





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 פעסל לאה ומשפחתם
שיחיו
רוהר



A Year of Wonders

The year 5751 is undoubtedly remembered as one of the most unique in the Rebbe's presence. Before the year began, the Rebbe announced that it would be a year of wonders, based on the words of the *possuk* "אראנו נפלאות"—I will show you wonders." The year 5751 is an acronym of "ה' תהא שנת אראנו" ה' תהא שנת אראנו. Following the "year of miracles" that saw the downfall of the oppressive Soviet Union and much more—the year of 5751 was indeed a year of miraculous occurrences, as we shall explore.

We'll begin our story with a wondrous month of Tishrei, 5751...

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Rosh Hashanah Eve

The Rebbe entered the shul on the first night of Rosh Hashanah with his Siddur and a Tehillim in hand. The atmosphere was solemn as the Rebbe sat down and recited many chapters of Tehillim for a while. After some time, the Rebbe stood up and motioned for the crowd to begin singing *Avinu Malkeinu*, as the Rebbe tapped along on his *shtender*.

After Maariv, the Rebbe turned around to the crowd and began wishing everyone “*Lshana tova tikasev v’sechasem*,” repeating the phrase many times as he walked out. The Rebbe also gave a broad smile to Dr. Larry Resnick, who was standing nearby.

Tekias Shofar

A high point of the entire year with the Rebbe is, of course, the moment that the Rebbe blows the shofar, ushering in a new year of Hashem’s kingship over the world.

The Rebbe entered the shul for Shacharis on both days of Rosh Hashanah holding three *shofaros* wrapped in a handkerchief. Members of *mazkirus* carried bags filled with *panim*, which the Rebbe would keep alongside him as he blew the shofar, as well as various *siddurim* and *machzorim* (including the *Siddur Im Dach* from the Mittlerer Rebbe, *Siddur Ha’Arizal*, the siddur of Reb Shabsi Rashkover, and a large-format *machzor* and Tehillim).

When the Rebbe was called up to the Torah for Maftir,

he carried his siddur and the *shofaros*, followed by the *mazkirim* who carried the bags of *panim* and other *seforim*. The pushing was quite intense, understandably, as the crowd surged forward to see and hear the Rebbe during these lofty moments.

After reciting the Haftorah, the Rebbe began preparing for shofar blowing. The bags of *panim* were placed on the *bima* near the Rebbe, and the Rebbe covered them with his *tallis* for a few moments. Someone standing near the Rebbe later reported that he heard the Rebbe singing the *niggun Shalosh Tenuos* in an undertone.

The Rebbe lifted his head from under the *tallis* and began saying, in a loud voice and in the traditional tune, “*Lamenatzeiach...*” followed by the *pessukim* of “*Min Hameitzar*,” and so on.

Then the Rebbe recited the *brachos* and blew the first 30 sounds of the shofar. Reb Mendel Tenenbaum acted as “*makri*,” standing at the Rebbe’s side and pointing to the names of the sounds in the *machzor*.

When the Rebbe concluded blowing shofar he went back to his davening platform, and after placing the *shofaros* in the cabinet of his *shtender*, turned around to face the crowd. According to Kabbalah, it’s important to look at the face of the one who sounded the shofar, and the Rebbe allowed everyone in shul the opportunity to do so by scanning the whole crowd from side to side.

Toward the end of Mussaf, the Rebbe descended from his platform to allow the Kohanim to stand there while delivering *Birkas Kohanim*. A second *shtender* was placed at ground level for the Rebbe to use during this time.

As the Kohanim made their way up the stairs of the Rebbe’s platform, a yarmulke fell off one of the children’s heads and landed on the Rebbe’s *shtender*; the Rebbe returned it to the child.

Tashlich

At 5:00 in the afternoon of the first day of Rosh Hashanah, the Rebbe davened Mincha in the big shul and then went outside for Tashlich.

Construction in the courtyard between 770 and the library building was recently completed, and the Rebbe walked on the new stone floor for the first time. The Rebbe observed the new additions to the structure, including the bridge connecting the two buildings and a new entranceway. Then the Rebbe approached the large, beautiful water fountain used for Tashlich and looked



BRIDGE BETWEEN 770 AND THE LIBRARY, ALONG WITH THE NEW FLOOR OF THE COURTYARD, COMPLETED FOR ROSH HASHANAH 5751.



CONCLUSION OF KOS SHEL BRACHA, MOTZEI ROSH HASHANAH AND SHABBOS SHUVA.

inside until he saw some of the fish.

As the Rebbe recited Tashlich, crowds of Chassidim were standing on the bridge, in the windows, and on the rooftops all around the courtyard. It was a beautiful sight to behold as the Rebbe stood below, like a king surrounded by his faithful flock.

Farbrengen?

Following Maariv on the second night of Rosh Hashanah, the Rebbe exited the shul while wishing everyone “*Ah gut yom tov!*” repeating it many times.

Shortly afterward, an announcement was made on behalf of the Rebbe’s *mazkirus* that the Rebbe would not hold the usual farbrengen on the second day of Rosh Hashanah. Instead, there would be two farbrengens on the following day—Shabbos Shuva—the second of which would be considered a continuation of Rosh Hashanah, including washing for challah and distribution of *kos shel bracha*.

Of course, the news was received with disappointment. This would be the first time since the earliest years of the Rebbe’s *nesius* that no farbrengen would be held on Rosh Hashanah itself. Since the Rebbetzin’s *histalkus* in 5748, the Rebbe himself lights Shabbos candles and

is therefore unable to be physically present with the crowd as Yom Tov ends and Shabbos sets in. However, the Chassidim consoled themselves with the knowledge that there would be an additional farbrengen on Shabbos afternoon, during which the Rebbe would certainly fill in whatever was “missed.” (Later in the month, the Rebbe addressed the issue as we shall explore below.)

Shabbos Shuva

The solemn days of Rosh Hashanah led directly into Shabbos Shuva, which immediately took on a joyous tone. During *Lecha Dodi* on Friday night, the Rebbe vigorously encouraged the singing.

The next morning, the Rebbe was called to the Torah for Maftir, and while reciting the Haftorah and *brachos* afterwards, the Rebbe’s voice choked up with tears (especially when he said “*al kiso lo yeshev zar...*”)

Farbrengen #1

At 1:30 in the afternoon, the Rebbe entered the shul for the first farbrengen of the day.

“This is the first public farbrengen of the year,” the Rebbe began, “since the Rosh Hashanah farbrengen was pushed off, for a certain reason, until this Shabbos. Hence,



THE REBBE RECEIVES MAFTIR
DURING MINCHA, TZOM GEDALIA.

this farbrengen includes elements of both Shabbos and Yom Tov together...”

The Rebbe went on to explain the respective advantages of Shabbos and Yom Tov, and how this year they come together with no pause between them.

The Rebbe also spoke about the week’s Parsha, Ha’azinu, at great length.

Towards the end of the farbrengen, the Rebbe gave out bottles of *mashke* to individuals who would be making gatherings over the next few weeks (since the next Shabbos farbrengen was scheduled to be at the end of the month, on Shabbos Bereishis).

The farbrengen concluded at 3:15 p.m.

Farbrengen #2

At 6:30 p.m., the Rebbe entered the shul for a second farbrengen.

During the first *sicha*, the Rebbe showered blessings for the new year, including *brachos* beginning with each of the letters of the Aleph-Beis.

Then the Rebbe spoke about the *minhag* to mention the names of all the Rabbeim on Rosh Hashanah, discussing each one of the Rabbeim, including the Frierdiker Rebbe, whom he referred to as “*Nessi Doreinu, v’hu yol-icheinu komemius l’artzeinu.*”

The Rebbe concluded: “The *nossi* of each generation is the *yechida* of his generation. And in a more general

sense, the *neshama* of Moshiach is the *yechida* of all the generations together...”

In the next *sicha*, the Rebbe asked that the *niggunim* of all the Rabbeim be sung, beginning with the *niggun Shalosh Tenuos* from the Baal Shem Tov, the Mezritcher Maggid, and the Alter Rebbe.

The Rebbe then turned to Reb Yoel Kahn, and he began by announcing the names of the Rabbeim along with their *niggunim*.

Throughout the singing of these *niggunim*, the Rebbe’s face was very serious. At various times, the Rebbe sang along with the crowd, especially during the Alter Rebbe’s *B’nei Heichala*, the Tzemach Tzedek’s *Yemin Hashem*, and the Rebbe’s *Ata V’chartanu*.

At the end of the farbrengen, the Rebbe led the bentching over a cup of wine, which he later used for Havdala, after Maariv.

The Rebbe began distributing *kos shel bracha* at around 8:35 p.m., continuing for some three hours.

Upon concluding the distribution, the Rebbe sat down to recite the *bracha acharona* over the wine, then stood up and said *V’yiten Lcha* from his siddur, as Reb Meir Harlig stood from behind and recited it along with the Rebbe.

Lekach

On Monday, 5 Tishrei, it was announced that the Rebbe would begin distributing *lekach* to men, women,

and children on Tuesday evening after Maariv.

All throughout Tuesday afternoon, a group of *bochurim* prepared thousands of small plastic bags, each containing a piece of *lekach* wrapped in a dollar for tzedakah, which the Rebbe would give out that evening.

At 8:40 p.m., the Rebbe began distributing the bags of *lekach*, continuing for more than four hours, until close to 1:00 in the morning. As the distribution continued, it became clear that the 7,000 bags prepared earlier in the day would not be enough, so the *bochurim* prepared an additional batch of 1,000, most of which the Rebbe distributed.

During the distribution, three children passed by and showed the Rebbe a picture of Rebbetzin Chana, whose *yahrtzeit* was that day. The Rebbe took it and said, “Thank you for the picture!”

Over the course of the month, the Rebbe distributed *lekach* another nine times! (On 7 Tishrei, the Rebbe distributed *lekach* to members of the Machne Israel Development Fund; on 8 Tishrei, the Rebbe distributed *lekach* again, then twice on Erev Yom Kippur; on the fourth night of Chol Hamoed Sukkos, on the night of Hoshanah Rabbah, and twice on Hoshanah Rabbah day.)

Machne Israel Development Fund

On Wednesday, 7 Tishrei, the Rebbe met with the members of the Machne Israel Development Fund—major supporters of the Rebbe’s institutions—and the shlichim who had brought them.

The big downstairs shul was set up especially for the occasion. At 4:40 p.m., the Rebbe entered the shul and took his seat while smiling at some of the members.

The Rebbe addressed the crowd with a *sicha*, highlighting the special *zechus* that successful businesspeople have, to give tzedakah and to utilize all the resources Hashem has given them to make a positive impact. Additionally, the Rebbe offered *brachos* based on each letter of the Aleph-Beis, and told the participants that he would distribute sweet *lekach* to each of them, with the hope that the blessings of the new year would be tangible and sweet as well.

For the next five hours, the Rebbe met with the supporters in private, offering each his blessings, guidance, and advice, concluding by giving each one a piece of *lekach*.



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THE REBBE RECEIVES A PHOTO OF REBBETZIN CHANA DURING THE DISTRIBUTION OF LEKACH, 6 TISHREI.



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DISTRIBUTING LEKACH FROM THE USUAL PLACE OF ‘DOLLARS’, 8 TISHREI.

One of the members’ teenage son asked the Rebbe if he should go straight to college after finishing high school this year, to help him make a good living, or if he should attend yeshiva in Morristown. The Rebbe asked him if he’d ever learned in yeshiva before, and when he said that he hadn’t, the Rebbe said, “It is worthwhile, for at least one year, to learn in yeshiva. When you finish high school in June, be in touch with Morristown and find out what preparations you need to make. But it would be good to make an interruption before you go to college by studying Torah for one year.”

One of the members presented his young son to the Rebbe, saying that the boy’s friend had passed away a few months earlier, and ever since then, he had been



THE REBBE ADDRESSES THE MEMBERS OF THE MACHNE ISRAEL DEVELOPMENT FUND.



ENTERING FOR YECHIDUS WITH MEMBERS OF THE MACHNE ISRAEL DEVELOPMENT FUND.

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MEETING WITH EACH OF THE MEMBERS AND THE SHLUCHIM.

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inconsolable, constantly worried that he had the same illness as his friend. The Rebbe told the father that he must persuade his son that he is a healthy boy. Instead of worrying about his friend, he should give tzedakah from his pocket money in memory of his friend, and this will improve his own health. The father then presented his daughter and her fiance, who were scheduled to get married around Pesach time. The Rebbe smiled and said, "Why postpone a good thing? It would be better to have the wedding earlier, either in Shevat, or better yet, in Kislev. It's a happy month, full of *yomim tovim* and candle lighting, etc."

Rabbi Akiva Cohen and Mr. Gershon Greenberg of Manchester, UK, came to the Rebbe and asked for a *bracha* to influence all members of *anash* in their community to send their children to the Chabad cheder. The Rebbe responded, "You refer to them as '*anash*', which means 'men of our peace'. That means that they are at peace with me, at peace with you, and at peace with him [Rabbi Cohen]. You should sit down and discuss it in a peaceful manner, and may you have *besuros tovos*, the sooner the better."

An individual asked the Rebbe if he could get a written

response from the Rebbe about his personal questions regarding his spiritual growth, based on the years he's been learning Tanya and Chassidus, and also how to help the Rebbe bring Moshiach sooner. The Rebbe replied that to wait for a written response would take a long time, since Sukkos is coming, when there will be many guests visiting. However, there is no need for a personal response, since the answers to his questions were already given in the Torah: Hashem says that if you follow His *mitzvos*, He will bless you in everything that you need, including the ability to walk upright and proud (“*va'dlech eschem komemius*”) about the fact that you're Jewish. “May G-d Almighty bless you to be a living example in all of the above,” the Rebbe concluded.

At 10:15 p.m., the Rebbe concluded meeting with all the supporters and delivered a *sicha* to the shluchim. When the *sicha* finished, the Rebbe stood up, and it looked like he was going to leave, so the shluchim began singing a *niggun*. But the Rebbe instead asked Rabbi Leibel Groner, “Are there dollars?” Immediately, someone went to bring dollars for the Rebbe to distribute, and the Rebbe said, “In the meantime, sing the *niggun*! Why waste time?” The shluchim sang the Rebbe's father's *hakafos niggun* for a few minutes until the dollars arrived.

After distributing dollars for tzedakah to whoever remained in the shul, including two security guards, the Rebbe went back up to his room.

Erev Yom Kippur

It was a long and busy day at 770.

At 8:00 in the morning, the Rebbe emerged from his room out to the front steps of 770 holding a chicken in hand, after having performed *Kapparos*. The Rebbe handed the chicken to the *shochet*, Reb Yisroel Shimon Kalmenson, and watched as the *shechita* was done, then recited the *bracha* and covered the blood. With that, the Rebbe said “*yasher koach*” to the *shochet* and went back into his room.

The Rebbe then went to the *mikvah* and joined the *minyán* in the big shul for Shacharis.

In the early afternoon, the Rebbe again distributed *lekach* in the main lobby of 770, where he usually distributed dollars on Sundays. This continued for about half an hour, upon which the Rebbe asked that they announce that after Mincha, he would distribute *lekach* once more.

Entering the shul for Mincha, the Rebbe held a large



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A SICHA TO THE SHLUCHIM AT THE CONCLUSION OF THE YECHIDUS.

manila envelope filled with coins, and he dropped coins into each of the boxes and plates for tzedakah, spread out over two tables.

After Mincha, the Rebbe approached the second *shtender* on the other side of the platform and began delivering a *sicha* with pre-Yom Kippur *brachos* for the crowd. This year, the Rebbe did something unique: Opening the siddur to the page of *Birkas Kohanim*, the Rebbe began by reading these *pessukim* out loud; everyone answered “Amen” after each verse.

After the *sicha*, the Rebbe distributed dollars, then went up to his room—only to emerge a few minutes later



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THE REBBE'S CHICKEN IS SHECHTED AFTER KAPPAROS AS CHASSIDIM LOOK ON.



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GIVING TZEDAKA BEFORE MINCHA ON EREV YOM KIPPUR.

and distribute *lekach* again to those who had not yet received.

A few minutes after *licht-bentch'n*, the Rebbe came out of his room, dressed in his *kittel* and *tallis*, and entered the small *zal* to give the *Birkas Habanim* to the *bochurim*. The room itself was packed, while most of the *bochurim* stood outside in the courtyard and looked through the windows. The Rebbe again began with the *pessukim* of *Birkas Kohanim* and continued with a special *bracha* to the *yeshiva bochurim*, that they should have success in their learning, and so on.

After about 15 minutes, the Rebbe went back into his room for a moment and then went downstairs to the big shul for Kol Nidrei.

Yom Kippur

Reaching the platform, the Rebbe recited the customary Tehillim from a large *machzor*, then he descended to

ground level for Kol Nidrei. A second *shtender* was placed near the *chazan*, and the Rebbe stood there throughout Kol Nidrei holding his small *sefer Torah*.

After Maariv, the Rebbe remained in shul and recited Tehillim with the *minyán*, staying an extra half hour after the *chazan* had already concluded, until he had finished the whole Tehillim.

The next day, towards the end of *Ne'ila*, as Yom Kippur drew to a close, the crowd prepared for the singing of Napoleon's March.

During the final Kaddish of *Ne'ila*, the Rebbe ascended the stairs to a small platform near his place. As soon as the singing began, the Rebbe waved his right hand in encouragement. Then the Rebbe covered his holy face with his *tallis* and began swinging his hand higher and higher, faster and faster. The crowd could hardly keep up with the Rebbe's pace. At the conclusion of the singing, everyone called out "*L'Shana haba'a b'Yerushalayim!*" The Rebbe retrieved his hat from the cabinet of the *shtender* for Maariv.

After Maariv, the Rebbe waved his hand and called out, "*Gut Yom Tov!*" three times, and then said:

"There's a ruling in Shulchan Aruch that on Motzei Yom Kippur, we must 'eat our bread joyously'. This is connected with *Zman Simchaseinu...*" and with that, the Rebbe began singing his father's *hakafos niggun* with great joy!

The Rebbe then continued encouraging the singing all the way up to his room; shortly afterward, he came outside for Kiddush Levana.

Sukkos

The atmosphere in 770 shifted as the joyous part of the month set in.

This year, a new and improved private sukkah was built for the Rebbe's personal use by removing a portion of the roof just outside the Rebbe's room. Additionally, the Rebbe's usual sukkah was built outside in the front yard of 770, which the Rebbe would use occasionally, especially in the mornings.

Shortly after Shacharis on Erev Sukkos, the Rebbe selected *lulavim* and *esrogim* from the table outside his room. Representatives from around the world were summoned, and each received a set of *arba minim*; the Rebbe blessed them to be "*mamshich* all the *hamshachos*" (manifest all the spiritual energy revealed by the mitzvah



THE REBBE BLESSES THE CROWD AFTER MINCHA ON EREV YOM KIPPUR WITH BIRKAS KOHANIM FROM AN OPEN SIDTUR.

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WISHING 'GUT YOM TOV' AFTER MAARIV, MOTZEI YOM KIPPUR.



THE REBBE INSPECTS LULAVIM.

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SELECT CHASSIDIM RECEIVE SET OF ARBA'A MINIM FROM THE REBBE.

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GIVING A BRACHA AFTER RECEIVING ESROGIM FROM ERETZ YISROEL.

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of *arba minim*) for the entire year ahead. A group of Chassidim from Eretz Yisroel presented the Rebbe with *esrogim* grown there, and the Rebbe responded with a *bracha*.

Later that evening, after Maariv, the Rebbe delivered a *sicha*. A small portion was added to the Rebbe's platform so that the Rebbe would be closer to the crowd, allowing for everyone to hear and see the Rebbe.

The Rebbe spoke about the importance of rejoicing on this night in *Simchas Beis Hashoeva* in a real way. The Frieddiker Rebbe set an example for every Yid, the Rebbe said. Although his health was very poor in his later years, the Frieddiker Rebbe hid his suffering and outwardly showed only joy in *avodas Hashem*.

Then the Rebbe went up to the large sukkah in the courtyard of 770 to greet the many *orchim* who had come for Yom Tov. First, the Rebbe greeted the coordinator of *Hachnasas Orchim*, Reb Moshe Yaroslavsky, and motioned for him to go ahead while the Rebbe walked behind him. The Rebbe ascended a previously prepared platform and delivered a short *sicha* to the guests, then returned to his room while vigorously encouraging the singing.

The next morning, and again on each morning of Sukkos, the Rebbe would *bentch* on his own *arba minim*, then give the set to Reb Meir Harlig to allow for everyone else to *bentch* on it as well. Shortly before Hallel, Reb Meir would bring the set back to the Rebbe in shul.

Simchas Beis Hashoeva

On each night of Sukkos, the Rebbe delivered a *sicha* after Maariv, expounding on the various themes of the day, the *Ushpizin*, and the need to increase the joy of *Simchas Beis Hashoeva*.

On the second night of Sukkos, the Rebbe mentioned the Midrash Yalkut Shimoni that he had been speaking about since the summer, discussing the final war before the coming of Moshiach. Chassidim always said that Moshiach's coming will be announced in the newspapers, the Rebbe said. Hopefully tonight, when we ask the policeman standing outside what's the latest news on the radio (as many people have the custom to do), he'll answer that they're talking about Moshiach's imminent arrival!

The third night of Sukkos was Friday night, Shabbos Chol Hamoed, and again the Rebbe delivered a *sicha*



CHILDREN'S RALLY, CHOL HAMOED SUKKOS.



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after Maariv.

On Motzei Shabbos, the Rebbe began by asking that someone who had already heard Havdala should make the appropriate announcement for the current time. Everyone shouted out together, “*Gut Moed!*” three times, and the Rebbe smiled broadly, continuing with the full *sicha*.

On the fifth night of Sukkos, the Rebbe again encouraged everyone to increase the joy of *Simchas Beis Hashoeva*. “There are some elderly Chassidim,” the Rebbe said, “those who learned in Tomchei Tmimim in Lubavitch or here in the United States, with venerable *mashpi'im* who taught them the ways of Chassidus, and even how to hold on to the ‘*kliamke*’ [the Rebbe’s door-knob]. But they haven’t yet participated in the rejoicing of Simchas Beis Hashoeva this year.” The Rebbe said that by adding these new faces (“*panim chadashos*”) to tonight’s dancing, the joy will increase even more.

On the fifth day of Sukkos in the afternoon, the Rebbe held a rally for the children of Tzivos Hashem, addressing them with three *sichos* and distributing coins for *tzedakah* as well.

On the sixth night of Sukkos the Rebbe explained

something special:

Due to the unique *kvius* of this year, when Yom Tov leads directly into Shabbos, we are unable to hold the usual farbrengens on the second day of Rosh Hashanah and on Simchas Torah afternoon. However, all the spiritual elements of the farbrengen are still very much in effect.

Shemini Atzeres

Shemini Atzeres and Simchas Torah brought the joy and celebration to their climax.

On the night of Shemini Atzeres, the Rebbe entered the shul for *hakafos* at 9:00 p.m. The Rebbe’s encouragement of the singing throughout the nights was incredible, especially during the first and seventh *hakafa*, when the Rebbe danced in the middle of the shul. The Rebbe turned around to each side, scanning all the people in the crowd and waving his hands again and again. The singing got louder and louder, as each individual was swept up into the Rebbe’s world. The Rebbe’s face was shining with joy, and the crowd responded accordingly.

An unusual sight took place during one of the middle



4TH DAY OF CHOL HAMOED.

hakafos: While the Rebbe was on his davening platform at the front of the shul, encouraging the singing, Reb Zalmon Jaffe and Dr. Ira Weiss suddenly began dancing right on the platform! The Rebbe moved his chair a bit to the side to make more space for the dancing pair, clapping his hands in their direction for a while.

Simchas Torah

On Simchas Torah night, the Rebbe held a pre-*hakafos* farbrengen.

The Rebbe spoke amazing words about the situation in Eretz Yisroel, discussing the many miraculous occurrences that the Jewish people had experienced in the recent past. The Rebbe also explained the *pessukim* that we recite as an introduction to *hakafos*, beginning with *Ata Horeisa*.

At the conclusion of this *sicha*, the Rebbe said, “Now we will end with a Simchas Torah *niggun*, one of them being...” and with that, the Rebbe began singing his father’s *hakafos niggun*, standing up and dancing in place with great joy.

The farbrengen concluded at 11:00pm, and at midnight the Rebbe returned to the shul for *hakafos*.

While the Rebbe was walking to the middle of the shul for the seventh *hakafa*, he noticed an individual crying, and the Rebbe said, “Why are you crying? Today is Simchas Torah!”

The individual tried approaching the Rebbe, but someone got in his way, and the Rebbe said, “What do you want from him? A Yid needs a *bracha*!”

Hakafos concluded at 1:20 a.m. On the way back to his room, the Rebbe noticed Rabbi Chaim Boruch Halberstam, who oversees the audio hookups of the Rebbe’s *sichos* and the WLCC hotline with announcements and updates for the global Chabad community. The Rebbe told him with a big smile, “You should soon broadcast that Moshiach has already arrived!”

Shabbos Bereishis

The Yom Tov of Simchas Torah led directly into Shabbos Bereishis, making for three days of uninterrupted joy.

On Shabbos Bereishis day, the Rebbe held two farbrengens: one as a regular Shabbos farbrengen, and the other as a continuation of Simchas Torah.

At the second farbrengen, the Rebbe asked that the crowd sing the *niggunim* of all the Rabbeim, beginning with *B’nei Heichala* of the Alter Rebbe.

Later in the farbrengen, the Rebbe mentioned that it had been some time since he had last made a “*shturem*” about learning Rashi, although in previous years there was a custom of explaining a Rashi on the parsha [at



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DURING KOS SHEL BRACHA, MOTZEI SIMCHAS TORAH AND SHABBOS BEREISHIS.

each farbrengen]. With that, the Rebbe gave a lengthy explanation on a Rashi to Parshas Noach, then to Parshas Bereishis.

The farbrengen concluded with the Rebbe bentching over a cup of wine, which he later used to recite Havdala and distribute as *kos shel bracha*.

The Rebbe poured wine and *brachos* to thousands of individuals for four and a half hours until 1:20 in the morning, after which he covered the kiddush cup and headed out of the shul while singing “*Ki V’simcha*.”

Thus concluded three days of uplifting joy in the Rebbe’s presence.

Many more special occurrences took place with the

Rebbe throughout this month. Not least of which, the Rebbe’s greeting thousands of visitors on each of the four Sundays throughout the month—despite that they each came directly following a Yom Tov: 4 Tishrei, the day after Rosh Hashanah and Shabbos Shuva Shuva (and Tzom Gedalia); 11 Tishrei, the day after Yom Kippur; 18 Tishrei, the first weekday of Chol Hamoed Sukkos, and 25 Tishrei, the day after Simchas Torah and Shabbos Bereishis. The Rebbe never stopped giving of himself to his precious flock, day after day; teaching, guiding, and blessing them, with the care of a loving father.

May we be *zoche* to celebrate Tishrei with the Rebbe again this year, with the coming of Moshiach, now! **T**