

יחי אדוננו מורנו ורבינו מלך המשיח לעולם ועד

הקהל



עניי הפעולה ד"הקהל את העם האנשים והנשים והטף בכל השטרעם, עד שפועלים בכל קצוי תבל – מתנהג גם הקביה בימדה כנגד מדה, "מידו המלאה הפתוחה הקדושה והרחבה, להקהיל את כל בני ישראל "הקהל את העם האנשים והנשים והטף, לבית המקדש, "מקדש ה' כוננו ידיו", לשמוע קריאת הפרשיות ממלך המשיח, באופן שפועל "ליראה את ה' אלקיכם כל הימים בתכלית השלימות, עד שנעשים מציאות אחת – "ישראל וקוביה כולא חד". ליל ד' חג הסוכות התשמ"ח



COME AND GET TRIPLE KOS-SHEL-BERACHA!

5739 - At the end of the *farbrengen* on the second day of *Rosh Hashanah* 5739 the *gabai* announced that for *kos shel bracha* only those permitted by the *va'ad hamesader* would be allowed to go by.

The Rebbe then smiled and said, "As spoken before (in the *sichos*), that there should be *brochos* in a way of "*ad bli day*", without any boundaries or limitations, so too now all the limitations are nullified with all the *leshonos* of nullification used in *kol nidrei* and all that want can come and get *kos shel beracha*, with this they will cause me a great *nachas ru'ach* and strengthen my health."

After a pause the Rebbe continued: "With this, there is no *kpeidah* on this *va'ad* or that *va'ad*, being that they only meant it for the good."

In the middle of the distribution the Rebbe noticed that they stopped the line. As Dr. Resnick went by, the Rebbe asked him if he knows who suggested this idea of stopping the line? The Doctor answered that he doesn't know but maybe Dr. Weiss knew. Dr. Weiss pointed at Rabbi Groner. The Rebbe then announced: "Anyone who didn't come yet should come now and get double *kos shel beracha*."

After only one person came by, the Rebbe then announced: "those who didn't come by yet should come and get triple *kos shel beracha*!"

"You are also from the *tipshim*?!"

5741 - At the end of the *kos shel bracha* distribution on *Motzoei Shabbos Shuvah* 5741 the Rebbe announced: "If there are any fools that want to convince someone that he is doing me a favor by not going by for *kos shel bracha* they should know that they are "*tipshim shebe'tipshim*", All those that haven't gone up yet to receive *kos shel bracha* should go up now and not be *nispo'el* from the *tipshim*. And even the *tipshim* themselves shouldn't be *nispael*

from their own *tipshus* and come up for *kos shel bracha*."

After distributing for a second time, the Rebbe said: "It looks like there are still some that are afraid of the *tipshim*, they should *chap arein* and come up to get *kos shel bracha*." The Rebbe then added with a smile: "Being that the *minhag hamedinah* is to raise hands all those that still haven't gone up yet to receive *kos shel bracha* should raise their hands..." To which more people came by and to several of them the Rebbe remarked: "You are also from the *tipshim*!?" or "You also let yourself be convinced?"

Afterwards, the Rebbe asked if there was anyone else that didn't receive. When the *chaluka* finished the Rebbe reminded everyone to make a *bracha acharonah*. By then those that still had not received *kos shel bracha* went up.

אחישנה באחישנה

ויהי ר' שבקרוב ממש יהי הענין ד"שפרו מעשיכם" אצל הקב"ה, כביכול – שהרי "מה שהוא עושה הוא אומר לישראל לעשות, שנאמר מגיד דבריו ליעקב חוקיו ומשפטיו לישראל" – היינו, שבכל עניני הבריאה, מעשיו של הקב"ה, "בדבר ה' שמים נעשו וברוח פיו כל צבאם", נעשה ענין של שיפור, עד לתכלית השלימות, שהנפעל מכיר ורואה בגלוי את כח האלקי, דבר הוי, שמהווה ומחי ומקיים אותו, עד כדי כך, ש"לעתיד לבוא אם אדם הולך ללקוט תאנה בשבת היא צווחת ואומרת שבת היום" (כמודגש במיוחד בשנה זו – "שבת לה").

וכן תהי לנו, ובאופן של זריזות, שהרי "אלקיכם כהן הוא", ו"כהנים זריזים הם", ובפשטות – שתיכף ומיד, "לא עכבם המקום כהרף עין", "אחישנה ב"אחישנה", זוכים לגאולה האמיתית והשלמה, "קהל גדול ישובו הנה", ו"שמחת עולם על ראשם".

(שיחת ליל י"ב סיון תשמ"ז – התועדויות תשמ"ז ח"ג ע' 584-6)

כתב יד קודש

THE FOLLOWING IS A TELEGRAM WRITTEN IN THE REBBE'S HOLY HANDWRITING, WHICH WAS SENT TO THE REBBE'S BROTHER R' YISROEL ARYE LEIB (THEN IN ENGLAND), WISHING HIM "LISHONO TOVA TIKOSEIVU VESEICHOSIMU"

THE NAMES OF THE REBBE, REBBETZIN CHAYA MUSHKAH, AND THE REBBE'S MOTHER REBBETZIN CHANAH ARE SIGNED ON THE BOTTOM.

LT
Gurary
56A GROXTeTh Road
Liverpool 8 (England)
Lshono Toivo Tikoseivu
Vesichoseimu
CHANA MOUSSIA
MENDEL

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THEY SPONTANEOUSLY BEGAN TO SING YECHI ADONEINU MOREINU VERABEINU MELECH HAMOSHIACH LE'OLAM VO'ED!

5753 – Rosh Hashanah 5753 was the first time after 27 Adar, of which the Rebbe davened with the chassidim. During the summer of 5752 a special room was built for the Rebbe in the back of 770 (to the right of the balcony, looking from below), in which the Rebbe davened from that Rosh Hashanah on. [The last time the Rebbe davened in that room was the ma'ariv of 23 chashvan 5754]. Below we present excerpts from the diary of a tomim, who was present in 770 during the most special moments of tekiyos 5753:

“As the reading of the haftorah came to an end, the gabai announced, that everyone will recite kapitel 91 posuk by posuk. In the midst of these special moments, R' Yoel Kahn quoted from the sicha of Erev Rosh Hashanah 5752: “Being that on Rosh Hashanah we are *machtir* the *melech*, therefore now is the time, to announce our acceptance of the *malchus* of *melech hamoshiach*”. The entire crowd then announced

together 3 times: “*Yechi adoneinu moreinu verabeinu melech hamoshiach le'olam voed!*”

R' Dovid Raskin then started the *kapitel* of “*Lamnatzeiach...*”, then the first posuk of “*Min hameitzar*”. However the crowd started just saying the *pesukim* all together, as they wanted to hear the *pesukim* only from the Rebbe *shlit"a* himself. As R' Dovid started to say the *brachos*, his voice choked with emotion. Tears streamed from his eyes as he visualized where and in whose place he was standing...

R' Dovid then blew the *tekiyos*, started the *pesukim* of “*ashrei ha'am...*”, and once again, the crowd recited the *pesukim* together.

... At that time, we noticed the Rebbe *shlit"a* was about to enter the room, everyone began to sing (without the words, being that the *minhag* is not to talk, from after *tekiyos* until the end of *davening*) to the tune of “*Yechi adoneinu...*” When the Rebbe *shlit"a* came into the room, the

singing intensified, many were simply crying from emotion... It wasn't really possible to see the Rebbe inside the room, although some managed to catch a glimpse of the Rebbe's *yarmulke* and the upper part of his holy face through the cracks of the windows...

... On the second day of *Rosh Hashanah* the *seder* was like the day before. After *tekiyos*, the crowd started to sing to the tune of *Yechi*. We could see R' Leibel Groner asking the Rebbe, just like every year after *tekiyos*, the *chassidim* should be able to see the Rebbe to which the Rebbe nodded in approval.

The Rebbe's chair was then moved to the third window, the shades were raised and the crowd was able to see the Rebbe's holy face... These moments were extremely emotional. The Rebbe's face was frightening. The Rebbe moved his *talis* away several times so that it shouldn't block anyone's view and when he moved a little closer to the window, the Rebbe held both sides of his *talis* with his left hand and then started moving them back and forth. And then, spontaneously, the crowd began to sing – this time with the words, “*Yechi adoneinu moreinu verabeinu melech hamoshiach le'olam va'ed!*”... These were extremely emotional moments... on the one hand, we were greatly joyous, that we were *zoche* to see the holy face of the *ba'al tokeia* – the Rebbe *melech hamoshiach*. But on the other hand, we won't rest and we will continuously daven, that “*retzoneinu liros es malkeinu*”, in a way of “*melech b'yofyo techezna einecha!*”

יום ב' דראש השנה

במחיצת כ"ק אדמו"ר מלך המשיח שליט"א

Ma'ariv – Second night of Rosh Hashanah

[By the *tefilos* of the second day of Rosh Hashanah, the Rebbe would say *kadish* after his sister-in-law Mrs. Sheina Horenstein (hy"d), the youngest daughter of the Frierdiker Rebbe.

Unlike the first night, the Rebbe would usually not say *tehilim* before *ma'ariv* on the second night of Rosh Hashanah].

Farbrengen

A week before Rosh Hashanah 5712 several of *anas"h* went into the Rebbe, asking that on Rosh Hashanah the Rebbe say a *ma'amar*. The Rebbe replied that on Rosh Hashanah he would have an answer for them.

That Erev Rosh Hashanah the Rebbe gave them his reply that he was going to say a *ma'amar*, additionally there would be a “*tish*” (*yom tov seudah/farbrengen*).

On the second day of Rosh Hashanah that year after *davening mincha* the Rebbe went up to his room, then returned to the *zal* and sat down by the *farbrengen* table.

The Rebbe then said, although he didn't want to make any new *minhagim*, which he had not seen by the Frierdiker Rebbe, nevertheless he wanted to eat *seudas yom tov* with the *chassidim* therefore everyone should go wash

their hands, sing the *daled bavos*, and then the he would give out *kos shel bracha*.

Ever since, the Rebbe would always *farbreng* on the second day of Rosh Hashanah, after *mincha*. This *farbrengen* was one of the shortest *farbrengens* of the year. During the *farbrengen* the *nigunim* of all the *Rebbeim* would be sung.

While saying the *ma'amer* the Rebbe would generally mention every one of *raboseinu nesi'einu*. In the earlier years, the Rebbe would say the *ma'amer* after distributing *kos shel bracha*.

After the *farbrengen* the Rebbe would daven *ma'ariv*, make *havdalah*, and (as mentioned earlier) begin giving out *kos shel bracha*. Unlike other *kos shel bracha* distributions, the Rebbe would not give out bottles of wine or *mashke* after this *farbrengen*.

In the year 5738, after the Rebbe suffered a heart attack on *shemini atzeres*, the Rebbe instructed that the *chassidim* gather in 770 to *farbreng* on *simchas torah*. They set up the Rebbe's table, etc. downstairs, though the Rebbe did not come down. *Chassidim* waited anxiously and with great

anticipation for the Rebbe to come and *farbreng*. The Rebbe remarked to one of the *mazkirim*: “I am downstairs”.

So too today, although we do not see the Rebbe physically, we as *chassidim* gather together in 770, *beis rabeinu shebebabel*, to *farbreng* with the Rebbe with the full knowledge and *emunah* that the Rebbe is there with us, *farbrenging* with us and giving us *berachos*, and with full *emuna*, that right away the Rebbe will reveal himself and we will hear and see the Rebbe *begashmiyus* once again.

Im Yirtzeh Hashem, this year we will all participate in the Rebbe's *farbrengen* in the *beis hamikdash hashlishi* with the complete *hisgalus* NOW!



THE REBBE AFTER KOS SHEL BERACHA. IN THE RIGHT HAND THE REBBE IS HOLDING THE BECHER. AND IN THE LEFT HAND, THE REBBE'S TORAH-OR SIDUR