



THE REBBE SPEAKS AT A GATHERING FOR KOLLEL TIFERES Z'KEINIM LEVI YITZCHOK.
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לעבן
 מיט'ן
 רבי'ן

ARBA'IM SHANA

With this year marking 70 years since the histalkus of the Rebbe's father, we present the following essay, highlighting some of the endeavors the Rebbe undertook 30 years ago, during the summer of 5744, marking 40 years since the histalkus.

MY OBLIGATION AND PRIVILEGE

In a *michtav kloli-proti* dated *Motzoei Tisha B'Av*, the Rebbe called on many Chabad activists around the world to utilize the day of Chof-Av to arrange *farbrengens* and increase in *tzedoka* in his father's memory. The postscript reads as follows:

The Shabbos following Tu B'Av is Chof-Av, the *yortzeit* and *hilula* of my father, Rav Levi Yitzchak ben Boruch Schneur z"l – forty years now.

I feel a responsibility as well as a great privilege to suggest and request that everyone should learn together from his teachings, and to contribute [*tzedoka*] on this day in his memory; For he gave up his life to spread *Yiddishkeit* to Jews behind the Iron Curtain, resulting in his imprisonment and sentence to exile, where he perished and is now interred.

May his merit protect us, amongst all of the Jewish people, *Shlita*.¹

TOLDOS LEVI YITZCHOK

During that month, Rabbi N. Gottlieb asked the Rebbe whether a third, revised

edition of *Toldos Levi Yitzchok* (a biography of the Rebbe's father) should be printed. The Rebbe's response was:

"אין לעבן כלל. וי"ל [ויוציא לאור] בהקדם כפשוט. ות"ח מקול"ע [תשואת חן מקרב ולב עמוק] מראש. אזעה"צ [אזכיר על הציון]."

"Do not postpone this at all. It should be published immediately, obviously. Many thanks in advance from the depth of my heart. I will mention this at the Ohel."

The Rebbe also enclosed \$100 as his personal contribution towards the costs.

IN HIS LIFETIME AND THEREAFTER

On Shabbos Parshas Vo'eschanan, 13 Av, the annual *Yarchei Kallah* event took place in Gan Yisroel, Parksville, in commemoration of Chof-Av.²

Many members of Anash traveled to spend Shabbos there and participate in the event (rumor has it that the Rebbe notified beforehand that on this Shabbos he would not hold a *farbrengen*).

On Friday morning, 12 Av, the Rebbe met Rabbi Avrohom Hershberg, Chief Rabbi of Mexico, at the entrance of 770, who told the Rebbe that he has come to

CHOF AV 40 YEARS SUMMER, 5744



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“It conforms to my obligation to honor my father (during his lifetime and) in the afterlife... by Torah study...”

participate in the Yarchei Kallah event. The Rebbe thanked him for his effort and commented: “In general, I have much affection for that initiative. It conforms to my obligation to honor my father (during his lifetime and) in the afterlife, and the best way to show honor is by Torah study.”

The Rebbe then quoted the Zohar, at the end of Parshas Bechukosai, where it talks about Rashbi’s son, Rabbi Elazar, who would honor his father through Torah study both in this world and in the world-to-come. (The Rebbe had expounded upon this section of the Zohar and his father’s *ha’ora* on it a few weeks earlier, at the Shabbos Parshas Bechukosai farbrengen).

The Rebbe continued: “Just contemplate on these words of the Zohar and you will surely have plenty to speak about!”

On Motzoei Shabbos, Rabbis Hodakov and Groner went in to the Rebbe’s room, and the Rebbe handed them a bottle of *mashke* from Russia and a bottle of wine to be distributed at the Yarchei Kallah. He also asked that they should notify the public of free transportation being provided for those who wished to join the event happening in camp later that night.

“ARBA’IM SHANA”

The Rebbe also mentioned to Rabbi Hodakov that during the mincha *kriah* of Parshas Eikev earlier that day, he thought about the fact that the words “*Arba’im shana*” appear twice in this Parsha; a timely message in connection with the fortieth *yortzeit* of his father.

On Sunday night, Tes Vav Av, the Rebbe held a farbrengen. Rabbi Hershberg approached the Rebbe in between the sichos and spoke about the great suc-

cess of the Yarchei Kallah:

Rabbi Hershberg: Boruch Hashem, I really enjoyed the Yarchei Kallah. It was very pleasant. It’s been forty years since the passing of your father z”l. [Chazal say] “After forty years one fully understands his teacher” – this is the fortieth year. I said there that a *sefer* of *chid-dushei Torah* should be published in his honor – in connection with forty years.

Rebbe: Indeed [it is] a very appropriate idea. I also said that yesterday during mincha, we read the words “*Zeh arba’im shana*” twice!

Rabbi Hershberg: In fact, a very great event occurred yesterday. We gathered and studied Torah, including Rambam. Three times, I spoke about the importance of learning Rambam. What a wonderful campaign the Rebbe has initiated!

Rebbe: *Yehi ratzon* it should be accepted by all!

[Rabbi Hershberg then went on to discuss with the Rebbe about printing the Tanya all over the world...]

Rebbe: I was told last night and this morning about the events from this

Shabbos until this morning. I heard the farbrengen continued the entire night as well.

Rabbi Hershberg: Until five o'clock this morning, Boruch Hashem!

Rebbe: May it be a good beginning!³

Towards the end of the farbrengen, the Rebbe instructed that a new initiative should commence in honor of Chof-Av: the compilation of a *sefer* with sources for the entire Rambam.⁴

SHABBOS, CHOF-AV

That Shabbos, scores of guests arrived in Crown Heights; Chassidim flew in from all over the world to be with the Rebbe for this special day during *tefillos* and the farbrengen. Especially noticeable was the entire Camp Gan Yisroel from Parkville, who also came to spend Chof Av with the Rebbe.

Just before candle-lighting time, when the Rebbe went from the library (where he would be staying for Shabbos) to 770, all the children formed two rows on the sidewalk outside and sang "*Sheyibone*," with the Rebbe joyously encouraging them.

The Rebbe led all of the day's *tefillos*, as he would on every *yortzeit*, while Chassi-

dim stood all around in specially arranged bleachers.

FARBRENGEN

Naturally, much of the Shabbos afternoon farbrengen was dedicated to the *yortzeit* of the day.

"The mere fact that it's Shabbos is enough reason to farbreng," the Rebbe began. "Nevertheless, for various reasons, we do not hold a farbrengen every Shabbos, only when there is a special occurrence; this week, the reason is Chof Av, my father's *yortzeit*."

The Rebbe explained that although it would seem that the *yortzeit* is a personal matter, in this instance it is not so; his father's premature passing came as a result of spreading Yiddishkeit for all the Jewish people, hence it is very much pertinent to the public.

Extolling his father's accomplishments, the Rebbe explained: Although his years were diminished due to the suffering he endured, nevertheless, there was no deduction in his accomplishments. In other words, he succeeded in doing more in the shorter time he had, than what would have normally been accomplished in many more years.

In the second *sicha*, the Rebbe addressed the presence of the children, the campers of Gan Yisroel, illustrating in great detail how the children are the ones who sincerely demand the *geulah*, instructing that they say *Le'chaim* and sing one of the camp songs.

After the children finished their lively song, the Rebbe gave an in-depth explanation of the significance of forty years and the meaning of Chazal's statement "Until forty years, one does not fully understand his teacher."

Interestingly, the *sichos* on all the subjects regularly discussed at a Shabbos farbrengen (Rashi, Zohar, Rambam and Pirkei Avos) were also connected with "Arba'im shana."

The Rebbe also mentioned the Kinus Hashluchim which was taking place in Eretz Yisroel that Shabbos in connection with Chof Av.

Towards the end of the farbrengen, the Rebbe asked all those who were privileged to assist his father to come forward and receive *mashke* from a bottle used at a farbrengen behind the Iron Curtain.

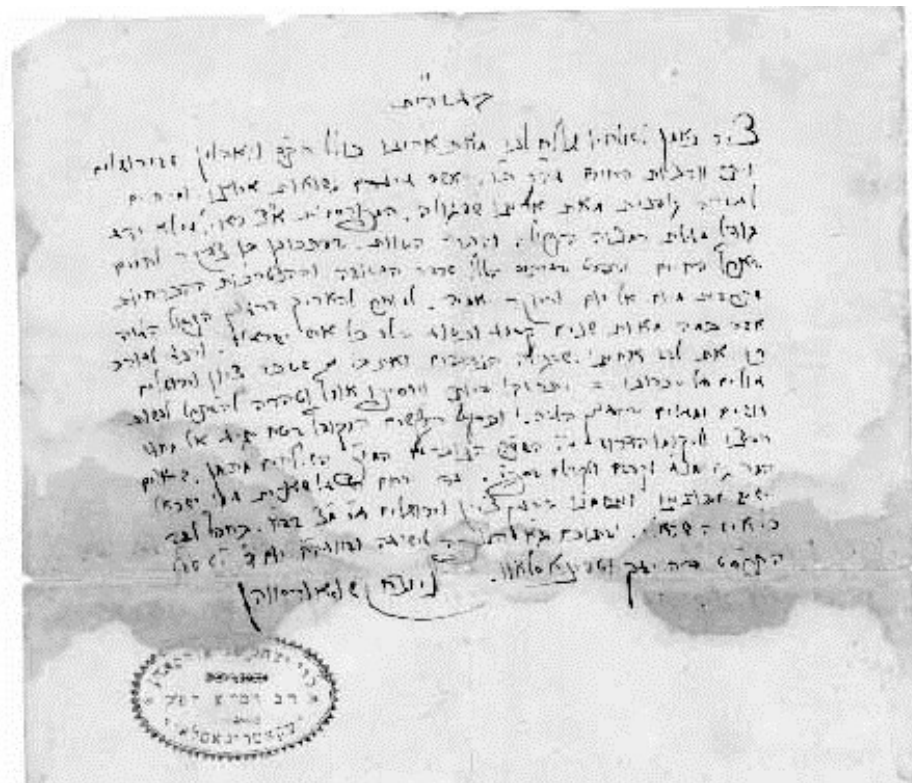
The Rebbe explained: "I will now give *mashke* to all those who were privileged to serve my father; in truth the obligation to assist him was mine, but the actual service was carried out by others. Let them now approach to receive *mashke*, without acting humble and hiding themselves..." Reb M. Dubravsky, Reb G.M. Garelik, Reb Y. Niumoiten, and Reb Y.Y. Raskin and his sons then approached the Rebbe to receive the *mashke*.

At the end of the farbrengen, the Rebbe began his father's *Hakofos nigun* and encouraged the singing intensely.

That night, Chassidim farbrenged through the night in 770, led by Shluchim Reb Leibel Raskin and Reb Gershon Mendel Garelik.

SURPRISE FARBRENGEN

On Sunday evening, 21 Av, after returning from the Ohel quite late, the Rebbe notified Rabbi Groner that an additional, surprise farbrengen would take place that evening, in continuation with Chof-Av.



A HANDWRITTEN LETTER BY HORAV LEVI YITZCHOK.

The Rebbe began with the usual Chof-Av appeal (which was not yet done this year, as the *yortzeit* was on Shabbos), adding that this year an additional amount must be added to the usual contribution, in multiples of forty (at least forty cents).

The Rebbe also spoke again about establishing Kollelim for the elderly,⁵ reinstating his old pledge of ten dollars for all those who would establish one, and \$100 if they would name the Kollel “Levi Yitzchok” after his father. In a special gesture for that year, the Rebbe added an additional \$40 for those who would usually receive ten, giving them a total of a \$50 contribution.

In honor of the fortieth *yortzeit*, the Rebbe also wished to announce a special 40% discount on all Kehos publications. “However, I don’t want to fight with the administration of Kehos” the Rebbe remarked. “They always complain that we cause them financial loss and that they can’t deal with any more discounts... Therefore, for the time being we’ll only announce a twenty percent discount, equivalent to the number ‘Chof’; hopefully we’ll find a donor to sponsor the other twenty percent as well.”

During the *nigun* following this *sicha*, Reb Zalman Gourarie approached the Rebbe and handed him a note, which the Rebbe placed into his *siddur*.

“...In truth the obligation was mine, but the actual service was carried out by others. Let them now approach to receive mashke, without acting humble and hiding themselves...”

In the last *sicha*, the Rebbe again mentioned the Kinus Hashluchim that was taking place in Eretz Yisroel, and while on the subject of Shlichus, the Rebbe added, in very strong terms, that each and every one of us must see ourselves as Shluchim of the [Frierdiker] Rebbe to spread Yiddishkeit.

“Let the so-called ‘Shpitz-Chabad’ not attempt to interpret my words to their liking,” the Rebbe remarked. “I mean precisely what I say and I do not need their advice. Let me be very clear: **each and every one is a Shliach of nesi doreinu!** The only difference is that there are those who realized this right away and therefore act accordingly, while for others it’ll take a bit longer until they too understand this fact...”

DVAR MALCHUS

On Tuesday, 23 Av, a *kinus* was held in 770 for the elderly members of “Kollel Tiferes Z’keinim Levi Yitzchok” and “Chochmas Noshim.”

When the Rebbe received a copy of the schedule, he handed it back to the organizers with a correction. Where they had written “Opening words,” the Rebbe added: “Dvar Malchus from [the Rebbe drew an arrow to stationary at the top of the page, pointing to his father’s name] which can be understood by the assembled crowd...” In other words, the Rebbe wanted the gathering to begin with a *vort* of his father.

The Rebbe joined the *kinus* for Mincha and addressed the crowd afterwards, concluding by distributing dollars for *tzedoka*. ■

1. Lekutei Sichos vol. 39 p. 231
2. Being that that year Chof Av was a Shabbos, the Yarchei Kallah was held a week earlier, on the preceding Shabbos.
3. Video of this conversation is featured on Living Torah disc 104 program 113.
4. At the farbrengen on 21 Av, the Rebbe addressed this subject again, at greater length. See comprehensive overview on this entire project in Derher Newsletter – Shmini 5771. The final sefer is called “Marei Mekomos Le’Sefer Mishne Torah” and was printed in several editions over the ensuing months.
5. The Rebbe initially spoke about this project four years earlier, in 5740. In time for Chof Av that year, the *sicha* of 5740 was edited and published by the Rebbe (printed in Likutei Sichos vol. 29 p. 263).



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