

לעבן
מיט'ן
רבי'ן



FARBRENGEN
12 TAMMUZ 5745

”התורה
היא חיינו”

The Farbrengen of Yud Beis Tammuz 5745 left an indelible impression on the hearts and minds of those attending. The events surrounding the Farbrengen and what the Rebbe addressed at the Farbrengen had tremendous impact on Lubavitch. In course of the sichos, the Rebbe’s words defined and strengthened the meaning of what is a Rebbe and the behavior that is fitting for a Chosid.

The key message of this Farbrengen is very pertinent to our times, as within it the Rebbe articulated how the bond between Chassidim defies the limitations of physical presence. *“Ma zaro b’chayim, af hu b’chayim”* – the life of a Rebbe transcends *gashmiyus* and lives on through his Torah and his *peulos* and through his Chassidim.

This Farbrengen, captured on video during the live satellite feed and released by JEM in its entirety, is a must-see for every Chosid. It is a great treasure through which we could truly be able to “leben mit’n Rebbe”.

SIGNS OF TURMOIL

The days of early Tammuz 5745 were tense ones in and around “770.” Bo-churim and Anash who were in the know spoke quietly between each other; something was happening but they didn’t know what. On Rosh Chodesh Tammuz, the Rebbe called a group of senior Chassidim into a Yechidus. Among them were Rabbis Mordechai Aizik Hodakov, Binyomin Gorodetzky, Mordechai Mentlik, Moshe Pinchas Katz, Zalman Gourarie, Nissan Mindel and Dovid Raskin. The Rebbe spoke to them about a very urgent and pressing matter, concluding that he would mention the matter at the upcoming Yud Beis Tammuz Farbrengen.

When asked what had transpired at the Yechidus, the only answer was that the Rebbe would speak about it by the Farbrengen of Yud Beis Tammuz.



PHOTO: JEM/THE LIVING ARCHIVE

In the days leading up to Yud Beis Tammuz, many Chassidim waited anxiously to hear what the Rebbe would speak about. But all the wondering and guessing could not prepare anyone for what took place.

GEARING UP TO YUD BEIS TAMMUZ

As early as Shabbos Gimmel Tammuz, the Rebbe began speaking about the need for intense preparations for the upcoming days of Yud Beis – Yud Gimmel Tammuz. The Rebbe expressed a *bakasha nafshis* that Farbrengens be held on Yud Beis - Yud Gimmel Tammuz around the globe, in a royal fashion - *b'rov am hadras melech*.

On the following Shabbos, Yud Tammuz, the Rebbe dedicated much of the Farbrengen to explaining the arrest and liberation of the Frierdiker Rebbe. The Rebbe drew a comparison between Yud Beis Tammuz and Yud Tes Kislev, which the Frierdiker Rebbe would refer to as Chag Hachagim.

As a *Nosi*, the Rebbe concluded that the *golus* and *geulah* which he experi-

enced was not a personal one, but rather one which is connected with all of Klal Yisroel, as explained in the Frierdiker Rebbe's letter regarding the Chag Hageulah.

When the Farbrengen drew to a close the Rebbe reiterated his *bakosha nafshis* about holding Farbrengens in honor of the upcoming Yud Beis - Yud Gimmel Tammuz.

THE BIG FARBRENGEN

At 9:30 in the evening between Yud Beis and Yud Gimmel Tammuz, 770 was packed in anticipation of the Rebbe's Farbrengen. The Rebbe entered the main shul at 9:30, and immediately began the first Sicha, during which the Rebbe expressed a *Bruchim Habaim* to all those who had come to the Farbrengen.

With the end of the first Sicha, and during the singing of Poda B'shalom, the Rebbe wished lechaim to many of those present, including the cameraman taking the video televised around the globe.

LESSONS OF MESIRAS NEFESH

The Rebbe spoke strengthening words in the second sicha, explaining how every Yid should learn from the attitude that the Frierdiker Rebbe embodied throughout his suffering in prison. Despite the challenging situation, the Frierdiker Rebbe was not *nispoel*, and remained firm in his convictions. In the end the Frierdiker Rebbe was exonerated, and freed.

This teaches us that a Yid is not constrained by the limitations of the world and he is always truly a *ben chorin*. The hardships merely serve as a stepping-stone to bring a Yid to the next level in his *avoda*.

In the third Sicha, the Rebbe emphasized that the main reason for the Frierdiker Rebbe's arrest was because of the intense efforts he dedicated towards giving a *yiddishe chinuch* to Jewish children throughout the Soviet Union.

These Talmidim, the Rebbe continued, later became imbued with the same sense of *Mesiras nefesh*, which propelled them to reach out even to Jewish children everywhere, even in the most far flung locations, and reveal their neshoma.

In fact, there are people participating in this Farbrengen, in person or remotely, that are the fruits of the Frierdiker Rebbe's efforts!

The Rebbe continued with a lesson for the summer months:

It has become common practice to close *chadorim* during the summer months. This minhag is a "vildkeit" (wild behavior) and it is necessary to come out strongly against it. The Torah is our life and the life-force for every Jewish child. How, then, could a child not be given his or her life for two months?

Parents may complain that the children are bothered for ten months and they need a break. However how can they suggest that their children take a break from their source of life?

On the contrary, The Torah is not an

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inconvenience that one needs respite from, but a vital source of life for a Yid! It is outrageous to suggest that a child be disconnected for two months from the force that made it grow and blossom for the previous ten months.

When Hashem gave us the Torah, it was not to trouble us, just the opposite – it enhances our lives even *begashmiyus*.

One may wonder, how come it is possible for someone who observes Torah to still have an uncomfortable fortune *b'gashmiyus*? The cure for this is just the opposite. If he were to learn more Torah his fortune would change for the better. However the wily Yetzer Horah ensnares

a person, and convinces him that the cause of one's physical misfortune is because of something that actually brings just the opposite to the person!

The Rebbe continued: the reality is not like those who mistakenly think that the summer is a time to have a vacation from Torah – that is not vacation but, rather, slavery to the Yetzer Horah and *goyishkeit*. We need to endeavor that children should not *chas v'sholom* lessen Torah study but rather use out the time they now have free because *Limudei Chol* is not being taught, to learn even more Torah. They should be allowed to play since that increases the health of the body, however a substantial amount of that time should be dedicated to the learning of Torah.

A NEW STORY, A NEW LESSON

In the fourth *Sicha*, the Rebbe told a unique story of the Frierdiker Rebbe's *mesiras nefesh*, mentioning that the story had just recently been printed:

During the Czarist regime, the Rebbe (Rashab) *nishmoso Eden*, sent the Frierdiker Rebbe to Petersburg on a *Shlichus*. When the Frierdiker Rebbe asked how long he should stay, the Rebbe Rashab said “until [the point of] *mesiras nefesh*”.

The approach of the Frierdiker Rebbe was similar to that of his *Zaide* the Rebbe Maharash – of “*Lechatchila Ariber.*” Therefore, in addition to working with the lower officials in cases of decrees against the Jewish people, he would also directly target the highest ministers in his efforts.

During this trip, the Frierdiker Rebbe struck up a conversation with a former teacher of the current Minister of Interior who was the advisor of the Czar. The teacher was a kind fellow who was willing to help the Frierdiker Rebbe. The Frierdiker Rebbe managed to convince the teacher to lend him his pass that would grant him entry to the highest government building, however he warned the Frierdiker Rebbe that there were major dangers involved.

Going into such a building was a great



PHOTO: JEM/THE LIVING ARCHIVE

risk since a Jew was not allowed to be in Petersburg and most certainly not in this building. The guard was quite bewildered at the whole situation, but could not deny entrance given the pass the Frierdiker Rebbe held. Once in the building, the Frierdiker Rebbe was unsure of the exact location of the office of the Minister and asked someone standing nearby where it was located. This heightened the risk even more.

Finding the office empty, the Frierdiker Rebbe searched through the documents on the desk until he found the

decree against Chinuch. Taking the stamp in hand, the Frierdiker Rebbe stamped the decree VOID and placed it in the pile of unaccepted rulings. The Frierdiker Rebbe then left the building and went home.

AN EXTENSION OF THE REBBE

During the course of the *Sicha*, the Rebbe explained how the Frierdiker Rebbe was able to accomplish things that were only accomplished by a *Nosi* (although it was during the lifetime of the Rebbe Rashab). Since the entire mission was a *Shlichus* and the Frierdiker

Rebbe was in fact an extension of the Rebbe Rashab and was given *kochos* to accomplish just as if the Nosi himself was on this shlichus. The Rebbe also explained several fundamental aspects of Shlichus and encouraged that our *kochos* be used to influence non-Jews to keep Sheva Mitzvos Bnei Noach.

The Maamar *niggun* was sung and the Rebbe said the Maamar Boruch Hagomel in which he also explained *pesukim* from the new *kapitel* of the Frierdiker Rebbe. The Rebbe explained that even after the *histalkus* the effect of a birthday still stands strong, and gets stronger each year (that year, Yud Beis Tammuz marked the end of *kapitel* 105 and the beginning of *kapitel* 106).

THE BOMBSHELL

After the Maamar, the Rebbe spoke about *Ma Zaro Bachayim Af Hu Bachayim*, explaining how the Frierdiker Rebbe lives on through his Chassidim and, although physically it may seem otherwise since there was a *levaya* and Kaddish was said etc., nonetheless, the Torah tells us that the Nosi carries on his nesius in absolute capacity, just as before!

The Frierdiker Rebbe prevailed in all matters as he desired. When leaving Russia, the Frierdiker Rebbe insisted that the holy *seforim* and *chafotzim* accompany him, even though there was great danger involved, and although there was initial opposition from the communists, this did indeed end up taking place.

The Rebbe then clued in the Chassidim on what has been happening in the Frierdiker Rebbe's library.

...at a recent meeting of Agudas Chasidei Chabad, discussion took place regarding this building (770) that it belongs to Aguch. Since the building belongs to a tax exempt organization, it was free of taxes and taxes were not paid. This, was true of most of the building, except for the Frierdiker Rebbe's personal living quarters; though the Frierdiker Rebbe's life was not his own personal needs such as eating and sleeping etc., but rather learning and *davening*.

We are therefore publicizing, even

though it is already public information that this House belongs to Agudas Chasidei Chabad. This is the way it is registered in the Deed of the building.

By a Yid in general, and specifically by a Nosi, the central part of his life is learning and davening and all the rest is secondary. And this is something everlasting (*dovor nitzchi*) since the Frierdiker Rebbe lives on. Therefore, it has been decided that the Frierdiker Rebbe's room will be used for learning.

From now on, in addition to the general name of the building – Beis Agudas

who have already done this, they should show a receipt and they will be paid back.

This should also be publicized in any place where people think that they can buy a *sefer* belonging to the Frierdiker Rebbe. They should know that although it may seem very enticing to own a *sefer* which the Rebbe used (enticing like a sweet apple), it is, in fact, like a "*lebedike bombe*" a live bomb which can *rachmana litzlan* explode at any time.

The Baal Hageulah will certainly prevail that everything that was taken will be returned and remain in his possession

The guard was quite bewildered at the whole situation, but could not deny entrance given the pass the Frierdiker Rebbe held.

Chasidei Chabad, the Frierdiker Rebbe's apartment will be called Ohel Yosef Yitzchok Lubavitch.

The Rebbe went on to speak with great pain about what had happened.

We find ourselves in a terrible Golus and strange things happen. Due to the awful pain involved, I will only mention it briefly.

There were three people who went into the property of the Frierdiker Rebbe and took *seforim*. The Frierdiker Rebbe immediately showed a miracle and they were seen. Two of them returned what they took and we hope the third person will as well.

As a warning, anyone who intends to expend money to buy back the *seforim* (from this individual) should know that if they give even one penny, they are going against the will of the Baal Hageulah, and here applies the rule that "והיא לא תצלח - it will not be successful." For those

until Moshiach comes.

OHEL YOSEF YITZCHOK LUBAVITCH

In subsequent days the Rebbe went on to speak about this matter several times, each time with indescribable pain and anguish.

The Rebbe instructed that the name "Beis Agudas Chasidei Chabad – Ohel Yosef Yitzchok Lubavitch" be affixed to the building. The Rebbe wanted this done before he went to the Ohel on 15 Tammuz, however the Chassidim were so hasty in completing the Rebbe's desire, that it was ready on 14 Tammuz.

As mentioned, this Farbrengen is rich with many special Sichos. Throughout the Farbrengen the Rebbe tells a story of the Frierdiker Rebbe's mesiras nefesh and draws on lessons from it. It is worthwhile for every Chossid to take the time to watch this Farbrengen in its entirety and truly experience a Farbrengen with the Rebbe. ■