



לעבן מיט'ן רבין

לזכות  
החתן הרה"ת ר' שניאור זלמן שיחי  
וואלף  
והכלה המהוללה מרת חנה תחי'  
בלאק  
לרגל חתונתם בשעטומ"צ  
י"ב סיון ה'תשע"ז  
נדפס ע"י הוריהם  
הרה"ת ר' חיים אהרן  
וזוגתו מרת רבקה שיחיו בלאק  
הרה"ת ר' יצחק  
וזוגתו מרת ליבא טויבא שיחיו וואלף



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# All the Brachos Will be Fulfilled!

SHAVUOS 5711



In honor of Shavuos, we present the following account of the first Shavuos that Chassidim experienced with the Rebbe following *kabbolas hanesius*. This narrative is based on *yomanim* and letters written at the time by Reb Yoel Kahan, Reb Yosef Bentzion Raices; and להבחל"ח Reb Elye Gross and Reb Moshe Levertov a"h.

## SHABBOS PARSHAS BAMIDBAR, EREV SHAVUOS

Following *musaf*, the Rebbe began saying that Rashi and Mechilta point out that *hakdamas naaseh l'nishma* took place on this day (5 Sivan). Therefore, today's *avoda* must be in the realm of *hakdamas naaseh l'nishma*...

Later, Chassidim sat down to farbreng in honor of Reb Michoel Dvorkin's<sup>1</sup> second yahrtzeit. Reb Alter Dovber (Berel) Chaskind<sup>2</sup> davened *mincha* at the *amud* (there was another *chiyuv* who davened *shacharis*), and the Rebbe told him afterwards: "*Mistameh* that was for Reb Michoel [Dvorkin]."

### FIRST NIGHT OF SHAVUOS, 5711

As Chassidim recited Tikkun Leil Shavuos in the *zal*, the Rebbe passed through the hallway, coming from the *yom tov seudah* upstairs, and left 770 only after gazing at the assembled for sometime.

### FIRST DAY OF SHAVUOS, 5711

After *musaf*, the Rebbe had the *milchige seudah* upstairs in the Frierdiker Rebbe's apartment. That was followed, an hour later, by the *fleishige seudah*, with the additional participation of invited guests. This was followed by *mincha*, where only a small crowd participated.

While standing near the *aron kodesh* after *mincha*, the Rebbe began describing the Frierdiker Rebbe's account of the first day of Shavuos in the Tzemach Tzedek's court; namely, the hosting of a "*nigleh tish*."

The Rebbe continued: "Being that the rabbonim and *morei hora'ah* had to stay with their communities for Pesach and Sukkos due to the many *shaalos* bound to prop up, they used to visit Lubavitch for Shavuos. During the *milchige* meal, the rabbonim would present halachic queries to the Tzemach Tzedek, and over the course of fifty minutes, he would answer them all."

"And in order to perpetuate this *minhag*," the Rebbe continued, "I'd like to share an *inyan* in *nigleh d'Torah*." The Rebbe then went on to discuss the differing opinions of the Rambam and the Rosh regarding *Torah Sheb'al Peh*, and the *maalah* of *halachos pesukos*—clear-cut rulings over lengthy *pilpul*, as well as its connection to Shavuos.

*"The bochurim don't seem so cheerful, you must see to it to cheer them up. I'm going now to accompany my mother home, and I'll be back soon to see what you've accomplished..."*

### SECOND NIGHT OF SHAVUOS, 5711

Following the second night's *seudas yom tov*, several *bochurim* and guests sat down to farbreng in the *zal*. On his way home from the *seudah* in the Frierdiker Rebbe's apartment, the Rebbe stopped in the *zal* and asked the *bochurim* why they look so down. The Rebbe then told Reb Shmuel Levitin and Reb Elya Simpson: "The *bochurim* look unhappy, presumably there will be a farbrengen..." Continuing to Reb Bentzion (Bentche) Shemtov, the Rebbe proclaimed: "The *bochurim* don't seem so cheerful, you must see to it to cheer them up. I'm going now to accompany my mother home, and I'll be back soon to see what you've accomplished."

As several *bochurim* waited at the door for the Rebbe's arrival, a lively farbrengen ensued in the *zal*. After about half an hour, the Rebbe returned, and brought out a large bottle of wine from his room. Upon entering the *zal* already wearing his



coat, the Rebbe told the assembled: “You’re already farbrenging; I can go...”

Upon hearing this, one of the Chassidim asked the Rebbe to stay and farbreng. The Rebbe smilingly replied that he had prepared for tomorrow’s farbrengen, and if he farbrengs tonight, he won’t have what to say tomorrow... To that, the Chossid replied that the Rebbe has more than enough to say. The Rebbe relented, agreeing to farbreng for ten minutes (until 12:00). The Rebbe spoke twice, spanning fifty minutes. The crowd was small, as many were not aware of the farbrengen; some arriving later on. Upon seeing Reb Bentche Shemtov’s initial hesitation to sit down in his presence, the Rebbe told him to “be seated, without *kuntzen*,” taking him by the hand and seating him on his bench; holding his hand for the duration of the farbrengen.

The Rebbe began by discussing the famous *machlokes* of whether *mattan Torah* occurred on Vov or Zayin Sivan, depending on whether Moshe added an additional day of preparation, signifying our *avoda*, or not. The Rebbe concluded that *halacha* rules Vov, because *mattan Torah*’s

achievement of *חיבור עליונים ותחתונים*—connecting the higher with the lower, is something that could only have been done by Hashem Himself. We couldn’t have accomplished this on our own; our *avoda* doesn’t reach that level.

The Rebbe continued with the *hora’ah* we learn from this: One shouldn’t fret over his current standing—that he’s not fitting to learn Torah without the necessary preparations. Rather, he must jump into *limmud haTorah*, whether *nigleh* or Chassidus. The *seder* used to be to prepare for *yechidus* for lengthy time periods: half a year, three years, seven years... Now however, the *seder* has changed to that of “*chatof ve’echol...*” (grab and consume).<sup>3</sup>

In the second *sicha*, the Rebbe continued that this applies especially to *talmidei hayeshivos*, whose lives are dedicated to *limmud HaTorah*, lamenting over the fact that some of the *bochurim* had not submitted reports of their Torah study over the course of the year. (At winter’s start, the Rebbe had assigned the *bochurim* specific quotas to learn, in *nigleh* or Chassidus. Some time before Shavuot, the Rebbe requested of the *bochurim* to submit reports





detailing what of the above quota they covered. Only a handful submitted these reports. On Erev Yom Tov, the Rebbe asked Berel Junik (then a *bochur*) why so few *bochurim* submitted their reports.) The Rebbe said that the only ones they're fooling are themselves. The mere lack of submitting the reports proves what their situation is... And even those who had submitted reports—they don't come close to their initial assignment!

In any event, all of the *talmidim* should endeavor, from now on, to add in Torah study in the fashion of "*chatof ve'echol, chatof u'shti*"—to snatch as much as possible; a morsel of Chassidus of our Rabbeim, a *maamar* from this Rebbe, a bit from another Rebbe, thereby connecting to them. With that achieved, the Rabbeim will remove the individual from his current situation.

## SECOND DAY OF SHAVUOS

Sometime after four in the afternoon, the Rebbe washed for *hamotzi* and sat down to farbreng with the Chassidim.

After a short *sicha* explaining the Friediker Rebbe's *minhag* to wish individuals before Shavuos "*Kabolas haTorah b'simcha ub'pnimiyus*," the Rebbe said that two of the Friediker Rebbe's *maamarim* were just printed, in honor of Shavuos, with enough time to be studied across the world. The Rebbe then proceeded to recite the *maamar*: אלפיים שנה קדמה תורה לעולם, based on the second of the above *maamarim*. The *maamar* lasted over three quarters of an hour, followed by numerous *sichos*.

Later on in the farbrengen, the Rebbe stressed that the nations of the world cannot have any sovereignty over us (with regard to *rucniyusdike* matters). To illustrate this, the Rebbe related a story from his days in Yekaterinoslav:

"In our city there was a Jewish refugee from Poland who received a draft notice. Several days after he reported to the recruiting station, I noticed him back in the *beis medrash*. When I asked how this came about, he explained that because he doesn't speak Russian, they ordered him to state whatever he's told...

"I'm a Yid who knows no *chachmos*," he continued, I did exactly as I was told: When the commander said<sup>4</sup> 'to the right,' I responded 'to the right,' when he said 'to the left,' I responded 'to the left.' Witnessing this, he told me, 'You're a fool,' to which I responded 'You're a fool...'



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After hearing this, the commander became angry; hitting me with his rifle and shouting, 'Scram, you fool!' to which I responded, 'Scram you fool,' and ran away..."

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The Rebbe continued: "A *Yiddishe neshama* isn't owned by anyone; not the draft board, not General Hirsh, and, with all due respect, not even President Truman! None of them can impede a Yid's fulfillment of Torah and mitzvos."

"Therefore," the Rebbe continued, "in situations where Yidden are the minority, not only can *umos ha'olam* not negatively influence their Torah and mitzvos, moreover, they must be aware that *hashgacha ha'elyona* caused them to be there in order to strengthen Yiddishkeit."

The Rebbe then proclaimed: "Until now I was speaking in hints; now I'll be candid." Turning to Reb Yitzchok Gittelson,<sup>5</sup> he exclaimed: "Being that

two ships carrying Yidden arrived here, you must know that these ships are in your possession in order for you to form a bond with these Yidden and bring them closer to Yiddishkeit.”

“If you’re embarrassed [to say that],” continued the Rebbe, “say it in my name. Tell them that there’s a Yid named [the Rebbe articulated his own name] who doesn’t speak a clear English, speaks with a heavy accent to the point that people only understand half or a quarter of his words, and makes statements that don’t comply with the American norm... Speak in my name, and the words will have their desired effect.”

The Rebbe later gave reason for the first mitzvah being *p’riya u’rviya*: One Yid must produce another Yid. Everyone must act in this regard, and a *hachlata* should be made, whether with *mashke*, or a warm, *freiliche niggun*.

The crowd then proceeded in singing “*V’chol Karnei Reshoim Agadeia*.”

In another *sicha* the Rebbe discussed the fact that Moshe Rabbeinu, and so too, the Moshe of our generation—the [Frierdiker] Rebbe—remained in *galus* with his followers. This is because a *nossi’s* entire existence is only to be with his followers, so that he can take them out of *galus*.

The Rebbe continued, that recognizing the above also helps one realize how precious his *avoda* is: When the *nefesh habehamis* attempts to tell someone, “Who do you think you are that Hashem cares about your *avoda*...?” he must answer, “It was I, after all, who stood at Har Sinai and heard the words אֲנִי הָאֵלֶּקֶיךָ from Hashem; how can you try to influence me negatively? Moshe Rabbeinu, and so too the Moshe of our generation, is waiting for me; the train isn’t leaving without me! Hashem surely values my *avoda*.”

Over the course of the farbrengen, the Rebbe instructed Yoel Kahan to say *l’chaim* on three different occasions. The first time, the Rebbe didn’t add anything else. The second time, the Rebbe added: “Take for your father [Reb Refoel Nachman (Fohle) Kahan], he should be a man of means.” The third time this happened, the Rebbe told those standing near Yoel: “When he will say *l’chaim*, he will remember.” (Referring to the memorization of the *sichos* and *maamarim* for *chazara*.)

As Chatzkel Brod, (who had recently arrived in America) lifted his cup to say *l’chaim*, the Rebbe looked at him. Noticing the tie he was wearing, the Rebbe smilingly asked: “You too have begun to

wear this *shmateh*? Remove it! One mustn’t be so particular in his *gashmiyusdike* appearance.” Not needing another prompt, Reb Chatzkel immediately took it off. The Rebbe continued: “The story is told that when Reb Michoel [Bliner] saw a guest who had arrived in Lubavitch (from one of the farming colonies) searching for a brush before Shabbos, he asked him what it was for. When the Yid responded that he wants to polish his shoes for Shabbos, Reb Michoel retorted: “Here we polish the head, not the shoes...!”

At the end of the farbrengen, the Rebbe proclaimed, breaking into tears in the middle: “Although the [Frierdiker] Rebbe’s *brachos* will undoubtedly be fulfilled, it won’t hurt if those Yidden who so desire, wish me that the *brachos* the [Frierdiker] Rebbe gave me be fulfilled...” All present cried out a loud “Amen.”

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The Rebbe then requested that the *niggun* “*Nye Zhuritzi Chloptzi*” be sung. It wasn’t long before the Rebbe stood up and clapped along energetically.

The Rebbe then requested that the Alter Rebbe’s *niggun*, *Daled Bavos*, be sung. When the crowd began singing, the Rebbe interrupted, saying: “[The *niggun*] must first be announced.”

At *birkas hamazon*, the Rebbe did the same as on Acharon Shel Pesach, saying “*Birshus*,” followed by a brief pause, and continuing “*Maranon Vrabbanan*...”

After *bentching*, the crowd began singing “*Ki B’Simcha*,” to which the Rebbe remarked: “I’m not leaving just yet...”

The farbrengen ended at around eleven, lasting six and a half hours. **T**

1. For more on Reb Michoel, see Derher, Sivan 5776

2. Who cared for Reb Michoel during his time in New York. For more details, see above article.

3. See Eiruvim, 54a

4. When relating the story, the Rebbe said the words in their original Russian.

5. A sailor on one of the Israeli Ships that had recently docked in the United States. The Rebbe also sent a letter to the ship’s crew; see Igros Kodesh vol. 4 p. 310.

