengen).

PANIM

The *seder* was as follows. When a few people would gather with their *pidyonos* in hand, the Rebbe would open his door and receive them. When finished, he would close the door until the next group gathered. When taking the *panim*, the Rebbe’s face was white and extremely serious. At one point, when a larger group had given their *panim* the Rebbe gave them a similar *bracha* to the one he had given after *Hataras Nedarim*.

The Rebbe received *panim* until approximately noon.

SHAKING HANDS

Reb Michel Piekarski went in for *yechidus* with his three sons. The Rebbe shook hands with the youngest, commenting about the two older ones, “They are already older, they don’t need to shake hands.”

GOING TO THE OHEL

Today everyone went to the Ohel, and obviously the Rebbe went as well. The Rebbe left 770 around 1:30 PM and returned about 45 minutes before candle lighting, spending close to two hours at the Ohel. ¹

1. The Tanya was first translated into English in the year 5722. The complete translation of Tanya in English was eventually published in 5735.



JEM 18 ELUL, 5714, 103280

ELUL 5776
A CHASSIDISHER DERHER

