

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 וקביה כולא חד". ליל ד' חג הסוכות התשמ"ח

ג'תתקפ"ח ירחא אב

## צום גדליה, יהפך לששון ולשמחה במחיצת כ"ק אדמו"ר מלך המשיח שליט"א

### תפילות תענית

Up until 22 Shevat 5748, the Rebbe generally would not daven with the minyan, yet on a fast day's the Rebbe would come in for selichos, and stay until after krias hatorah.

At times, the Rebbe looked at the oron kodesh before starting Ovinu Malkeinu. The Rebbe generally motioned to sing Ovinu Malkeinu by banging his hand on the shtender and sometimes motioned to sing it again (on asoroh b'teves 5751 the Rebbe motioned to sing it 3 times!)

After 27 Adar 5752, the chassidim would add in after all the Ovinu malkeinu's: "Ovinu Malkeinu, shlach refu'ah shleimo li'chvod kedushas adoneinu moreinu ve'rabeinu melech hamoshiach shlit"a.

The Rebbe received the aliya of shlishi both by shachris and by mincha, followed by the haftarah.

In the year of aveilus for Rebbetzin Chaya Mushka in 5748-9, the Rebbe stayed in his house most of the time. Before Rosh Hashanah 5749 the Rebbe came to 770 and stayed in 770 until

the beginning of Chodesh Kisleiv. Tzom Gedalyah was the only fast (aside for Yom Kippur) in the shnas aveilus which the Rebbe davend in 770.

### דברי כיבושין

On the night of Asoroh b'Teves 5738, the Rebbe said a sicha from his room, that was heard in the downstairs Shul through a microphone. In this sicha the Rebbe reestablished the old minhag of saying on fast days after mincha, "Divrei Kibushin" (or as the Rebbe called it "Divrei Kivushin").

צום גדליה

### Tzom Gedalyah and Hakhel

There are 3 concepts, which are generally associated with Tzom Gedalyah:

1. The dispersion of the yidden in golus, resulted by gedalyah's death. This is fixed up by gathering yidden together.
2. The nullification of malchus beis Dovid. This is fixed by bringing back malchus beis Dovid.
3. The nations of the world (in our case nevuchadnetzar to gedalyah) stopped being kind to the yidden. The way to fix it is by making sure the nation's of the world are kind to us.

These 3 concepts are emphasized in the 3 points pertaining the Mitzvah of Hakhel:

1. The Mitzvah of Hakhel is to gather all yidden together in the Beis Hamikdash.
2. The Torah is read by the king.
3. The time of the Mitzvah of Hakhel is on Succos, when we sacrifice 70 oxen corresponding to the 70 nations, this accomplishes that the nation's of the world only protect the yidden.

Another connection between Tzom Gedalyah and Hakhel, after a year of Shemita not working in the field's, comes the year of Hakhel when one could start working in the fields. The first day possible to start working in the fields in the Hakhel year is on Tzom Gedalyah.

### תמונה נדירה



TZOM GEDALYA 5749

IN THIS PICTURE THE REBBE IS SEEN HOLDING THE REBBE'S SEFER TORAH. NOTE THAT THIS IS THE ONLY TIME THAT THE REBBE WAS CHAZAN AT MINCHA WITH KRIAS HATORAH DOWNSTAIRS IN THE BIG ZAL OF 770.

# THE REBBE WORKS HARDER!

5738 - On *Motzei tzom gedalyah* 5738 after ma'ariv, the Rebbe went to his holy room and stayed there for a little while. When the Rebbe walked out, there stood Levi Freidin – the photographer. The Rebbe then stopped and asked:

Rebbe: Why don't you go home and end your fast?

LF: If the Rebbe could still fast, I can too.

Rebbe: But you work hard!

LF: The Rebbe works harder!

The Rebbe then smiled and turned to go home.

## “Why should I make holes in my walls?!”

5749 - In the *sicha* of Erev Rosh Hashanah 5749 after *mincha*, the Rebbe gave a *hora'ah* that everyone should have a *tzedakah pushkah* hanging on the wall of their homes and this should be done even before Rosh Hashanah, in order to *chap arain*, that even 5748 should be a year of building (5749 was the named by the Rebbe “*Shnas habinyan*” – the year of building).

In the *sicha* of Tzom Gedalyah, the Rebbe said, regarding people that are having guest at their homes, the *machnis orach* might say (here the Rebbe laughed) “Why should I make holes in my walls for nothing”? The Rebbe said, the simple solution for this is, the guest could stick the *pushkah* to the wall and when they leave, they could take it with them and nail it into the wall of their own homes!

The Rebbe continued to say, building is connected with fixing, therefore wanted to fix up a mistake (and mentioned it's a wonder that nobody

realized it 'until then!) In the *siddur torah or*, by *kriyas hatorah*, its printed that we say “*romemu*” only one time (i.e. skipping the first *possuk* which also starts with *romemu*). The Rebbe then said to make a *shturem* about it in the newspapers etc.



## תהא שנת נפלאות בכל

5752- Shachris of tzom gedalya was as usual. By *mincha* the Rebbe was given *maftir* (and the *minyán* did not say *tachnun* because of a *chossen* who was present). After davening the Rebbe said a *sicha* which lasted for about 40 minutes, even though this was officially said as *divrei kibushin* as is customary on a fast day. There was not even a hint of *mussar* in the *sicha*, on the contrary the Rebbe spoke of the greatness of the day and in praise of the *yidden*.

The Rebbe finished the *sicha* by saying that we will go together and *tantz arein* into a *matzev* of the ultimate *simcha*, when Hashem will take us out of this bitter *golus teikef u'miyad mamosh!*

After the *sicha* the Rebbe distributed 3 dollars to everyone to be given to *tzedaka*.

After 40 minutes of giving out dollars – during which everyone was standing and singing with great *simcha*, especially after hearing from the Rebbe the above mentioned *sicha* in which the Rebbe spoke of the *simcha* which we all have coming from *Rosh Hashana...* - the Rebbe left 770 while strongly encouraging the singing.

A special sign from *Mazkirus*:

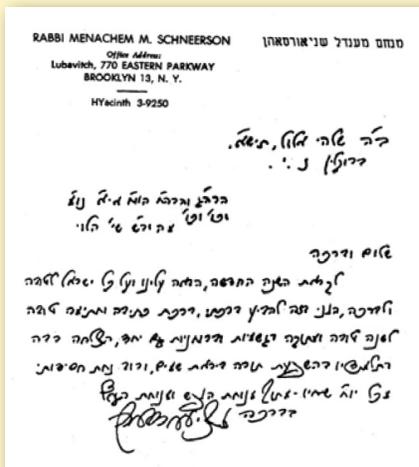
One of the highlights of *Tishrei* by the Rebbe was getting *lekach* (honey cake) from the Rebbe's hand. In all the years the *lekach* would be given out on *erev Yom Kipur*. However in the year 5752 as the lines for *lekach* in the previous years were very long, the *mazkirus* of the Rebbe sent out a message that “We are asking from all those who wish to get *lekach* from the Rebbe, that they should come on *Daled Tishrei*, the Rebbe will then be giving out *lekach*. Everyone is requested to come then, and not push off the opportunity till *Erev Yom Kipur*. Wishing everyone a *chasima ugemar chasima tova*”.

As the Rebbe was on the way back from the *ohel* on *daled Tishrei*, 770 started getting full, as *chassidim* from all over came to get their *lekach*.

First the Rebbe came in to *daven mariv*, then the Rebbe went upstairs giving some time to arrange the long line, which extended very much outside of 770. After a little waiting, the Rebbe came out of his room, and while standing by the door of his room started giving out *lekach*. The *lekach* was packaged in a small bag, inside was also a dollar to be given to *tzedaka*. The Rebbe *benchet* everyone that they should have a *shana tova um'esuka*.

## כתב יד קודש

A LETTER WRITTEN TO R' SHMUEL LEVITIN WITH BROCHOS IN HONOR OF THE UPCOMING YEAR - 5712



## תמונה נדירה טאנצט מען אריין...

וממעמד ומצב זה טאנצט מען אריין צו דער מעמד ומצב – וואס דען איז “מי שאחרית שלו” איז מוציא גאנץ בני ישראל פון דער גלות, תיכף ומיד ממש, און צוזאמען דערמיט, דער אויבערשטער אליין גייט ארויס פון גלות אויכעט!

(משיחת צום גדליה - דברי כיבושין - תשנ"ב)