



טור 'לעבן מיטן רבי'ן 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 פּעסל לאה ומשפחתם
שיחיו
רוהר

A YEAR OF NISSIM

TISHREI 5750

Already Pesach time 5749, the Rebbe announced that the year 5750 would be a “שנת נסים”—a year of miracles. Indeed as it turned out, it was a very special year both in the Rebbe’s presence and around the world; the “Evil Empire” of the Soviet Union began to dissolve without bloodshed; a prelude, the Rebbe declared, to the miracles of the Geulah.

Tishrei was always a special time in the Rebbe’s presence, with enough “*giluyim*” and spiritual energy to last all year and beyond. In this compilation we will focus on several unique moments that distinguished Tishrei 5750 from other years, based on accounts recorded in yomanim and other sources.

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THE REBBE CARRIES THE SEFER TORAH TO THE BIMA AS SHLIACH TZIBBUR ON 6 TISHREI.



LEVI FREIDIN VIA JEM186784

A Most Unusual Time for a Farbrengen

On the first morning of Rosh Hashanah, a rumor circulated that the Rebbe would farbreng that afternoon—an unprecedented phenomenon. The Rebbe generally farbrengs at the end of the second day of Rosh Hashanah, close to the end of Yom Tov — in part because the Rabbeim were generally careful not to speak much at all on the first day of Rosh Hashanah. The surprise brought joy and excitement to everyone in shul.

Musaf ended shortly after 2:00 p.m., and about a half an hour later, the Rebbe entered the shul for the farbrengen.

As the Rebbe entered, the crowd sang the *niggun* with the words “השנה תהא שנת נסים” (This year will be a year of miracles), based on the *roshei teivos* of the new year.

The Rebbe sat down and made *kiddush*, and then the crowd sang “*Yemin Hashem*” (a *niggun* of the Tzemach Tzedek, whose 200th birthday was just celebrated on Erev Rosh Hashanah).

Addressing the obvious anomaly, the Rebbe began by explaining why he was holding a farbrengen at this unusual time:

Since it was Shabbos, and in the recent past there had been a farbrengen almost every Shabbos, it was appropriate to hold a farbrengen on this day. The custom is actually based on a practice instituted by Moshe Rabbeinu. The Midrash tells us that Moshe was told by Hashem that he should make “large gatherings” (“להקהיל קהילות גדולות”) every Shabbos, and teach future generations to do the same, to gather on Shabbos for communal Torah study.

The Rebbe went on to explain the special qualities of the day: the confluence of Rosh Hashanah and Shabbos create an utterly unique moment. “All of these special qualities were present the moment Rosh Hashanah began,” the Rebbe said. “But we had to wait for a time that we could practically gather the people together in order to discuss it at length, and appreciate it all the more...”

The farbrengen lasted almost two hours, after which the Rebbe davened Mincha.

The shul was not set up as it usually was for a farbrengen, creating a rather rare scene: All the tables had been removed for davening, and there wasn't enough time to set them up again. The only table in the room was the Rebbe's table—and people stood all about the

rest of the shul.

Another surprise took place on Motzei Yom Kippur: As usual, the Rebbe came outside to recite Kiddush Levana. After concluding, it seemed like the Rebbe was ready to go back inside, when he suddenly began saying a *sicha*!

The Rebbe spoke about the fact that we are supposed to begin building the sukkah on Motzei Yom Kippur. “We don't find that most people are careful to do this in practice, including myself,” the Rebbe said. “However, we can fulfill this by at least speaking about building the sukkah. May we speedily merit to sit in the sukkah built from the “hide of the Livyasan [with the coming of Moshiach]”. Have a good month and a good year, and may [this goodness] continue throughout the year ahead, especially given that it's a year of miracles, and the greatest miracles at that (*nissei nissim*)!”

Vov Tishrei— The Distribution From Hashem

After Shacharis on the morning of Vov Tishrei, the Rebbe called Rabbi Dovid Nachshon and Mr. Avi Taub (who had been standing in the lobby) into his room. They gave the Rebbe several old *seforim* (presumably found on a recent trip to Russia), as well as the new key to the Rebbe's father's Tziyun. The Rebbe wished them that we should merit “הקיצו ורננו שוכני עפר” (those who lie in the dust shall arise and sing), and gave them each a piece of *lekach*.

Later that afternoon, the Rebbe asked that 10,000 copies of a newly discovered *maamar* from the Tzemach Tzedek be printed, as well as 10,000 copies of the most recent *michtav kloli*, to be distributed to all.

That night after Maariv, the Rebbe spoke a beautiful *sicha*, relating stories of the immense *mesirus nefesh* of his mother, Rebbetzin Chana, in great detail. The Rebbe spoke about her part in preserving the Torah of his father—how she painstakingly made ink so he could write down his innovative Torah-thoughts while in *golus*, as well as her part in her husband's activism in general. The atmosphere she fostered in their home allowed the Rebbe's father, Harav Levi Yitzchok, to fiercely stand up to one of the world's most powerful regimes, not bending one iota from Torah and Halacha.



After the *sicha*, the distribution began. The Rebbe gave out thousands of manila envelopes to men, women, and children, each containing: A copy of the *maamar* “*Ushé'avtem*” from the Tzemach Tzedek, a copy of the most recent *michtav kloli*, a piece of *lekach*, and a dollar for tzedakah. The Rebbe wished each person who passed “*Ah zisseh yohr*” (a sweet year).

One person wanted to ask the Rebbe for an additional envelope for a relative, but couldn't seem to get the words out. About half an hour later, the Rebbe asked his secretary to find out what the person had wanted. He was called back (after already having gone home), and this time he told the Rebbe that he wanted an additional envelope, and the Rebbe agreed.

The distribution continued for close to four and a half hours. When Rabbi Y.Y. Hecht passed, he told the Rebbe that the Rebbe has been standing for so long already; he should go have a bite to eat (the Rebbe had been at the Ohel and had not eaten all day). The Rebbe smiled and replied, “*Morgen vel ich meyashev zein...*” (I'll think about it tomorrow).

The following Shabbos—Shabbos Shuva, Parshas Haazinu, the Rebbe spoke about the distribution that had occurred two nights earlier in exceptional terms:

The reason for distributing *lekach*, the Rebbe explained, is in case it was decreed upon an individual to be forced to take provisions from a fellow human being during the coming year, the decree should be fulfilled by asking for



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THE REBBE SAYS A SICHA ON 6 TISHREI.

lekach. “As a matter of fact,” the Rebbe explained, “the *lekach* of Erev Yom Kippur (or the preceding days) is given in such a manner that it doesn’t even feel like it’s coming from a fellow human being—but straight from Hashem Himself. The person giving the *lekach* is merely an intermediary who connects (*‘memutza hamechaber’*).”

The Rebbe continued that this year, the *lekach* was given along with words of Torah (the *maamar*), which is referred to in a *possuk* containing the word *lekach*: “כִּי לֶקַח: “טוב נתתי לכם, תורתִי אל תעזבו (For I have given you a good *‘lekach’* (lesson), do not forsake my Torah). The *maamar* itself featured a Yom Tov-diker cover, beautifully colored (in red), and is also about a joyous topic—“*Ushe’avtem mayim b’sasson*,” drawing water with joy (referring to the

Ruach Hakodesh drawn at the *Simchas Beis Hashoeva*).

This was a rare and glowing insight offered by the Rebbe himself about the nature of the distribution, further highlighting how special it was.

Ohel Visits

Also unusual were the Rebbe’s surprise trips to the Ohel. On the morning of Erev Yom Kippur, a rumor circulated that the Rebbe was going to visit the Ohel that day—for the first time since 5720!

At 8:30 a.m., the Rebbe left for the *mikvah*, and on the way he gave a coin for tzedakah to the photographer, Reb Levi Friedin, saying, “Maybe you should take a photo

of the nickel!” After Shacharis, the Rebbe distributed *lekach* to those who hadn’t yet received. One of the people was an assistant to Minister Ariel Sharon (formerly the commander of the Southern Front of the IDF), who told the Rebbe that Mr. Sharon was about to publish a book. In it he would relate how the Rebbe’s cautionary words against the Bar-Lev defense line proved correct. The Rebbe remarked, “You are speaking about the past; more important is the present: we need to ensure the integrity (“*shleimus*”) of the Jewish people, the Torah, and the Land of Israel...” The Rebbe turned to the wife of the assistant and said, “You certainly help your husband in all of the above. If miracles are needed, there’s no need to be afraid; we will have miracles. Jewish people say about this year that it’s a ‘*shnas nissim!*’”

At around 1:00 p.m., the Rebbe left for the Ohel, returning for Mincha close to 4:00. After Mincha the Rebbe said a *sicha* with a *bracha* for all, and then distributed dollars. The tone of the *sicha* – and the Rebbe’s mood in general – was very joyous and uplifting.

On Erev Sukkos the Rebbe again went to the Ohel, also a real rarity.

On the morning of Erev Sukkos after davening, the Rebbe gave out sets of *Arba Minim* to representatives from around the world (as he would every year). When this concluded, the Rebbe announced that he would distribute dollars to everyone. A line was formed and the Rebbe gave out dollars for about a half hour. During the distribution, someone closed the front door of 770 (presumably to keep the line shorter so the Rebbe wouldn’t need to keep standing on his feet on such a busy day), but the Rebbe instructed that it should be reopened so that anyone who wished could come and receive a dollar. After the distribution, the Rebbe went to the *mikvah* and then to the Ohel, returning shortly before Yom Tov set in.



Unprecedented Sichos

Over the month of Tishrei, the Rebbe spoke dozens of times. In fact, the Rebbe spoke on almost every single day of this special Tishrei—even including a short *sicha* on Erev Shabbos Bereishis after Mincha. These *sichos* were filled with deep ideas of Torah—*nigleh* and Chassidus, as well as an emphasis on this special year of miracles and its close proximity to the coming of Moshiach.

A *sicha* that stands out was delivered by the Rebbe after Maariv on the fifth night of Sukkos. The Rebbe began by encouraging everyone to again rejoice in the *Simchas Beis Hashoeva*, increasing the joy, even over the



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previous nights. Then the Rebbe spoke about the night's *Ushpizin*: Aharon Hakohen and the Tzemach Tzedek, drawing lessons from their shared theme of *Ahavas Yisroel* and *Achdus Yisroel*. Towards the end of the *sicha*, the Rebbe noted that both of these individuals are very much connected to the coming of Moshiach: Aharon Hakohen's primary function was doing the *avoda* in the Beis Hamikdash, which will resume with the coming of Moshiach, and the Tzemach Tzedek's *sefer* for which he was named includes one of the names of Moshiach; the name "Tzemach."

Then the Rebbe said something incredible: If we call out his name three times, "*Tzemach, Tzemach, Tzemach*,"

he will certainly respond to our call, and Moshiach will arrive immediately!

As soon as the Rebbe concluded the *sicha*, the whole crowd enthusiastically called out "*Tzemach*" three times, and then the Rebbe distributed dollars for *tzedakah*.

These are just a few of the many wondrous moments that occurred throughout the special Tishrei of "*Shnas Nissim*."

May we speedily merit the *nissim* of the coming of Moshiach *teikef umiyad Mamash!*

THE REBBE EN
ROUTE TO THE
OHEL, EREV
YOM KIPPUR.



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THE REBBE DISTRIBUTES
LEKACH AT THE
ENTRANCE TO HIS ROOM
ON EREV YOM KIPPUR.



LEVI FREIDIN VIA JEM 234303

THE REBBE SAYS A SHORT SICHA AFTER KIDDUSH LEVANA ON MOTZEI YOM KIPPUR.



LEVI FREDIN VIA JEM 234323



LEVI FREDIN VIA JEM 234284

THE REBBE DISTRIBUTES LEKACH AGAIN AFTER MINCHA ON EREV YOM KIPPUR.