



לעבן מיט'ן רבי'ן



טור 'לעבן מיט'ן רבי'ן' הוקדש לזכרון ולעילוי נשמת
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ע"י בנם
 ר' יקותיאל יהודה
 וזוגתו מרת פעסל לאה ומשפחתם שיחיו
 רוהר

Tishrei In Lubavitch – Through Joy

TISHREI 5736*

PART 2



Spending Tishrei with the Rebbe is the dearest wish of every Chossid. In the following diary, Rabbi Yisroel Shimon Bekerman who came from Eretz Yisroel for Tishrei 5736*, describes his experiences with the Rebbe during this festive month.

VOV TISHREI

The farbrengen of Vov Tishrei was especially joyous. At the end of the farbrengen, the Rebbe instructed us to sing the *niggun Hup Kazak* while clapping along. The Rebbe encouraged the singing and we all found ourselves jumping in our places. I was swept away, completely engulfed by the *simcha* in the room. The joy that we witnessed was unparalleled and impossible to properly articulate. The only other occasion I could compare it to would be Simchas Torah.

This seemed to be part of a theme that had begun on Erev Rosh Hashanah when the Rebbe tearfully mentioned "וכיפר אדמתו עמו"—urging Hashem to bring about atonement for his land and his people. This continued on Rosh Hashanah when the Rebbe spoke about how we have to ask Hashem for even our physical mundane needs. Finally, now on Vov Tishrei, the Rebbe brought down such joy and once again repeated the message of "וכיפר אדמתו עמו." It seems as though the Rebbe was taking care of some heavenly affairs, ensuring the wellbeing of the Jewish people.

SHABBOS SHUVA

On Shabbos Shuva the Rebbe farbrenged for four hours. Once again the Rebbe addressed "וכיפר אדמתו"—that Hashem wants to reconcile with us. Some people are pacified through *ruchnius*, others require physical things to be satisfied. Regardless of where they are holding, Hashem meets each and every Yid on their own individual

level. Even little children get what they need from Hashem despite the sometimes juvenile nature of their desires.

The Rebbe continued: "It is known that on "Shabbos, *kol melachtach asuyah* (all your work is complete)." Accordingly, since today is Shabbos Shuvah, our *teshuvah* is already accomplished. Therefore, since Shabbos blesses the past week as well as the week ahead, a Yid who before today did not even contemplate *teshuvah*, can now achieve *teshuvah* for both the past and the future.

Once again, it was obvious that the Rebbe was trying to draw down tangible blessings for all Yidden.

EREV YOM KIPPUR

We just returned from Mincha with the Rebbe. It is interesting how despite everything seeming the same, Erev Rosh Hashanah, Rosh Hashanah, Aseres Yemei Teshuva, Shabbos Shuvah and Yom Kippur; still, each moment resonates in a unique way. Even a common Mincha becomes a special moment to cherish, as if it was the first time in my life encountering the Rebbe and the first time hearing his words.

Before Mincha the Rebbe came in holding a bag of coins. There were hundreds of plates laid out by many charities and the Rebbe deposited a coin in each one. After the first bag was exhausted, the secretaries gave the Rebbe a second bag due to the sheer volume of various charities.

After Mincha we experienced what it must have felt like to be at Har Sinai. The Rebbe gave



THE REBBE GIVES A BRACHA TO ANASH ON EREV YOM KIPPUR 5736*.



THE LINE LEADING UP TO RECEIVE LEKACH FROM THE REBBE ON EREV YOM KIPPUR.

his *bracha* to all assembled, specifying that he is blessing each one of us personally and collectively as a part of the entire Jewish people. “*A chasimah un gmar chasimah tovah, leshanah tovah umesukah, betov hanireh vehanigleh, lematah me’asarah tefachim.*”

I then waited my turn to receive *lekach* from the Rebbe. The experience left me trembling, and I felt lightheaded and dizzy. It took me some time to calm down from such a memorable encounter.

The line stretched for blocks and I waited for hours amongst people of all backgrounds and ages, some with infants just weeks old, all there for the same purpose—to receive *lekach* from the *nossi hador*. There was a lot of pushing until finally my turn arrived. On the Rebbe’s table I noticed multiple *sefarim*, particularly the book מאחורי מסך הברזל by Reb Foleh Kahan describing his experiences behind the Iron Curtain. The Rebbe handed me the *lekach* and said לחתימה טובה לשנה טובה ומתוקה.

The distribution of *lekach* started at 3:00 p.m. and continued until an hour before *shkiah*, with a short break for Mincha. This was all aside for the people that will arrive after Yom Kippur and will receive *lekach* from the Rebbe on Hoshanah Rabbah.

YOM KIPPUR

Yom Kippur went by smoothly, not once did it feel like a fast day. The experience was

otherworldly, it was as if we were angels, especially at the climax—Neilah and Napoleon’s March. The Rebbe got up on his chair and led the tremendous crowd, clapping and singing enthusiastically. The entire room was pulsating with energy. Multitudes of people merged into one solid entity, it felt like the very foundations of the earth were shaking to our rhythm.

Once again I was overtaken with emotion: Here stood the *nossi hador* in his full glory upon the conclusion of the monumental *avodah* of Yom Kippur. Only moments before the shofar blast marking the end of the day, the Rebbe was preoccupied with bringing down as much *simcha poretz geder* as possible. Thus concluded the *avodah* of that holy day, to the beat of Napoleon’s March.

After Maariv the Rebbe announced “*Gut yom tov, gut yom tov, gut yom tov!*” Everyone responded loudly, and then we began the *niggun Ki Vesimcha*. Later, upon leaving his room, the Rebbe instructed us to sing *Ki Vesimcha* again and he waved his hand in encouragement to the *niggun* as he walked outside.

As the Rebbe walked down the stairs many people were pushing to catch a glimpse. I was shoved around many times while still in my tallis and *kittel* until suddenly I found myself standing right in front of the Rebbe.

13 TISHREI

The Rebbe farbrenged for Yud-Gimmel Tishrei. The general theme of the farbrengen was about the influence that a Yid has over the world around him.

We sang the *niggunim Lichatchila Ariber* and *Hup Kazak* with tremendous joy. The Rebbe then instructed us to sing a *niggun* from Eretz Yisroel so we sang *Hoshi’ah Es Amecha*. Afterwards the Rebbe told us to sing a *niggun* that related to the *simcha* of Sukkos, Simchas Torah, and Moshiach. We sang *Ki Vesimcha* and the Rebbe stood up to his full height and clapped while singing along. It felt like this would be the moment that the Rebbe would transport us all to Eretz Yisroel with the *Beis Hamikdash Hashlishi*. It was a great privilege to witness such joy and so many *giluyim*.

EREV SUKKOS

On Erev Sukkos we were told to prepare ourselves to enter the Rebbe’s room. The Vaad of Kfar Chabad was summoned in, and there we

received *daled minim* from the Rebbe.

Afterwards all residents of Kfar Chabad were called into the Rebbe's room. There were more than a *minyan* of people there: four members of the *vaad*, the *rav*, and multiple people from all over including two individuals from Nachlas Har Chabad.

I watched as the Rebbe walked across the room and inspected the *daled minim* which he then placed on the table and chair. I was standing next to the Rebbe and had a tape recorder in my pocket which was recording. The Rebbe proceeded to give us a long *bracha*.

After the Rebbe concluded the *bracha*, Reb Yisroel Kok approached the Rebbe and said that every Shabbos he was accustomed to giving candies to the children who answer amen to the *chazan*. The Rebbe smiled and said "Nu, take two *hadassim*."

CHOL HAMOED

Overall, Sukkos was very rainy, and we were subject to a nonstop deluge. The Rebbe sent out a *tzetel* addressing how one can have *simcha* in the rain which can be viewed as an impediment to eating outdoors in the sukkah. "Since we fulfill the mitzvah of sukkah with a *bracha* in such circumstances, it is proof that Hashem is content with our service, especially as the very wording of the *bracha* explicitly states that we are fulfilling Hashem's command." Once again the Rebbe continued the pattern of drawing down the positive regarding Yidden.

MIVTZOIM

Despite the extra difficulty posed by the rain, we were very busy, especially because guests from Eretz Yisrael are seen as guests of honor at the various *simchas beis hashoevah* farbrengens.

On Wednesday we took a sukkah mobile to several schools and helped many children *bentch* lulav and give *tzedakah*. In the evening we participated in a farbrengen at a big shul.

We also visited the mayor of New York, Mr. Abraham Beame. After he *bentched* lulav, Reb Shloimke Madanchik embraced him and presented him with a beautiful esrog box from Kfar Chabad, as well as a photo album from the school in Kfar Chabad. The mayor reciprocated by presenting him with a golden key to the city of New York.

Present at this event was a gaggle of photographers and reporters. Reb Shloimke introduced us as his associates (he referred to me as the manager of the building department). He then repeated a *sicha* of the Rebbe and afterwards acknowledged that he was aware of the financial difficulties facing the city. "In our city (Kfar Chabad) we also have financial difficulties, but we rely on Hashem to take care of us. Take my advice, and do the same." The Mayor and the press appreciated this message.

SIMCHAS TORAH

Monday, Isru Chag, 6:30 a.m.

For two mornings now, I have said *krias shema she'al hamita* together with the morning *brachos*. Although it is impossible to adequately describe what has transpired over the past 48 hours, I will attempt to share something of my experience to the best of my ability.

KOS SHEL BRACHA

Long lines of Chassidim were standing on tables waiting their turn to receive wine from the Rebbe. Every few minutes the Rebbe would wave his arm, encouraging the singing of hundreds of *bochurim*



A GROUP OF CHASSIDIM FROM ERETZ YISROEL DO MIVTZOIM ON CHOL HAMOED SUKKOS WITH THE JEWISH MAYOR OF NEW YORK AT THE TIME, MR. ABRAHAM BEAME (RABBI SHIMON BEKERMAN IS SECOND TO LEFT).

and *yungerleit*. Every so often, the Rebbe would signal with his fingers to whistle and anyone able to whistle would do so, joining in with a deafening shrill sound.

Photographer Levi Yitzchok Freidin from Eretz Yisroel, received much attention from the Rebbe throughout the entire month. Now, he stood near the Rebbe who turned to him and while smiling, instructed him to say *l'chaim* three times, in an unprecedented scene.

At 4:00 a.m. there were still people arriving, bringing their small children, even babies, to the Rebbe, after a farbrengen that started at 6:15 p.m. on Simchas Torah.

Now, let me attempt to describe *hakafos* on Shemini Atzeres and Simchas Torah:

It was a true “super-storm” of joy, we danced until we couldn’t dance anymore and then kept dancing. We danced until our souls could leave our bodies, but they didn’t. Even after *hakafos* ended and the Rebbe had gone back to his room, the dancing continued with enduring vigor.

Big circles, small circles, we danced around and around.

After the farbrengen of Leil Simchas Torah it was announced that we should go outside for 45 minutes so that the room can be set up for *hakafos*. Not wasting a minute of this holy day, Eastern Parkway was alive in a storm of dancing. After all, during the farbrengen, the Rebbe spoke about how a Yid has to feel the *simcha* of Simchas Torah because Hashem instructed us to be happy on this day. Even if someone isn’t feeling it yet, and is only dancing out of *kabalas ol*, still “*mitoch shelo lishma ba lishma*”—he must engage in the *simcha* without delay. So of course we danced away. The Rebbe stood for a tremendous amount of time with us, singing and dancing, so how could one not?

This triggered memories of dancing in a bunker on Simchas Torah during the Yom Kippur War, two years ago. In contrast, this Simchas Torah was different. Here, I experienced true *simcha*. I recalled what the Rebbe said about the sweat of *simcha shel mitzvah*, how although Michal bas Shaul was a big *tzadeikes*, she could not fathom this true expression of joy. Thus, she was punished for criticizing Dovid Hamelech, saying it is unbecoming of a king to dance wildly in front of the masses. This teaches us the immense value of dancing on Simchas Torah.



THE REBBE SMILES AT REB LEVI FREIDIN DURING KOS SHEL BRACHA, MOTZEI SIMCHAS TORAH 5736*.

THE REBBE’S HAKAFAH

It was wondrous to witness the *hakafah* of the Rebbe. I managed to squeeze under one of the tables surrounding the *bima* where the *hakafah* was taking place.

It is impossible to capture this tremendous sight with words. Rashag, who always appeared stoic, was animated during the *hakafah*, and the Rebbe danced without pausing. From where I was crouched I saw a sea of people dancing, all joined together as one person, separated only by the four large support pillars.

As usual, like every year, dignitaries from the Israeli consulate came to participate in the *hakafos* on the second night. This year the chief justice of the Israeli supreme court, Chaim Cohen, attended as well. They received the second *hakafah* and sang *Utzu Eitza Vesufar*.

I noticed that throughout their *hakafah* the Rebbe appeared to be gazing at them and saying something in an undertone.

Before the *hakafah* Mr. Cohen reached to take a heavy Sefer Torah but it was suggested that he take a lighter one instead. The Rebbe exclaimed, “A Yid wants to take upon himself the yoke of Torah, why would you withhold that from him?!” **T**

1. See *hosafos* to Likkutei Sichos vol. 14 page 433.

2. See Sichas Leil Simchas Torah, ois 33.