



THE REBBE GIVES LEKACH TO REB BENTZION SHEMTOV, HOSHANA RABBA 5721\*.

# TISHREI WITH THE REBBE\*

Presented below is the diary of a Chossid who came to spend the special month of Tishrei 5721\* with the Rebbe.

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ע"י בנם	טור 'לעבן מיטן רבי'ן הוקדש לזכרון ולעילוי נשמת
ר' יקותיאל יהודה	ר' שמואל ב"ר יהושע אליהו ז"ל
וזוגתו מרת פעסל לאה ומשפחתם שיחיו	ואשתו מרת שרה ע"ה בת ר' יקותיאל ומרת לאה הי"ד
רוהר	ת"נ צ'ב"ה

## Thursday, First day of Rosh Hashanah

As the Rebbe led the recitation of the *pesukim* ערוך טוב טעם and עבדך, טוב טעם and טוב טעם that precede the blowing of the shofar, his voice trembled with emotion.

Once all the preparations were complete, the Rebbe lifted his tallis from his face, wiped away his tears and blew all of the *tekios*. At times they seemed to be sounded with some difficulty.

Later in the day, a lively dance broke out on the sidewalk outside 770. Hearing the noise, the Rebbe opened his window and gazed upon the Chassidim.

## Friday, Second day of Rosh Hashanah

Towards the end of today's Rosh Hashanah *farbrengen*, an announcement was made that as Shabbos was approaching, *bentching* would take place before the Rebbe says the *maamar*.

After *bentching*, the Rebbe stood up and everyone present formed lines to receive *kos shel bracha*.

After *kos shel bracha*, the Rebbe instructed that the *niggunim* of the Rebbeim be sung, starting with the *Shalosh Tenuos*. When we sang the Rebbe Maharash's "*Lichatchila Aribet*," the Rebbe motioned for us to repeat the middle stanza over and over, around 30 times! When the Rebbe stopped banging his hand on the table, we continued into the rest of the *niggun*.

Afterwards the Rebbe asked Reb Shmuel Zalmanov to start the *Beinoni*. The Rebbe sat still throughout the *niggun* without moving, his eyes closed in profound contemplation. This was followed by the *maamar Tiku bashofar*, after which the Rebbe stood up and danced with great joy. Suddenly the Rebbe said something to Rabbi Mentlik who got up and announced, "Whoever didn't yet receive *kos shel bracha*, should come and get it now." Indeed, about twenty individuals went up.

At the end of the line, a Jew without a beard (who would frequent 770), approached the Rebbe with an outstretched hand and the Rebbe shook his hand with a smile. He received *kos shel bracha*, and then shook the Rebbe's hand again vigorously, with a huge smile. With his other hand he drank the wine, and then saluted the Rebbe.



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Naturally, the whole crowd burst into laughter, and the Rebbe remarked to one of the Chassidim who was sitting nearby: "He is invigorating himself" (ער איז זיך מחי''). The Rebbe then began the *niggun* "*Ki visimcha*."

## Shabbos Shuva

At today's *farbrengen*, as the Rebbe said "if only we could do *teshuva* once," he wiped the tears from his eyes.

When the *farbrengen* ended, the Rebbe stood up from his seat on the *farbrengen bimah* to go to his davening place. A few people quickly took the stairs that the Rebbe used to ascend the *bimah* and began to move them to the other side of the *bimah*, at the point closest to the Rebbe's place for davening, for the Rebbe to descend.

Noticing this, the Rebbe exclaimed wonderingly that moving the stairs on Shabbos is prohibited since it creates an "אוהל" (structure). The stairs were left in place. The Rebbe jumped off the platform and went to his davening place at the front of shul.

After *Mincha*, as the Rebbe left his place, the crowd began to sing *Ki visimcha*. The Rebbe said: "*Ufaratzta*," and immediately everyone began to joyously sing

*Ufaratza*. The entire way out of the room the Rebbe encouraged the singing.

## Zayin Tishrei

Tonight there was *yechidus*. The Rebbe sat in his room and received dozens of people for thirteen and a half hours, until 9:30 a.m.! At 1:15 a.m. the Rebbe left the room and returned at 2:10.

One of the directives that guests received from the Rebbe's secretariat was to include our family name and place of residence in our note to the Rebbe.

When Reb Y. Yakobovich entered the Rebbe's room for *yechidus*, he realized that he forgot to write his last name and hastily began to add that to his note, but the Rebbe preempted him and said: "Your name is Yakobovich?"

## Ches Tishrei

Today I was informed of a remarkable incident that occurred exactly a year ago. A family arrived at 770, with one of their sons suffering from *yeneh machla*, and appearing very frail.

He was meant to go to the hospital the following day and in the meantime they came to seek the Rebbe's *bracha*. Since there was no usual queue for *yechidus* scheduled during *Aseres yemei teshuva*, the *bochurim* recommended that the family wait near the Rebbe's room.

They stood outside the Rebbe's room, and when the Rebbe saw the man he said: "I waited for you. Put on Tefillin and don't go to the hospital." The man became a fully religious Jew, and *baruch Hashem*, he fully recovered from his illness.

## Erev Yom Kippur

In the afternoon, the Rebbe distributed *lekach* to those who couldn't make it in the morning.

I saw the mashpia Reb Shmuel Levitin say something to the Rebbe, and later on I learned the gist of the conversation.

Since Reb Shmuel wasn't present during the two times that the Rebbe blessed the Chassidim, he requested that the Rebbe bless him individually before Yom Kippur.

The Rebbe replied that the *brachos* were said when they were meant to be said, and they were bestowed not only on those present in the room, but upon everyone.

## Motzei Yom Kippur

Throughout the *seudah* in the Friediker Rebbe's apartment, the Rebbe's demeanor was very serious.

At a certain point, the Rebbe said *l'chaim* to the assembled. Then the Rebbe announced: "On Rosh Hashanah and Yom Kippur, Yidden in Eretz Yisroel and *Chutz La'aretz* keep the same amount of days. It was written in the newspapers that *chashuve rabbonim* traveled here from *Eretz Yisroel*. They should *pasken* that Moshiach should come! Then we will be able to keep one day of Yom Tov even in *Chutz La'aretz*, just like in Eretz Yisroel."

One of the rabbonim responded, "Is it necessary for us to agree that Moshiach should come? Who are we? It's enough that the Rebbe agrees." The Rebbe's face turned very serious, and he did not reply.

Rabbi Kazarnovsky led the crowd in *bentching*. When he said "*Birshus Adoneinu Moreinu Virabeinu*," the Rebbe closed his eyes.

## First Night Of Sukkos

During the *seudah*, Reb Shneur Zalman Garelik, rav of Kfar Chabad asked the Rebbe why it is our custom to add extra *schach*, when Shulchan Aruch states that one should be able to see the stars.

The Rebbe turned to Reb Shmuel Levitin, who was seated nearby and remarked: "You have a story, tell it!"

Reb Shmuel began that Reb Aizik Homler once added a lot of *schach* to his sukkah, and was asked the same question. Reb Aizik replied: "I once helped the Alter Rebbe build his sukkah, and he told me to add more and more and more (*schach*.)"

Reb Shmuel concluded: "This is the best source that can be."

Afterwards the Rebbe said to Reb Yankel Katz: "Being that there are guests with us from Eretz Yisroel that never heard your story, tell it again."

Reb Yankel said that when he was sitting in the Friediker Rebbe's sukkah, he took out a *machzor*, (at this point the Rebbe added: "of *Shalosh Regalim*") and began to recite the *Seder Ushpizin*.

The Friediker Rebbe told him, "We have our own *ushpizin*. The Baal Shem Tov, the Maggid, the Alter Rebbe, the Mitteler Rebbe, the Tzemach Tzedek, the Rebbe Maharash and my father, my teacher, the Rebbe (Rashab)."



SHOLOM YISROEL HODAKOV VIA JEM 3/10/19

THE REBBE SPEAKS WITH REB SHMUEL LEVITIN AND ELDER CHASSIDIM IN THE FRIEDIKER REBBE'S APARTMENT (19 KISLEV 5722).

After Reb Yankel told his story, the Rebbe clarified that “our” *ushpizin* are in addition to the ones written in the *machzor*. The Rebbe then pointed with his hands: “Here sits the Baal Shem Tov, here sits the Maggid etc.” and “anyone who has the right eyes, can see it.”

Reb Shneur Zalman asked the Rebbe: “From where can one acquire the lens to see this?” The Rebbe answered with the saying of the Baal Shem Tov, that “a person is where his will is.” All we have to do is desire to see it.

Reb Shneur Zalman asked, “Do we need to want it very much?” To which the Rebbe replied, “Don’t limit the Baal Shem Tov.”

He continued and asked “Is it that we have to want it *b’pnimius*?”

The Rebbe replied that on the contrary; the Rambam writes that deep down every Jew is good, and wants. It just needs to manifest in his outer consciousness as well.

## First Day Of Sukkos

During the meal, Reb Shneur Zalman asked the Rebbe to explain how we ( - the visitors from Eretz Yisroel - ) need to behave regarding the second day of Yom Tov.

The Rebbe replied, “I don’t understand what you want. You had a choice in the matter on Motzei Yom Kippur!”

(Those present took this to mean that the Rebbe essentially told him that if the rabbonim would’ve *paskened* then, Moshiach would’ve arrived.)

Reb Shneur Zalman clarified that he was asking if the guests from Eretz Yisroel needed to observe two days of Yom Tov. The Rebbe responded: “They intend to return” (and therefore don’t have to).

“Even the *bochurim*?” The Rebbe answered in the affirmative, noting that the *bochurim* signed a document affirming that they would return to Eretz Yisroel.

## Second Night Of Sukkos

During tonight’s *seudah*, it was evident that Reb Shneur Zalman was debating whether to ask the Rebbe something. The Rebbe said to him: “Why are you so worried? Perhaps you have something to ask. You could’ve asked at the beginning of the *seudah*, and then you would’ve been calm throughout the meal.”

Reb Shneur Zalman indicated that he wanted to ask the Rebbe whether the *zoche bagoral* from Eretz Yisroel



needs to observe one or two days of Yom Tov.

The Rebbe answered:

“Being that the *zoche bagoral* came here with his wife, and he has a son here, and another son who’s also outside Eretz Yisroel, he should keep two days.”

Afterwards the Rebbe said that the guests from Eretz Yisroel should farbreng and be especially joyous tonight, (since for them it was *Simchas Beis Hashoeiva*). That is precisely how the night unfolded.

During one of the *seudos*, Reb Shneur Zalman asked the Rebbe why it is not our custom to put up decorations in the sukkah.

The Rebbe explained that the idea of a sukkah is to be a temporary dwelling place, and putting up decorations signifies a more permanent structure.

## *Simchas Beis Hashoeiva*

On Monday, the third day of Chol Hamoed, the Rebbe farbrenged for *Simchas Beis Hashoeiva*.

Among the participants at the farbrengen were several

individuals from Argentina, accompanied by Reb Berel Baumgarten.

In the first *sicha*, the Rebbe expounded on the words of Chazal that at *Simchas Beis Hashoeiva* the participants “didn’t taste sleep.”

After the *sicha*, the Rebbe said that right then, at 9:00 p.m, this whole thing doesn’t apply, since that’s not a normal time to be asleep even during the year!

After the third *sicha* the Rebbe instructed to sing a *sefardishe niggun*, as there were two *sefardishe* bochurim in yeshiva, one from Morocco and one from Argentina.

We sang the *niggunim Azreni Kel Chai* and *Mipi Keil*. During the latter *niggun*, the Rebbe wiped tears from his eyes.

Afterwards, the Rebbe announced that there should be a continuation of the Kinus Tzach from earlier in the day, requesting reports from activities around the world.

The Rebbe instructed Reb Yechezkel Ginsburg to begin, saying: “Nu, where’s the *Yoshev Rosh*?” Afterwards, other Chassidim from various countries spoke about



THE REBBE SEES OFF THE GUESTS WHO HAD COME FOR TISHREI 5721\*.

their activities.

Then the Rebbe said: “Everything that was accomplished is just a small portion of what is possible to achieve. It is not for lack of money or ability, as people say; rather, it is dependent solely on will. As the saying goes: ‘*Mozhish da ne chatshish*’ (you can, you just don’t want to). We also see clearly that one man traveled out and transformed an entire city and then an entire country.”

The Rebbe continued: “It is not necessary to name who I’m referring to, as that has no bearing on the matter at hand. The main thing is that he decided - with resolute will - that it is necessary to carry out the mission, and he has succeeded.”

The Rebbe went on to say that if one person can accomplish so much, how much more so could two or more. A person cannot occupy themselves with silliness, drinking fresh milk every morning and strolling down Broadway, or being proud of living in New York and not strolling down Broadway. Rather, it is imperative to go, even if it’s across the ocean, to fulfill the shlichus.

The Rebbe concluded: “May it be Hashem’s will that this should not be done because I commanded it, but by your own will. Then you will be in the Rebbe’s domain. It shouldn’t be like what someone wrote to me, that he wants to be a *golem* and be told what to do in every detail. Rather, it has to be with one’s own *Chabad*, *Chagas* and *Nehim* (intellectual, emotional and active capabilities).”

Afterwards, the Rebbe said that we should learn *nigleh* and Chassidus, not just Chitas which is “habit that becomes second nature.” We must actually toil in learning.

The Rebbe concluded by saying: “Those who are going out and fulfilling the shlichus, will march at the forefront to greet the *geulah*. Those who are of the opinion that it is better to sit and not interfere, will be dragged along after them.”

## Chof Tishrei, Fourth Day Of Chol Hamoed Sukkos

Before Shacharis, someone placed a Tehillim on the Rebbe’s *shtender* with the intention that the Rebbe would say the daily portion of Tehillim from his *sefer*, which he could then take home.

However, when they called the Rebbe up for *revi’i*, someone else went and replaced it with his own Tehillim.

After davening, the Rebbe looked around at the people

standing behind him with an incredulous look. Then the Rebbe said, “There was another Tehillim here,” gestured in wonder and turned back to his place.

## Friday, Simchas Torah, Erev Shabbos Bereishis

Today there was a farbrengen.

After the *maamar*, the Rebbe said that there was no time to continue before Shabbos and that the farbrengen would be continued tomorrow at this time. Even though there is a night in between, it doesn’t have to be considered an interruption. Since the purpose of the sleep is to be awake afterwards, it is not considered an interruption of the farbrengen.

The Rebbe continued in this vein for a while and then announced: “The *chazzanim* will certainly daven in the *nusach* of Yom Tov (over Shabbos) until the farbrengen.”

During Mincha following the farbrengen, the Rebbe indicated to the *chazzan* several times to use the Yom Tov *niggun*.

## Shabbos Bereishis

Today’s farbrengen, a continuation of yesterday’s, extended into Motzei Shabbos.

During one of the *sichos*, the Rebbe said in the name of the Frierdiker Rebbe that the Baal Shem Tov and the Maggid correspond to *Atik* and *Arich*. The Alter Rebbe represents *Chochma*, the Mitteler Rebbe - *Binah*, the Tzemach Tzedek - *Daas*, and so on. The Frierdiker Rebbe stopped at *Netzach* and *Hod*, saying “and so forth.” This indicates that the Frierdiker Rebbe represents the attribute of *Yesod*, Yosef.

At this point the Rebbe was crying heavily, and quoted the *possuk*: “And to Yosef he said, Hashem will bless his land...’ Just like Yosef’s land was blessed with an abundance of good, so too, the ‘land’ of the (Frierdiker) Rebbe has all of the *brachos*, and he continues to bless us beyond measure. All we have to do is lift a finger to create the vessel for this abundance.”

At the end of the farbrengen the Rebbe said: “May Hashem help that it be ‘*V’Yaakov halach lidarko*’ in a manner of total devotion to Torah and *avodah*.” Ⓢ