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טור 'לעבן מיטן 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'נצ'ב'ה

ע"י בנם
 ר' יקותיאל יהודה
 וזוגתו מרת פעסל לאה ומשפחתם שיחיו
 רוהר

“Only One Hundred Thousand?”

SHAVUOS 5727*



The following is some of what transpired in the Rebbe's presence during Shavuos 5727*, just a short while after the Six-Day War.

In the days leading up to the war, the Rebbe reassured the Jewish nation that there is nothing to worry about and instructed Chassidim not to flee from the war front. In an open display of *ruach hakodesh*, the Rebbe promised that there

will be peace and tranquility in Eretz Yisroel and it was then that the Rebbe launched the worldwide tefillin campaign, explaining that this will add in the protection of the soldiers defending the Holy Land. Sure enough, after just six days of fighting, the enemy was totally defeated with the Yidden in Eretz Yisroel regaining control over many strategic and sacred territories previously off limits to Yidden, including, of course, the Kosel.

FIRST NIGHT OF SHAVUOS

During the *seuda*, Reb Zalmon Jaffe shared the news that Yidden are now able to visit the Kosel, and many people will be traveling there from London.

He added that if the Rebbe will visit the Kosel, “10,000 Yidden will come!” The Rebbe replied, “Why only 10,000? When Moshiach comes, many more will go...”

As is the *seder* on Shavuos night, the Rebbe entered the shul downstairs at 3:05 a.m. for the *maamar*. The Rebbe walked in with hurried steps, sat down, and (skipping the customary *hachana niggun*) said a *maamar* on the words צאינה וראינה. The *maamar* lasted about 40 minutes, after which the Rebbe glanced at the clock, stood up and walked out in the same manner as he had come in.

(When the Rebbe walked into the shul, he noticed a tablecloth that was covering some *sefarim*. He turned around and removed the tablecloth from the *sefarim*.)

FIRST DAY OF SHAVUOS

Before “*Baruch She’amar*” during Shacharis this morning, the Rebbe learned the Chinuch Katan (introduction to Shaar Hayichud in Tanya) and *perakim alef* and *beis* of Shaar Hayichud v’Haemuna. (On the second day of Shavuos, the Rebbe learned *perakim gimmel* and *daled*.)

When it came to *krias haTorah*, the Rebbe said Akdamos during the *brachos* of Kohen, Levi and *shlishi*, continuing a bit during the beginning of the *aliyah*.

At today’s *seudah*, the Rebbe remarked that since today is Shavuos, it is a time to speak in *nigleh*.¹ “And since there is a rav present, maybe he will say something?”

Reb Elya Simpson (to whom the Rebbe was referring) excused himself, saying that he cannot speak in front of the Rebbe. To this the Rebbe responded, “You have spoken before greater than me; before my father-in-law, before the Rebbe Rashab...”

When Rabbi Simpson, still uncomfortable at the thought of opening his mouth in front of the Rebbe, said that in those cases it was Chassidus that was being discussed, the Rebbe responded, “At least a *kasheh* in *nigleh*?”

After *birchas hamazon*, the Rebbe instructed Reb Zalman Shimon Dvorkin to say *l’chaim* and



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requested that he say something in *nigleh* as well. When Reb Zalman Shimon tried to get out of it by saying that he is a *poshute Yid*, the Rebbe urged him to at least say a story that contains in it something from *nigleh*.

SECOND NIGHT OF SHAVUOS

During the *seudah* this evening, the Rebbe spoke about the *minhag* of saying Tikkun on Shavuos night and related that the Frierdiker Rebbe and the Rebbe Rashab would say the whole Tikkun. The Rebbe added that the Alter Rebbe most probably did so as well, explaining that there are things the Alter Rebbe said that are applicable to everybody, and then there are things that were meant only for Chassidim. In addition to this, there were certain *hanhagos* that were not meant as a *hora'ah* for the public at all, but rather as a personal *minhag*.

Rashag brought up what the Rebbe once mentioned regarding his father’s *minhag* to say Akdamos on Shavuos, adding that there is a rumor that the Rebbe also says it. The Rebbe explained that although, in general, Chassidim did not say Akdamos, the *minhag* in Yekaterinoslav was otherwise. (Reading Megillas Rus, on the other hand, was *not* the custom in Harav Levi Yitzchak’s city: “It is well known how the Rogatchover would *shturem* against the custom of reading the Megillos...”)

When Rashag persisted and wanted to know what the Rebbe *himself* does, the Rebbe answered with a story:

Reb Elya Chaim once came to the Rogatchover and asked him a question: Because we are not sure whose opinion is correct—Rashi or Rabbeinu Tam—we put on two pairs of tefillin in order to rule out any doubt and fulfill the mitzvah according to both opinions.

“But you?” Elya Chaim asked. “You undoubtedly know which of the two opinions is correct. Which pair do you put on?” The Rogatchover answered him, “*Petach!* When you come to me with a *shaila* in *halacha*, I’m required to provide an answer. But as far as what I do? That I need not say.”

Rashag asked Reb Zalmon Jaffe if in his shul they say *Akdamos*. The Rebbe interjected, “*Vos epes? Es iz doch a chassidische shul*—Why would they? It’s a Chassidische shul.”

In connection with the earlier discussion, the Rebbe remarked that when HaYom Yom was printed, the Friediker Rebbe said that in Lubavitch, Megillas Rus was not read: “*Rus* is only [read in shul on Shavuos] by the *misnagdim*, not by Chassidim.” (This includes all groups of Chassidim, not exclusively Lubavitch.)

Reb Elya Gross noted that in some shuls, Megillas Rus is read from a scroll. Reb Itche Churgin added that in those shuls, a *bracha* is not recited on the reading. The Rebbe said that this can not be: “If they read from a megillah, it must be that they make a *bracha* as well.”

Reb Elya Simpson related that in Lubavitch, after the Rebbe Rashab would say a *maamar*, there would be *chazara*. Sometimes it would go on all night, and when it would start becoming light outside, the *bochurim* would stop to recite *birchos hashachar*. The Rebbe inquired if interrupting *chazara* to say *brachos* was a directive from the Rebbe Rashab. Reb Elya replied that it was not. When the Rebbe wanted to know when the *bochurim* had time to eat *seudas Yom Tov*, the answer was that they would not eat...

After the *bochurim* came back from the *tahalucha* to Borough Park, they waited near the Rebbe’s room for the Rebbe to come downstairs from the *seudah*. When the Rebbe came downstairs they began singing and the Rebbe waved his hand in encouragement and entered his room.

The Rebbe sent Rabbi Hodakov to give over a *bracha* and message to the *bochurim*:

Just as *yetzias Mitzrayim* was a preparation for *kabbalas haTorah*, with every single one of the 600,000 Yidden being a vital component in

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receiving the Torah, so may it be that *our* walking (referring to *tahalucha*) be a preparation for *kabbalas primiyus haTorah*, which will be revealed with the arrival of Moshiach Tzidkeinu.

SECOND DAY OF SHAVUOS

After *yizkor*, the Rebbe waited for the people holding the *sifrei Torah* to descend from the *bima*, following behind them until reaching his place.

During today’s *seudah*, Rashag mentioned a rumor he heard that 100,000 men have laid tefillin as part of the Rebbe’s tefillin campaign launched prior to the Six-Day War. The Rebbe asked, “Only 100,000?”

The Rebbe related that he recently received a sharp letter from an individual regarding Mivtza Tefillin. In it, this person writes how he is surprised the Rebbe could say that the reason to put on tefillin in our times is to bring long life and strike fear in the heart of the enemy, when there is a Rambam that says the opposite. The Rebbe said that he is going to speak about this at the *farbrengen* later today (and with that he would also be participating in the *Kinus Torah*).²

Reb Zalmon marveled aloud at the *chutzpah* the author of this letter had to write such a thing to the Rebbe. The Rebbe defended this individual, and said that on the contrary, he had actually written in a very *eidele* fashion, and even excused himself in the letter, saying that he had first asked someone else, and that that person advised him to ask the Rebbe directly.

In response to the question as to how the Rebbe could take such a tremendous responsibility on his shoulders and instruct people not to leave Eretz Yisroel despite the oncoming war, the Rebbe explained that it is a clear *lav doraisa* of לא ירך לבבכם—do not let your heart be faint (from the enemy).

Reb Shlomo Aharon Kazarnovsky mentioned that all the newspapers were abuzz with praise of the Rebbe, how the Rebbe didn’t allow anyone to leave Eretz Yisroel before the war, etc. The Rebbe

responded, “They say that in this matter, *hub ich tzugetrofin* (I got it right)...”

When asked about the Sanz-Klausenberger Rebbe leaving Eretz Yisroel to America because of the war, the Rebbe responded with a smile that Chaim Boruch Halberstam [—a relative of the Sanz-Klausenberger Rebbe] can answer this question. The Rebbe added that he had lost 11 children in the Holocaust...

Reb Itche Churgin asked the Rebbe: Since the Yidden had already proclaimed *נעשה ונשמע*, what was the purpose of holding a mountain above their heads as a means of forcing them to accept the Torah, hadn't they already agreed to accept it? The Rebbe answered that this is precisely the question of Tosfos.

(When Reb Shlomo Aharon Kazarnovsky noted that the Shev Shmatesa also discusses this question, the Rebbe responded, “*Tosfos iz ober geven faren Shev Shmatesa* [But Tosfos lived before the Shev Shmatesa].”)

The Rebbe also added an explanation of his own: More than the child wants for his father to give, the father wants to give his son. In other words, the desire the child has to receive from his father is on a *completely* different level of desire than the father has to give to his son. In our terms: The fact that the Yidden were ready to accept the Torah was on *their* level; according to *their ratzon*. The purpose of the mountain was to arouse in them a desire to accept the Torah with the same level of *ratzon* with which

Hashem wanted to give the Torah, a much higher level of *kabbalas haTorah*.

The Rebbe entered the farbrengen at 8:30 p.m., washed his hands for *hamotzi*, and made a *bracha* on both challos. There was a bottle of soda on the table as well from which the Rebbe had a small amount at the end of the farbrengen.

A few highlights:

In the fifth *sicha*, the Rebbe discussed the significance of the lowest part of the body, the foot, and how it represents the elevation of the lowest elements to *kedusha*, and instructed that those who participated in the *tahalucha* should say *l'chaim*. The Rebbe then continued with the idea of *regel* in the general sense, explaining that it refers to those who have not yet fully matured in their understanding and intellect, primarily children. The Rebbe requested that all those present who are involved in *chinuch* should say *l'chaim*, blessing them with much livelihood in the physical sense of the word.

After the *maamar*, the Rebbe said a long *sicha* in which he touched upon the situation in Eretz Yisroel. When speaking about the Kosel and how despite its age and seeming lack of external beauty, the Yidden clung fast to it, refusing to separate themselves from the holy wall, the Rebbe held himself back from crying.

Rabbi Kovalski started making announcements about Eretz Yisroel, and the Rebbe declared that putting on tefillin with even one Yid will accomplish more than any announcement. When



“Despite its age and seeming lack of external beauty, the Yidden clung fast to it, refusing to separate themselves from the holy wall.”

Rabbi Kovalski began shouting about the situation in Russia, wishing the whole country a bitter end, etc., the Rebbe opposed this approach: “There are 3 million Yidden there...”

Throughout the *sichos*, the Rebbe spoke a lot about Moshiach. The Rebbe concluded one of the *sichos* with a *tefilla* that Moshiach should come “*b’karov mammosh, b’karov mammosh, b’karov mammosh*”—3 times!

The Rebbe instructed that an announcement should be made telling everyone the details of where and when the Kinus Torah will take place.

During the *farbrengen*, the Rebbe said to sing the *niggun* “*Ach Leilokim*.” At the end of the *farbrengen* the Rebbe said they should sing “*Mipi Keil*,” and after that the *niggunim* of the Rebbe Maharash, the Rebbe Rashab, the Alter Rebbe, “*Nye Zhuritzzi*” and “*Avinu Malkeinu*.”

During *kos shel bracha*, the Rebbe encouraged a number of people to start growing their beards.

When Harav Grossbard passed by, the Rebbe conversed with him about the *sefer* that he had recently published. The Rebbe noted that there was a mistake in the *sefer* and that it should be fixed before the next printing. The Rebbe added that the reason he didn’t give a *yasher koach* for the *sefer* is because he didn’t receive it directly from him.

When someone asked the Rebbe for a *bracha* to be healthy, the Rebbe responded, “Who said you are not healthy? You *are* healthy! Why are you throwing yourself into a *marah shechorah*?”

The Rebbe encouraged the singing a lot throughout the distribution, many times putting down the *becher* and waving both of his hands. During one lively *niggun* the Rebbe started to dance in his place, and began turning in all directions, encouraging the *olam*.

When Rabbi Kovalski started to sing “*Nye Zhuritzzi*” and no one sang along, the Rebbe motioned for the Chassidim to join him in the singing.

In the middle of the distribution, the Rebbe instructed Reb Bentzion Shemtov to sing “*Mi Armia Admura*,” correcting him on some of the words.

At the conclusion of *kos shel bracha*, the Rebbe began “*Ki B’simcha*” and left the shul. The Rebbe paused a few times on the way out, motioning to a *yungerman* standing on one of the benches to join in the singing. The Rebbe encouraged the rejoicing all the way to his room.

Later that night, the Rebbe asked someone who was in his room, “Nu? How well did you understand today’s *sichos*?”

The Rebbe went home by car at 4:00 a.m., encouraging the singing while walking to the car, and even once inside, he continued to encourage the Chassidim.

Thus ends another Shavuos in the Rebbe’s presence. **T**

1. The Rebbe related that the Tzemach Tzedek’s table on Shavuos was a “*nigleh-tish*,” containing in-depth discussions in *nigleh*, due to the many rabbonim who visited. See *sicha*, first day of Shavuos 5711; et. al.

2. See Likkutei Sichos vol. 6, p. 276; Ibid. vol. 19, p. 121.



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