



לעבן מיטן רבין



10 SHEVAT 5740 JEMKEH SHUKLER

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

טור 'לעבן מיטן רבין' 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

# Celebration Thirty

YUD SHEVAT 5740\*



**Y**ud Shevat 5740\* marked 30 years of the Rebbe's *nesius*, ushering in an entirely new *tekufah* in the Rebbe's leadership. The unique farbrengen that year is remembered today as one of the biggest farbengens in all the years of the Rebbe's *nesius*. Here, we present a description of Yud Shevat 5740\*, as well as of the days before and after. Much of this story is reprinted from the diary of Reb Zalmon Jaffe of Manchester, UK.

"ויהי בשלושים שנה..."

Close to the end of the Shabbos farbrengen of Parshas Vaeira, Rosh Chodesh Shevat, the Rebbe quoted the *possuk*: "ויהי בשלושים שנה..." (a *possuk* the Rebbe would quote often in the coming days) making note of the fact that the coming Yud Shevat will be 30 years from Yud Shevat 5710\*.

This, the Rebbe continued, is connected with the "*Merkava*"—the famous *nevuah* of Yechezkel

Hanavi which begins with the words “יהי בשלושים שנה”—an occasion where *Elokus* was observed in a revealed way, which is the idea of *penimiyus haTorah* in general.

When ending off with a *bracha* that *before* Yud Shevat Moshiach should already be here, the Rebbe added parenthetically that talking about this is not in contradiction to the Gemara which states that “Moshiach will only come through *hesech hada’as*” (which seems to denote the opposite of being preoccupied with Moshiach), because, indeed, our *koch* in Moshiach does *not* stem from *da’as*—logical calculations—rather from *emunah* (which transcends rationale).

During the week that followed, many guests began to arrive in preparation for the big day, amongst them groups from Eretz Yisroel and Brazil.

At *krias haTorah* on Thursday, Vov Shevat, the *zal* was filled with *orchim*, and many of the guests had the privilege to *bentch* “Hagomel” in front of the Rebbe.

The same day, as the Rebbe was leaving 770 to go to the *mikveh*, he met Mr. Rosen, one of the Brazillian guests who is a member of the S. Paulo City Council.<sup>1</sup> The Rebbe inquired how he and his family are doing, as well as about different matters relating to his city.

## PIDYON SHVUYIM

After Mincha, Rabbi Chanoch Glitzenstein and Rabbi Avraham Shemtov entered *Gan Eden Hatachton* and presented the Rebbe with a gift: 11 *sefarim* written in the handwriting of the Tzemach Tzedek and the Rebbe Maharash! Until then, these manuscripts had been in the possession of the Israeli National Library located in Yerushalayim.

At the Rebbe’s behest, after Maariv, Rabbis Glitzenstein and Shemtov went back into the Rebbe’s room together with their families, and the Rebbe *bentched* them: “Just as this was a case of *pidyon shvuyim*, so too may we merit to soon experience a *pidyon shvuyim* on both a personal and global level with the *geula ha’amitis v’hashleima*.”

The Rebbe wished them, “*Ah freilichen Shabbos un ah freilichen hemshech*” and gave each one of them five dollars and five *lirot*. The Rebbe also gave five dollars for the lawyer who was involved in obtaining the *sefarim*.

The following Shabbos, Parshas Bo, was the Shabbos before Yud Shevat and when the Rebbe



AN AD IN THE MONTREAL GAZETTE BEFORE YUD SHEVAT ENCOURAGING PEOPLE TO INCREASE IN TORAH AND MITZVOS, AND SPECIFICALLY THE TEN MITZVOIM

came to 770 in the morning he notified that there will be a *farbrengen* that day. The first *sicha* of the *farbrengen* was devoted to the day of Yud Shevat—“העשירי יהי קודש”. Later in the *farbrengen*, the Rebbe discussed what preparing for Yud Shevat means for boys and girls under bar and bas mitzvah.

After Maariv and *kiddush levanah* the Rebbe left to go home. When the Rebbe came out of his room, Reb Zushe Vilmovsky started to sing the *niggun* “*Nyet nyet nikavo*” and the Rebbe motioned with his hand in his direction to intensify the singing. (The Rebbe actually began this *niggun* himself *twice* during the day, once at the end of the *farbrengen* and then again after Mincha.)

That night, a new sound system was set up in the main shul of 770 in preparation for the Yud Shevat *farbrengen* on Monday night. Additionally, the showcase in the lobby of 770 which displays the latest *sefarim* from Kehos was replaced with a new one.

Erev Yud Shevat was Sunday.

Dr. Resnick, whose wedding was that day, went into *Gan Eden Hatachton* to receive the *siddur* from

the Rebbe for Mincha. The Rebbe also gave him money for tzedakah.

Mincha was held in the shul downstairs.

Reb Zalmon Jaffe, who had just arrived from Manchester for Yud Shevat, writes in his diary:

“After the conclusion of the service, I caught the Rebbe’s eye as he turned towards me. I hesitatingly raised my right arm, as I normally do before commencing a *niggun*. The Rebbe’s reaction was swift and very unambiguous. With a wonderful smile, he raised his right arm and brought it sweeping around in a downward curve to confirm that I should start to sing—which I did at once. Most of those present immediately joined in and it was heart-warming to see the Rebbe making his exit to the happy singing and dancing of the huge gathering.”

### MAARIV WITH THE REBBE

The Rebbe came downstairs for Maariv at 7:00. The shul was filled to capacity.

“On the yahrtzeit, the Rebbe davens at the *amud* and recites the Kaddish for the Previous Rebbe,” continues Reb Zalmon. “Maariv was also held downstairs in the shul. Most people had been waiting for about one and a half to two hours, to ensure that they had a place to stand. The Ladies Gallery was also packed...”

Before exiting the shul after Maariv, the Rebbe smiled at Reb Zalmon who started to sing

“*Ufaratzta*.” The Rebbe motioned with his hand to the crowd to intensify the singing.

After Maariv, a part from the *maamar* “Basi Legani” was recited *ba’al peh* by *hatomim* Menachem Gerlitzky, after which *bochurim* and *anash* sat down to *farbreng* until the morning.

The *chupah* of Dr. Resnick took place at the home of Reb Heshke Gansbourg, across the street from the Rebbe’s house. As the Rebbe was going home, he saw the *chosson* and *kallah* and he remarked that although he is not going to wash for *hamotzi* at the farbrengen tomorrow night, certainly they will (in order to make *sheva brachos*).

Many of the *bochurim* worked through the night preparing for the mitzvah tank parade in Manhattan the next day—hanging up signs on the tanks and making sure that they were fully loaded with “ammunition” and equipped with all the necessary items.

A banner that especially grabbed onlookers’ attention was the one affixed to the “Library-On-Wheels” which displayed prominently in gold letters the words: “*Yechi Adoneinu Moreinu V’rabeinu*.” In addition, a giant crown was placed on top of the tank, adding to the splendor and making it into an even more glorious sight.

Guests from all over flooded Crown Heights. Amongst them were many shluchim together with their *baalei batim* and *mekuravim*.

The Rebbe came into Shacharis at 9:45 a.m., and on the way to the *amud* he handed out coins for tzedakah to children.

Reb Zalmon Jaffe writes: “Immediately after Shacharis, the Rebbe carried on with his usual daily work and routine. I noticed about 250 letters and cables had arrived by post and were lying in the Rebbe’s tray in the outer office, ready for attention. This tray was emptied quite frequently during the course of the day, but no sooner was it cleared, then it was again filled to overflowing with a similar number of correspondence.”

### MARCHING OUT

At the affixed time, the parade of 30 tanks (in honor of 30 years of the Rebbe’s *nesius*) departed from 770 with Manhattan as its destination. After parading down 5th Avenue, all of the tanks split up, each going to a different location to do *mitvzoim* on the city streets.



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Over the course of the afternoon, two additional rows of bleachers were added to the *mizrach* side of the shul in preparation for the larger than usual farbrengen scheduled to take place that night.

Reb Zalmon: “Mincha at 3:15 p.m. was again held downstairs but by Maariv time the large shul had been set up for the farbrengen; it was already almost filled to capacity. So, it was decided that Maariv should be davened upstairs... The Beis Medrash (upstairs *zal*) was still packed to overflowing. Every minute visitors were arriving from all over the globe—three coach loads had come from Canada... At 7:00 p.m., even before the Rebbe entered the Beis Medrash, the “rousing” tune was started, and every single person joined in with alacrity and enthusiasm.”

When the Rebbe entered for Maariv, he motioned to the *chazzan* to begin.

Already about an hour before the farbrengen even started, the main shul was packed with people, including shlichim, distinguished rabbanim and senators. Reb Zalmon describes the scene: “Billionaires, industrialists, distinguished and outstanding personalities, who, at home, possessed their own luxurious and spacious offices, being crushed and almost trampled underfoot at 770—and enjoying it and thankful to be there... the Israeli Ambassador, the personal representative of President Carter and many other rabbanim and senators.”

It is estimated that there were around 10,000 people present at this farbrengen! The farbrengen was broadcast live with simultaneous translation into Hebrew, English, French, Russian and Spanish. Clips of the farbrengen were later also shown on television.

Long before the Rebbe even entered the farbrengen, the excited crowd was already singing: “*Chayolei Adoneinu, Moreinu V’Rabbeinu...*” The room was filled with incredible and immense joy, and the singing and excitement of the crowd only intensified as the appointed time for the Rebbe’s entrance drew nearer.

## THE FARBRENGEN

At 9:30 p.m. the Rebbe entered the shul. Reb Zalmon writes:

“There was the usual hushing and shushing and we understood that the Rebbe had arrived downstairs. Everyone stood and waited—it took



THE OLD KEHOS SHOWCASE CAN BE SEEN IN THE BACKGROUND AS THE REBBE HANDS A COIN TO A CHILD FOR TZEDAKA.

much longer than usual, but, here at last came the Rebbe. He stood and waited, unhurried and with dignity, whilst a pathway was cleared. The Rebbe took another three or four steps and again waited. In all my years at 770, I have never witnessed such an occasion when the Rebbe had to stand—quite still—literally unmoved for seconds at a time, whilst a passageway was opened up for him.

“The Rebbe, on his way to his chair, passed by Rabbi Joseph B. Solovechik (dean of Yeshiva University). His eyes lit up with pleasure and he shook hands with him amidst a huge gasp of astonishment from the assembled yeshiva boys...”

Rabbi Soloveichik had come from Boston especially for the farbrengen. The Rebbe treated him with extraordinary respect, waiting for him to take his seat—which was near the Rebbe’s place—before sitting down himself.



THE KEY TO THE CITY OF S. PAULO BRAZIL, PRESENTED TO THE REBBE DURING THE FARBRENGEN

After the end of the first *sicha*, the Rebbe gave Rabbi Soloveichik *mezonos* from the platter on the table. Rabbi Yolles (the Chief Rabbi of Philadelphia) and other rabbanim came over to exchange a few short words with the Rebbe.

“Rabbi Solovechik stayed for three hours, until 12:30 after midnight,” writes Reb Zalmon.

After the *hadran*, Rabbi Soloveichik stood up to leave, and when he did so the Rebbe stood up as well. The Rebbe shook his hand and he praised the Rebbe for the “fountain of Torah pearls and jewels.” The Rebbe remained standing until he left the shul.

Throughout the farbrengen in general, the Rebbe smiled to many people and instructed various individuals to say *l’chaim*.

Says Reb Zalmon: “It was a very happy farbrengen. The Rebbe spurred me on to sing and to dance. I had the enthusiastic support of Dr. Ira Weiss, who had been looking after the Rebbe, together with Dr. Larry Resnick—they were top specialists in their field in the USA—throughout the Rebbe’s indisposition. Dr. Weiss was extremely happy with the Rebbe’s progress.”

In a *sicha* after the *maamar*, the Rebbe said how now after 30 years a new *tekufah* begins, which is incomparably greater than the previous years.

Towards the end of the farbrengen, the Rebbe instructed that *sheva brochos* should be made for Dr. Resnik. The Rebbe motioned with his hands to ask if there are 10 people who washed their hands for a *seudah*.

At the end of the farbrengen the Rebbe said that now—after all the *mitzvot* that was done and all the farbrengens that took place and all the *hachlatos tovos* that were made—we should finally merit to







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THE REBBE SPEAKS WITH RABBI SOLOVECHIK BEFORE HE TAKES LEAVE OF THE FARBRENGEN.

have the greatest ‘*mivtza*’ of all—the *geula ha’amitis v’hashleima* through Moshiach Tzidkeinu!

The farbrengen concluded at 2:25 a.m. A large crowd was standing outside and singing “*Ki V’simcha*” as the Rebbe left 770 to go home and the Rebbe encouraged the singing with his hand. A police escort accompanied the Rebbe’s car on the way home.

### YECHIDUS

The following night, the Rebbe received people for *yechidus* from 8:00 p.m. until 2:30 a.m.

One of the people that went in for *yechidus* did not write anything on his *tzetel*. When the Rebbe gave him a *bracha*, he addressed all of the things this person had been thinking about...

To another person in *yechidus* the Rebbe said that during the coming year he should return together with his whole family.

When the Rebbe opened the door of *Gan Eden hatachton* to leave, a broad smile was spread over his face...

The next night was also a night for *yechidus*. One of the guests from Brazil who was in *yechidus* expressed his wish that the Rebbe should always be happy. The Rebbe responded with a big smile: I will be happy over here and you will be happy over there.

Tonight, the Rebbe was also presented with the first lists of people participating in the writing of a *sefer Torah* in honor of 30 years of the Rebbe’s *nesius* and the Rebbe and Rebbetzin’s 50th wedding anniversary (the preceding Kislev). In response, the





Rebbe encouraged that the writing process should be hurried up and that they should make an effort to have it finished ahead of the coming Yud-Tes Kislev. The Rebbe added that surely a *mantel* will be made for the *sefer Torah* and he asked that they procure a 'yad' (pointer) made from silver as well.

On Wednesday, Yud-Beis Shevat, as the Rebbe left to go to the Ohel, Reb Zalmon Jaffe commented to the Rebbe that it is cold outside. The Rebbe responded: The main thing is that inside it should be warm...

At the farbrengen on Shabbos Parshas Beshalach (15 Shevat), the Rebbe thanked all those who sent their best wishes and *brachos* in connection with Yud Shevat. He then continued to expound at length on the *siyum* of the four *mesechtos* (Brachos, Nazir, Yevamos and Kerisos) which he began on

By the Grace of God  
11 Shevat, 5740  
Brooklyn, N.Y.

Mr. Leth Goldfine  
1024 Melrose Avenue  
Melrose Park, Pa.

#### Greeting and Blessing:

I appreciate very much your coming to participate in the celebration of the thirtieth anniversary. It was a pleasure indeed to greet you personally at the Farbrengen, following the Shomer reception, and to have you in a "L'Chayim" on this auspicious occasion. May God grant that it truly be "for life and blessing," filled with fruitful activities in behalf of our people, in the spirit of the Baal Hachinukh, my father-in-law the Rebbe of saintly memory.

This is a fitting occasion to convey to you again my profound appreciation of your efforts, in conjunction with those of our esteemed mutual friend, Mr. Joseph Shestak, which finally resulted in the restoration of the sacred manuscripts to their home. As I had occasion to point out, this is verily a case of "Pidyon Shevrim," which undoubtedly brought immense gratification to the soul of my saintly father-in-law who was soulfully bound up with these sacred writings that had so long languished in "captivity."

I also take this opportunity of expressing to you heartfelt thanks for being instrumental in the acquisition of several additional manuscripts which you so joyfully - as I am told - purchased and turned over to our Library to be reunited with their kin.

May God grant you many happy opportunities of doing good deeds with joy and gladness of heart - thus also widening the channels to receive and enjoy G-d's blessings for continuous and growing Hatzelcho in all your affairs, both personal and public.

With warm personal regards, and

With esteem and blessing.

THE REBBE THANKS ONE OF THE VISITORS FOR PARTICIPATING IN THE YUD SHEVAT FARBRENGEN.

Yud Shevat and concluded with a lesson applicable to every individual:

Every single Yid has the *koach* to connect his or her *yechidah shebenefesh* with that of a fellow Yid, just as the Rabbeim do during *yechidus* and just as Moshe Rabbeinu unified all of the Yidden prior to *krias Yam Suf*. When one unites his *yechidah* with that of another Yid—and ultimately, with the "*Yechido Shel Olam*"—all of the "waters" dissipate before him, just as it was for the Yidden standing at the *Yam Suf*.

At the farbrengen the next week, on Shabbos Parshas Yisro, the Rebbe continued the theme of Yud Shevat, speaking about the new *tekufah* that is starting now after 30 years since the first Yud Shevat. The Rebbe warned that one should not mistakenly believe that he can now "stand on his own two feet," rather, one must continue to hold onto the "*klamke*," continue writing *pidyonos*, questions and requests and to continue going to the *Tziyun* to ask for *rachamim*, including the *bracha* that the Rebbe should give us the proper *keilim* to be able to contain all the rest of the *brachos*.... ①

1. See Derher Teves 5777 "Brazilian Delegation."