



לעבן מיט'ן רבי'ן



THE REBBE READS THE PAN KLOLI ON EREV ROSH HASHANAH.

LEVI FREIDIN VIA JEM, 140959 (29 ELUL 5735)

<p>ע"י בנם ר' יקותיאל יהודה וזוגתו מרת פעסל לאה ומשפחתם שיחיו רוהר</p>	<p>טור 'לעבן מיט'ן 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'</p>
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# Tishrei In Lubavitch

ELUL 5735\* - TISHREI 5736

PART 1



Spending Tishrei with the Rebbe is the dearest wish of every Chossid. Historically, it was especially appreciated by those who made the journey from afar.

Such was the case with Rabbi Yisroel Shimon Bekerman, who came from Eretz Yisroel for the Tishrei of 5736. Using rich, descriptive language, he transcribed his experience in his personal diary.

Presented this month is the first installment of his entry for Tishrei 5736\*.

## FIRST IMPRESSION

Last night, on the eve of 28 Elul 5735\*, we arrived at 770. Maariv was our first opportunity to catch a glimpse of the Rebbe and securing a close spot was our utmost priority.

The large shul was packed to the ceiling. Many different guests had arrived, emotional reunions abounded. Suddenly, the room began to tremble, it felt like an earthquake. The noise and chatter receded to a hush as conversations slowly fell quiet. Other than “*sha sha*,” the room was absolutely silent. And just like that, the mass of bodies parted to make way for the Rebbe.

The Rebbe stood like a battalion commander in his full glory as the crowd stared in awe. He approached his place at the *mizrach* wall where a chair and *shtender* had been set up on a large red carpet. Rashag stood on the side, near the *chazzan*. As soon as the Rebbe arrived, Maariv began on cue. After davening, the scene repeated itself and a pathway materialized, allowing the Rebbe to walk back to his room.

The next morning, after *selichos*, the Rebbe returned to his room, only to emerge again for *krias haTorah* in the small *zal* upstairs. I was the *chazzan*. We davened until *krias haTorah* and then waited for the Rebbe. The room was overflowing with people, it felt like it was about to burst, but once again a path was formed when the Rebbe arrived.

Trembling, I brought the *sefer Torah* to the *bimah*. The Rebbe gazed at me with a penetrating stare. I put the *sefer Torah* down. Kohen. Levi. Then *shlishi* went to the Rebbe. I was asked to say *chatzi kaddish*. The Rebbe stood right across me as I said *kaddish*. When I said *Hagomel*, I heard the Rebbe answer, “*Amen, mi shegemalcha tov hu yigmalcha kol tov sela.*” Buckling under pressure, I could barely finish the *bracha*, with the Rebbe’s eyes fixed on me.

As far as I was concerned, my trip had already proved its value—this moment made it clear to me that it was worth every penny spent. To receive such a *bracha*, in a loud voice, from the Rebbe no less “*Hu yigmalcha kol tov selah*”...



RABBI YISROEL  
SHIMON BEKERMAN

*Amen ken yehi ratzon.*

Once I had said *Hagomel*, tens of others followed suit. One by one, they *benched gomel*, each under the Rebbe’s intense scrutiny and personally acknowledging every person.

After *U’va Letzion*, the Rebbe was still standing at his *shtender*. I recited the *kaddish* with my bones shaking, the words stuck in my throat. It took a lot of effort for me to finish the *kaddish*.

Today after Mincha, it was announced that a *farbrengen* would take place in honor of Erev Rosh Hashanah and the newly arrived guests from around the world.

## HASHEM’S ATONEMENT

At the *farbrengen* that night, the Rebbe said the *maamar* “*Yom Tov Shel Rosh Hashanah Shechal Lihyos b’Shabbos.*”

Here is a brief summary:

When Rosh Hashanah occurs on Shabbos, the shofar is not sounded, rather the *mitzvah* is accomplished by Hashem Himself on our behalf. The Rebbe emphasized that it is not a mere comparison and certainly not an inferior alternative—but the *mitzvah* is literally done by Hashem in our stead.

Throughout the *farbrengen* the Rebbe said several *sichos*. A particularly striking point was when the Rebbe spoke about the *possuk* in this week’s *parsha*, וכיפר אדמתו עמו, urging Hashem to bring about atonement for His land—Eretz Yisroel, and His nation—us Yidden for all that we have endured. This should be a step towards, and result in, the true ultimate atonement that will usher in the final redemption. The Rebbe burst into tears, and the *farbrengen* took on a solemn tone. We witnessed how a true leader “argues” with Hashem, before all, entreating Him on behalf of his people.

The Rebbe concluded the *farbrengen* wishing everyone a “*ksiva vachasima tova leshana tova umesuka.*”

## FACE TO FACE

After Shacharis of Erev Rosh Hashanah, I stood in line to submit my *pan* to the Rebbe. It was a very long line, stretching far down Eastern Parkway. When my turn came, I handed the Rebbe two envelopes, and for each of them he wished me a “*ksiva vachasima tova leshana tova umesuka.*” It was truly an incredible feeling to receive a *bracha*



EVI FREIDIN VIA JEM 140668 (28 ELUL 5754)

THE REBBE LOOKS ON AS TENS OF CHASSIDIM AND BOCHURIM BENTCH BIRKAS HAGOMEL.

directly from the Rebbe.

After the *panim* (including the *pan kloli*) were collected, the Rebbe gave a special *bracha* “for all those who signed, for those who didn’t sign, and for all of *klal Yisroel*.”

From there we went to the Friediker Rebbe’s Ohel. Thousands of people had come, and suddenly, everyone fell silent as the Rebbe had arrived. He knocked on the door and entered the small antechamber, where several large bags of *panim* lay on the table. We could not remain there, but the Rebbe stayed much later.

## THE KOHEN GADOL

Before Maariv, the Rebbe asked that *Avinu Malkeinu* be sung. The atmosphere was

indescribable. It felt like a king was standing on the *bimah* and proclaiming Hashem’s sovereignty before all of the Yidden.

*Tekios*. The *avodah* of blowing the shofar by the Rebbe was a sublime experience, one worth standing in place for many hours to catch a glimpse of. Luckily, we had secured good spots and were able to see the Rebbe’s every movement. The scene was truly incredible. The Rebbe stood on the *bimah* with sacks of *panim* from the whole of *klal Yisroel*. He spread his *tallis* over the *panim* for a short while and then began to say the *pesukim*.

Every heart melted after hearing the Rebbe say the *pesukim* starting with “*Min Hameitzar*.” The crowd was perfectly silent as the Rebbe said the *brachos* and blew the shofar. The Rebbe with a *tallis*





TISHREI 5736\* WAS THE FIRST TIME LEVI FREIDIN (WHO TOOK ALL THE PICTURES PRESENTED HERE) CAME TO THE REBBE AND RECEIVED MANY SPECIAL KIRUVIM. HERE HE SPEAKS TO THE REBBE AT THE FARBRENGEN OF EREV ROSH HASHANAH.

over his eyes, his face bright red and serious. What a powerful image!

*Musaf. Korim.* Again, some things are impossible to describe. Words won't do justice to the majestic way the Rebbe lay on his hands and feet to bow at *Aleinu* in *Musaf*.

Here we saw the Kohen Gadol serving in the *Beis Hamikdash*, bowing and prostrating himself with great zeal as he performed his holy service. It was a magnificent sight. We witnessed the Rebbe in his full glory and splendor.

## FARBRENGEN OF THE SECOND DAY OF ROSH HASHANAH

The Rebbe washed and began the farbrengen with the *niggunim: Avinu Malkeinu, Atah*

*Vechartanu*, and *Shalosh Tenuos*, and then said the *maamar* “*Zeh hayom techilas maasecha.*” The *maamar* lasted for about an hour, followed by a *sicha* that lasted for another hour and a half.

The Rebbe asked several questions on the *haftarah* of that day. If the ways of Torah are pleasant, why does it elaborate with the full story of Chanah's infertility and include all of the unpleasant details? And why must the Torah inform us of Eyli's assumption that she was inebriated?

Of course, the Torah is teaching us a lesson here. We must turn to Hashem even for our material concerns and pour out our hearts to Him. Writing this story in great detail was necessary to teach us this. ❶