



לעבן מיט'ן רבי'ן



TZIVOS HASHEM RALLY

LEVI FREDIN VIA JEM 267908

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

טור 'לעבן מיט'ן 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"נ'צ'ב"ה

Tanya in Gan Yisroel

MENACHEM-AV 5741*



5741* was a year that is a significant period in the history of Chabad, witnessing a major growth and expansion in the Rebbe's activities; from the establishment of Tzivos Hashem to the launching of the worldwide campaign of *Os B'Sefer Torah*—this was the beginning of a new era in the history of *dor hashvi'i*.

Based on the diary of a *bochur* learning in 770 at the time, the following pages offer the reader a taste of a summer month in the Rebbe's presence.

SHABBOS PARSHAS MASEI,
 ROSH CHODESH MENACHEM-AV

As every week, the Rebbe was called up for *maftir*. When it came to the Haftarah, the Rebbe began reading *דברי ירמי*—the Haftarah for Parshas Matos! When the *gabbai* tried to give the Rebbe a Chumash opened up to the Haftarah for Parshas Masei (שמעו דבר ה'), the Rebbe gave him a piercing look and continued to read the Haftarah he had started.¹

The Rebbe's whole demeanor was different than usual while he read the Haftarah of Parshas Matos. Only once he was done did the Rebbe continue with the Haftarah for Parshas Masei.

During the third *sicha* of the farbrengen², the Rebbe addressed this, explaining that the appropriate Haftarah was indeed the one for Masei (שמיני), and that he recited the previous week's Haftarah due to a *shakla v'tarya* regarding Shabbos Rosh Chodesh during the "Three Weeks."

As the Rebbe was going home after Maariv, the *bochurim* started to sing, but the Rebbe did not encourage the singing as he normally did. The next day, the Rebbe remarked that these days (the month of Av) are not an appropriate time for singing and instructed that a *rav* should be consulted regarding the children's rally taking place on Monday, whether singing is allowed, etc.

MONDAY, GIMMEL MENACHEM-AV

At 2:00 p.m., a children's rally was held in the big shul downstairs of 770. Before the Rebbe came in, the emcee made an announcement: In accordance with the Rebbe's instructions, there will be no

singing; neither by davening, nor by the rally. The Tzivos Hashem Anthem ("We Want Moshiach Now!") will be said—not sung—by everyone together after the 12 Pesukim. He also gave over the Rebbe's instructions to say the first and last *possuk* of Eicha after the 12 Pesukim.

The Rebbe joined the children in shul for Mincha. After Mincha, the 12 Pesukim, as well as the first and last *possuk* of Eicha were recited, after which the whole crowd chanted together the words "We want Moshiach now!" over and over again.

At the end of the rally, the Rebbe gave the *madrichim* and *madrichos* coins to give to the children; three coins per child—two coins to give to tzedakah, and one to do with as they see fit.

The Rebbe then asked that all the children say together three times the *possuk* עוצו עצה וגו' one time the *possuk* אלקיך וגו' אלהיבנו; and one time the *possuk* אך צדיקים וגו'.

As the Rebbe walked out of the shul, the children started to chant again the words, "We want Moshiach now!" The Rebbe encouraged them with his hand, encouraging the pure and heartfelt cries of the young boys and girls.



SHABBOS (CHAZON) PARSHAS DEVARIM, CHES MENACHEM-AV

When the Rebbe arrived at 770 this morning, the Chassidim were notified that there will be a farbrengen today!—a welcoming surprise for the smaller than usual crowd.

While reading the Haftarah, the Rebbe cried profusely, pausing almost every few words during the second half.

At the farbrengen later that day, the Rebbe said a *maamar* on the words ציון במשפט תפודה ושביל בצדקה. Before saying the *maamar*, the Rebbe related that the Rebbe Rashab once said a *maamar* on this *possuk* (on which the Rebbe's *maamar* is based). The *maamar* was said on a Shabbos that was also Erev Tisha B'Av (same *kvius* as this year), and *chazara* of the *maamer*—which had begun on Shabbos—continued into the night...

Before saying a *biur* on a Mishna in Pirkei Avos (*perek gimmel*), the Rebbe mentioned that there is a *shakla v'tarya* whether to learn Pirkei Avos after Mincha on Shabbos Erev Tisha B'Av or not (one is generally not supposed to learn Torah after *chatzos* on Erev Tisha B'Av), adding, that it is not his *inyan* to determine who is right in this matter... Therefore, Pirkei Avos will not be said (officially) after Mincha. The Rebbe said that when he returns to his room he will do as he sees fit.

(The next Shabbos at the farbrengen, the Rebbe said that in order not to make differences between those who learnt *perek gimmel* the previous week and those who did not, everyone should therefore learn the *perek* from last week (*perek gimmel*), and those people who already learnt it will learn it a second time.)

At the conclusion of the farbrengen, the Rebbe turned to the children and began to sing "We want Moshiach now!"

MOTZEI SHABBOS CHAZON, TISHA B'AV

The Rebbe entered the shul for Maariv a few minutes after Shabbos ended. The Rebbe's chair was moved to the side and a wooden crate covered in cloth was used instead. (In the Rebbe's car, a wooden board was placed on the seat upon which the Rebbe sat while going home.)

Word has spread that the first *siyum* and *hachnosas sefer Torah* for the *yaldei Yisroel* will take place on Chof Menachem-Av in Yerushalayim *ir hakodesh*, and that Rabbi Zalman Shimon Dvorkin



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RABBI DWORKIN SPEAKS AT THE SIYUM SEFER TORAH.

will be the Rebbe's personal representative to the celebration.

FRIDAY, YUD-DALED MENACHEM-AV

When the Rebbe arrived in 770, he distributed coins for tzedakah to the children as usual. One of the children was wearing a Tzivos Hashem hat, as well as a shirt depicting a popular children's character. The Rebbe asked the child if he is in Tzivos Hashem. When the boy replied affirmatively, the Rebbe asked him, if so, why is he wearing such a shirt...?

SUNDAY, YUD-ZAYIN MENACHEM-AV

After *krias haTorah*, Rabbi Dvorkin went into the Rebbe's room. The Rebbe instructed that he should finish the writing of the first *sefer Torah* and immediately begin the writing of a second one; all of this as the Rebbe's *shliach* and that of all *anash*. The Rebbe explained that this is by virtue of him being the *mara d'asra* of Crown Heights, and therefore—of all of Chabad. The Rebbe gave him a bottle of *mashke* which had been brought from



a farbrengen in Russia and some bills in Israeli currency.

Rabbi Hodakov, as well as many of the *bochurim* and *anash* accompanied Rabbi Dvorkin to the airport.

The campers from Gan Yisroel came to 770 today; upon their request the Rebbe davened Mincha in the big shul downstairs.

THURSDAY, CHOF MENACHEM-AV

At 9:30 in the evening, the farbrengen was held to mark the yahrtzeit of Harav Levi Yitzchok, the Rebbe's father. There was quite a large crowd in attendance, including rabbonim and other public figures. This farbrengen was broadcast live on television.

In the second *sicha*, the Rebbe said that he will make a *siyum* on four different *mesechtos* (Brachos, Nazir, Yevamos, and Kerisos) which all conclude with the same *possuk* וְכָל בְּנֵי יִשְׂרָאֵל לִי מוֹדִים וְרַב שְׁלוֹם בְּנֵיךָ. The Rebbe noted that this *possuk* highlights the connection that the *yaldei Yisroel* have with Torah.

During the *sicha*, the Rebbe observed that there are three characteristics that are distinct

by children: 1. They are constantly active and on the move (sign of a healthy child). 2. A child is constantly asking questions; never satisfied with the answer, "When you get older you will understand." 3. A child has *kabbalas ol*.

The Rebbe explained that every *Yid* must learn from and apply these three qualities by constantly growing מחיל אל חיל; to contemplate on all that he sees and recognize the ultimate source of all things; and of course, to have *kabbalas ol*.

Later on in the farbrengen, the Rebbe encouraged everyone to participate in the *taanis shaos* the rabbonim had scheduled for Thursday, Chof-Zayin Menachem-Av (in connection with the situation in Eretz Hakodesh).

Between the *sichos*, the Rebbe conversed with a number of people. Amongst them was Rabbi Avraham Shapira, a member of the Knesset representing the political party "Agudas Yisroel." When he asked the Rebbe if he could have a private *yechidus*, the Rebbe told him to speak to Rabbi Hodakov.

Another person who approached the Rebbe was Reb Yosef Nimotin. He had come out of Russia



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just two and a half years earlier, and while there he had the *zechus* of taking care of the Rebbe's father's *tziyun*. During the farbrengen, he took the opportunity to receive the Rebbe's *bracha* for both himself and for a friend of his still in Russia (who had since assumed the responsibility of taking care of the *tziyun*). The Rebbe gave a *bracha*, adding that there should be a *refuah shleima*.

Reb Yosef later related that at first, he wondered what the Rebbe was referring to with the "*refuah shleima*," and concluded that the Rebbe must have meant him. It was only the next day—when he received a letter from his friend in Russia—that he understood the Rebbe's intention: In the letter, his friend had written that he had not been feeling well recently, and had gone to visit the *tziyun* of the Rebbe's father to ask for a *bracha* to be able to leave Russia, as well as a *bracha* for a *refuah shleima*...

SHABBOS PARSHAS EIKEV, CHOF-BEIS MENACHAM-AV

Many of *anash* were away for Shabbos because of the Yarchei Kallah which was held on the campgrounds of Gan Yisroel. (In honor of the event, a special *kovetz* was printed in which the Rebbe participated by including a *sicha* that he edited especially for the occasion.)

At the farbrengen, the Rebbe spoke about Camp Gan Yisroel and instructed that wine and *mezonos* from the farbrengen be brought to camp after Shabbos, and a *melave malka* should be arranged. As part of the program, there should be a *chazara* of that which was spoken here on Shabbos, as well as a celebration with singing and dancing.

The Rebbe also instructed that wine and *mezonos* should be sent to the Tzemach Tzedek Shul in the Old City of Yerushalayim (in which the *siyum sefer*



MAYOR ABRAHAM BEAME APPROACHES THE REBBE DURING THE FARBRENGEN, 20 AV 5741.

Torah for *yaldei Yisroel* took place), and they should arrange a farbrengen there on Motzei Shabbos. The Rebbe added that Tanyas should be printed in both locations.

At the end of the farbrengen, the Rebbe repeated the above instructions, adding that the *vaad hamesader* should make sure that buses are ready right after Shabbos to transport to camp all those who would like to take part in the festivities. Regarding the Tanyas, the Rebbe said that copies should be sent to all the major capitals around the globe. The Rebbe added that they should ensure that the stamp of the camp's post office is prominently displayed on the envelope.

The Rebbe gave bottles of *mashke*, wine, and *mezonos* to Reb Yaakov Yosef Raskin and Reb Yosef Nimotin for the *melave malka* in camp. The Rebbe gave the same to Reb Yehoshua Yuzevitch for a farbrengen in Yerushalayim. (Mixed in with these

bottles was the *mashke* that was brought to the Rebbe from a farbrengen in Russia.)

Right after Shabbos, a large delegation of *anash* and *bochurim* made their way to Camp Gan Yisroel where a *seudas melave malka* took place as per the Rebbe's instructions, followed by a joyous farbrengen which lasted until the morning. That same night, a printer was transported to camp and preparations for the printing of the Tanya began. The next day, the Rebbe instructed that they should print a Tehillim there as well.

TUESDAY, CHOF-HEI MENACHEM-AV

At 8:00 p.m., Rabbi Avraham Shapira went into the Rebbe's room and was there for more than 3 hours! When he came out, he would not repeat what was spoken about, only commenting that "it was a deep conversation."



20 AV 5746, MORDECHAI BARON VIA JEM 147592

WEDNESDAY, CHOF-VOV MENACHEM-AV

The Rebbe went to the Ohel today. When he returned, Rabbi Zalman Shimon Dvorkin (who returned today from Eretz Yisroel) entered the Rebbe's room and delivered a report from the *siyum sefer Torah*.

THURSDAY, CHOF-ZAYIN MENACHEM-AV, (TAANIS SHAOS)

After Mincha, the Rebbe said a *sicha* in connection with the fast. During the *sicha* the Rebbe spoke at length about the Yidden who are leaving Russia. The Rebbe opposed the fact that specific conditions are being made for them to force them to go to Eretz Yisroel. The Rebbe fasted all day and davened Maariv at 8:30 p.m. (instead of the usual time 9:30) with a small *minyan* in Gan Eden Hatachton. Following Maariv, the Rebbe went home.

SHABBOS PARSHAS RE'EH, CHOF-TES MENACHEM-AV, EREV ROSH CHODESH ELUL

At the Shabbos farbrengen, the Rebbe spoke about Gan Yisroel and of the speed in which the Tanya was printed (the Rebbe brought a copy of the Tanya with him to the farbrengen).

Once again, the Rebbe instructed that *mezonos* and wine from the farbrengen be sent to camp, and that a rally should be organized for the campers during which they should learn about the idea of "מלך בשדה". The Rebbe also suggested that the campers send postcards to their friends who are at home wishing them a *shana tova*, as well as some additional words connected to Torah and mitzvos. The Rebbe instructed that the postcards should be sent while they are still in camp in order that the card should bear the stamp of the camp's post office.

Amongst other things, the Rebbe related that he received a letter from a child in which he writes how he is a high ranking member in Tzivos Hashem, but he is worried because soon he will become bar mitzvah and be stripped of all his ranks... The Rebbe went on to explain how Tzivos Hashem is for every single Yid, even for those after bar mitzvah.

Before the farbrengen concluded, the Rebbe mentioned that there are those who are disturbed by a surprising phenomenon: From where does one acquire the *balebateshkeit* to demand from the



THE TANYA AND KOVETZ YARCHEI KALLAH PRINTED IN GAN YISROEL.

Aibershter that he must bring Moshiach?! And when someone points out to them, that in fact, we do *exactly* that during *Shemoneh Esreh*, they respond that davening is different; that is a time when a Yid rises above nature...

The Rebbe countered this argument by pointing out how three times a day—*after* we finish *Shemoneh Esreh*—we say a prayer in which we request from Hashem that the *Beis Hamikdash* be rebuilt speedily in our days...!

After reminding everyone to make a *bracha acharona*, the Rebbe gave Rabbi Avraham Shemtov (director of Camp Gan Yisroel) *mashke* and *mezonos* for the campers of Gan Yisroel.

SUNDAY, LAMED MENACHEM-AV, ROSH CHODESH ELUL

Following the Rebbe's instructions at the Shabbos farbrengen, a rally was held today in camp. Present at this rally was Rabbi Dvorkin, whom the Rebbe had sent to tell the children about what took place at the *siyum* and *hachnasas sefer Torah* in Eretz Yisroel. **T**

1. In his yoman, Rabbi Michoel Seligson writes that Rabbi Groner whispered something to the Rebbe but the Rebbe took no notice.
2. Sichos Kodesh 5741 vol. 4, pgs. 283-289.