

טור 'לעבן מיטן 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
תנ"צ'בה'



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



A YEAR OF MIRACLES

A Month of Torah

SIVAN—5750

The month of Sivan, with the Yom Tov of Shavuot and Kabbalas HaTorah is an especially joyous time in the Rebbe's presence. We continue the story of the year 5750—Shnas Nissim—with the Rebbe.

BY: RABBI MENDEL JACOBS



LEVI FREIDIN VIA JEM 249357



THE REBBE RECEIVES AN ALIYA ON 14 SIVAN, 5750.



ROSH CHODESH SIVAN 5750

Farbrengens

As was the custom in those years, the Rebbe addressed the Chassidim every Shabbos at a farbrengen. This month had five Shabbos farbrengens, including one on the last day of the month—30 Sivan. Additionally, the Rebbe farbrenged on the second day of Shavuos, and addressed a gathering of Beis Rivkah graduates and camp counselors before the summer. All together, the Rebbe shared Torah ideas for many long hours on a wide variety of topics, from the special time of year to current events.

On the first Shabbos of the month, Parshas Bamidbar—2 Sivan, the Rebbe reiterated his famous

request that everyone, even the youngest children, should be present in shul during the reading of Aseres Hadibros on Shavuos.

“This can be easily arranged,” the Rebbe explained, “because every neighborhood has several shuls, and each shul can have several *minyanim*. In this manner, every child can be brought to shul at an appropriate time for them, while the others remain at home and attend at a different time.”

A New “Gezeira”

On the Shabbos after Shavuos, Parshas Nasso, the Rebbe spoke about our continued increase in Torah study, coming from the Yom Tov of Shavuos when we received the Torah from Hashem. Then the Rebbe stunned the crowd:

“The people here anticipate hearing [from me] a ‘new edict’ (*‘gezeira chadasha’*); I would therefore like to suggest the following:

“Since we’re talking about increasing in Torah study, and this year is a year of miracles, when everything should be done on an elevated level, it is an opportune time for every Jew to establish a new Torah class. Best would be if these classes included at least ten Jews, making it ‘communal Torah study’ (*‘limmud Torah barabbim’*).”

The Rebbe emphasized that these new *shiurim* should be established by men, women, and even children. To make the idea more tangible and to ensure it gets done, the Rebbe suggested that each person should make regular progress reports to their *rav* or *mashpia*, or report directly to the Rebbe.

“The letter will then be brought to the Ohel [of the Friediker Rebbe],” the Rebbe said, “and these letters will then ascend to heaven in flames, and have the desired effect.”

The Rebbe reminded everyone that there is no need to wait for a written response from him on these reports, since we can safely assume that the mail carriers will bring them to their destination. These reports will bring great *nachas* from the children to their parents, and from the communities to their *rabbanim* and leaders. By sending reports to the Rebbe, they will bring great *nachas* [to the Rebbe as well].

The Rebbe concluded the farbrengen with a reminder that it was still within the week of “*tashlumin*” from Shavuos (when the *korbanos* of Shavuos could still be



THE REBBE IN CONVERSATION WITH
REB ZALMON JAFFE ON 3 SIVAN, 5750.

offered). Therefore we must celebrate the Torah that we just received, much like we would do on Simchas Torah. With that, the Rebbe began singing his father's *hakafos niggun*, breaking out in a joyous dance. The Rebbe waved his hands vigorously in all directions, bringing the joy of the crowd to indescribable levels. The singing and dancing continued for a long while, followed by the Rebbe distributing bottles of *mashke* to people who would be hosting *farbrengens* in the coming week.

Later that night, when the Rebbe came in to daven Maariv in the small *zal* upstairs, the crowd again sang the Simchas Torah *niggun* with great joy, to the Rebbe's encouragement.

At the next Shabbos *farbrengen*, Parshas Behaaloscha, the Rebbe repeated this new instruction, stating that he had already received reports of new *shiurim* being established. "All those who founded new *shiurim* have, with little effort, seen much greater success than anticipated," the Rebbe said.

The *farbrengen* on the last Shabbos of the month, Parshas Korach—30 Sivan, was a very special one.

Once again, the Rebbe spoke about the importance of establishing new *shiurim* everywhere, for men, women, and children.

Speaking about Parshas Korach, the Rebbe elaborated

on the story of "*parach mateh Aharon*"—when Aharon's staff blossomed and almonds grew out of it. Almonds are called "*shkeidim*" in Lashon Hakodesh, because they are quick ("שקד") to ripen. Likewise, we hope for the coming of Moshiach in a hasty manner, when we will be able to point with our finger and say, "We can see the [Friediker] Rebbe right here in this shul, together with Moshe and Aharon and all of the Jewish people!"

At the same time, each of us will be able to point with our finger and demonstrate what exactly we learned today in *nigleh* and Chassidus—including the words of the Mishnah "*Eizehu mekoman*" that we studied before Shacharis. This section of the Mishnah is unique in the fact that it does not include any *machlokes*; all its rulings are unanimously agreed upon by all. In this sense, it's a prelude to the time of Moshiach when unity will prevail.

The Rebbe then added an interesting anecdote:

This section of the Mishnah concludes with the halacha that the Korban Pesach is only eaten roasted, because it's how kings consume their food.

"It stands to reason," said the Rebbe, "that when we eat the meat of the *Shor Habar* at the feast of Moshiach, the meat will likewise be roasted. Nowadays, however, most people don't eat roasted meat. Maybe some ate roasted meat for their Shabbos meal; but I will reveal a secret here

[the Rebbe smiled]: I did not. Not because the people who help me didn't prepare it, but because I didn't want to. I'm certain that this will not harm anyone's health; on the contrary: everyone will be physically healthy, with healthy bodies and healthy souls..."

Getting back to the *shiurim*, the Rebbe suggested that they should include at least some study of the Rambam's Mishneh Torah, since every idea in Torah can be found within that *sefer*.

Shavuos

The Yom Tov of Shavuos is a special time in the Rebbe's presence and many guests come to 770, especially *rabbanim* from various communities around the world.

One familiar face always seen in 770 for Shavuos was Reb Zalmon Jaffe from Manchester. On the afternoon of Sunday, 3 Sivan, the Rebbe was entering the car to leave for the Ohel when he noticed Reb Zalmon standing nearby. The Rebbe smiled and waved in greeting to Reb Zalmon, then called him over to the car and shared a few words with him.

On the first morning of Shavuos, while the *Sifrei Torah* were removed from the *aron* and again between *aliyos*, the Rebbe was seen reading *Akdomus* from his siddur, as is his practice.

When the time came for reading the *Aseres Hadibros*, the shul was packed with many young children—even tiny infants. The Rebbe stood up for this portion of the *kriah*, turning around to face the crowd and glancing at the Torah every so often.

Later that day, after Mincha, crowds of Chassidim prepared to leave for *tahalucha* outside 770. The Rebbe himself came out to see them off as they headed to the Boro Park neighborhood, where they would split up into groups and visit 127 shuls sharing Chassidus and Yom Tov joy.

The Rebbe stood there for close to half an hour, encouraging the crowd as they sang and danced to Napoleon's March on their way.

At 9:00, the Rebbe entered the shul for Maariv with a very small crowd present, as most of the Chassidim were still on *tahalucha*.

As the crowds returned late at night, they again stood





LEVI FREDIN VIA JEM 24/896

A GATHERING AT 770 HONORING THE RABBANIM WHO HAD COME TO SPEND SHAVUOS WITH THE REBBE.

outside 770 until about 11:45 p.m., when the Rebbe emerged. The Rebbe stood at the front door of 770 and waved his hands in all directions, encouraging the joyous singing for some two minutes.

The next morning following Mussaf, Rabbi Hodakov went into the Rebbe's room to convey a report on the success of this year's *tahalucha*. The Rebbe gave a *bracha* that it should have a continued effect with good results.

Farbrengen

On the second day of Shavuos, the Rebbe entered the shul for a farbrengen shortly before *shkia*, at 8:10 p.m.

First, the Rebbe washed his hands and then cut the challah for Hamotzi. Reb Berel Junik filled the Rebbe's cup with wine, and the Rebbe said "*v'chaim*" many times in all directions to the people standing around. Then the Rebbe asked the *gabbai* to announce that whoever hadn't yet done so should quickly wash their hands for bread before *shkia*. The crowd sang *Ata V'chartanu*, and then the Rebbe began the *sichos*.

The Rebbe spoke on many Torah ideas, including numerous timely topics. When talking about the Kinus Torah, which would take place the next day, the Rebbe said that he would say a few words to be discussed at the gathering, as he always does, and that this time it would be from the current daily study of Rambam. With that, the Rebbe encouraged everyone to strengthen their commitment to daily Rambam study, whether by learning

three *perakim* daily, the preferred track, by learning one *perek*, or Sefer Hamitzvos.

The Rebbe also mentioned the fact that at Matan Torah, the Jewish people were able to "see" Hashem's words, demonstrating the great power of perceiving holiness so clearly that it is like physical sight. There is actually a bird mentioned in the Torah, the "*Bas Hayaana*," which, according to *seforim*, can hatch its chicks by gazing intently at the egg. In a spiritual sense, this means that one can produce "children," i.e. *mitzvos* and good deeds, by looking at the proper things, especially by envisioning the holy faces of our Rabbeim. Those who had the *zechus* to have seen the Rebbe Rashab or the Frierdiker Rebbe should bring that image to mind, including the moments that they were in *yechidus*, and this memory will help them see good results in Torah and *mitzvos*.

The Rebbe made a special mention of all the *rabbanim* present, saying that in Lubavitch, the Yom Tov of Shavuos was known as "*Chag Hamatzos*" since "צ"ח" is the *roshei teivos* of "*moreh tzedek*." A typical *Chassidisher rav* wants to come to the Rebbe for every Yom Tov, but since they're busy with their communities during Tishrei and Pesach, the only time they can get away for a bit is on Shavuos, when there are fewer Halachic issues that need to be discussed. The Rebbe instructed that the *rabbanim* utilize their time together to discuss various Halachic *shaalos* that have come up in recent times, due to the evolving fields of technology and medicine.

As is his custom at every Shavuos farbrengen, the



KOS SHEL BRACHA ON
MOTZEI SHAVUOS 5750.

Rebbe mentioned those who went on *tahalucha*, walking great distances to bring the Yom Tov joy to others. The Rebbe also spoke about the importance of the daily Chitas study and its special connection with Shavuos: Chumash was given to us by Moshe Rabbeinu on Shavuos, Tehillim was written by Dovid Hamelech, whose *yahrtzeit* is on Shavuos, and Tanya elucidates the Torah of the Baal Shem Tov, whose *yahrtzeit* is also on Shavuos.

Towards the end of the farbrengen, the Rebbe spoke about the importance of arranging additional farbrengens as continuations of this one, and also gave a bottle of *mashke* to Reb Zalman Labkowsky for the Kinus Torah. The Rebbe then led Birkas Hamazon over a cup of wine;

when he concluded, he also gave the remaining *challo*s to Reb Zalman.

After davening Maariv and making havdalah, the Rebbe distributed *kos shel bracha* for several hours. The Rebbe left the shul at 2:15 a.m., and Chassidim immediately sat down to review the Rebbe's farbrengen and to fulfill the *hora'ah* of arranging a farbrengen themselves.

Car Trouble

In addition to farbrengens, there were numerous interesting occurrences with the Rebbe this month. Firstly, the Rebbe made frequent visits to the Ohel, including two on



CHAIM BARUCH HALBERSTAM VIA JEM 49286

THE REBBE RETURNS FROM THE OHEL, 24 SIVAN, 5750.

Erev Shabbos, and another on Erev Shavuos.

On Sunday, 24 Sivan, the Rebbe was on the way back from the Ohel when suddenly the car engine stalled. The Spielman brothers, who were in the car behind the Rebbe's, attempted to jumpstart the engine with a cable, but the car wouldn't start. Rabbi Krinsky spoke to the Rebbe in the car for a few minutes, and the Rebbe smiled, saying, "S'iz tzubrachen" (it's broken). Soon, the Rebbe came out of his car holding a *Rambam Lam*, and moved into the Spielmans' car. Rabbi Krinsky drove the Rebbe back to 770.

When the Rebbe went to the elevator to go to the shul for Mincha and Maariv, a *chosson* and *kallah* were standing there, having just concluded their *chuppa*. The Rebbe gave them a very big smile and blessed them on the occasion of their wedding.

“Moshiach is Coming”

As this month comes after Sefiras Ha'omer when marriages are not performed, there were many weddings throughout the month. Several times when the Rebbe returned from the Ohel, there was a *chuppa* taking place

outside 770.

When the Rebbe distributed dollars after Maariv, the *chosson* and *kallah* would come by the Rebbe along with their families for dollars and a special *bracha*.

On Wednesday, 20 Sivan, the Rebbe received three *chassanim* and their families in *Gan Eden Hatachton* to give them the siddur for Mincha. One of the fathers gave the Rebbe a recently released copy of a *sefer* by his father-in-law, *Cheshev Sofer*. The Rebbe thanked him and wished him long years of “reign” (*yaarich yamim al mamlachto*). Before leaving the room, the Rebbe said, “Let everyone know that Moshiach is coming.”

The Rebbe held the *sefer* with him throughout Mincha and leafed through its pages during *Chazaras Hashatz*.

Illuminate the World

On Tuesday, 19 Sivan, the Rebbe addressed a gathering of graduates from Beis Rivkah and camp counselors heading upstate for the summer.

The Rebbe spoke to them about the great privilege they have to study in a Torah-true school with *chinuch al taharas hakodesh*, preparing them for their future role as



mothers and mainstays of Jewish homes. When women and girls light Shabbos candles in their homes, the Rebbe explained, they illuminate the home with a physical and spiritual light; a light that shines and exposes the true purpose of everything in the home: not merely a physical existence, but the spiritual energy of Hashem's creation.

The Rebbe wished them all a happy and healthy summer, and to utilize the education they received to, in turn, become educators in their own right, teaching other girls—whether in camp, at home, or anywhere else.

The Rebbe concluded by distributing packs of dollars to the organizers and chaperones, to be given to all the girls present.

Dollars

The Rebbe's Sunday Dollars distributions this month included a number of interesting encounters.

On Sunday, 10 Sivan, the Rebbe greeted Mr. Yehuda Levy, publisher of the Israeli English newspaper "The Jerusalem Post."

The Rebbe wished him success in his work and good news to report, not just about Jerusalem but about "*Yerushalyim ir hakodesh*."

Mr. Levy said that their wish is to serve the Jewish people well, and the Rebbe said, "May Hashem bless you that you should have good wishes, and that they should be fulfilled by G-d Almighty Himself. He is a

good subscriber!"

Mr. Levy presented the Rebbe with the "Kaufman Haggadah" distributed by the Jerusalem Post, explaining that they distribute it both inside and outside [of Eretz Yisroel]. The Rebbe replied: "For the time being, I am outside of Israel, but I hope to arrive soon with the coming of Moshiach. You will announce when I arrive with Moshiach in the Jerusalem Post!"

The political climate in Eretz Yisroel at the time was tumultuous, as the former government coalition had fallen apart with a vote of no confidence, and the parties of the right and left were each trying to build a coalition. Mr. Levy asked the Rebbe to do something to ensure that there would be a new government in Eretz Yisroel quickly, and the Rebbe said, "I hope it will be a strong, narrow government; not a large government."

The Rebbe also saw Mr. Ron Kleinman, the Likud Party's representative in the United States. Mr. Kleinman told the Rebbe that he is trying to bring as many members of Knesset and government officials as possible to see the Rebbe, as he wants to keep a strong and positive connection with Chabad. He asked the Rebbe to send a letter of blessing to Mr. Yitzchak Shamir, saying that he should successfully put together a government quickly and end the current state of turmoil.

The Rebbe replied: "I have already sent Mr. Shamir a letter before Shavuos. I hope he will succeed in bringing together a narrow government, and this will help the

1. THE REBBE GREETS MR. YEHUDA LEVY AT DOLLARS.
2. THE DEIZHER REBBE HANDS THE REBBE A BAG OF COINS.
3. THE REBBE RESPONDS TO RABBI TZVI KAHANA'S QUESTION REGARDING SLEEPING IN THE SUKKA.
4. KABBALIST RABBI YITZCHOK KADURI VISITS THE REBBE, 24 SIVAN 5750.

Jewish people come to a state of redemption.”

The Deizher Rebbe approached the Rebbe, saying that he would soon be traveling to Australia. With that, he handed the Rebbe a bag full of Australian pennies, asking the Rebbe to give them to him for the children in Australia. Indeed, the Rebbe lifted the bag and gave it back to the Deizher Rebbe.

One of the most unique visits on this day was from Rabbi Tzvi Kahana, the Rosh Yeshiva of Harei Yehuda. Rabbi Kahana told the Rebbe that he is asking on behalf of *b'nei Torah* to clarify the rumor that Lubavichers believe one must not sleep in a sukka.

The Rebbe gave him a very lengthy response, saying that these questions are not being asked with earnest intentions. These are not *b'nei Torah*, the Rebbe said. They are agents of the *Satan* who wish to sow discord and hatred among the Jewish people.

“This conduct of Lubavitch,” the Rebbe said, “which, by the way, is also observed by the Belz community, is not new. It’s over a hundred years old, stemming from the Mitteler Rebbe. He was a great *lamdan* in his own right, and he followed the path of his father, the Alter Rebbe. What kind of *chutzpah* is this, to come after a hundred years and start questioning the Alter Rebbe?!”

The Rebbe went on to describe the cooperation between the great Litvisher leaders of previous generations with the Rabbeim of Chabad, including Reb Chaim and Reb Yitchok of Volozhin, Reb Chaim Ozer Grodzinski, and Reb Yaakov Lifshitz of Kovno. They worked shoulder to shoulder with our Rabbeim, the Mitteler Rebbe, the Tzemach Tzedek, the Rebbe Rashab and the Frierdiker Rebbe on behalf of the greater Jewish community. In previous generations, everyone knew that there was no such thing as a *frum Yid* who was a real *misnaged* [i.e. someone who genuinely opposed Chassidim]. There were only those who carried out the work



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REB LEVI FREIDIN IN CONVERSATION WITH THE REBBE AT THE CONCLUSION OF YECHIDUS KLOLIS AFTER SHAVOUS 5750.

of the Satan.

Instead of wasting time trying to sow discord among Jews, why don't these people do something for the tens of thousands of Jewish children in Eretz Yisroel who don't know anything about Yiddishkeit, not even what a real Aleph looks like?! For more than forty years now, these children are being swept up into secular and antireligious movements like the Shomer Hatzair, while no Chareidi organization is ready to "dip a finger into cold water" to try to change the course of this situation.

Several times throughout the conversation, the Rebbe expressed his wonder as to why someone like Rabbi Kahana would have anything to do with these types of people.

Towards the end, the Rebbe apologized for speaking so sharply, but explained that he felt the need to address this issue, since it has gotten way out of hand.¹

A Five-Star General

On Sunday, 17 Sivan, the Rebbe was visited by the noted philanthropist, Mr. David Chase. He told the Rebbe that he'd soon be traveling to Warsaw, Poland, for business matters, and he will be at the synagogue there, where he wishes to bring the Rebbe's blessings and regards, and also money for tzedakah. The Rebbe reminded Mr. Chase that he must also use his contacts there to influence the non-Jews in a positive manner, as we are obligated to do.

Mr. Chase related to the Rebbe that when he was in

the ambassador's office in Poland with many government officials, he told them how proud he was to be a private in the Rebbe's army, and part of the Lubavitch movement.

The Rebbe: Don't underestimate my appointment. You are not a private; I have appointed you a long time ago as a four-star general!

Mr. Chase: I'm a lucky man. I feel humble enough to be a private, and proud enough to be a general at the same time.

The Rebbe: Of four stars!

Mr. Chase: You have promoted me.

Mr. Chase then asked the Rebbe for some additional dollars to give to the Jews in the synagogue of Warsaw. The Rebbe gave him four dollars, saying they were for his "four stars," then added a fifth dollar for a "fifth star" that will come in the near future. Then the Rebbe gave him some additional dollars to distribute as he saw fit.

On Sunday, 24 Sivan, the Rebbe was visited by a woman who told the Rebbe that she is very sick and she feels like she is going to die soon. The Rebbe told her that her feelings are an indication that she would live for many more long years, and that she should check the mezuzos of her home.

The great Kabbalist, Rabbi Yitzchok Kaduri, visited the Rebbe, and requested a *bracha* for the large yeshiva campus he was trying to build in Eretz Yisroel. The Rebbe blessed him with much success, adding that his influence should reach the entire globe—much as his name Kaduri means globe (*kadur ha'aretz*).



THE REBBE CARRIES THE BAG OF PANIM OUT OF THE SHUL AT THE CONCLUSION OF YECHIDUS KLOLIS.

LEVI FREIDIN VIA JEM 249246

They Already Did Teshuva!

On Monday, 11 Sivan, the Rebbe addressed the guests who had come for Shavuos in *yechidus klolis*, then bar and bas mitzvos, then all the *chassanim* and *kallos*. After each address, the Rebbe received *panim* from each person and gave them a dollar for *tzedakah*.

Once everyone had finished going by, the Rebbe was packing up the last *panim* and placing them in the bag, when the legendary photographer, Reb Levi Freidin approached the Rebbe. He told the Rebbe that “what you mentioned yesterday [by dollars] about the Shomer Hatzair—they are the true heirs of the Yevsektsiya [the Jewish section of the Communist party in Russia], whom you knew well, and whom we all knew.”

The Rebbe gave him a very big smile and said: “They’ve already done *teshuva* a long time ago. According to the Shulchan Aruch, *teshuva* can be done in one instant, and then the person becomes a *tzaddik gamur*. If only we could be (*‘halevai oif unz gezogt’*) *tzaddikim gemurim!*”

Much Nachas

At the end of Iyar, the Rebbe received a letter from a relative in Dnipropetrovsk (the city where the Rebbe grew up), along with a *machzor* that had belonged to the Rebbe’s family. The Rebbe replied:

“The letter and the *machzor* were received; [my] deep and heartfelt thanks, also for the memories you write. May Hashem grant you many long years, physically and spiritually, and to all the Jews living in the city in which we lived and davened for many years, etc. I will mention this at the Ohel.”

In Sivan, a *bochur* in Oholei Torah named Michoel Danow wrote to the Rebbe that he studied the *maamar* that the Rebbe edited in *Kuntres Tes-Vov Sivan* by heart, and the Rebbe replied:

“You have caused [me] much *nachas*. I will mention this at the Ohel.”

On Sunday, 24 Sivan, a member of *anash* went with his family to get dollars from the Rebbe. Later that day, he walked into a bank for a minute leaving his children in the car, when suddenly the car caught fire. People standing by broke the windows and saved all the children, while the whole car went up in flames. The only things remaining intact afterwards were his tallis and tefillin.

When he wrote this to the Rebbe, the Rebbe underlined the word “intact” and replied:

“May each of them have long and good years, and long life. Hashem helps. It is an appropriate time. Were there *seforim* and a *tzedakah* box in the car? I will mention this at the Ohel.” **1**

1. Full transcript of this conversation is published in *Hisvaaduyos* 5750, vol. 4, p. 325.